Mysterium & Medulla Bibliorum.

THE

Mysterie and Marrow of the BIBLE:

VIZ.

God's Covenants

WITH MAN,

In the *First Adam*, before the Fall: and In the *Last Adam IESVS CHRIST*, After the Fall; From the Beginning to the End of the World;

Unfolded & Illustrated

In Positive *Aphorisms* & their *Explanations.*

WHEREIN

The General Nature, Several Kinds, Gradual Discoveries, Sanctions and Administrations of all Gods *Holy COVENANTS*, From First to Last, throughout the whole *Scriptures*; together with their peculiar Terms, Occasions, Author, Fœderates, Matter, Form, End, Properties, Agreements, Disagreements, and many other their noted Excellencies are largely and Familiarly expounded: The blessed Person and Office of *IESVS CHRIST*, the *Soul of all the Covenants of Faith*, and sole *Mediator* of the *NEW COVENANT*, is Described: Many choice Fundamental points of Christianity, are Explained: Sundry Practical Questions, or Cases of Conscience, are Resolved: Divers puzzling Controversies about the present Truths are positively Stated and Determined: Many Obscure and Difficult Scriptures are occasionally Elucidated: And, in all, The Great supernatural *MYSTERIE of the whole Sacred BIBLE*, touching Gods most Wise, Gracious, Merciful, Righteous, Plenary, Wonderful, and Eternal Salvation of Sinners by *IESVS CHRIST through Faith*, sweetly Couched and Gradually Revealed in his *Covenant-Expressures* in all Ages of the Church, is Disclosed and Un-veiled.

By FRANCIS ROBERTS, *M. A.*

Pastor of the Church at *Wrington*, in the County of *Sommerset.*

THIS is THE COVENANT that I will make with the House of Israel after those Daies, saith the LORD; I will give my Laws into their mind, and write them in their Hearts. And I will be to them a God; and they shall be to me a people, &c. Heb. 8. 10, 11, 12. Jer. 31. 33, 34.

But ye are come unto Mount Sion, —— *and to IESVS the Mediator of the NEW COVENANT*, Heb. 12. 22, 24.

Augustin. in lib. de Spirit. & Litera, cap. 22. Tom. 3.

Ero, inquit, *illis in Deum: & ipsi erunt mihi in Populum.* Quid hoc bono melius! Quid hac Fælicitate Fælicius!

London, Printed by *R. W.* for *George Calvert*, and are to be sold at his shop at the sign of the *Half-Moon* in *Pauls* Church-yard. 1657.

HEROI PERHONORIFICO,

PATRONO SUO FAVENTISSIMO,

ARTHURO DOMINO CAPELL

BARONI DE HADHAM:

Nec non

NOBILISSIMIS AMPLISSIMISQUE HEROINIS,

ELIZABETHÆ DOMINÆ CAPELL Matri ejus Pientiſsimæ,

ET

DOMINÆ ELIZABETHÆ CAPELL Conſorti ejus conjunctiſſimæ;

HOC

Myſterium & Medullam Bibliorum,

VIZ.

Elucidationes haſce Theologicas

De Sacroſanctis Salutiferiſq; Dei Optimi Maximi, Fideliſsimi & Mentiri neſcii cum Homine initis *FOEDERIBUS*: Tam *FOEDERE OPERUM* Naturali, ante Lapſum illum miſerrimum, in *ADAMO primo*; Quam *FOEDERE FIDEI* Supernaturali, poſt Lapſum, in *ADAMO poſtremo JESU CHRISTO*, τῷ τῦ Θεῦ Σωτῆρι, Per univerſas temporum Revolutiones, Primariaſque Eccleſiæ viciſſitudines, inde à jactis Mundi Fundamentis uſq; ad Conſummationem Seculi;

Beatitates *FOEDERUM* infra Patefactas, at Maximè

Πάσας ἐυλογίας πνευματικὰς ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Exoptans ἐμβυσιωμένας,

Summæ Gratitudinis, obſervantiæ & Honoris Ergo,

ἐυχαριστῶς

D.D.D.

Franciſcus Roberts.

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UMI

To the Churches, Ministers, and Members of JESUS CHRIST, in *England*, *Scotland*, *Ireland* and other the annexed Dominions, Grace, Mercy and Peace from God our Father and the Lord JESUS CHRIST our Mediator, and from the Holy Spirit the Comforter.

Highly Honoured, and entirely beloved in the LORD;

THE (a) *Sacred* COVENANTS *of God with Man,* (b) *before* (c) *and since his fall, That profound Mysterie and Marrow of the Bible, are a Subject so Sublime, Spiritual, Comprehensive, Transcendent, and every way excellent, in it self; so Necessary, Profitable, Comfortable, and every way desirable, to us: that it is most worthy of all acceptation, by all that are, or desire to be,* (d) altogether CHRISTIANS. (e) *For:* 1. The Author *of these* COVENANTS; *is the* LORD, *the most High and only wise God.* 2. The Original Fountain *and* Impulsives *of them; the glorious Riches of Divine Grace.* 3. The Confœderates *or Fœderate-Parties to them; God, and Man either as in the* First Adam *before the fall, or as in the* Last Adam, Jesus Christ *since the Fall.* 4. The Foundation *of all the* COVENANTS OF FAITH *from First to Last;* JESUS CHRIST, *God-man, our only Mediator and Hope, either as* Promised, *or as* Performed. 5. The Matters *of Gods Covenants, are;* From God, *All manner of Blessings Temporal, Spiritual, and Eternal, which the whole Scriptures Promise:* From Man, *all manner of Duties* Natural *in the First* Adam, *or* supernatural *in the Last* Adam, *which the whole Scriptures require.* 6. The Form *of them; More* Inwardly, *The Fœderates Reciprocal and Mutual obligation: More* Outwardly, *The various Manifestations, Confirmations and Administrations of Gods several* Covenants *according to the Mysterious Contrivances and Counsels of his blessed Will.* 7. *Finally,* The intended Scope *or Ends of them all, are;* Subordinately, *The Happiness of man in his Fœderal enjoyments of the*

(a) Luke 1. 72.
(b) Gen. 2. 16, 17.
(c) Gen. 3. 14, 15. & 6. 18, &c. & 9. 8, 9, &c. & 12. 1, 2 3. & 15. 18, & 17. 1. 2, &c. Deut. 5. 2, &c. with Exod. 24. 4. to 9. Psal. 89. 3, &c. Ezek. 37. 26. &c. Heb. 8 6 to 13.
(d) Acts 26. 28, 29.
(e) See all these seven Particulars abundantly cleared in all Gods Fœderal Expressures untolded in the ensuing Treatise.

LORD as his Covenant God both in this and the world to come, which is absolutely the height of all possible Felicity: Ultimately, *The Glory of God in his matchless Wisdom, Goodness, Free-Grace, Mercy, Love, Truth, Faithfulness, Justice, Holiness, Happiness,* &c. *all which are rendered in and through* JESUS CHRIST *most illustrious and Glorious.*

This Transcendent and most excellent Mysterie, THE COVENANTS OF GOD, *I have endeavoured (according to the measure of the gift of Christ Received) to Explicate and Illustrate in the ensuing* Treatise. *A Work (I acknowledge) of vast* Extent, *great* Difficulty, *much* Labour, *and Long* Time. 1. Of Vast Extent. *Comprizing in it; All the Methods of Divine Dispensations to the Church in all ages; All the Conditions of the Church under those Dispensations; All the greatest and precious Promises, of the Life that now is, and of that which is to come; All Sorts of Blessings Promised by God to man: All Sorts of Duties Re-promised by man to God; All the gradual Discoveries of* JESUS CHRIST, *the only Mediator, and Saviour of Sinners; The whole Mysterie of all true Religion from the Beginning to the end of the world; and which as a Continued thred of gold runs through the whole Series of all the Holy Scriptures.* 2. Of great Difficulty. *Things excellent are difficult. This work is Difficult:* Partly, *through the Profound Mysteriousness of the Covenants themselves:* Partly, *through the obscurity and seeming repugnancy of some Scriptures wherein the* Covenants *are mentioned and Revealed:* Partly, *through the great diversity of Gods Covenant Discoveries:* Partly, *through the many intricate Knots, Doubts and Perplexing Controversies that all sorts of Adversaries to the Truth, have cast in the way. By reason of all which this precious Truth lyes, like silver, very deep, and sometimes hard to come by, and must be laboriously digged out from amongst the very Rocks.* 3. Of much Labour. *Being of such vast* Extent *and great* Difficulty, *it must needs be very laborious.* Gods Covenants *are many, occasioning many Doubts, Questions, Cases of Conscience,* &c. *and the Nature of some of them especially so involved in intricate Difficulties and perplexities, that I confess, it hath cost me no small pains and study to give my self and others Satisfaction therein. It can be no easie task to take so long a journey, and oftimes to travel through such deep wayes and unbeaten paths; yea sometimes to pass through such stony and Rocky places. But, because I have set my heart exceedingly to the* COVENANTS OF my GOD, *which (in my judgement) are an universal Basis or Foundation to all true Religion and Happiness, I have shunned no Diligence, Industry or Endeavours, that to me seemed requisite for the Profitable unveiling of them.* 4. *Finally,* This is a work of a long time. *This I have proved by much experience, far beyond my expectation. For in the Treatise following is comprized the Substance of all my* (g) Weekly Lectures *for the Space of almost six years Compleat: Besides much of the* New Covenant, *which was never preached at all. During which time, when I had brought on the work almost to the End of* Gods Covenant

(f) τὰ καλὰ χαλεπά.

(g) I began in my *weekly Lectures*, to treat of *Gods Covenants* on *Septemb.* 2. *An. Dom.* 1651. and have persisted therein till the very Publication of this Book in *May, An. Dom.* 1657.

nant with his Captives *as it were in their* (h) Graves *in* Babylon, *my self was for certain weeks together so Captivated by a* Putrid Feaver *that I was almost brought to the brink of the Grave. And this was a deep aggravation of mine Affliction, that now the work was like to be left imperfect, and little or nothing spoken to the* NEW COVENANT, *which is the* Glory of all Gods Covenants. *But* (i) *the* LORD *my God* was ready to save me, *both In Affliction, and From Affliction.* (1) In Affliction; *By witholding my disease from Annoying mine* Animals, *and from assaulting much my* Vitals; *Though it had brough my* Naturals *almost as low as the dust. By which dispensation I comforted my self: that the* LORD *in sparing mine* Animals and Intellectuals *intended to reserve them for some further Service to himself and his Church.* (2) From Affliction; *By* (k) loving my Soul from the pit of Corruption, casting all my sins behind his back, *and Restoring a* New Life *unto me that I might exalt his glorious Name in Explication of his* New Covenant. *For which complexive Mercy I desire unfeignedly to render all possible Praises to the God of my salvation.*

Now therefore, Having Enterprized, and (through the good hand of my most gracious God) at last Accomplished this Long, Laborious, Difficult *and* Comprehensive *work; I most humbly lay it at the feet of* JESUS CHRIST *my Lord and Saviour, sincerely devoting and Consecrating it,* First *to his Honour,* Next *to the Service, Edification and Consolation of his Church and all his genuine Members within these Ilands. And* (l) the God of all Grace, *who hath given* (m) the Manifestation of the Spirit to every man to profit withal, *and who can actuate the Doctrine of Truth, whether Preached with lively voice, or Printed in a Book to the saving Benefit of his peoples Souls; So Accept, Bless, go forth with and Prosper these poor labours of his most unworthy Servant, by his Spirits sacred Influences and effectual co-operations; that thereby, Some ignorant Souls may be* illuminated, *Some Gainsayers to the Truth, and opposers of Religion may be* convinced, *Some Aliens to Christ may be* Converted; *Some weak doubting and trembling Christians may be* resolved, strengthned and established, *Some dejected, disconsolate, afflicted, Tempted or Deserted Saints may be* refreshed and comforted, *and that in some sort or other, whosoever shall read the Soul-saving Mysteries of Gods* Holy Covenants *hereafter unfolded, may have his heart even burn within him towards God, Jesus Christ, his Covenants, and a true* New-Covenant *state with God in Christ, that the flames of that heavenly fire within his breast may be unquenchable.*

And in order to the more fruitful perusal of this Treatise, and for the more speedy fixing of Right Notions and Apprehensions in the Readers Minds touching the COVENANTS OF GOD; *I Premise and earnestly recommend these few* General Considerations, viz.

1. *That,* The LORD, the only true God, Father, Son and Holy-Ghost, though eternally and infinitely happy in himself alone, yet is pleased to Communicate of his Happiness to his Intellectual

(h) Ezek. 37. 11,12,13,14.

(i) Isa. 38. 10.

(k) Isa. 38. 17.

(l) 1 Pet. 5. 10.

(m) 1 Cor. 12. 7, &c.

lectual Creatures, Angels and Men: but especially to Men, by vouchsafing them a blessed Fellowship or Communion with himself, both Natural, Spiritual, and Cœlestial. *In this* Consideration *I comprize four things*, viz. 1. That, *The* (n) *LORD the only true God is Father, Son, and Holy Ghost. A Trinity of Persons, or Personal Subsistences in Unity of essence.* 2. That, *The LORD God is Eternally and infinitely Happy in himself: For, Before all time, and* (o) *Before the world or any Creature was*, from Eternity to Eternity, he was God. *And being eternally God, he was Eternally Happy in himself:* (p) The Blessed and only Potentate. *Yea being the* (q) Infinite *and boundless of God, he was, is and will be Infinitely Happy in himself.* Perfect Happiness *consists in enjoyment of* Perfect goodness, *of a confluence of all goodness. Now God is all goodness; God is his own goodness.* (r) There is none good, save one, that is, God, *viz. There is none good as God is good, Essentially, Independantly, Infinitely, Immutably, Eternally*, &c. *And therefore God is his own Happiness eternally: when nothing was, but God. The* Father, Son and Holy Ghost *having eternal and infinite fulness of Satisfaction, Complacency and acquiescence in themselves alone. And whatsoever goodness or Happiness is in any creature since the creation, all that is wholly put into, and heaped upon the Creature by God alone; as drops out of his* Ocean, *as grains out of his* Mountain, *as Littles out of his* All. 3. That, *God notwithstanding is pleased to communicate of his own happiness to his intellectual creatures, Angels and men, but especially to men. As the* Sun, *full of light, communicates his light and glory to all the world: or as the* Sea, *full of water, imparts his streams to all the earth. And yet the Happiness of God is not at all diminished, by imparting of his Happiness to men and Angels: As the light of the Sun is not all at lessned by his Diffusion and Emanation of light to all the world. Nevertheless Man, being brought neerest to God in* (s) *the* Person *and* office *of Jesus Christ, hath the primary impartment of the divine felicity.* 4. That, *God Communicates his happiness to man, by vouchsafing him Blessed Communion with himself, both Natural, Spiritual, and Cœlestial. God so communicates his Happiness to Man, as that man must reciprocate some Homage to God out of that which he hath received from God. God gives of his own to man, and expects again of his own from man: and herein in the General stands that blissfull and sweet* Communion *betwixt God and man. And this Communion is threefold*, viz. (t) Natural, *By Creation, which* (u) *was betwixt God and* Adam *in Paradise before the Fall.* (x) Spiritual, *by* (y) *New Creation, which is betwixt God and all the Elect in Jesus Christ the* Second Adam, *since the Fall.* (z) Cœlestial, *by Glorification, which shall be betwixt God and all the Elect in Christ in the highest heavens, in the* (a) *beatifical* vision *and fruition of God in Jesus Christ face to face immediately, fully and eternally.*

II. *That.* The LORD God brings man into Communion with himself, by that sweet Familiar way of COVENANT, in all ages, from the Foundation to the Consummation of the world

(n) Gen. 2. 4, 5, 6, &c. The LORD God. Iohn 17. 3. Mat. 28. 19. 1 Iohn 5. 7.
(o) Psal. 90. 2.
(p) 1 Tim. 6. 15.
(q) Psal. 147. 5.
(r) Mat. 19. 27.
(s) Iohn 1. 14. 1 Tim. 3. 16. Heb. 2. 16. Eph. 1. 20, 21, 22. Phil. 2. 9, 10, 11.
(t) Gen. 2. 7. *to the end.*
(u) 2 Cor. 5. 17. 1 Iohn 1. 3. 2 Cor 13. 14.
(x) Mat. 5. 8. 1 Iohn 3. 2, 3. Iohn 17. 24.

world. *God might have dealt with man in a More* Absolute *Lordly and Majestical way, peremptorily Commanding and requiring from man his Duty and Allegiance: but he hath pleased to Condescend to a More* Relative *familiar Covenant way; And this* (y) after the manner of man, viz. *familiarly, sweetly, and condescendingly dealing with man by Covenant, as one man with another. God by his* Covenants *Reveals, Applies, Confirms, and Increaseth this sweet Communion betwixt himself and his People in all ages and generations of the world, from the Creation to the judgement day.* 1. *Into* Natural Communion, *God brought Innocent man by the* (z) Covenant of works. 2. *Into* Spiritual Communion, *God brings lapsed man by the* (a) Covenant of Faith, *gradually more and more Revealed unto perfection, in all the seven Periods and Discoveries of it: witness* Adam, Noah, Abraham, Israel, David, *The* Captives, *and* Jews and Gentiles *of all Nations, thus brought into, and established in* Communion *with God by his Covenant.* 3. *Into* Cœlestial Communion *also they are brought by the same* Covenant of Faith, *assuring by many* (b) Promises *of a Glorious life and Compleat happiness in Heaven for evermore.*

III. *That,* Gods COVENANT with man is of two kinds: *viz.* 1. (c) A COVENANT OF WORKS, with man upright in the First *Adam* before the Fall, Promising the Continuance of Life and Happiness to him upon Terms of Perfect and Perpetual Personal Obedience, But threatning Death and Misery upon the least fayling therein. Which Covenant being (d) broken by *Adams* Disobedience in Eating the forbidden fruit, was *in Specie* utterly irreparable. (See in this Treatise, this (e) Covenants *Explication*) 2. (f) A COVENANT OF FAITH, with man lapsed, in JESUS CHRIST, The last *Adam*, Revealing and Promising lapsed Sinners Recovery from Sin and Death to Righteousness and Life, upon Terms of unfeigned Faith in Iesus Christ to that end. *This Distinction of Gods Covenant, into a* Covenant of Works *and* of Faith, *is Most proper and agreeable to Scripture. The* (g) *Nature whereof, and of the* Covenant of Faith *in General, is hereafter at large unfolded.*

IV. *That,* Gods COVENANT OF FAITH in Christ the Last *Adam,* (Inchoate in the Earthly, but Consummate in the Heavenly Paradise) Hath a twofold respect to IESUS CHRIST; *viz.* 1. As Promised, *and to be Revealed afterward;* 2. As Performed, *Exhibited and actually Revealed already: And hereupon it is Subdistinguished into,* 1. *The* (h) COVENANTS OF PROMISE *in Christ only Promised: Wherein are six graduall Discoveries of Christ and Covenant Mercies, still proceeding from the less to the more Perfect:* 2. *The* COVENANT OF PERFORMANCE, *in Christ Performed and actually Manifested in the Flesh,* viz. *The* (i) NEW COVENANT, *the most perfect and compleat Expressure of all the* Covenants of Faith, *Commencing from Christs Death, and Continuing till the end of the world. The* Covenants of Promise *were were Dark, Imperfect,*

(y) 1 Chron. 17. 17. *with* 2 Sam. 7 19. *See the Original Hebrew, see also p.* 1008.

(z) Gen. 2. 16, 17.

(a) Gen. 3. 14, 15. & 6. 18, *&c.* & 12. 1, 2, 3, *&c.* Deut. 5. 2, *&c. with* Exod. 24. 4. *to* 9. Psal. 89. 3, *&c.* Ezek. 37. 26, *&c.* Heb. 8. 6. *to the end.*

(b) Heb. 8. 10, *&c* Mark 16. 16, Iohn 3. 16. 1 Iohn 3. 2. 1 Tim. 4. 8.

(c) Gen. 2. 16, 17. Eccles 7. 29. Deut. 27. 26. Gal. 3. 10. Rom. 6. 23.

(d) Gen. 3. *throughout,* Rom. 5. 12, *&c.* 19.

(e) *In p.* 19, &c.

(f) Dr. *Andrews* stiles it, *A Covenant of Obedience,* and *a Covenant of Faith. In his Expos. of the Moral Law, p.* 72.

(g) In Book 1. ch. 2. Aph. 3. p. 16, 17, *&c.* & Book II. ch. 2. p. 61. *to* p. 191.

(h) Eph. 2. 12.

(i) Ier. 31. 31, *&c.* Heb. 8. 8, 9, 10, 11, 12, 13.

Imperfect, Ineffectual and Restrained to one sort of People: The New Covenant *is more Clear, Perfect, Efficacious and Universally extended to all sorts and Nations of People in the whole world. This Distinction of the* Covenant of Faith, *See* (k) *hereafter Explicated and confirmed.*

(k) In Book 11. ch. 2. Aph. 3. p. 184. to 191.

V. *That,* The Mysterie and chief Matter of all the Covenants of Faith, whether Covenants of Promise or New Covenant, though for Accidents and Circumstances it be very variously represented, yet for essence and Substance it is only one and the same, *viz.* The Recovery of lapsed Sinners from Sin and Death, to Righteousness and life by IESUS CHRIST alone through Faith. *The same* CHRIST, *the same* Faith, *The same* Recovery *of lapsed sinners by Christ through Faith is Revealed in all the Covenants of Faith, but in every of them diversly.* As,

1. The same Christ is Revealed in all the Covenants since the Fall. *They are as many* Cabinets *one within another: but Christ the* Iewell *within them All. All their* Promises *lead to him, and Center in in him, All their* Commandments *refer to him, All their* Threats *drive to him, All their* Ceremonies *Typifie him, All their* Sacraments *signfie him, All their* Ordinances *magnifie him,* &c. *But in every of them how differently is the same Christ represented! As the* (l) Seed of the woman bruising the Serpents Head; *in the* First: *As the true* (m) Noah *saving an Elect Remnant by water by his blood, in the Ark of the Church; in the* Second: *As the* (n) Seed of *Abraham* in whom all the Nations of the earth should be blessed; *in then third: As the* (o) Prophet like *Moses* raised up from among *the People Israel, to be hearkned unto in all things, under severest Penalty: in the* Fourth: *As the Royall* (p) Seed of David, *that* should sit upon his Throne, ruling the House of Iacob, *The Church of God, for evermore; in the* Fifth: *As the true* (q) DAVID, Shepheard, Prince and King *of the Redeemed Captives for ever; in the* Sixth; *And, as* (r) God manifested in the Flesh, *Crucified, Dead, Buried, Risen, Ascended, and Set down on the Right hand of God, For the actual accomplishment of his Elects Redemption; in the* Seventh. *Or thus: In the three First Covenants is represented the* Person of Christ, *God-man: His Manhood, As* the Seed of the woman, The Seed of *Noah,* The Seed of Abraham; *His God-head, As being able* To bruise the Serpents Head, To save his Elect Remnant *by water, and* To bless all the Nations of the Earth. In the two next Covenants *is set forth his* triple Mediatory office: *His* Prophecy, *under the Type of* Moses; *His* Priesthood *under the Type of* Aaron: *and His* Kingship *under the Type of* David. In the sixth Covenant *with the Captives is set forth some Notable efficacy of his office, in Redeeming, Cleansing and Sanctifying his enthralled guilty and polluted People. But* in the New Covenant *Christ is represented both in his Person, Offices and Efficacy of his Offices, both towards Jews and Gentiles more clearly fully and gloriously then in all the fore-going Covenants. And yet, It is* (t) IESUS CHRIST yesterday, and to day, and for ever the same.

(l) Gen. 3. 14. 15.
(m) Gen 6. 18, &c. 1 Pet. 3. 20, 21.
(n) Gen. 22. 18. Acts 3. 25, 26 Gal. 3. 13, 14.
(o) Deut. 18. 18, 19. Acts 3. 32 & 7. 37.
(p) Psal. 132. 11, &c. Luke 1. 31, 32, 33.
(q) Ezek. 37. 21. to the end.
(r) 1 Tim. 3. 16.
(t) Heb. 13. 8.

2. The

2. The same Faith is revealed in all the Covenants before Christ, as in the New Covenant after Christ. 1. *The Catalogue of the* (t) *Ancient believers.* 2. *The Justification of* Noah, Abraham, *&c. by* (u) *Faith.* 3. *The Description of the righteousness of Faith by* (x) Moses *and* (y) David, *and* (z) Habakkuk, *&c. are clear indications that in all time before Christ, Sinners were Recovered and saved by Jesus Christ through Faith. But before Christ Faith was revealed very darkly, obscurely and imperfectly; in Comparison of the Revelation of Faith since Christ, which is more clear, perspicuous and compleat. Hence comparatively* (a) *Faith is said*, not to come, *till the* New-Covenant-*times.*

3. The same Recovery of lapsed sinners by Christ through Faith was revealed proportionably under all former Covenants: but never so clearly, extensively and efficaciously as now under the New Covenant. Then *under Redemption from Egypt and Reduction from Babylon, Their eternal Redemption from Sin and Death was shadowed out*; Then *under the Sprinkling of blood, their Justification, and under divers washings and Levitical Purifications, Their Sanctification*, &c. *was represented: but* now *all these Spirituals in Christ are represented* (b) without veil with open face.

VI. *That*, Consequently whatsoever Accidentals or Circumstantials of foregoing Covenants of Faith from time to time were abolished upon the Commencing of more perfect Fœderal Administrations, yet all the essentials and Substantials of them still remain, the Former being still confirmed by, yea comprized in the later, as more compleat and perfect. *God proceeds in all his* Covenants, *from first to last, from the more imperfect to the more Perfect, till at last he had brought in the most perfect* New Covenant. *As* Ezekiels (c) *wheels, were a* wheel within a wheel; *or as the Cœlestial* Orbs *are supposed to be* Orb within Orb *from the lowest to the highest: So Gods* Covenants *are, as it were*, Covenant within Covenant, *from the least to the greatest; the later being still fuller and larger then the former. Jesus Christ was represented, In the* First Covenant, *as the Seed of the woman*; *In* the Second, *as the true* Noah; *In* the Third, *as the Seed of* Abraham; *In* the Fourth, *as the Seed of* Israel; *In* the Fifth, *as the Seed of* David; *In* the Sixth, *as the true* David; *In* the Seventh, *which is the* New Covenant, *as actually God-man, Immanuel*, God-with-us. *In the first Covenant God promised that* (d) *this* Seed of the woman should bruise the Serpents head; *In the second, that this true* (e) Noah *should save an elect Remnant*; *In the third, that this* (f) Seed of *Abraham* should bless all Nations, *and be a Priest like* Melchizedeck; *In the fourth, that this* (g) Seed of Israel *should bless and guide* Israel, *and be their* Great Prophet like Moses; *In the fifth, that this* (h) Seed of *David* should reign over the house of Jacob, *the Church*, for evermore; *In the sixth, that this true* (i) DAVID *should Redeem his Captives, re-unite them into one Kingdom, and be their Shepheard, Prince and King for ever: and In the seventh, that this* (k) *God-man Jesus Christ actually exhibited, should bless all Nations*

(t) Heb. 11.
(u) Heb. 11. 7. Gen. 15 6.
(x) Deut. 30. 12, *&c. with* Rom. 10. 6, *&c.*
(y) Psal. 4. 6, 7, *&c.*
(z) Hab. 2 4. *with* Gal. 3. 11. Heb. 10. 38.
(a) Gal. 3. 22, 23.
(b) 2 Cor. 3. 5. *to the end.*
(c) Ezek. 1. 16.
(d) Gen. 3. 14, 15.
(e) Gen. 6. 18, *&c.*
(f) Gen. 22. 8, *&* 14. 18, *&c.*
(g) Deut. 18. 15. *to* 20.
(h) Psal 132. 11. Luke 1. 32, 33.
(i) Ezek. 37. 20 *to the end.*
(k) Gal. 3. 13, 14. Mat. 28. 18, 19, 20. Eph. 3. 6, *&c.* Heb. 8. 10, 11, 12.

ons as well as the Jews, Diſcipling them, *and incorporating them into the ſame Church* body *with them*, writing his Laws in their hearts, &c. *In all theſe* Covenants *before the* New Covenant *there were certain accidentals and circumſtantials belonging to the outward* Form *of Adminiſtration peculiar to thoſe times and people, which were vaniſhing and are done away: as Sacrifices, Circumciſion, Paſſover, and the four extraordinary Sacraments, with all the Levitical Ordinances, Rites, Ceremonies and Adminiſtrations under the* Old Covenant. *But yet the Subſtantials of all theſe Covenants ſtill remain and have their chief accompliſhment in the* New Covenant, *as the Scriptures abundantly Teſtifie of all theſe Covenants ſeverally.* Compare (1) Gen. 3. 14, 15. *with* Heb. 2. 14, 15. Col. 2. 14, 15. Rom. 16. 20. (2) *And* Gen. 6. 18, *&c. with* 1 Pet. 3. 20, 21. Heb. 11. 7. (3) *And* Gen. 22. 18. *&* 12. 3. *with* Acts 3. 25, 26. Gal 3. 13. 14. (4) *And* Deut. 5. 2, *&c. &* 18. 15. *to* 20. *with* Heb. 8. 10. Acts 2. 20, 21, 22, *&c.* (5) *And* Pſal. 132. 11. *with* Acts 2. 30. Luke 1. 31, 32, 33. (6) *And* Ezek. 36. 25, 26, *&c.* Ier. 24. 5, 6, 7. *with* Heb. 8. 10, 11, 12. *And this will abundantly appear by comparing the* Matter *of all theſe* ſix Covenants *with the* Matter of the New Covenant *hereafter explicated. Divers uſeful Conſectaries hence reſult.* As,

1. *Hence,* The Subſtantial Promiſes of Mercies in all foregoing Covenants of Faith do as truly belong to us, and may be as Conſolatory to us, now under the New Covenant, as to any of Gods people to whom they were firſt and immediately propounded under any former Covenants. *Thus we may, from the* firſt Covenant, (l) *expect victory over the* Serpent, *as well as* Adam. *We may, from the* Second Covenant, *expect the* (m) *worlds abſolute Security from being* univerſally drowned *with a flood for ever, as alſo the conſtant courſe and revolution of* Seed time and harveſt, and cold and heat, and ſummer and winter, and day and night while the earth remaineth, *as well as* Noah. *We may, from the* third Covenant, *aſſure our ſelves that we* (*being* Abrahams *ſpiritual children* (n) *by Faith*) (o) *ſhall be* bleſſed with faithful Abraham, *though we be Gentiles: ſhall have victory over our Enemies, Eſpeiacily our Spiritual enemies: ſhall have the true cœleſtial Canaan for an everlaſting inheritance: and ſhall enjoy the* LORD *for our Covenant God:* &c. *as well as* Abrahams *and his Natural Seed. The like is to be ſaid of all the other* Covenants *with* Iſrael, David, *and with the* Captives. *The Subſtantials of all* Covenants of Faith *being one and the ſame, we may apply and extract comfort from the* Subſtantial Promiſes *of them all, as well as from the* New Covenant *under which we live. Herein we have an admirable advantage above all the Fœderates of former Covenants; in that we have the benefit of the Promiſes of all the* Covenants of Promiſe, *which they had; and of the* New Covenant, *which they had not. Here is much wiſdom required, here is high Priviledge vouchſafed, for the skilfull and comfortable applying and improving of Gods Promiſes in all Covenants of Faith throughout the Bible.*

(l) Gen. 3. 14, 15.

(m) Gen. 8. 21, 22.

(n) Rom. 4. 12, 16, 17. Gal. 3, 7.

(o) Gen. 12. 3. & 22. 17, 18. & 17. 7, 8. *with* Gal. 3, 9, 13, 14 Luk. 1. 71, 74. Gal. 3. 26, 27, 29.

2. *Hence,*

2. *Hence*, All the Substantial commands explicit or implicit of former Covenants of Faith, are as obligatory and binding to us now under the New Covenant, as formerly they were to Gods people under any Covenant on whom they were first imposed. *As former* Promises are still *Consolatory to us in regard of Covenant-Mercies from God: So former* Commands *Explicit or Implicit are* obligatory *to us in regard of Covenant-Duties to God. The Analogy and proportion betwixt these two is evident. Are not we as strongly obliged now under the* New Covenant; 1. *To fight* (p) *against the* Serpent, *that in Christ we may* bruise his head; *as well as Adam?* 2. *To* (q) *believe Gods word and warnings, and be* Obedient *to him in most difficult undertakings: as well as* Noah? 3. *To* (r) Walk before God *in Faith and Obedience,* To be perfect, *To initiate our infant Children in the first initiating Token of the present Covenant of God,* &c. *as well as* Abraham? 4. *To observe* (s) *all the* ten Commandments of the Moral Law; *as well as the People Israel?* 5. *To* (t) keep Gods Covenant and Testimony; *as well as* David *and his seed?* 6. *To* (u) remember our own evil wayes and doings which were not good, and loath our selves in our own sight for our iniquities, and for our Abominations; To walk in Gods Statutes, *&c.* To be Gods Covenant-people, *&c. as well as Gods Captives in Babylon? Doubtless these and like Command of the Substance of former* Covenants, *reach us, concern us, oblige us now: as well as Gods people of old: for they were never abrogated, but rather most strongly re-inforced and confirmed under the* New Covenant.

(p) Gen. 3. 14. 15.
(q) Gen. 6. *with* Heb 11. 7.
(r) Gen 17. 1, 2, 9, 10, &c.
(s) Deut. 5. Exod. 20.
(t) Psal. 132. 12.
(u) Ezek. 36. 31. 27, 28.

3. *Hence*, We under the New Covenant have strongest Consolation from such Promises, and greatest obligation by such Commands of all Covenants of Faith fore-going. *Inasmuch as the Substance of all those* Covenants *doth still remain of force and vertue; and the vigor of them is afresh revived and continued under the* New Covenant. *And a sevenfold cord is not easily broken.*

4. *Hence*, This excellently directs us in the Reading, Applying and Improving of the Holy Scriptures with Iudgement. *Wisely Distinguish we* Substantials *for* Circumstantials, Essentials *from* Accidentals, *in the Promises, Precepts and Covenants of God: and then we shall plainly See the due portion and allotment which appertains to us.*

5. *Hence*, The Necessity and utility of the Books of the Old Testament, as well as of the New, unto all New-Covenant Fœderates is evinced and Described. *The* Substantials, *of all Promised Mercies and of all commanded restipulated Duties, under all former* Covenants *still remaining of force and vertue, do both evince the* Necessity, *and Delineate the* Utility *of the* Books of Old Testament. *This is the Compass and Pole-star to sail by in this Scripture-Sea: This is the Golden Clew and thread to be followed in this* Scripture-Laberynth. *What Doubts, Knots, Difficulties,* &c. *will not this one thing resolve and Unty about the diligent and fruitfull perusal of the* Scriptures!

VII. *That*, The COVENANTS OF GOD, in their latitude, *viz.* his Covenants of Works and of Faith, are so capacious and Comprehensive, that they incloſe and comprize within themselves the grand Mysterie and very Marrow of all the Holy Scriptures. *This is very clear: For*, I. *The whole Scriptures are a meer Supernatural Revelation* (x) *by* Divine Inspiration. II. *The grand Mysterie and very Marrow of the whole Scriptures, is*; Mans Happiness in the enjoyment of God in the First *Adam*, before the Fall, comprized in the Covenant of Works; And Mans Recovery from Sin and Death to Righteousness and Life, after the Fall, by JESUS CHRIST the Last *Adam*, through Faith, Comprized in the Covenant of Faith and all the gradual Discoveries thereof from age to age. III. *Now these two sorts of the* Covenants of God *are so Complexive, that they clearly fadom and conclude within themselves, as within their Arms, this grand Mysterie, Soul and Marrow of all the Holy Bible. For*, 1. All the Doctrines of Scripture, come under these Covenants; *are as so many Divine truths of them, are to be referred to them as their chief Heads, and are to be tryd by them as their common standard or Touchstone. The cleareſt* (y) *extraction of all fundamental Truths in Religion, is from these* Covenants: *and the most solid* Decision *of all sorts of* Controversies *and* Refutation *of all sorts of* errors *is to be derived from the true state of these* Covenants. Gods Covenants *are the best Umpires in all controversal Divinity; and the best* Hammers *for all Errors and Heresies against the Truth. As might easily be demonstrated, if need were, in both Cases.* 2. All Promises and Prophecies in the whole Scripture, from the beginning of Genesis to the end of the Revelation, *do flow as so many streams from these fountains of Gods* Covenants, *and meet as so many lines in these* Covenant-Centers. *The* Promises *are but Gods* Covenants *in their Branches; The* Covenants *are Gods* Promises *in the root. And were I to treat of Gods* (z) *greateſt and precious Promises* (*as sometimes I had resolved*) *I should count it the most clear, exact and proper way, to Rank all the Promises in the whole* Bible *under their* Peculiar Covenants, *& Fœderal Expressures, both for the plaineſt explication, and for the safeſt and sweeteſt Application of them to the Spirits of believers.* 3. Consequently, all the Threats in Scripture come under Gods Covenants, with the Promises. *Threats and Promises are Relatives, and rise both from the same spring-head of the Covenants, though upon different Considerations.* Promises *chiefly are propounded upon Terms of such or such Covenant-Performances*: threatnings *chiefly are denounced in case of failing in performance of such or such Covenant-Duties.* 4. All Types in Scripture come under Gods Covenants, *as Figures or shadows of Covenant-Blessings, especially of* IESUS CHRIST *in his Person, Offices, Effects of his offices, Body mystical, Members*, &c. *One way or other* (a) *Christ is the Substance, Body, Soul, and End of them all. They are all* Christ veyled. 5. All Histories in Scripture come under these Covenants: *declaring the Antecedents, concomitants or consequents of these Covenants; and one way or other subserving*

(x) 2 Tim. 3. 16, 17.

(y) This will the more easily appear, by considering How many Fundamentals of Faith have inavoidably come to be unfolded in this *Treatise* in handling the Covenants of God.

(z) Μέγιστα, —καὶ τίμια ἐπαγγέλματα. 2 Pet. 1. 4.

(a) Col. 2. 16, 17. Heb 9. 9. & 10. 1.

serving to illustrate these Covenants Manifestation, Confirmation, or Administration. 6. All Commands in Scripture come under Gods Covenants in one regard or other, *but especially as Impositions or Explanations of the Covenant-Duties restipulated and required from man to God.* 7. *Finally*, All the Ordinances of God in Old or New Testament touching Doctrine, Worship, Church-Government and Practise of Gods People come under Gods Covenants: and principally under the external Forms of those Covenants respectively. *And therefore from all this its very evident, how just cause I had to intitle this Treatise*, Mysterium & Medulla Bibliorum, THE MYSTERIE and MARROW OF THE BIBLE, *viz.* GODS COVENANTS WITH MAN, *&c. For*, Gods Covenants *are the Peculiar Display of the Grand Scripture Mysterie, and so are the very Sinew and Marrow of all the blessed* BIBLE. *Oh! what a Subject, what a Secret, what a Treasure, what a Conflux of Grace, Wisdom, Goodness, Justice and Mercy are the* COVENANTS OF GOD!

VIII. *That*, Without the Solid knowledge of Gods Covenants, The Depth of Holy Scriptures, The Secrets of true Religion, and Gods Mysterious Contrivances of Sinners salvation can never be judiciously understood. *This evidently results from the former Consideration, and needs no further illustration.*

IX. *That*, All the People of the world, are so far miserable or Happy, as they are without, or within the Covenants of God. *For, The whole Mysterie of* Mans Natural Happiness *was comprized in his being in Covenant with God, according to the* Covenant of Works *in the First* Adam; *And the whole Mysterie of* Mans supernatural Happiness *is comprehended in Mans being in Covenant with God, according to the* Covenant of Faith *in Jesus Christ the last* Adam, *The* Covenant of works *requiring* Perfect, and perpetual Personal Obedience, *being broken by the* First Adam, *and by all his ordinary posterity in him, cannot afford lapsed man any Happiness any more, forasmuch as lapsed man cannot any more enjoy God in that Covenant.* The Covenant of Faith *hath provided a Remedy in Jesus Christ, as the Sinners* ([b]) Mediator *and* Surety, *Satisfying by his Death for mans* Debt, *and exactly fulfilling the* Law (*the Substance of the Covenant of works*) *by his obedience for mans acceptation: So that whosoever shall by Faith unfeigned accept this Remedy provided*, viz. *Iesus Christ, his Death and Obedience, shall thereby be acquitted from Sin and Death, Restored to Righteousness and Happiness in the enjoyment of God in Iesus Christ. They therefore that are effectually within this* Covenant of Faith, *are so far truly Happy: but they that are without this* Covenant-state, *are so far utterly miserable, being* ([c]) without Christ, without Hope, and without God in the world.

(b) Heb. 8. 6. 1 Tim. 2. 5, 6.
(c) Eph. 2. 12.

And therefore, Having first Preached *in my weekly Lectures upon this comfortable, comprehensive, intricate, but Necessary Subject of* Gods sacred Covenants, *At the importunity of many I have been induced to* Publish *the same*; 1. For *the* (d) *Helping of poor souls out of their miserable Covenantless-state, into an happy Covenant-Condition with God in Iesus Christ.* 2. For *the Assisting of Gods weakest doubting, yet sincere Fœderatees to discern their inward, effectual and saving interest in the Covenant of God.* 3. For *the displaying of their matchless and transcendent* (e) *Felicities, who not only are savingly in Covenant with God, but also have well-grounded evidence of that their good Covenant-state.* 4. For *Inciting*, (f) *Both of all Gods faithfull Ministers, (who are* (f) Ministers of the New Testament) *to frequent* (g) *Preaching of Gods Covenants, with all Prudence and diligence*; (2) *And of all his sincere Fœderates, to an answerable and worthy walking with their God in Christ as his Covenant-people*; *according to his Covenants-Directions, Encouragements and Obligations.* 5. For *Satisfaction to mine own heart and Spirit about this Profound, mysterious, and important Subject.* 6. For *Edification of my hearers the more abundantly by my Weekly Lectures upon so Noble and Profitable a Theam.* 7. For *more clear Illustration of those Sweetest saving Truths which as precious Iewels are laid up for Gods People in these rich Cabinets of Gods Covenants.* *And*, 8. For *the high advancement of the glory of the blessed God and Iesus Christ our only Lord in all.* *For attainment of which high and excellent* Ends, *I have* (*to my best judgement*) *taken the most probable and Promising way in the unfolding of* Gods Covenant-Expressures *in this ensuing* TREATISE. *For,*

1. Herein *I have Treated of* GODS COVENANTS, *First* More Generally: *Then* More Specially; *viz. of the* COVENANT OF WORKS *before the Fall in the first* Adam; *And of the* COVENANT OF FAITH *after the Fall in* CHRIST *the last* Adam; *and that in Christ*, 1. *As Promised in all the* (h) COVENANTS OF PROMISE *Revealed in six noted Periods of Time especially*, 2. *As Performed in the* (i) NEW COVENANT. *This method of handling Gods Covenants, being most proper and clear in it self, and most congruous to the Scriptures. Consequently the Reading of this whole Treatise, and not only some part, is requisite to the Right Notion of Gods Covenants.*

2. Herein *I have digested the whole Doctrine of* GODS COVENANTS *into*, 1. *Certain distinct Theses, Positions or Compendious Assertions, which I call* APHORISMS; *comprizing in Brief the sum of all*: 2. *The* Explanations *and* Confirmations *of those Aphorisms, as the Nature of them requires.* 3. *Such* Consectaries *or* Inferences *as properly result from them. And this Course I have purposely embraced.* Partly, *That both my*

self

(d) 2 Cor. 3. 3, &c.

(e) Psal. 144. 15.

(f) 2 Cor. 3. 6.

(g) Totum Dei verbum à primario Subjecto appellationem suam accepit, ut Dicatur, *Fœdus vetus & Novum.* Hinc *Olevianus* se appellavit, *Concionatorem Fœderis*: quod in omnibus Conscionibus hoc Fœdus Dei gratuitum sibi urgendum esse videret, &c. *H. Alsted. in Theolog. Catech. §. 1, c. 2. p. 26.*

(h) Eph. 2. 12.

(i) Heb. 8. 6. *to the end.*

self and others may have the more distinct and clear apprehension about all Gods Covenant-Mysteries. Partly, *that every thing may be the more obvious in the Treatise, and the better fixed in the Memory.* Partly, *that the whole may hereupon be more acceptable and profitable to all sorts of Readers.*

3. Herein *I have (so far as possible with safety to the Truth) purposely waved* Polemical Dissertations and Disputes, *chiefly bending my self unto* Doctrinals *and* Practicals: *wherein, A very Considerable part of the Body of Divinity is unfolded, Many Practical Questions or* Cases of Conscience *are Resolved, Divers Doubts and Difficulties both about Doctrine and Practise are removed, And all according to the Nature of particulars advantagiously Applyed. And where I have been forced, for vindication of the Truth, to touch upon points* Controversal (*Disputings* (k) *wranglings and vain janglings about Religion being the Epidemical and pernicious disease of these times, whence very many have disputed away both Truth, Religion and a good Conscience from themselves:*) *I have stated the* Questions, *confirmed the Truth by* Arguments, *and Refelled the Contrary* Objections *which seemed Material,* (l) *sollicitously declining all Logomachies, Personal reflections, and other Extravagancies, as unavaylable to Truth or Godliness.*

(k) 1 Tim. 1. 5,6,7. & 6.3, 4,5.

(l) 2 Tim. 2. 16. 1 Tim. 6. 3, 4, 5.

4. Herein *I have very frequently throughout the whole* Treatise *insisted upon* Scripture-Tryals, Evidences and Discoveries *of Mens Covenant-Condition, Spiritual State, Hearts, Graces, Dispositions, Actions,* &c. *towards God.* That *Hypocrites and carnal men may not think better of themselves then they have cause, and so run Headlong to Destruction in a Golden Dream;* and That *the true Israelites indeed, though most weak and unexperienced, may not think worse of themselves then they ought, but may be instructed how to* (m) make their Calling and Election sure, *and at last come sweetly to discover by the Spirit of God* (n) the things that are freely given them of God.

(m) 2 Pet. 1. 10

(n) 1 Cor. 2. 12.

And in all this great Work I have most seriously and (if I know mine own heart) sincerely desired the Furtherance of the Knowledge, Faith, Assurance, Comfort, Joy, Holiness, Heavenliness, and all the Spirituals of such as are (o) ordained to eternal Life, *and especially of all mine endeared* Relations, *Not only Natural, but also* Spiritual, *that ever received any Converting, Confirming, Supporting or Edifying benefit by my Ministry. And I beseech the* LORD *of the Covenant to make these my weak and unworthy Labours advantagiously speak and Preach to them and others, when I shall sleep in* IESUS, *and be silent in the Grave. The volume, I confess, hath sweld too much under my hand: But I have this* Apology, *The vast* Comprehensiveness, *great* Variety, *and Frequent* Difficulties *of the Subject-Matter; As also mine earnest endeavours after* Practicalness *and* (p) Perspicuity *therein to the meanest Capacities, have*

(o) Acts 13. 48.

(p) Dum brevis esse laboro, obscurus fio.

have occasioned this Prolixity. And yet I hope the judicious Reader, upon perusal of the whole, will acknowledge such a brief Prolixity, or Prolix Brevity *therein, that very little could have been conveniently omitted. I say therefore,* (*As once* (q) Augustine *of his Work* of the City of God) Let such as think it too little or too much, hold me excused: But let them who think it is enough, give congratulating thanks, not to me, but to the LORD with me.

(q) Videor mihi debitum ingentis hujus operis, adjuvante Domino, reddidisse. Quibus parum, vel quibus nimium est, mihi ignoscant; Quibus autem satis est, non mihi sed Domino mecum, gratias congratulantes agunt, Amen. *Aug. de Civit. Dei, l. 22. c. 30. Tom. 5.*

X. *That*, Finally, the Churches Ministers, and Members of Christ should with all possible Iudgement, Zeal, Affection and Constancy, interest and exercise themselves in the Covenants of God, but especially in the Covenants of Faith whereby alone Sinners Hope and comfort in Christ are provided for by God since the Fall, The Top-excellency, perfection and glory of all which Covenants is the New COVENANT. *Therefore,*

O all ye true Churches of Christ, *look upon the* COVENANTS OF GOD, *as the Grand Mysterie and very Marrow of all the Holy Scriptures. All The Scripture-Doctrines, Promises, Threats, Types, Histories, Commands and Ordinances, are fully Deducible from, and reducible to the* Covenants of God: *Consequently all your Information, Consolation, Caution, Instruction, Exhortation and Edification depends upon* Gods Covenants. *Mind and meditate upon them diligently.* These *will Preserve you in the* Truth, *against Error*: These *will direct you in Purity of* worship, Government *and all the* Ordinances *of Christ; without pollution or corruption*: These *will Restore you unto, and Preserve you in the sweet* (r) Unity of the Spirit in the bond of Peace, *against Distractions and Divisions*; These *will engage you in the* (s) Life of God, *and* (t) power of Godliness *effectually, against all Prophaness, Formality, and Hypocrisie*: These *will endear you unto God, Father, Son, and Holy Ghost, in all heavenly Soul-Ravishing* (u) Communion, *that Spiritual Paradise and Heaven upon Earth.*

(r) Eph. 4. 1, 2, 3.
(s) Eph. 4. 18.
(t) 2 Tim. 3. 5.
(u) 1 Iohn 1. 3. 2 Cor. 13. *ult.*

O ye faithfull Ministers of Christ, *Study and Preach the* COVENANTS of GOD *with all Prudence and Diligence to the* Flocks of God whereof the Lord hath made you overseers. Ye are by Calling and Office (x) Ministers of the New Covenant, (*the Lord of the Covenant make us all* able Ministers of the New Covenant, of the Spirit and not of the Letter, *that the People may be through divine Grace,* (y) the Epistle of Christ, Ministred by us, written not with Ink, but with the Spirit of the living God; not in Tables of stone, but in the fleshly Tables of the Heart:) *Oh strive exceedingly to Display the riches of divine Grace, and the Fulness of Iesus Christ, as wrapped up in the* Covenants, *to the hearts and spirits of poor Sinners; Oh let all the chief tendencies of your Doctrine be subservient hereunto. Hereby you*

(x) 2 Cor. 3. 6.
(y) 2 Cor. 3. 3, 4, 5, &c.

shall

shall most sweetly revive and bind up the bruised Souls of broken-hearted Sinners, and most happily Espouse them as a chaste virgin unto Christ.

Finally, O all ye Members of Christ, *Come and See, Trade and traffique daily in this Spiritual Mart of* Gods Covenants. *Here are the greatest gains and richest Treasures to be had in all the world. If Holiness or Righteousness; if Conversion, Confirmation, or Consummation; If Pardon, Adoption, Sanctification or Communion with God: if Grace or Glory: If Iesus Christ, the only Mediator, or the only Al-sufficient God, with all the Mysteries or Treasures of Scripture,* &c. *be worth the having: Come close with the sacred* Covenants of God, *wherein you shall abundantly find all these. This ensuing* Treatise *is offered to you for your assistance and encouragement in this Glorious Employment. The Lord God and Iesus Christ the only Mediator of the New Covenant make it usefull and effectually Instrumental by his Spirit to bring Aliens into Covenant, and establish Fœderates in Covenant with God in Iesus Christ to all Eternity. Amen. So prayeth*

Your humble and Faithfull Servant in the
May 20. 1657. *Gospel of our Lord Iesus Christ,*

Fran. Roberts.

I. *A METHODICAL TABLE*

Of the principal Matters in these four Books of God's Covenants, according to the Method and Order wherein they are unfolded.

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BOOK II.

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4. How Gods threatning was fulfilled, seeing *Adam* did not presently dye, p. 29.

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1. How it may appear that God required and *Adam* restipulated perfect and perpetual Personal Obedience, p. 30.
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4. *Posit.* The *Moral Law* given on *Mount Sinai*, so far as not Abrogated, is of manifold Excellent and Necessary use Now under the *New Testament*. And this,
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   1. More Generally. Where nine things very observable, p. 903. *to* 905.
   2. More Particularly, Here

☞ 1. The Form of Gods *first manifestation* of this *Sinai*-Covenant to, and *establishment* of it with *Israel*, is represented according to the plain Series and Order of the History, in *VIII. Particulars* at large, laying open most evidently the Nature of this *Sinai-Covenant*, p. 905. *to* 921.

Inferences hence,
   1. The Law-giver is most glorious, p. 922.
   2. The *Law*, the *Moral Law*, is most excellent, in [1.] Authority, [2.] Purity, [3.] Equity, [4.] Extent, [5.] Spiritualness, [6.] Durableness, and [7.] Outward Glory, p. 922, 923.
   3. Lapsed sinners are not able to endure the voice of God in his

Law immediately, p. 923, 924.
4. The *Law* was so given from God on *Mount Sinai*, as might best set forth the Necessity and Sufficiency of Christ, and bring Sinners to him, p. 924, *&c.*
5. The Lord is well pleased, when sinners, sensible of their own inability to endure God and his *Law* immediately, do flie out of themselves to a *Mediator*, p. 925.
6. The *Law* promulged on *Mount Sinai*, was given to *Israel* as a *Covenant*, p. 925.
7. The *Law* on *Mount Sinai*, though seemingly given as a *Covenant of Works*, yet was really given and intended as a *Covenant of Faith*, p. 925, 926.
8. The *Sinai-Law and Covenant* was dispensed far otherwise then the *New Covenant*, &c. p. 927.
9. Lapsed sinners, though brought into a Covenant of Faith, yet of themselves are not able to keep that Covenant, by Faith and Obedience, *&c.* p. 927.
10. Though Gods Covenant-people sometimes fail on their part in Covenant-Performances, yet upon their Repentance God for the *Mediators* sake pardoneth their sins graciously, and reneweth his Covenant with them, p. 927.

2. The Form or Manner of this *Sinai-Covenants* ensuing *Administration*, after it was Manifested and established; was,
1. With much External glory: Manifested six waies, p. 928, 929.
2. With Great Darkness and Obscurity upon all this Outward Glory, p. 929.
3. With a servile and burdensom Pædagogy. In eight Particulars, p. 929. *to* 932.
4. With a visible Ministry, *&c.* 1. Ordinary. 2. Extraordinary, p. 932, 933.
5. With Universal Reference to the whole National Church of the Jews, *&c.* p. 933, 934.
6. With a Distinctive differencing of the Jewish Church from all other people and Societies on earth, p. 934.
7. With *Israel* as Gods peculiar Common-wealth also, as well as his peculiar and only Church, p. 935.

Inferences seven from this form of Administration, briefly, p. 935. *to* 937.

Aphorism 6. *The End or intended Scope of Gods Covenant, with* Israel *and their Seed, from* Mount Sinai, *was Gods fuller Revealing of* JESUS CHRIST *the Promised Saviour of sinners, for the greater furtherance of* Israels *present and future happiness, and of his own wonderful glory,* p. 937, *&c.*

1. The *more immediate End*, The fuller Revealing of Jesus Christ, *&c.* Proved five waies, p. 938. *to* 940.
2. The *more mediate End*, 1. Less principal, *Israels* Happiness. 2. Principal, Gods glory in his [1.] Free-grace, [2.] Goodness, [3.] Wisdom, [4.] Providence, [5.] Truth, [6.] Patience, and [7.] Power. Seven *Inferences* from all, p. 940. *to* 945.

Aphorism 7. *From this whole fore-going Discourse touching this* Sinai-*Covenant, we may easily discern and conclude*, &c. p. 945, 946, *&c.*

General Corollaries or **Inferences** *from this whole Discourse about the* Sinai-*Covenant.*

Hence,

I. The *Law* given at *Mount Sinai*, was given to *Israel* as a *Covenant*; and that, not a *Covenant of Works*, but of *Faith*, p. 946, *&c.*
II. This *Covenant* from *Mount Sinai*, was at first Manifested, and afterwards Administred, very Mysteriously, and somewhat Extraordinarily, p. 947, 948.

III. Gods

III. Gods *Covenant of Works* hath its eminent accomplishment in the *Covenant of Faith*, p. 948.

IV. The Properties of this *Sinai-Covenant*. It is, 1. Evangelical. 2. Spiritual. 3. Political. 4. Distinctive. 5. Preceptive. 6. Testamentary. 7. Obscure. 8. Servile. 9. Holy. 10. Just. 11. Good. 12. Wise. 13. Exact and Perfect. 14. Sure and Faithfull. 15. Comfortable. 16. Perpetuall, p. 949. *to* 954.

V. This *Sinai-Covenant*, in many things *Agrees* with, in many other things *Disagrees* from, and in some things *excells*, All the former Covenants.

1. *Agrees* with the three former Covenants, in seven respects, p. 954, *&c.*

2. *Differs* from these three fore-going Covenants, in seven other regards, p. 955. *to* 960.

3. *Excels* them all three in regard of Additionals annexed, seven waies, p. 960. *to* 964.

VI. This *Sinai-Covenant* was *Israels* eminent Priviledge, although they were constantly held under it in a very servile condition. Their Priviledge six waies, p. 964, *&c.*

VII. This *Sinai-Covenant* was full of *CHRIST*, therein eminently revealed. As is evident by 1. The Introduction to it; 2. Preface of this Covenant; 3. Commandments, the summe of the Covenant; 4. Mercies Promised; 5. Promulgation of it; 6. Sanction and Dedication of it; 7. Gods gracious Renewing of it, and of the Tables; 8. And Additionals annexed, especially the whole body of the Ceremonials, of which Jesus Christ was the Truth, and principal intended mysterie, p. 966. *to* 969.

☞ Here at large is evidenced, How the whole *Body of CEREMONIALS*, viz.

Sacred 1. *Places*; 2. *Utensils*; 3. *Persons*; 4. *Things*; 5. *Times*; were, every of them in many respects, Types of *Christ*, and full of *CHRIST*, p. 969. *to* 987.

VIII. This *Sinai-Covenant*, the *Old Testament*, was pure Gospel, as well as the *New*: For substance revealing (though with different circumstances) to lapsed sinners, one and the self same way of Eternal Life and Salvation, by *Jesus CHRIST* through Faith, p. 987.

IX. The diligent study and solid understanding of the *Old Testament*, as well as of the *New*, is very necessary and advantagious to all Christians, p. 987, 988.

Chap. 5.

V. OF the Discovery, &c. of the *Covenants of Promise*, in the V. Noted Period of Time: viz. From David, till the Babylonish Captivity.

Introductory Position. *When God was pleased to change* Israels *civil Rules from Judges to Kings, and from Kings to Governors (the Old-Testament administration still standing in force,) he notably Amplified this* Sinai-*Covenant, or Old Testament, by other two Covenants of Promise in CHRIST*, viz. 1. *His Covenant with* David *and his seed.* 2. *His Covenant with the Jews under the Babylonish captivity.* This *Position* is Explained and Confirmed in five branches of it. With five *Inferences*, p. 989, *to* 995.

Aphorism 1. *The Covenant which God made with DAVID and his SEED, was a Covenant of Faith in Jesus Christ promised.* Here note,

1. Who this David was with whom this Covenant was made. David is at large Described, by his 1. Name. 2. Descent. 3. Qualifications. 4. Offices, Regal and Prophetical. 5. Renowned Acts. 6. Failings or Miscarriages. 7. Penitential Recoveries. 8. Afflictions. And 9. Death, p. 995. *to* 1000.

2. That, God made a *Covenant with this* David *and his Seed.* Proved three wayes, *p.* 1000.

3. That this Covenant made with *David* and his Seed, was a *Covenant of faith* in ℣ *JESUS CHRIST* Promiſed. Evidenced four wayes. Three *Inferences*, *p.* 1001, *&c.*

Aphoriſm 2. *The Fœderates or Parties to this Covenant were, On the one hand God, As,* &c. *On the other hand* David *and his Seed,* &c.

1. *God* was the chief Fœderate, 1. As the LORD of Hoaſts. 2. As the God of *Iſrael*, and Rock of *Iſrael.* 3. As a Father to *David* and his Seed. 4. As a God to *David*, 5. As the Rock of *Davids* Salvation, *p.* 1004. *to* 1006.

2. David *and his Seed*, the Secondary Fœderates. God Covenanted,

1. With *David*: As 1. A Mighty one; 2. Gods Elect; 3. Gods Servant; 4. Gods Annoynted King; 5. His Firſt-born: in all which Five Chriſt is chiefly typed out, *p.* 1006, *&c.*

2. With *Davids* Seed: As, 1. Gods Son, 2. Gods King for ever. Chiefly intending Chriſt, *p.* 1007, *&c.*

Inferences three. Hence, *p.* 1008, *&c.*

Aphoriſm 3. *The Impulſive Cauſe moving God to make this Covenant with* David *and his Seed, was his Rich Grace and Mercy in* ℣ *JESUS CHRIST; upon Occaſion of Gods changing* Iſraels *Governours from Judges to Kings, and of King* Davids *holy Purpoſes of building an Houſe or Temple for the Lord his God at* Jeruſalem. Here note,

1. *The Impulſive or Moving Cauſe* of this Covenant, was twofold; *viz.*

1. Inward. Gods own Rich Grace and Mercy, *p.* 1010.

2. Outward. ℣ *JESUS CHRIST* and his merit, *p.* 1011, 1012.

2. *The Occaſion* of this Covenant, 1. Mediate; Gods changing *Iſraels* Governours, *&c.*

2. Immediate; *Davids* Purpoſe, *&c.* Three *Inferences* from all, *p.* 1012, *to* 1015.

Aphoriſm 4. *The Subſtance or Subject-Matter of Gods Covenant with* David *and his Seed, conſiſted;* 1. *On Gods part, In many eminent Mercies and Bleſſings Promiſed,* &c. 2. *On the part of* David *and his Seed, In the Covenant Duties conditioned and reſtipulated,* &c. *p.* 1015, *&c.*

1. **Mercies or Bleſſings Promiſed** on Gods part, were of three Concernments; *viz.*

1. *Concerning DAVID himſelf.* As,

1. Gods ſubduing all his Enemies, clothing them with Shame and Confuſion. This was Promiſed and Performed, 1. *Literally* to *David.* 2. *Spiritually* to Chriſt, *p.* 1016, 1017.

2. Gods eſtabliſhing and ſtrengthening *David* in his Kingdom, that his foes might be brought under. Accompliſhed, 1. In *David.* 2. In Chriſt, *p.* 1017.

3. Gods Increaſing and Enlargement of *Davids* Glory, Proſperity, Power, and Dominion Accompliſhed; 1. *Much* in *David.* 2. *More* in *Solomon.* 3. *Moſt* in Chriſt, *p.* 1018. *to* 1020.

4. Gods ſweet Covenant-Relations to *David. Viz.* That he would be,

1. *Davids Father.* This implyed 1. Seven Bleſſings from God to *David.* 2. Seven Duties from *David* to God, *p.* 1020. *to* 1023.

2. *Davids* God, *p.* 1023, *&c.*

3. *Davids Rock of Salvation.* 1. God ſaves three wayes. 2. *David* anſwerably demeaned himſelf towards God four wayes, *p.* 1024.

5. Gods fulfilling of *Davids* Dayes. Long-life a Mercy three wayes, *p.* 1024, *&c.*

6. Gods Building *David* an Houſe, making it powerful and proſperous, eſpecially by raiſing up his Seed to ſit upon his Throne for ever. This an High mercy. Accompliſhed, 1. Immediately, in *Davids* ordinary ſeed. 2. Mediately and chiefly in his Extraordinary Seed, ℣ *JESUS CHRIST.* This was *Davids* Great Comfort, as in his laſt words is evident, *p.* 1025. *to* 1030.

7. The Perpetuity and Stability of Gods Covenant and Fœderal Mercy to *David*, *p.* 1030, 1031.

2. *Concerning* Davids *Seed.* As theſe four, All which had their ſpecial Accompliſhmen t in Chriſt, *viz.* 1. That

1. That God would be a Father to *Davids* Seed, & he should be his Son, *p.* 1031, 1032.
2. That *Davids* Seed should build God an House. The **Temple** a Type of the **Church** and of **Believers**, in six Particulars, *p.* 1032. *to* 1035.
3. That God would Establish his Seed after him in his Kingdom and Throne for ever, *p.* 1035, *&c.*
4. That God would not utterly take away his Covenant-Faithfulness and loving kindness from his Seed, no not in case of their iniquity, but chastize their sinfull miscarriages with the Rod of men. Here five Eminent Advantages to Gods people by his **Chastisements** are unfolded, *p.* 1037. *to* 1043.

3. *Concerning the People of* Israel, *the Subjects of King* David *and of his Royal Seed.* As,
1. Gods Habitation in *Sion* for ever. For clearing of this blessing note,
1. The Connexion of this Promise with the Promise fore-going, *p.* 1043, 1044.
2. What place is intended by *Sion*: Literally, and Mystically, *p.* 1044.
3. How God did *dwell* in *Sion.* Gods **Presence** and **Habitation** is threefold. Here are disclosed eight sweet *Priviledges of Gods Presence and Residence*, *p.* 1045, 1046.
4. Why God would thus dwell in *Sion*, *p.* 1046.
5. In what sense God said of Sion, *This is my Rest for ever*; He having long since thence removed his Habitation for the Sins of the Jews. Here ten Sorts of sins which provoke God to Depart from a People, *p.* 1046. *to* 1048.
2. The Peaceable and Secure Establishment of *Israel*, the Subjects of King *David*, and of his Royal Seed, in the Land of *Canaan.* This hath three branches, *p.* 1048. *to* 1050.
3. Their Singular Prosperity both in Temporals and Spirituals, *p.* 1050. *to* 1052.

2. **Duties Conditioned, Required and Restipulated** from *David* and his Seed to God, were of two sorts especially, *viz.*
1. Their Keeping of Gods Covenant and Testimony, *&c.* in five Particulars, *p.* 1052. *to* 1055.
2. Their being **Just** *in their Dominion and Royal Government*, Ruling also piously and religiously, *p.* 1055.
1. *David* and his Seed must Rule over *Israel* Righteously. They must be,
1. Just in their Persons. And this in seven respects, *p.* 1055, 1056.
2. Just in their office of Ruling, *viz.* 1. Justly Acquiring it. 2. Justly Executing it: Partly in Protection of Subjects. Partly in Actual Government. And both several wayes, *p.* 1056, 1057.
2. *David* and his Seed must Rule Religiously, in the Fear of God. 1. The *Fear of God* denotes five things. 2. To Rule in the Fear of God comprizeth many excellent things: most requisite to all good Rulers, *p.* 1058. *to* 1060.
Reasons for their Ruling thus, Righteously and Religiously, *p.* 1060.
Ruling Righteously and Religiously how it was Performed by 1. *David*, 2. *Solomon*, And 3. Christ. With seven *Inferences* from the whole, *p.* 1060. *to* 1065.

Aphorism 5. *The Form of Gods Covenant with* David *and his Seed, was either*; *Inward and essential in the Mutual Obligation between the Fœderates*: *Or* Outward and Accidental, *In the Manifestation, Confirmation and Administration of this Covenant*, *p.* 1065, *&c.*
1. The Inward essential Form, stands in the Fœderates reciprocal obligation, *p.* 1065.
2. The Outward Accidental Form, consists in three things, *viz.* Gods,
1. Manifestation of this Covenant by vision. Here of *visions*, Their Sorts and several Acceptations in Scripture, *p.* 1065, 1066.
2. Confirmation of this Covenant, by 1. Ratifying Promises. 2. His Sacred Oath. 3. Explanatory Repetitions. 4. Actual Accomplishments, *p.* 1066, 1067.
3. Administration of this Covenant. In effect the same with that of the *Sinai*-Covenant: yet with four Perfective Alterations, Four Inferences from all, *p.* 1067, 1068.

Aphorism 6. *The End or intended Scope of God in this Covenant was*: Immediately, *Some*

more

more Peculiar Revelation of Jesus Christ. Mediately, *The furtherance of the Happiness of* David, *of his Seed, and of their subjects in Christ; as also the singular Advancement of the Glory of God.* This is briefly explained: with three Inferences, *p.* 1069. *to* 1071.

Aphorism 7. *From this whole Discourse about Gods Covenant with* David *and his seed, These* General Inferences *result*, viz.

I. That Gods Covenant with *David* and his Seed was a very Princely and Royal Covenant, *p.* 1071, *&c.*

II. That King *David* and his Royal Seed, especially *Solomon*, were eminent *Types of* JESUS CHRIST, *p.* 1072, *&c.*

1. DAVID was a *Type of Christ*: 1. In his person three waies. 2. In his office many waies. 3. In his condition and state seven waies. 4. In his Acts or Works done by him seven waies, *p.* 1073. *to* 1076.

2. SOLOMON was also a *Type of* CHRIST: 1. In his Person three waies. 2. In his office, Prophetical, and Kingly, divers waies. 3. In his condition, three waies. 4. In his Acts three waies, *p.* 1076. *to* 1078.

III. *Hence*, we may clearly take notice, what the Properties of this Covenant are, *viz.* It is, 1. Gratuitous. 2. Evangelical. 3. Mixt. 4. Ordered in all things. 5. Sure and Faithful. 6. Everlasting. 7. Comfortable, *p.* 1078. *to* 1081.

IV. *Hence*, See what *Agreement or Disagreement* this Covenant hath, with, or from all former Covenants. 1. *Agrees* in seven Particulars. 2. *Differs* in four things, *p.* 1081, *&c.*

V. *Hence*, Its evident, That in this Covenant much of CHRIST was revealed to *David* and his Seed: Yea so much, that both *David* and *Solomon* knew and spake much of Christ in their Sacred writings. Many Particulars, *p.* 1083. *to* 1086.

Chap. 6.

VI. Of the Discovery, &c. of Gods *Covenants of Promise* in the VI. Noted Period of Time, viz. From the Babylonish captivity till the Death of the blessed MESSIAH Jesus Christ.

The Preface. 1. Of this Covenants Duration. 2. Of the Difference thereof from *Davids*, in seven particulars. 3. The Order of handling it, *p.* 1086. *to* 1088.

Aphorism 1. *Upon Occasion of Gods own Peoples sad captivity in* Babylon, *the* LORD *graciously renewed his Covenant with them, even his Covenant of Faith in the Promised Messiah.* In this *Aphorism* are five Particulars considerable, *p.* 1088, *&c.*

1. The *Author* of this Covenant, was the LORD *God.* By three Prophets, *p.* 1089, *&c.*

2. the *Occasion* of this Covenant was the sad captivity of Gods People of *Judah* and *Jerusalem*, in *Babylon.* Here,

1. What *Babylon* this was wherein they were captivated. *Babylon* is distributed, *p.* 1090, 1091.

2. When, and How long they were captivated there, *p.* 1092.

3. What were the causes of this their sad captivity there. 1. Provoking causes seven. 2. Final cause, their good, *p.* 1092.

4. Whilest they were under this captivity, God took occasion to reveal this Covenant to them. And why? *viz.* chiefly for seven causes, *p.* 1093. *to* 1096.

3. The *Impulsive causes* of this Covenant, Gods meer Grace in Jesus Christ, *p.* 1096.

4. The *Fœderates*, I. God, 1. As the LORD God. 2. As the LORD the God of *Israel.* 3. As their Redeemer. II. The Captives of *Judah* and *Jerusalem*, &c. *p.* 1096, 1097.

5. The *Nature of this Covenant* of God with his afflicted Captives. It was,

1. A Covenant of Faith in Christ, not of Works. Proved four waies, *p.* 1097, 1098.

2. A Covenant of Promise, in Christ Promised, and as then not exhibited, *p.* 1098, 1099.

Inferences. Hence,

1. This Covenant is [1] Divine : [2] Gratuitous : [3] Faithful : And [4] Holy ; *p.* 1099, *&c.*
2. How great the condescention of the Creator, how high the exaltation of the creature, when the God of heaven and his Captives, *&c.* become Confederates ! *p.* 1100.
3. Jesus Christ and the Gospel of sinners salvation in him through Faith, was preached to the Jews in their captivity, *p.* 1101.
4. God neither forsakes nor forgets his Covenant-people in their deepest distresses, *p.* 1101.
5. In greatest extremities of Tribulation, Gods Covenant of Faith in Christ yields sweetest consolation, *p.* 1102, 1103.
6. Though Gods People by their sins turn their Mercies into Miseries : yet God alone of his wisdom and goodness turns those Miseries into Mercies, *p.* 1103.
7. Gods Covenant with his Captive-Jews, is useful to Gods people now under the New Covenant, *p.* 1103.

Aphorism 2. *The Subject-matter or substance of Gods Covenant with his captive people in* Babylon, *consisted* ; 1. *In many excellent Covenant-Mercies or Blessings Promised to them, on Gods part*, &c. 2. *In sundry Covenant-Duties required and restipulated from them to God, on their part*, &c. *p.* 1104, *&c.*

I. **Mercies Promised** *to them on Gods Part*, viz.

1. *His raising up the* MESSIAH, viz. JESUS CHRIST *unto them :*
   1. As their Covenant-Redeemer, *p.* 1105, 1106.
   2. As the *Sure Mercies of David*, whereon Gods everlasting Covenant is founded, *p.* 1107, *&c.*
   3. As a *Branch of Righteousness growing up to* David, *and a plant of Renown*, *&c.* *p.* 1108.
   4. As DAVID their *Shepherd, Prince and King* for ever, *p.* 1109, 1110.
2. *His Redeeming them out of* Babylons *Captivity*, *and bringing them into their own Land.* Here note four things, *p.* 1110, *&c.*
   1. The variety of Promised Mercies appertaining to this eminent Mercy, *viz.*
      1. To Remove impediments that might hinder their Return, *p.* 1112.
      2. To Plant them firmly in their own Land, *&c.* *p.* 1113.
      3. To make them dwell safely and securely in their own Land, *p.* 1113.
      4. To unite them into one Nation and Kingdom in their Land after their return, *p.* 1113, *&c.*
      5. To multiply them in the Land of *Canaan*, wherein he would place them, *p.* 1115.
      6. To bless and crown with a confluence of Prosperity and Glory, Temporal and Spiritual, *p.* 1116, *&c.*
      7. To cause them to dwell in their own Land under DAVID their Prince for ever, *p.* 1118.
   2. The ten Arguments whereby God perswades the Captives of their certain Return, *p.* 1118, 1119.
   3. The exact accomplishment of this great Mercy, *p.* 1120, 1121.
   4. The Mysterie of Gods Spiritual Redemption of his Elect, *&c.* under this their Temporal Redemption from *Babylon*. Evinced seven waies, *p.* 1121. *to* 1125.
3. *His cleansing of them, when Redeemed out of* Babylon *from all their Spiritual Defilements : from all their Idols, Detestable things, and Transgressions*, *p.* 1125, *&c.*
4. *His Putting his Spirit within them, for new framing and spiritualizing their Heart.* Here consider,
   1. More Generally,

1. What

1. What is meant by Gods Spirit. Various Acceptations, p. 1129, 1130.
2. Whether the Jews had not the Spirit till after their Return, &c. p. 1130.
2. More Particularly. Seven Influences, Fruits or Effects of the Spirit, *viz.*
1. Newneſs of Heart and Spirit. For clearing this, note,
1. What is meant by *Heart and Spirit*, p. 1131, &c.
2. What is meant by a *New Heart*, and *New Spirit*. 1. A thing is in Scripture ſtiled *New*, five waies. 2. *Newneſs of Heart*, &c. implyes, Generally five things: Particularly ſix things, p. 1132. *to* 1136.
3. Whether God alone give this *New heart*, and put this *New Spirit* into his People. Reſolved in three Poſitions, and the grounds thereof, p. 1136. *to* 1141.
4. Why the Lord Promiſeth to give this *New Heart*, &c. Four Reaſons, p. 1141.
5. How this *New Heart*, &c. may be Diſcovered. Seven waies, p. 1141, 1142.
2. An *Heart knowing the LORD*. Here, 1. The Author. 2. Nature of it, p. 1142. *to* 1145.
3. *Fleſhineſs or Tenderneſs of Heart*, inſtead of *Stonyneſs of Heart*, p. 1145, &c.
1. What the *Heart of ſtone* is. In ſeven Particulars. Here, of the Nature and ſeveral ſorts of Hardneſs of Heart, p. 1147. *to* 1151.
2. What the *Heart of Fleſh* is. In ſeven particulars. Here alſo of the ſeveral ſorts of Softneſs or Tenderneſs of Heart. And of the Excellency of *Tenderneſs of Heart*, in ſeven reſpects, p. 1151. *to* 1154.
3. Whether none but God can take away the *Heart of ſtone*, &c. p. 1154.
4. How God takes away the *Heart of ſtone*, and gives the *Heart of fleſh*, *viz.* 1. Divers waies. 2. By ſundry gradual Acts: ſeven are mentioned, p. 1154, 1155.
5. How a man may know whether God have removed from him the *Heart of ſtone*, and beſtowed on him this *Heart of fleſh*. Five waies, &c. p. 1156, &c.
4. Penitentialneſs of Heart, p. 1157. *to* 1159.
5. *Oneneſs of heart and way*. For opening hereof, are explained;
1. What is here meant by *Heart and way*, p. 1159, &c.
2. What *Oneneſs of heart and way* this is: and wherein it conſiſts. 1. *Oneneſs of Heart* conſiſts in Oneneſs of Mind, Will and Affection. 2. *Oneneſs of way*, in eight things, p. 1160. *to* 1166.
3. How choice and excellent a Bleſsing this *Oneneſs of Heart and way* is. Repreſented at large under ſix Heads: One whereof is, the manifold miſchief of the oppoſite *Diviſions*, in nine particulars, p. 1166. *to* 1175.
☞ 4. *Directions and Helps for the beſt Gaining and Retaining of this Oneneſs of Heart and way among Gods people*. Laid down at large under X. Heads, moſt uſeful for the Church and people of God amongſt us in theſe preſent times, p. 1175. *to* 1191.
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BOOK IV.

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   1. Inwardly, Gods meer Grace, p. 1278. *to* 1281.
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Inferences. Hence,

I. The *New Covenant* is most sure and faithful, p. 1321.

II. The *New Covenant* is beyond all other Covenants most compleat, comprehensive and extensive, p. 1321. &c.

III. The *New Covenant* is to Gods Church and People the most Uniting and Consolidating Covenant of all other. 1. In respect of *Israel* and *Judah*. 2. In respect of Jews and Gentiles, p. 1322. to 1324.

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Of the Matter, or Substance of the *New Covenant*. Where note,

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II. Certain Generals to be noted touching the *Matter of the New Covenant*, as laid down by the Prophet *Jeremiah, chap.* 31. 31, &c. and the Apostle *Paul in Heb.* 8. 8, &c. viz.

1. *That*, the matter of the *New Covenant* is here set forth very compendiously in words, but most comprehensively in sense. In seven particulars, p. 1345, 1346.

2. *That*, The whole matter of the *New Covenant* is represented here only in *Promises*. Hence five *Inferences*, p. 1346. to 1349.

3. *That*, All these *New Covenant Promises*, in their express terms, run only upon Spirituals. Hence, two Inferences, p. 1349 to 1351.

4. *That*, These *New Covenant-Promises* have a sweet Harmony and Correspondency with the *Priesthood, Prophecy and Kingship* of Christs Mediatory office: In actual Performance of which Promises to us, we also are made unto God, Priests, Prophets and Kings by Jesus Christ. Hence, two *Inferences*, p. 1351. to 1353.

5. *That*, The Matter of the *New Covenant* is so contrived in these Promises, as it may most sweetly and sufficiently remove all the Principal Doubts, Discouragements and Objections, which either a bleeding Heart-wounded sinner, or a distressed Saint, may make against his own salvation. Hence seven Principal Doubts and Objections, about 1. *Sin*; 2. *The wrath of God*; 3. *Gross Ignorance*; 4. *The Deadness, Hardness, Deceitfulness and manifold Vileness of their Hearts*; 5. *The want of Spiritual Abilities, Excellencies and Duties*, &c. 6. *The Great Distance betwixt them and God, them and Christ*; 7. *Difficulty and seeming impossibility of Assurance*: Are all Removed by consideration of the matter of this *New Covenant*, as here laid down, p. 1353. to 1365.

6. *That*, These *New Covenant-Promises* are so expresst, as virtually to contain in them, The *Agreement and Difference* betwixt the Old and *New Covenant*, yea the *Preheminencies* of the *New* above the *Old*, p. 1365, 1366.

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grace and good pleasure of Gods will in Jesus Christ alone, p. 1366, &c.

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Aphorism 1. *The Matter of the New Covenant, on Gods part, consists in certain New Covenant-Mercies or Blessings promised by him to his Fœderates*, viz. In four great **Articles of Agreement** in this *New Covenant*, &c.

1. Article. *Of Gods writing his Laws in their Mind and Hearts.* Here note,

1. What is here meant by *Mind and Hearts*. In three branches, p. 1369, 1370.
2. What *Laws* of God are here intended and promised to be written in their Mind and Heart. Especially his *Moral Laws*. And that for four Reasons, p. 1370. *to* 1372.
3. What sort of *writing* this is, whereby God writes his Laws in his Fœderates Mind and Hearts: and how he writes his Laws therein. Here is declared,
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   2. That God under his *New Covenant* intends a far more excellent writing of his Laws then ever formerly. Three sorts of Gods writing it, p. 1373, *&c.*
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      1. Gods Preparing the Mind and Heart for this writing, as *Tables*. 1. *By* Hewing them. 2. *By* Razing them. 3. *By* Mollifying them, p. 1374. *to* 1376.
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   4. Whether Gods *Laws* were not written in his Peoples Minds and Hearts, before the time of this *New Covenant*. Resolved, 1. That there was some writing thereof before. But 2. Not such as under this *New Covenant*, p. 1383. *to* 1386.
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1. Gods *Moral Law*, is the *Law of CHRIST*, p. 1392.
2. Gods *Moral Law* is not abolished, but established by his *New Covenant*, p. 1392, 1393.
3. The *New Covenant* Agrees with the *Old* in substance, though they differ in circumstance, *&c.* p. 1393, *&c.*
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5. Naturally, since and by the Fall of *Adam*, the Laws of God are obliterated or blotted out of mens Minds and Hearts, p. 1394, 1395.
6. The Renewing of the *Mind and Heart*, even of the whole soul according to Gods image, *&c.* Is not a *Natural*, but a meer *Supernatural work*; is not at all from man, but wholly from God alone, p. 1395, 1396.
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8. Gods *Giving his Laws into our Minds*, and *writing them in our Hearts*, is an eminent and manifold Priviledge. Evidenced in six particulars, and in sundry others under them, p. 1396. *to* 1398.

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9. All such as would know, whether they be Gods *New Covenant-people* indeed, &c. should examine whether God hath given his *Laws* into their *Minds*, and written them upon their *Hearts*, p. 1398.

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II. Article. *Of Gods Foederates more Excellent and more Universal Knowledge of the Lord, then under the Old Covenant.* Here are unfolded,

1. Wherein the Nature of this *New Covenant-knowledge* more especially consists; *viz.*

1. In the *Excellency* of it. Being 1. More Divine; 2. More Spiritual; 3. More Clear; 4. More Evidential; 5. More Compleat; 6. More Efficacious; 7. More Glorious: Then the Old-Covenant-knowledge, p. 1401. to 1410.

2. In the *Extensiveness* of it. Yet here are three limitations, p. 1410, 1411.

2. How, and in what way God furnisheth his *New Covenant-people* with such a knowledge of himself, *viz.* 1. In the Face of JESUS CHRIST. 2. By his Spirit, and the *New Covenant-Ministry*. 3. Gradually, in a continual Progress, p. 1412. to 1415.

3. Whether All Gods *New Covenant-people* attain to this promised *Knowledge* of God. Here,

1. That, under the *New Covenant* many in visible Churches remain grosly *ignorant* of God and of his waies. Seven grounds or causes of this Ignorance, p. 1415, 1416.

2. That, notwithstanding this Promise, *All shall know the Lord*, hath its due and intended accomplishment. For clearing this, four Distinctions are Premised. And four Conclusions determined upon, p. 1416. to 1419.

3. That this *Extensiveness* is to be understood with some Cautions and Limitations, p. 1419.

4. Whether God by this Promise intended to take away and make void all *Humane Teaching*, Private and Publick, as altogether needless now under the *New Covenant*.

1. Some of unsound judgements have thought so in these times, p. 1419, 1420.

2. But God never intended hereby any such thing. Proved three waies, p. 1420. to 1422.

3. Four Scriptures, wrested about this matter, are vindicated, p. 1422. to 1429.

5. Why God hath Promised in his *New Covenant*, That *all shall know him from the least of them to the greatest*. Five Reasons propounded, and explained, p. 1429. to 1433.

6. How we may Discover, That we so *know the Lord*, as God here intends in this his *New Covenant-promise*. Especially four waies, p. 1433. to 1435.

Inferences. Hence,

1. The *Old* and *New Covenant* Essentially and Substantially Agree, Though Accidentally and Circumstantially they differ, about the Knowledge of the Lord, p. 1435.

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3. The right and saving knowledge of God is a very great and eminent Mercy, p. 1436.

4. All true saving *Knowledge of God*, is only from God, p. 1437.

5. As the greatest ought not to despise, so the least need not despair of the true *Knowledge*

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ledge of God now under the *New Covenant*, p. 1437.
6. Gods Fœderates now under the *New Covenant* should not content themselves to know only Fundamentals and first Principles touching God and his waies, p. 1438.
7. All such waies and means of *Knowledge* as God hath Ordained under his *New Covenant*, ought to be made use of in Subserviency to, and for accomplishment of this Promise of knowing the Lord in his New Covenant, p. 1438, &c.
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10. The better we *know the LORD*, and the things of God now under the *New Covenant*, the more the Glory of Christ and of his *New Covenant* are exalted and magnified in us, p. 1440.

III. Article. *Of Gods Mercy and Propitiousness to his Fœderates in his Utter Remission and Oblivion, forgiving and forgetting, of All their sins for ever*, p. 1440, &c.

This Article is Resolved into two Propositions, *viz.*

1. *Proposition.* That, **Under the New Covenant the LORD God, in and through Jesus Christ, will freely, fully and utterly Remit all his true Fœderates sins whatsoever.** The Deduction of this Proposition cleared, by five Particulars, p. 1442, 1443.

Here for the more clear discovering of the Nature of **Remission of sins**, these four Particulars are Resolved, *viz.*

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   1. The Denominations of sin, Hebrew and Greek, in this *New Covenant-Promise*, p. 1443. *to* 1445.
   2. The Description of sin, p. 1445.
   3. The Particulars considerable in sin, *viz.* seven in number, and which of them are properly remedyed by Remission, p. 1445. *to* 1448.
2. *What the Remission of sin is, which is here Covenanted.* Here set forth two waies, *viz.*
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      2. Free-forgiveness, Gratuitous-Pardon, p. 1449, &c.
      3. Propitiousness, or Propitious-mercifulness upon pacification for sin, p. 1450, &c.
      4. Not Remembring of sin any more, p. 1451, &c.
      5. Not imputing of sin to the sinner, p. 1452.
      6. Covering of sin, Hiding it, or Hiding Gods face from it, p. 1452, 1453.
      7. Taking away sin, Removing it, &c. p. 1453.
      8. Blotting out, wiping out, or Razing out, &c. of sin, p. 1454.
      9. Casting it behind Gods back, p. 1454.
      10. Removing our sins from us as far as the East is from the West, p. 1454, &c.
      11. Finally, Its set forth in a bundle of sweet Expressions, *Mic.* 7. 18, 19. p. 1455. *to* 1457.
   2. *By the Nature of Remission of sins*: laid down in these XIV. ensuing *Positions*, viz.
      1. *That*, Remission of sins here Promised in the *New Covenant*, is not intended of any *Humane Remission*, Fraternal or Ministerial: But of *Divine Remission of sins*, and that not Particular, but Universal. Explained,

Pardon of sin p. 1442. ad p. 1493. 91

plained, p. 1457, 1458.

2. *That*, *Remission of sins* is a distinct Blessing and Grace, from *Mortification of sin*, and not to be confounded therewith, p. 1458.

3. *That*, *Remission of sins*, strictly and properly taken, is not the All, but only a Part of our Justification before God; But more largely and improperly it is All, p. 1458, 1459.

4. *That*, *Remission of sins*, strictly taken, doth most properly and especially consist in Removal of the offence done to God; and in Acquittal or Absolution of the sinner from the guilt of sin; that is, from his Obligation or being bound to endure the Punishment of Death, due for such offence, p. 1459. *to* 1461.

5. *That*, God alone Remits sin. Proved by six Arguments, p. 1461. *to* 1463.

6. *That*, God Pardons sin freely of his own meer grace, without any the least merit or desert of the Pardoned sinner. Proved four waies, p. 1463, *&c.*

7. *That*, God remits sin, only upon and for the satisfaction made to his Justice for sin by the Obedience and Death of *Jesus* CHRIST. This cleared by four Considerations. Hence, *Popish Satisfaction* is rejected, p. 1464. *to* 1466.

8. *That*, God actually *Remits Sin* to all truly *Believing* and *Repenting sinners*: and (in his Ordinary Dispensation) to them only. Here, 1. The Necessity of *Faith* and *Repentance* unto Pardon. 2. Six Consectaries, p. 1466. *to* 1470.

9. *That*, When God actually and savingly pardons sin to the *Believing* and *Repenting Sinner*, He pardons Fully and Finally all his sins past and present, but not his sins to come, *viz.*

1. He Pardons all sin Past and Present fully and absolutely without *exception*, p. 1470, *&c.*

2. He Pardons all such sins finally and utterly for ever without *Revocation*, p. 1472.

3. Yet he Pardons not any sin to come, by way of *Anticipation*, p. 1473.

10. *That*, Gods Elect, whose sins are *Pardoned*, do daily need renewed Pardons for future and renewed sins. Proved by three Reasons, p. 1473, 1474.

11. *That*, Pardon of sin, though *full* without exception, and *final* without Revocation, yet is not *compleat* and *consummate* in this present life, till the very day of judgement, p. 1474, *&c.*

12. *That*, In persons savingly Pardoned sin may remain, yet those persons are in the account of God, no longer sinners, but righteous, p. 1475.

13. *That*, sometimes sin may be universally and savingly pardoned, when yet the sense of that pardon may be suspended, and the sense of Gods displeasure continued, p. 1475, *&c.*

14. *That*, whereseoever God *remits sin*, not imputing it to the sinner unto *condemnation*: there he accepts the Person as righteous, imputing Christs righteousness to him unto *Justification*, p. 1476, *&c.*

3. *Whether those that have their Sins remitted, may know that they are remitted*: and How this may be known. This is Resolved in four Particulars, *viz.*

1. *That*, Its a most excellent, comfortable and Desirable Mercy, To know that our sins are *forgiven*. For five Reasons, p. 1477, *&c.*

2. *That*, Its a difficult Attainment, to know our sins are forgiven, p. 1478, *&c.*

3. *That*, Though it be difficult, yet its possible to know this, p. 1479.

4. *That*, Those that are pardoned come to know they are forgiven. 1. Extraordinarily.

ordinarily. 2. Ordinarily, and that five waies, p. 1479. to 1481.
4. *Wherein Gods Remission of sins under the New Covenant, differs from, and excels the Remission of sins that was under the Old Covenant.* This Resolved,
1. By way of concession, p. 1481.
2. By way of caution and limitation. Two waies, p. 1481, 1482.
3. By way of Explication. It differs, and excels in 1. Spiritualness. 2. Clearness. 3. Perfectness. 4. Extensiveness, p. 1483. to 1485.
2. *Proposition.* That God will therefore bestow upon his sincere Federates all other the Promised Benefits of the New Covenant: because he will so freely, fully and utterly Remit all their sins in and for the satisfaction of Jesus Christ. Three Evidences hereof, p. 1485. to 1488.
Inferences X. briefly laid down from the whole of Remission of sins, in the tenth whereof, the Comfort and Priviledge of *Remission of sins* is set forth in eight particulars, p. 1488. to 1492.
IV. Article, *Of the Grand New Covenant-Relation, Interest and Communion mutually betwixt God and his sincere Fœderates.* —— I will be to them a God, and they shall be to me a People. Highly magnified, p. 1492, 1493.
1. *By way of Explication*, is shewed, How this Grand Promise is Explicated already;
1. More Generally. Three waies, p. 1493, 1494.
2. More Particularly, in the 1. First branch, in five Particulars. 2. Second branch, in four Particulars, p. 1494, 1495.
2. *By way of Application*, are Propounded and Explained four Inferences, *viz.*
I. *Here's excellent and manifold matter for* Information. It informs
1. Of the fulness of the *New Covenant*, p. 1495, &c.
2. Of the Goodness and Bountifulness of God to his Fœderates, p. 1496.
3. Of the Happiness of all Gods sincere Fœderates, 1496, &c.
4. Of the fewness of Gods sincere Fœderates even under this *New Covenant*, p. 1497.
5. Of the wretchedness of all Non-Fœderates whatsoever, p. 1497.
II. *Here's notable matter for* Probation and Examination *of our true New Covenant-Condition.*
1. Is the LORD become our God in *Covenant?* This may be discovered,
1. By his Fœderal Impressions and Operations upon us, as our Covenant-God. And these in seven Particulars, subdivided, p. 1498. to 1500.
2. By our *Covenant-Relation* unto God. Here are eight Adjuncts or Properties of Gods *New Covenant-people*, largely explicated, p. 1500. to 1504.
3. By our Deportment and carriage towards him as our *God in Covenant.*
1. Do we esteem the LORD as our God? p. 1504, &c.
2. Do we love him as our God? 1. Wholly. 2. Only, p. 1505, &c.
3. Do we trust in him as in our God? p. 1506, &c.
4. Do we fear him as our God? p. 1507, &c.
5. Do we serve him, as our God? Discovered seven waies, p. 1508. to 1510.
2. Are we become Gods People in Covenant? Evidenced three waies, p. 1510, 1511.
III. *Here's singular matter for* Exhortation;
1. To all in the visible Church that are strangers to a saving *New Covenant*-Condition. In four Particulars, p. 1511, 1512.
2. To all Gods sincere Fœderates within this *New Covenant*: three waies, *viz.*
1. Live upon this Promise, p. 1512. to 1514.
2. Live up unto this Promise, p. 1514, &c.
3. Engage and interest all your Relations in this Promise, p. 1515.
3. To the faithful Ministers of the *New Covenant*, &c. p. 1515.

IV. *Here's*

IV. *Here's wonderful matter for Consolation to all Gods true Covenant-people.*
1. *Against* all reliques of inherent Sin and Corruption. Three waies, *p.* 1516, *&c.*
2. *Against* all fears or dangers of Apostacy. Four waies, *p.* 1517, *&c.*
3. *Against* all Outward and Inward wants. Many waies, *p.* 1518. *to* 1523.
4. *Against* all strong and violent Temptations, of the flesh, the world, or the Devil. Ten waies, with seven Advantages by Temptations, *p.* 1523. *to* 1527.
5. *Against* deep and dismaying *Desertions.* Here consider,
1. The Nature, Sorts, and Waies of Divine Desertions, *p.* 1527. *to* 1531.
2. The Comfort which Gods people may have against all Desertions from this, The Lord is their God by his Everlasting New Covenant, is manifold, under five Principal Heads. *p.* 1531. *to* 1536.
6. *Against* sharpest afflictions and persecutions. Seven waies, *p.* 1536. *to* 1548.
7. Finally, *Against* the terrours and pangs even of Death it self. This Covenant-Relation affords a fivefold comfort. Subdivided, *p.* 1548. *to* 1555.

Aphorism 2. *The Matter of this New Covenant, on the part of Gods New Covenant-Federates, consists in certain New Covenants-Duties, Implicitly here required from, and restipulated by his New Covenant-people,* viz.
1. *Knowledge.* That an excellent knowledge is required: is evidenced five waies, *p.* 1555, 1556.
2. *Faith.* More required under the New Covenant, then formerly. Proved four waies, *p.* 1557, 1558.
3. *Repentance.* That its required under the New Covenant: Proved four waies, *p.* 1559.
4. *Conformity to Gods Laws in heart and life, in inward Constitution and outward conversation.* That this is required under the New Covenant: is evinced six waies, *p.* 1560, 1561.
5. *Entire self-denying, self-resignation unto God.* This also is required. Here seven points of *Self-Denyal* are mentioned. Three *Inferences* from this *Aphorism*, *p.* 1561, 1562.

Chap. 6.

Of the Blessed *MESSIAH* our Lord *JESUS CHRIST*, God-man; the only Mediator, Testator and Surety of the New Covenant betwixt God and man.

The Method propounded for Treating of the Mediator, in four branches. And the excellency of this subject, *p.* 1563, 1564.

Aphorism 1. That, *A True, Fit and Sufficient Mediator of the New Covenant was most necessary betwixt God and man.* Here are explicated two things, *viz.*
1. How and in what sense a *Mediator* may be said to be necessary betwixt God and man. Not, Absolutely, or Naturally: but Hypothetically, upon supposition of divers things, *&c.* *p.* 1565, 1566.
2. Why, and in what respect such a *Mediator* of the *New Covenant* was necessary betwixt God and man in this sense, *viz.* In six regards, set forth in other particulars, *p.* 1566. *to* 1570.

Aphorism 2. That, *JESUS the only Son of God, as also the Son of the Virgin* Mary, *God and Man in one Person, The CHRIST and Promised Messiah, is, as God-man, the only True, Fit and Sufficient Mediator, Testator and Surety of the New Covenant betwixt God and Man.* This cleared in four Positions, *p.* 1570, *&c.*
1. Position. That *JESUS, the only Son of God, and the Son of the Virgin* Mary, *is, God and man in one Person.* Here note,
1. What the name *JESUS* imports. Five Reasons of the Name. How he saves.

1. Only. 2. Universally, all the Elect. 3. Variously. 4. Sufficiently, *p.* 1571, 1572.
2. That this Jesus is the only Son of God. 1. Explained, in what sense. 2. Proved by Scriptures seven waies, *p.* 1572. *to* 1574.
3. That this Jesus the only begotten Son of God, was also Son of the *Virgin Mary*. Here,
1. Whence the Virgin Mary Descended, *viz.* Of *David*, &c. Proved three waies, *p.* 1574, 1575.
2. That *Jesus* was the Son of the *Virgin Mary*, Proved three waies, *p.* 1575.
3. How *Jesus* was the Son of the *Virgin Mary*. 1. Extraordinarily. 2. Truly. 3. Compleatly, *p.* 1575, 1576.
4. Denominations hereupon given in Scripture unto *JESUS*, *p.* 1576, *&c.*
4. That this *JESUS* son of God and of the *Virgin Mary*, is God and Man in one Person. For clearing this Mysterie, these five things are Evidenced, *viz.*
1. The Fitness of the *Son of God* to become the *Son of man*, the Son of the Virgin. Seven waies, *p.* 1577, 1578.
2. The Nature of the Union betwixt his Divinity and Humanity. It is, 1. Personal. 2. Indivisible. 3. Of Natures remaining distinct, *p.* 1578.
3. The *Unity* or Oneness of his Person, though consisting of two distinct Natures. Proved three waies. And the *Necessity of his being God and man*, that he might be a True, Fit and sufficient Mediator: Evidenced five waies, *p.* 1578, *to* 1580.
4. The *six Similitudes* used for illustrating this *Union of God and Man in one Person*. And which is to be preferred as Fittest, *p.* 1580, 1581.
5. The Consequents resulting from this *Personal Union*, *p.* 1581, *&c.*
2. Position. That, *this JESUS God-man, is the CHRIST, the Promised Messiah, and he alone.* Here note,
1. The Explanation of these two words: *MESSIAH*, and *CHRIST*, *p.* 1582, 1583.
2. The Confirmation of this Position.
1. *From* Gods Eternal Decree, *p.* 1583, 1584.
2. *From* Gods Promises and Prophetical Predictions. Many waies, *p.* 1584, 1585.
3. *From* Christs Lineal Descent, *p.* 1584.
4. *From* the compleat and exact accomplishment of the Scriptures, *p.* 1585.
5. *From Jacobs* Prophecy, and the Accomplishment thereof, *p.* 1585, *&c.*
6. *From Daniels* Weeks, *p.* 1586.
7. *From* the General Agreement of all the Types to this *JESUS*, &c. *p.* 1586, 1587.
8. *From* the Testimony of *John* the *Baptist*, *p.* 1587.
9. *From* Gods Authorizing, Constituting, Ordaining and Establishing this *Jesus to be the CHRIST*, *p.* 1587, 1588.
10. *From* the Testimony of 1. Father, 2. Son, 3. the Holy Ghost, *p.* 1588, *&c.*
3. Position. That *IESUS CHRIST, God and man, is the onely True, Fit and Sufficient Mediator, Testator, and Surety of the New Covenant betwixt God and man.*
1. *Jesus Christ* is *Mediator*, Surety and Testator of the New Covenant.
1. *Mediator* of the *New Covenant*. Proved four waies, *p.* 1589, 1590.
2. *Testator* of the *New Testament*. Evinced seven waies, *p.* 1590, *&c.*
3. *Surety* of the *New Covenant*. And what this implies, *p.* 1591, *&c.*
2. *Jesus Christ* is the onely True, Fit, and Sufficient Mediator. This *Position* is, 1. Stated. 2. Confirmed three waies, *p.* 1592, 1593.
4. Position. That *JESUS CHRIST is Mediator, Surety and Testator of the New Covenant betwixt God and man, as he is God-man.* Here note two things, *viz.*
1. The Sense of this Position, *p.* 1593, *&c.*
2. The Grounds of this Position, *viz.*
1. The Holy Scriptures do frequently ascribe the Acts of Christs *Mediation* to his *Divine*,

Divine, as well as to his *Humane Nature*. Evidenced six wayes, p. 1594. to 1596.

2. The Scope, End or Intent of the Personal Union of the *Divine and Humane Natures* in one Christ, was that he might act and execute his *Mediatory Office* compleatly according to both those Natures. Christs God-head is the immediate, proper and formal beginning of divers Mediatory Acts. Seven instances, p. 1596, &c.

3. The Nature of the *Mediatory Office* is such, that it could not be compleatly executed and fulfilled, if Christ God-man should not act therein both as God and man. Evidenced divers wayes, in his Prophecy, Priesthood and Kingship, p. 1597.

This Position is concluded with Testimonies of some learned, p. 1597, 1598.

Aphorism 3. That *JESUS CHRIST, God-man, Executeth his Mediatory office in a Prophetical, Priestly, and Kingly way*; Or, *as Prophet, Priest, and King: both in his State of Humiliation and Exaltation.* For clearing this, three things explained, *viz.*

1. Whence it may be Evinced, That Christ Executes his Mediatory Office in a Prophetical, Priestly and Kingly way. This is done six wayes, *viz.* p. 1599, &c.
   1. *From* the Condition of lapsed man without Christ: and his necessity of Restauration by Christ, p. 1599, &c.
   2. *From* the Types of Old, prefiguring these three Functions in Christ. Three Instances, p. 1600.
   3. *From* the Order of Conferring Salvation upon us. Three wayes, p. 1601.
   4. *From* the Reality of Christs Unction hereunto, p. 1601.
   5. *From* the Sufficient Enumeration of Christs benefits, and his way of Procuring them for us. His benefits of three Sorts. Procured three wayes, p. 1601, 1602.
   6. *From* Christs many Denominations given to him in Scriptures, which are eminently reducible to these three Functions. p. 1602.
2. Wherein the Nature of Christs Prophecy, Priesthood and Kingship consists.

I. **Christs Prophecy** consists in his Primary and Plenary teaching of his Church, *viz.*
   1. By Revealing of his Doctrine. This he doth variously, p. 1603. to 1605.
   2. By Illuminating his Peoples Minds to receive the same, p. 1605.

II. **Christs Priesthood**, Typified notably of old many wayes, chiefly consists,
   1. In his Satisfaction. Here are shewed four things, *viz.*
      1. That Jesus Christ by his Obedience and Death hath made a true, real, proper, and full *Satisfaction* to God for his Peoples Sins. For,
         1. Christ is the Surety of the *better Covenant*, the *New Covenant*: substituted, and substituting himself for us. Evidenced three wayes, p. 1607. to 1609.
         2. Christ is said often in Scripture, to *redeem* us, to *buy* us, or *purchase* us *with a Price*, to give himself a *Ransome*, &c. which imports *Satisfaction*, p. 1609, &c.
         3. Christ is said to *Reconcile us to God*, and to be our *propitiation by his blood*, p. 1610, &c.
         4. Christ is *Mediator*, not only by Teaching and Ruling: but also by Sacrificing and Interceding for us, p. 1611.
         5. The *Expiatory Sacrifices under the Law*, purging away Sin Typically: shadowed forth Christ, who by the Sacrifice of himself purged away sins Truly. And therefore made *Satisfaction* for them, p. 1611, &c.
         6. The Perfection, Fulness and Compleatness of Christs *Satisfaction* for Sin, and Expiation of Sin by his Obedience, Death and Blood, is evident many wayes. Six wayes are Explained, p. 1613, 1614.
      2. What are the *branches* or chief *Parts* of Christs *Satisfaction*, p. 1614, 1615.
      3. What are the *Fruits* and *Effects* of Christ Death *and Satisfaction*. Many and must considerable. Nine Especially, p. 1615, 1616.

4. For whom Christ made this his Proper and Plenary *Satisfaction* by his Obedience and Death. These are described by seven Denominations, p. 1616. *to* 1618.
2. *In his* Intercession. Here consider,
1. That Jesus Christ is our *Intercessor*, interceding with God for us, p. 1618.
2. The Nature of *Christs Intercession*. Discovered,
1. In his Execution of it Inchoatively. Perfectively, p. 1618, 1619.
2. In seven matchless Perfections and Excellencies of it, p. 1619.
3. The Difference of Christs *Intercession*, from his *Satisfaction*, six waies: and from his *Spirits Intercession*, three waies, p. 1620, 1621.
4. The many and precious Fruits, Effects and Benefits of Christs *Intercession*. Ten are particularly laid down, p. 1621. *to* 1623.
III. Christs Kingly Office. For clearing hereof six things are Evidenced, *viz.*
1. That Jesus Christ our Mediator is *King*. Proved four waies, p. 1623, 1624.
2. The Nature of Christs *Kingdom*. Essential and Personal, and this General or Special; and how they are managed, p. 1624. *to* 1626.
3. Christs Regalities. Which are very Majestical. As,
1. *His Unction*. With the Holy Ghost and with Power, p. 1626.
2. *His Inauguration*. Especially at his Ascension and sitting down on the right hand of God: Which implyes seven things, p. 1626. *to* 1629.
3. *His Throne*, p. 1629.
4. *His Crown*, p. 1629.
5. *His Scepter*, viz. His Word and Spirit, sent out of *Sion*, p. 1629, *&c.*
6. *His Laws*, p. 1630.
7. *His Prerogatives*. Seven whereof are instanced, p. 1630, *&c.*
4. Christs Actual Administration of his Kingly office, as Mediator, *viz.*
1. Of his *General Mediatory Kingdom*, by seven Royal Acts, p. 1631, *&c.*
2. Of his *Special Mediatory Kingdom*. 1. In this world, by five Acts. 2. At the End of this world, by six Acts. 3. In the world to come, by two Acts. p. 1632, 1633.
5. The Benefits of Christs Kingdom, p. 1633.
6. The Continuance of Christs Royal office, p. 1633, 1634.
3. What are those two states of Christs Humiliation and Exaltation, wherein he executeth his Prophetical, Priestly, and Kingly Office, *viz.*
1. *Christs state of* Humiliation consisted;
1. In his *Conception*. Wherein he was humbled two waies, p. 1634.
2. In his *Birth*. Wherein he was abased two waies, p. 1634, *&c.*
3. In his *Life*. Wherein he humbled himself four waies, p. 1635.
4. In his *Death*. Wherein he humbled himself ten waies, p. 1635, *&c.*
5. In his *Burial*. Wherein he was abased two waies, p. 1636.
6. In his *Continuance in the state of the dead*, and under the Dominion of death for three daies current, wherein he was humbled three waies. This some think to be intended by that Article in the Apostles Creed; He Descended into Hell. This clause was not in the Creed antiently according to divers writers. Four Interpretations of it, and which is to be preferred, p. 1636. *to* 1638.
2. *Christs state of* Exaltation, consisted;
1. In his *Reviving*. Wherein he was exalted three waies, p. 1638.
2. In his *Resurrection from the dead*. Wherein he was exalted four waies, p. 1639, *&c.*
3. In his *Ascending into Heaven*. Wherein he was exalted three waies, p. 1640.
4. In his *Session at Gods right hand*, p. 1640.
5. In his *coming at last to judge the whole world*, p. 1640.

Aphorism 4. That, *JESUS CHRIST, by vertue of his Prophetical, Priestly and Kingly Mediation, Surety-ship and Testator-ship, hath established his NEW COVENANT for ever: And is continually bringing all those whom the Father hath given him into*

into this New Covenant with God, To partake all the Mercies, and Perform all the Duties thereof. Here,

1. Jesus Christ hath established his *New Covenant* for ever, 1. As Mediator, three waies. 2. As Surety, three waies. 3. As Testator, *p.* 1640. *to* 1643.
2. Jesus Christ brings men into this *New Covenant*, by *Calling* them thereinto. Here note,
   1. That, Christ brings men into this New Covenant with God, by *Calling*: proved three waies, *p.* 1643, 1644.
   2. What this Calling is, whereby men are brought into *Covenant* with God: Described by the [1] Author, [2] Instrumental Means, [3] Matter, [4] Terms, [5] Form, and [6] End thereof, *p.* 1644. *to* 1647.

Inferences, *From the whole touching Jesus Christ the* MEDIATOR. Hence,

I. Behold and admire the infinite Severity and Goodness of God, in giving so necessary and sufficient a *Mediator* betwixt God and Man, as *Jesus Christ*, God-man, *p.* 1647, *&c.*

II. *Jesus*, the Son of God, and of the Virgin *Mary*, the *Mediator, Surety and Testator of the New Testament*, is the only true CHRIST, and promised *Messiah*, *p.* 1648, *&c.*

III. *Jesus Christ* is indeed The *Wonderful*: and the *Great Mysterie of Godliness*, both in his Person and Office, *p.* 1649, *&c.*

IV. As Gods *Covenants* are the Marrow of Holy Scriptures, and the *New Covenant* the flower and Spirits of the Covenants: So Jesus Christ our *Mediator* is the Life and Soul of the *New Covenant*, *p.* 1650.

V. The *New Covenant* far excells the *Old* and all other Covenants, in having Jesus Christ actually exhibited, to be *Mediator, Surety and Testator* thereof; *p.* 1650, *&c.*

VI. *Jesus Christ* God-man, *Mediator*, &c. of the *New Covenant*, is an All-sufficient Saviour of Sinners, *p.* 1651.

VII. *Jesus Christ, Mediator*, &c. is the only Hope and Refuge of bruised sinners, and compleatest consolation of believing Saints, *p.* 1651, 1652.

VIII. *The New Covenants Dedication* was most bitter to *Christ*; although the *New Covenants Application* be most sweet to *Christians*, *p.* 1652, *&c.*

IX. Let all that long to know that they are within this *New Covenant* savingly, examine with all Diligence whether they be brought into it, by being Called to Christ, and made Christs Effectually. Hereby we may know, whether we be Christs.
   1. Have we Christs Spirit dwelling in us? Five Notes of Christs Spirit, *p.* 1653, *&c.*
   2. Are we New Creatures? 1. In condition. 2. In constitution. 3. In conversation, *p.* 1654. *to* 1656.
   3. Are we one with Christ, by Faith and Love? *p.* 1656, *&c.*
   4. Have we crucified and mortified our corruptions? A Parallel betwixt the *Crucifying of Christ*, and our *crucifying of the flesh*, in five Branches; *p.* 1657, 1658.
   5. Do we walk after the Spirit, not after the flesh? *p.* 1658.

X. Let all who are convinced they are Christ-less and Covenant-less Persons, and yet thirst after a *New Covenant-state*, sincerely accept Christ tendred: And let all that find they are in *New Covenant* with God in Christ, walk worthy of Christ accepted. Here,

☞ 1. The *Acceptance of Christ*, is vehemently urged by seven Pressing Considerations, *p.* 1659. *to* 1668.

2. *Walking worthy of Christ*, is Regulated, by nine Scripture-Directions; *p.* 1668. *to* 1671.

Chap. 7.

Of the Form of the New Covenant.

Aphorism. *The Form of this New Covenant consists*: Inwardly, *In the mutual Obligation betwixt God and his New Covenant-Fœderates in Jesus Christ the Mediator thereof.* Outwardly, *in the way and manner of this New Covenants Manifestation, Confirmation and Administration.*

I. The *Inward Form* of the *New Covenant*, &c. stands chiefly in the Fœderates reciprocal Obligation. How God obliged to us: or becomes our *Debtor*, p. 1671, 1672.

II. *The Outward Form* consists in,

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2. *The Confirmation* of it.
   1. *By* the choicest Promises of God. Here, 1. That the *New Covenants* Promises are *Better Promises*, in five regards. 2. How the *New Covenant* is established upon these Promises, Materially, and Relatively, p. 1673. *to* 1676.
   2. *By* Gods inviolable Oath; for three Reasons, p. 1676.
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BOOK I.

OF

Gods Covenants,

Their Names, Natures, Sorts, and Benefits; more Generally.

CHAP. I.

1. *Of Gods dealing with his Church, in all times and Ages, by way of* Covenant.

GOD, (a) *over all blessed for ever*, is the *Center* where all (b) Happiness meets, and the *fountain* whence all (c) Happiness flows. Man, (d) *under whose feet God hath put all things* here below, is only so far happy as he (e) enjoys the *LORD to be his God*. On Earth, Man enjoys the LORD to be his God, Either *More Immediately*, or *more Mediately*. 1. *More Immediately*, before *Adams* Fall, by Conformity both of mans (f) upright Nature unto God, through (g) Gods Image in which he was Created; And of mans life, to Gods will, through (h) Personal Obedience, whereunto he was fully enabled. 2. *More Mediately*, after the Fall, by (i) Mystical union unto the Mediator Jesus Christ, (k) *the express Character of the Fathers Person*, and (l) onely *way* unto God. Mans enjoyment of God, by Natural Conformity to his will before the Fall, and by supernatural union to Christ since the Fall, are instrumentally

(a) Rom. 9. 5. & 1. 25. 2 Cor. 11. 31.
(b) Mat. 14. 61. 1 Tim. 6. 15.
(c) Mat. 5. 8. Act 3. 25. 26. with Gal. 3. 16.
(d) Psal. 8. 6
(e) Psal. 144. 15. Ephes. 2. 12.
(f) Eccl. 7. 29.
(g) Gen. 1. 26, 27.
(h) Gen. 2. 16, 17.
(i) 1 Tim. 2. 5. 1 Cor. 6. 15, 17. Ephes. 5. 30, 31, 32. Iohn 17. 21, 22, 23.
(k) Heb. 1. 3.
(l) Iohn 14 6.

mentally established and effected by Gods *COVENANTS* with man: *That*, by his (m) Covenant of Works, *This*, By his (n) Covenant of Faith. So then, *Gods COVENANT* is the Scripture-star, which leads man unto Christ: *Christ* is the Heavenly Way, that brings man unto God: And *God* is Heaven it self; in whom man finds and enjoys all satisfying Happiness.

(m) Gen. 2. 16, 17.
(n) Rom. 3. 20, *to* 29. *with* Gal. 3. 16, 17. & Gen. 17. 7, 8. Ezek. 36. 28. Heb. 8. 10.

In this *Treatise* (subdivided into IIII. distinct BOOKS,) the unfolding of Gods precious and mysterious *Covenant* with man is undertaken, *That* Christians happiness may be promoted by enjoying of God: *That* they may enjoy God by their union to Christ: *That* they may be United to Christ, by accepting Gods Covenant: *And that* they may be allured to accept Gods Covenant, by a familiar Knowledge and apprehension of it.

For the more clear representing of this Subject to the weakest Capacity, Gods *COVENANT* shall here be laid open;

First, More Generally; in Book I. And here shall be evidenced. 1. *That God hath pleased in all ages to deal with his Church and people by way of Covenant.* 2. *What Gods Covenant is, for Name and Thing generally considered.* 3. *Into what Kinds or Sorts Gods Covenant is to be Distributed.*

Secondly, More Particularly; in Book II. And here 1. *Of Gods COVENANT of WORKS with the first* Adam, *and in him with all his Natural Seed, before the Fall.* 2. *Of Gods COVENANT of FAITH with Christ the last* Adam, *and in him with all his Supernatural Seed, after the Fall.* And this both In General: And In Particular.

In General shall be shewed, 1. *That, the Covenant of works being broken in the first* Adam, *God pleased to Reveal a Covenant of Faith in Christ the last* Adam. 2. *When and how soon God did first Reveal this Covenant of Faith.* 3. *Why God Revealed this Covenant.* 4. *What this COVENANT of FAITH is.* 5. *How this Covenant of Faith is to be distributed.*

In Particular shall be Opened,

1. *The* (o) *Covenants of Promise*, made and confirmed in Christ only *Promised* and to be exhibited in our flesh afterwards. And how the LORD God did gradually disclose these Covenants in Christ most obscurely at first, but afterwards still more and more clearly, till they were accomplished in Christ in the fulness of time: but most remarkably in Certain Periods of time, *viz.* 1. *From* Adam, *till* Noah. 2. *From* Noah, *till* Abraham. 3. *From* Abraham, *till* Moses. 4. *From* Moses *till* David. 5. *From* David, *till the Babylonish Captivity.* 6. *Finally*, *From the Babylonish Captivity*, *till Christ*: and all this in Book III.

(o) Ephes. 2. 12.

2. *The* (p) *New-Covenant* made and confirmed in Christ actually *Performed* & *exhibited* in our flesh already. And how this New Covenant is *Substantially* one and the same with the Covenants of Promise, yet *Accidentally*, far different in administration: the N. Cov. notably surpassing

(p) Jer. 31. 31. *with* Heb. 8. 8.

passing all foregoing Ministrations, in Extent Spiritual Priviledges, Efficacy, and Evangelical Glory. In Book III. Now in these four distinct Books all these things shall be laid down orderly in certain succinct *Positions* or *Aphorisms* (Summarily comprizing much in a little compass, for the help of both understanding and memory) together with the Explanations of them: through the direction and assistance of the Covenant-making and Covenant-keeping God, who hath said; (q) *The secret of the* LORD *is with them that fear him, and he will shew them his Covenant.*

(q) Psal. 25. 12. 14.

Aphorism I.

God is pleased in all times and ages, from the beginning to the end of the world, to deal with his Church and People by way of COVENANT.

For clearing of this *Aphorism* something is to be spoken touching 1. *God, who thus deals.* 2. *His Church and People, with whom he thus deals.* 3. *Gods dealing thus with his Church in a Covenant way.*

I. **Touching God,** thus in brief conceive of him. *The* (r) *Supreme Being of Beings,* (s) *Cause of Causes, and most Spiritual* (t) *Spirit, The* (u) *one onely true* GOD, (x) FATHER SON *and* HOLY-GHOST, *is most absolutely* (y) *Simple,* (z) *Al-sufficient,* (a) *Immutable,* (b) *Infinite,* (c) *Immense, and* (d) *Eternal in his* (e) *Life,* (f) *Understanding,* (g) *Truth,* (h) *Will,* (i) *Goodness,* (k) *Graciousness,* (l) *Love,* (m) *Mercy,* (n) *Long-suffering,* (o) *Justice,* (p) *Holiness,* (q) *Power,* (r) *Dominion,* (s) *Perfection,* (t) *Excellency,* (u) *Blessedness, and* (x) *Gloriousness.*

(r) Psal. 83. 18. Exod. 3. 14. Rev. 1. 8. Rom. 11. 36. Acts 17. 28.
(s) Rom. 8. 29, 30. Hos. 2. 21, 22. with Acts 17. 24, 25.
(t) Iohn 4. 24. 2 Cor. 3. 17.

Heb. 12. 9. (u) Deut. 6. 4. 1 Cor. 8. 4, 6. Iohn. 17. 3. (x) Mat. 28. 18. 1 Ioh. 5. 7. 1 Cor. 8. 6. Ioh. 1. 1. Acts 5. 3, 4. (y) 1 Iohn 1. 5. (z) Gen. 17. 1. Acts 17. 25. Rom. 11. 35, 36. (a) Mal. 3. 16. Iames 1. 17. (b) Psal. 147. 5. & 145. 3. Iob 11. 7, 8. (c) 1 Kings 8. 27. Iob 11. 7, 8. (d) Deut. 33. 27. 1 Tim. 1. 17. Psal. 90. 2. & 102. 25, 26, 27. (e) Psal. 42. 2. Heb. 10. 31. Iohn 5. 26. (f) Psal. 147. 5. Acts 15. 18. Psal. 139. 1, 2, 3, &c. (g) Deut. 32. 4. (h) Ephes. 1. 5. (i) Exod. 33. 19. & 34. 6. Luke 18. 19. (k) Exod. 34. 6. Psal. 103. 8. (l) 1 Iohn 4. 16. (m) Exod. 34. 6, 7. Psal. 103. 8, 9, &c. (n) 2 Pet. 3. 9. Exod. 34. 6. Psal. 103. 8. (o) Deut. 32. 4. Psal. 92. 15. & 145. 17. (p) Exod. 15 11. Psal. 22. 3. Isa. 6. 3. (q) Mat. 6. 13. Rev. 19. 6. (r) Dan 4. 3. 22. 34. Iude ver. 25. (s) Mat. 5. 48. Iob 35. 7, 8. (t) Amos 8. 7. Exod. 15. 11. (u) Mark 14. 61. Rom. 9. 5. (x) 1 Cor. 2. 8. Exod. 15. 11. Isa. 33. 21.

II. **Touching Gods Church and People,** with whom God deals in a Covenant-way, thus briefly apprehend. *The Self-satisfying All-sufficient and All-perfect God hath not onely* (y) *created the whole world with all things therein, and more especially the intellectual Creatures, Angels and men, for his own self. But also in all times and ages of the world provideth himself a Church here on Earth among the children of men.*

(y) Prov. 16. 4. Rom. 11. 36.

For evidencing hereof, two things especially are to be noted, *viz.* 1. *That God in all ages hath his Church* (a people (z) separated to himself

(z) Deut. 7. 6, 7 & 10. 15. Exod. 19 5, 6. Tit. 2. 14. 1 Pet. 2. 5. 1 Cor. 1. 2.

himself peculiarly) *in this world, though not at all times of like equal extent.* It was at first onely *Domestical*, confined within the narrow compass of Particular pious Families, as of (a) *Adam*, (b) *Seth*, (c) *Enoch*, (d) *Noah*, (e) *Shem*, (f) *Abraham*, *Isaac*, *Jacob*, &c. Afterwards it grew up and became *National*, extending it self to the Families of all the (g) twelve Tribes, even the whole Jewish Nation; which, presently after the Redemption out of *Ægypt*, was fashioned and digested by God into an Ecclesiastical Politie, called (h) *The Church in the Wilderness*. But at last, when Christ *the Blessed Seed came*, (i) in whom *all the Nations and Families of the Earth should be blessed*, The Church began to be planted even among other (k) Nations besides that of the Jews, and so spread from Nation to Nation, that it became *Oecumenical* or *Universal*: Not limited any longer to that one Nation of the Jews onely, but diffused without restraint to the (l) Nations of the Gentiles. From *Adam* till *Moses*, it was *Domestical*: From *Moses* till Christ, *National*: and from Christ till the end of the world, *Oecumenical*: And this triple Period comprehends all times and ages. Thus the Church, like (m) *Leaven*, spreads; like (n) *Mustardseed*, grows: like the (o) Waters of the Sanctuary, swels and increaseth from smallest beginnings to greater and greater perfection.

2. *Why God in all ages thus provides himself a Church amongst men. viz.* 1. From the exceeding Riches of his (p) Free grace and love to mankinde. This the impulsive or inward Moving Cause why God hath (1.) *Elected* eternally (q) in Christ a certain select number out of mankind, to be his own peculiar people; (2.) *Redeemed* in fulness of time this his Church and people (lapsed in *Adam*) by his own (r) blood; And (3.) *Actually* (s) *applyed* this Redemption to his people by Calling them effectually out of the world unto himself in Christ. Remarkably saith Wisdom, (the Son of God,) of himself; (t) *I was daily his delight, rejoycing always before him: rejoycing in the habitable parts of his Earth, and my delights were with the Sons of men.* 2. That God might communicate himself and his fulness more sweetly, familiarly and compleatly to his Church, then to all other Societies and created Beings in the world. For, to his Church and People God peculiarly unveyls the (u) *mysteries of his kingdom*, the hidden Secrets of his Wisdom, Goodness, Free Grace, Mercy, Loving-kindeness, Holiness, Justice, &c. (x) *He dwels and walks among them; and is a God and Father unto them, they becoming sons and daughters to the Lord Almighty.* 3. That in and by the Church the glory of all Gods Perfections and Dispensations might be spread abroad both in Heaven and Earth to his everlasting praise. (y) *In his Temple every one speaketh of his glory.* And, (z) *by the Church* Gods excellencies and the wise mysterious disposals of his Grace are *made known*; not onely unto the Sons of men on Earth, but also *unto the Principalities and powers in Heavenly places.*

III. *Finally*, **Touching Gods Covenant-way** of dealing with

(a) Gen. 2. 16. 17. &. 3. 15. & 4. 3, 4, 5.
(b) Luke 3. 34. *to the end.* Gen. 4. 26.
(c) Gen. 5. 22, 24.
(d) Gen. 6. 9. & 7. 1.
(e) Gen. 9. 27. Luke 3. 36.
(f) Gen. 17. 7, 8. Heb. 11. 8, 9.
(g) Iam. 1. 1. Rom. 9. 4. Psal. 147. 19, 20.
(h) Acts 7. 38.
(i) Gen 12. 3. Acts 3. 25, 26 Gal. 3. 8.
(k) Acts 13. 46. 47, 48.
(l) Mat. 28. 18. Ephes. 3. 6.
(m) Mat. 13. 33.
(n) Mat. 13. 31, 32.
(o) Ezek. 47. 1. *to* 6.
(p) Exod. 33. 19. Ephes. 1. 4. *to* 11. Tit. 3. 4, 5.
(q) Eph. 1. 4, 5, 6. Deut. 7. 6, 7. 8.
(r) Eph. 1 7. Acts 20. 28. 1 Pet. 1. 18. 19.
(s) Tit. 3. 4, 5, 6. 2 Tim. 1. 9.
(t) Prov. 8. 30, 31.
(u) Mat. 11. 25, 26, 27. Eph. 3, 3, 4 5, 6. 1 Cor. 2. 8. *to the end.* Psal. 147. 19, 20.
(x) 2 Cor. 6. 17, 18.
(y) Psal. 29. 9.
(z) Eph. 3. 10, 11.

with his Church and people; It is evident by their continued experience of his Dispensations, both Before, and After *Adams* Fall, *That God pleaseth in all times and ages to deal with his Church and people by way of Covenant.* For,

1. *Before the Fall*, God dealt with the First *Adam*, and in him with all his Seed, then in state of innocency and integrity, by way of Covenant, and that a Covenant of Works. For, besides that God had engraven in his heart the Substance of the Moral Law, certain (a) reliques whereof remain in the hearts of Pagans since the Fall, who have not the law written; God also gave *Adam* a Positive Law, *Permitting* him to eat of the Trees of the Garden; *Commanding* him not to eat of the Tree of knowledge of good and evil; *Threatning* him, in case he should eat, with present Death; and consequently *promising* him life in case of Obedience. (b) *And the LORD God commanded the man, saying, Of every tree of the Garden thou mayst freely eat: But of the Tree of the knowledge of Good and evil, thou shalt not eat of it; For in the day that thou eatest thereof thou shalt surely dye.* Now all this amounts to a Covenant, as (c) after shall more fully be evidenced in the Particular handling of the *Covenant of Works.*

2. *After the Fall* God deales with his Church and People also by way of Covenant; and that the *COVENANT of FAITH in Jesus Christ the last* Adam. This is very observable in several eminent *Intervals* or *Periods of time*, wherein God Revealed his Covenant more and more clearly by degrees, till it came to a full and compleat discovery in these daies of the New Testament. As, God dealt by way of *COVENANT*, 1. *With Adam* presently after the Fall, and with the Fathers before the Flood till the time of *Noah*: Promising the (d) *Seed of the woman, to bruise the Serpents head.* 2. *With Noah*, (e) establishing his Covenant with him, to save him, and his family, and a seed of the Creatures, in the Ark, from perishing by the waters of the Flood, when the whole world should be drowned. Under these two dispensations of the Covenant, together with the Promises and other Appurtenances thereof, did the Fathers and Church live till the daies of *Abraham.* 3. *With* Abraham *and his seed*, (f) Covenanting and Promising to be a God to them, to give them the land of Canaan, and make them heirs of the world, and in his seed to make all the Nations and families of the Earth blessed; Annexing *Circumcision* as a Confirming sign and token of the Covenant. And under this and the former federal dispensations, was the Church and the holy Patriarchs trained up till the daies of *Moses.* 4. *With Israel*; (g) led and brought by the hand out of the land of Egypt, At Mount Sinai in the daies of *Moses*; (h) *Declaring his Covenant unto them, even ten Commandments written on two Tables of stone, which he commanded them to perform*, together with the *Ceremonial* and *Judicial Laws* which he required them to observe. Under this and the former Administrations of the Covenant, the Church was nurtured up, till the time of *David.* 5. *With David* and

(a) Rom. 2. 14, 15.

(b) Gen. 2. 16, 17.

(c) See Book II. Chap. 1. Aphorism 1.

(d) Gen. 3. 15.

(e) Gen. 6. 18, &c. with 1 Pet. 3. 20, 21. & Heb. 11. 7.

(f) Gen. 17. 1. to 15. with Act. 3. 25, 26. Gal. 3. 8. Rom. 4. 13.

(g) Jer. 31. 32. Heb. 8. 9.

(h) Deut. 4. 13. 14. & 5. 2, 3, 4, 5, 6. with Exod. 20. *to chap.* 31. *weigh well the series and order of the History.*

and his Seed God (i) made an *everlasting Covenant ordered in all things and Sure*, (k) Promising with an Oath, To *establish his seed for ever, and build up his Throne to all generations*, &c. which Covenant had its fullest accomplishment in (l) Christ, of the Seed of *David*, and in his Spiritual Kingdom. Christ being the true (m) *David*, And King of his Church, gathering both Jews and Gentiles into one body under his Government, and (n) subduing finally and totally all the enemies of his Kingdom. Under this and former dispensations of the Covenant, the Church of God continued from *Davids* daies till the Babylonish Captivity. 6. *With the people of the Jews under the Babylonish Captivity*, (o) God Covenanted to return their Captivity and restore them into their own land, the land of Canaan; to take away their stony heart, and to give them an heart of flesh; To cleanse them from all their filthiness and Idols, *&c.* promising that they shall be his people, and he will be their God. And under this, with the foregoing ministrations of the Covenant, The Church of God was nursed up from the time of the Babylonish Captivity, till the very coming of Christ in our flesh. 7. Finally, *with the Church and people of God under the New Testament*, after Christs Incarnation, God makes a (p) *New Covenant in Christ: New*, not so much for substance, as for Circumstance and manner of Administration (all the former Ministrations being laid aside as waxing *old* and wearing away;) And *New*, for Continuation, in that this dispensation of the Covenant should not wax old as did all the former, but should continue still fresh New and unaltered to the very end of the world. And under this Covenant, the Promises and Appendixes thereof, the Church of Christ is and shall be continued, built up, and perfected, From the First till the Second coming of Jesus Christ.

Thus it is clear, *That in all ages and times, from the beginning to the end of the world, God pleaseth to deal with his Church and people in a* COVENANT-*way.*

(i) 2 Sam. 23.5. Psal.89. throughout. 2 Sam.7.5. to 17.
(k) Psal.89. 3, 4. 35, 36, 37. & 132.11.
(l) Act.2. 30,31.
(m) Ezek. 37.21,22,24, 26. Hos.3.5. John 10.16. & 11.51,52. Eph. 1.10.
(n) Psal. 110.1. 1 Cor. 15.24, 25,26.
(o) Ier. 32. 37. *to the end.* Ezek. 11.16. *to* 21. & 36, 22. *to the end of the Chapt.*
(p) Heb.8.8. *to the end, with* Ier.31. 31. *to* 35.

APHORISM II.

GOD in all ages pleaseth to deal with his Church and people by way of Covenant for divers weighty Causes, and Excellent Ends. And these are worthy to be inquired into, and heedfully observed, by all the (q) *children of the Covenant*, and (r) *heirs according to the Promise.* Now the Lord seems to deal with his Church in a Covenant way.

(q) Act. 3. 25.
(r) Gal.3.29.

1. *Of his meer Grace and love to his Church.* God takes not this course by reason of any law or tye of Necessity lying upon him: He is the most free unlimited Agent, above all laws, and (s) *doth whatsoever he pleaseth both in heaven and earth.* He could have dealt with man, both before and since the fall, in an *Absolute Supreme way* of Lordship,

(s) Psal.135. 4, 5, 6.

Lordship, Dominion and Soveraignty, as a Creator with his Creature, as a Potter with his clay, Commanding what Duty he pleased from him, without any Covenant-Obligation of himself in any respect unto man: being no way debt-bound to the Creature, but absolutely free. Nor can any thing be imagined in his Church or people, which in the least degree could invite God, into Covenant with them: because, betwixt God and them there are no terms of (t) equality or proportion, for a Basis or remote foundation of a Covenant. For, 1. *In their innocent state* the Distance betwixt them is greater then betwixt Heaven and Earth, then betwixt highest Angels and basest worms: even as great as betwixt *Finite and* (u) *Infinite.* Now betwixt Finite and Infinite there can be no proportion. 2. *In their lapsed state,* Sin hath infinitely widened the distance, and rendred them altogether (x) unlovely and abominable in themselves before God. Yea, Sin hath extreamly aggravated the Distance, and turned it into Opposition and (y) *Enmity* betwixt God and them. So that nothing but meer Grace the meer good pleasure of his will, meer love and mercy, could possibly move or incline God to embrace them in a Covenant-way. Hence God tels Israel, (z) That he *set his love upon them, because he loved them.* And Jerusalem; That (a) when her *Nativity was of the land of Canaan, her father an Amorite, her mother an Hittite, She in her birth wretched, unpitied, polluted in her blood, and cast out to the loathing of her person: even then he spread his skirt over her, covered her nakedness, sware unto her, Entred into Covenant with her, and she became his.*

(t) Psal. 147. 5. *with* Gen. 18. 27. Iob 11. 7. *to* 13. Isa. 40. 15. *to* 18.
(u) Psal. 147. 5.
(x) Rom. 3. 9. *to* 19. Tit 1. 15, 16.
(y) Col. 1. 21. Rom 8. 7. Luke 19. 14, 27.
(z) Deut. 7. 7, 8.
(a) Ezek. 16. 2. *to* 9, &c.

2. *Because the Lord would deal familiarly with his people, therefore he deals with them by way of Covenant.* A Covenant-way is a familiar way, as betwixt man and man that are agreed. This *David* intimates in Gods Covenant with him (b) *And is this the manner of man, O Lord God?* Or, as *Junius* renders it; *And that after the manner of men, O Lord GOD.* That is, Thou in Covenanting dealest familiarly with me, as man with man, as friend with friend. And, in that parallel place (c) *And hast regarded me, according to the state of a man of High degree, O LORD God:* It may be rendred; *And thou hast provided for me this excellency according to the manner of men, O LORD God.* Or; *Thou hast provided for me, according to the manner of men, concerning this excellency O LORD God.* That is, Thou hast made a familiar provision for me. Now the distance is so vast betwixt Majesty and meanness, Glory and baseness, God and us most despicable dust and ashes, that there cannot be a familiar reciprocal dealing betwixt God and us but by way of *Covenant*: wherein the most High God condescends and stoops down to us, and we base worms ascend up to God, and so meet one another friendly and familiarly.

(b) 2 Sam. 7. 19.
(c) 1 Chron. 17. 17.

3. *That Gods people might more clearly and certainly know, what Good they may confidently expect from God, whatsoever be their present condition.* For all Good Covenanted by God, whether Temporal, Spiritual or

or Eternal, is clear and sure, as Gods Covenant is clear and sure. Hence *David*; (d) *Although mine House be not so with God* (that is, *flourishing, and without clouds*) *yet he hath made with me an everlasting Covenant, ordered in all things, and sure: for this is all my Salvation, and all my desire, although he make it not to grow.*

(d) 2 Sam. 23. 5. with 7. 5 to 17. Psalm 89.

4. *That the Church and people of God may be the more endeared unto God, and enlivened unto all free cheerful obedience.* Gods loving kindness to us so wonderfully appears, both in his condescending to such a sweet familiar Covenant-way with us, and in his storing his Covenant with such rich provisions for us: that duely considered, it snatches our hearts and affections (as once (e) *Davids*) vehemently unto him, even ravishing us with him. Besides, Gods ample Rewards and Benefits covenanted, are as oyl to the wheels of our (f) *obedience*, making them run smoothly in all Gods paths with delight and alacrity.

(e) 2 Sam. 7. 18, 19, 20. (f) Ier. 31. 33. with Psal. 40. 8. Ezek. 11. 18, 19, 20.

5. Finally, *That Gods Covenant with his Church and people may be a distinctive and discriminating character betwixt them and all other people in the world.* To the Church (g) *pertain the Covenants*: whilst all others are (h) *strangers to the Covenants of Promise.*

(g) Rom. 9. 4. (h) Eph. 2. 12.

Corollaries resulting from the whole. Hence,

1. *Gods condescension to his Creaturs is wonderful.* He stoops so low as to accept man, dust and ashes, sinful dust and ashes, in Covenant with himself, infinitely transcending all created beings.

2. *Mans Ascension and advancement is admirable.* Man is brought from so low a state, and at such distance from God, to such an height of dignity and nearness unto God: yea from utter *Enmity*, to perfect *Amity* with God, by Covenant; that he may cry out, (i) *Lord, what is man that thou art thus mindful of him, and the son man that thou thus visitest him!* Every one in Covenant with God may say with thankful *David*; (k) *who am I, O LORD God? and what is my house, that thou hast brought me hitherto?* &c.

(i) Psal. 8. 4. (k) 2 Sam. 7. 18.

3. *We can never understand the mysterie of Gods dealing with his people, unless we know the mysterie of Gods Covenant.* Study therefore Gods Covenant diligently, be expert therein. For, 1. *This* is the Compendious Abstract, or Epitome of Gods gracious dispensations to his Church in all Ages. Here may be seen; *How God deals with his people in Innocency*, (l) Covenanting to give them continued life, upon condition of exact personal Obedience: *How he deals with his Church lapsed* (m) Covenanting to restore life unto her, upon Condition of faith in Christs Obedience. And how God applies himself herein to his Churches Capacity: *In her Infancy* he gives her the *A B C* of the Covenant, teaching her to spell his Grace, in the promised (n) seed of the woman: and in (o) saving a remnant in the Ark by water from perishing with the world of the wicked. *In her youth and non-age* he trains her up under a more rigid and severe discipline of Mosaical administrations, as under (p) Tutors and Governours, yet in hopes of after-freedom. *In her full age* he invests her with

(l) Gen. 2. 16, 17. (m) Gal. 3. 16, 17, 22. Rom. 3. 21. to 28. (n) Gen. 3. 15. (o) Gen. 6. 18. 1 Pet. 3. 20, 21. 2 Pet. 2. 5. (p) Gal. 4. 1. &c.

with New-covenant Liberties and enjoyments in Christ revealed, (q) delivering her from all her former bondage. 2. *This* is that Golden Clew which leads into that inmost Mysterie of Jesus Christ: The Son of God being the Kernel and Marrow of Gods Covenant. For, *In the Covenant of works before the Fall*, upon Condition of perfect Personal obedience, life is promised to be continued to *Adam* (think (r) some learned) by the Son of God, (s) *in whom was life, & that life was the light of men* (lightning every man) naturally more or less) *that cometh into the world*. And *In the Covenant of faith after the Fall*, Christ as (t) God-man, (u) Mediator betwixt God and sinners, is the (x) Foundation of the Covenant, as revealed to (y) *Adam*, (z) *Noah*, (a) *Abraham*, (b) *Moses*, (c) *David*, (d) The Jews, and to both (e) Jews and Gentiles. At first Christ is revealed more dimly and obscurely: at last most cleerly and evidently with open face & Glory. 3. Finally, *This Covenant of God* is the Key that unlocks the whole Scriptures. Holy Scriptures do especially scope at Revealing Gods Covenant, in several ages, severally. Gods Covenant-administrations like a thred of Gold running through the Books both of Old and New Testament. Yea Gods Covenant is such a primary Subject of the whole Scripture, that the whole word of God receives its Denomination from Gods Covenant, being stiled *The Old and New Testament*; Or, *The Old and New Covenant*. And surely no *Context of Holy Scripture* can be solidly explicated, No *Common Place of Divinity* can be rightly handled, No *Polemical or Controversal point* can be dextrously descided, No *Case of Conscience* or *Practical Question* can be accurately resolved, No *Christian Duty* can be skilfully urged or advised, without due respect and Scope had to the *COVENANT of GOD*. Hereupon it is (*) reported of *Olevianus*, that he stiled himself, *Concionatorem Fœderis*; That is, **A Preacher of the Covenant.** And so should every faithful and skilful Minister have it principally in Design, To be a *Preacher of Gods Covenant*; and every prudent Christian to be an *Hearer and Practitioner of Gods Conant*: Gods Covenant Calling for most intentive respect from them both. So that whilst we are ignorant of the mysteries of Gods Covenant; we are Ignorant of Scriptures, of Christ, and of all Gods gracious Administrations to his Church.

4. *Gods Covenant is a notable Character or Mark of Gods Church and people.* For with them God deals peculiarly by way of Covenant, and not with others. Therefore the way to discover whether we be members of Gods Church, and among the number of his people, is to try whether God hath dealt with us by way of Covenant. Are we in Covenant with God? They that are only outwardly in Covenant with God, are only outwardly his people: they that are also inwardly in Covenant with God, are inwardly his people also. They that were (f) within the *Ark* only were saved, whilst those that did cling to the outside of the *Ark*, as well as those that came not neer the *Ark*, *were drowned*.

(q) Gal. 5. 1. &c.

(r) *Polan. Partit. Theol. l. 1. p. 171. Edit. 1623*

(s) John 1. 4. 9.

(t) 1 Tim. 3. 16.

(u) 1 Tim. 2. 5.

(x) Gal. 3. 16, 17, 19.

(y) Gen. 3. 15.

(z) Gen. 6. 18. 1 Pet. 3. 20, 21.

(a) Gen. 17. 2. &c.

(b) Deut. 4. 13. & 5. 2. &c.

(c) 2 Sam. 23. 5. Psa. 89.

(d) Ezek. 36. 22. &c.

(e) Heb. 8. 8 &c.

* *H. Alsted. in Theolog. Catechet. Sect. 1. cap. 2. p. 26. Hanov. 1622.*

(f) 1 Pet. 2. 20, 21.

CHAP. II.

2. *Of the Name, General Nature, and Distribution of Gods* Covenant.

APHORISM I.

THe Names given to Gods Covenant with his Church in Scripture, are principally two, *viz.* (g) ברית Berith in the Hebrew Original of the Old Testament: and (h) Διαθήκη Diatheke, in the Greek Original of the New Testament: The true meaning and use of which two names will somewhat conduce to the understanding of Gods Covenant. To this end Consider, 1. *The Notation of these two names.* 2. *The various Acceptation of them in Scripture.*

1. *The Notation of these two Names* take thus briefly. 1. The Hebrew Name ברית *Berith* A Covenant; is by learned men derived from several Roots. 1. Some derive it from ברא Bara *To Create:* because Gods Covenant hath been with his people even ever since the *Creation.* But this seems too far fetcht as (i) *Pareus* thinks. 2. Some derive it from ברר (k) Barar *To purifie, make-clear,* &c. Because by Covenants open and clear amity is confirmed, and faithfulness is clearly declared and ratified without Sophistication betwixt Covenanters. And things are made plain and cleare betwixt them. 3. Some derive it from תבר *Berath,* which imports (l) *firmness,* (whence ברת *Beroth,* is the name of firm and strong tree Cant. 1. 17. as the *Ash, Cypress or Firr-tree*) because Covenants are firm and sure, and things are confirmed by them. 4. Some derive it from ברה *Barah,* As it signifies, (m) *To choose.* Because in making Covenants, there is a choise made of Persons betwixt whom, and of things or Conditions about which there is Covenanting. Or, from ברה *Barah,* as it signifies *To* (n) *eat,* because they usually had a Feast at making of Covenants. 5. Some derive it from ברא *Bara,* or ברה *Barah, To smite, strike, cut* or *divide,* (as both these words signifie,) because in making Covenants commonly Sacrifices were stricken and slain for confirmation and solemnity. This last is the Common opinion about the original of this Name, thinks that learned (o) *Rivet:* and doubtless to be preferred before all the former. So this word ברית *Berith,* Covenant, seems to sound as much, as כרית *Kerith, A smiting* or *striking;* because of Sacrifices slain in Covenanting. Hence the word *Covenant* is often joyned with כרת *Karath,* which

(g) Gen. 6. 18. & 9. 12. & 17. 2, 4, 7, 9, 10, 11, 13, 14, 19, 21. Deut. 29. 1. 2 Sam. 23. 5. Ier. 32. 40. & 31. 31, 32, 33.

(h) Luke 1. 72. Rom. 9. 4. Gal. 4. 24. Ephes. 2. 12. Heb. 8. 6, 8, 9, 10.

(i) D. *Pareus in Gen.* 6. 18.

(k) *Mercer in Pagnin. Lexic. ad verb.* ברת *Synops. Pur. Theol. D. Sp.* 23.

(l) *Dictus vero,* Berith, 1. *Pactum, à firmitate nomen sortitur: und:* Beroth *nomen arboris firmæ & fortis.* Cant. 1. *Oleaster. in Pentat. sup. Gen.* 6. 18. Compare also *Pagnin. in Lex. ad verb* ברת.

(m) *Buxtorf. Lex. in verb.* ברה.

(n) M. *Jo. Ball in his Treat. of the Covenant. p.* 1.

(o) *And. Rivet. Exercit.* 53. *in Genes. V.* 1.

which signifies *striking of Covenant*. An example of this beyond all exception (saith (p) *Rivet*) is in that Sacrifice, wherein God by *Moses* made a Covenant with all the people of *Israel*, and bound them to obey his Law. The description of it is *Exod.* 24. For when *Moses had built an Altar at the bottom of Mount Sinai, and had erected twelve pillars according to the twelve Tribes, He caused the young men to sacrifice burnt-offerings and peace-offerings, and he took half of the blood, and put it in Basons, and half of the blood he sprinkled on the Altar. And he took the Book of the Covenant, and read in the audience of the people: And they said, All that the LORD hath said, will we do, and be obedient. And* Moses *took the blood, and sprinkled it on the people, and said, Behold the blood of the Covenant, which the LORD hath made with you concerning all these words.* And sometimes the Sacrifices slain in Covenanting were cut in twain, and the parties covenanting *passed between the Parts* for Confirmation of the Covenant, as *Gen.* 15. 9, 10, 17, &c. *Jer.* 34. 18, 19, 20. And the Heathen in their Covenanting used Sacrifices and divided them, passing between the parts, as learned men have observ'd; and, probably in imitation of Gods people. And that Phrase, (q) *A Covenant of Salt*, denoting a *Perpetual Covenant*, is thought hence to have taken its rise: Not because Salt resisting Putrefaction preserves things; But because Salt by a Perpetual law was to be used in all Sacrifices, and Sacrifices were still used in Covenanting; As (r) *Oleaster*, and after him (s) *Rivet*, and after them both, (t) M. *Ball* hath well observed. II. The Greek name Διαθήκη *Diatheke*, **A Covenant**, or **A Testament**; is the word by which, not only the LXXII Greek Translators of the Old Testament do generally, yea everywhere (except only in *Deut.* 9. 15.) render the Hebrew Name ברית *Berith*, as (u) some learned men observe: But also upon diligent search I find that this is the (x) only word by which the Apostles and Holy Penmen in the New Testament render the Hebrew word *Berith*. And this Greek word being translated sometimes *Covenant*, sometimes *Testament*, is the only word that is used in the whole new Testament for *Covenant* and *Testament*: whersoever either of these are mentioned, it is still *Diatheke*. *viz.* For *Covenant* in *Luke* 1. 72. *Acts* 3. 25. & 7. 8. *Rom.* 9. 4. & 11. 27. *Gal.* 3. 15, 17. 4. 24. *Ephes.* 2. 12. *Heb.* 8, 6, 7, 8, 9, 10. & 9. 1, 4. & 10. 16. & 12. 24. & 13. 20. For *Testament* in *Mat.* 26. 28. *Mark* 14. 24. *Luke* 22. 20. 1 *Cor.* 11. 25. 2 *Cor.* 3. 6, 14. *Heb.* 7. 22. & 9. 15, 16, 17, 18. *Revel.* 11. 19. And I finde it not used at all in any other places of the New Testament. So that it concerns us much to understand the meaning of this word aright. Now Διαθήκη *Diatheke*, being derived from Διατίθεμαι, *Diatithemai*, signifying, to *Dispose*, *compose*, *constitute*, or *make*; (y) *Generally* it signifies a *Disposition* or a *Disposal*, but yet such a Disposal wherein a Promise is contained Expresly or Implicitly. And *Particularly* it signifies either such a *Disposal* as is meerly *federal*, *viz.* A Compact betwixt the living: or such a *Disposal* as is *Testamentary*,

(p) *And. Rivet. in Gen.* 31. *Exercitat.* 135.

(q) Numb. 18. 19. 2 Chron. 13. 5.

(r) *Oleast. in Penitat. ad Num.* 18.

(s) *And. Rivet. in Gen.* 31 *Exerc.* 135.

(t) *M. Ball of the Covenant. chap.* 1.

(u) *In Synops. Purior. Theolog. Disp.* 23. *Thes.* 2.

(x) Heb. 8. 8, 9, 10. & 10. 16.

(y) *Synops. Pur. Theol. Disp.* 23. *Thes.* 2. *And. Rivet. in Gen* VI. *Exercitat.* 53. *pag.* 371 *Lugdun.* 1633.

Teſtamentary, viz. A laſt will or Teſtament of one dying whereby he diſpoſeth of his goods and affairs by Word or Writing. This is to be noted againſt Papiſts, who much miſtake the Genuine ſignification of the Greek word, *Diatheke*, reſtraining it only to a *Teſtamentary diſpoſition.* And in the New Teſtament it is uſed for a (a) *Federal Diſpoſition*, as well as for a (a) *Teſtamental*, as our Tranſlatours have well rendered it both ways. And Gods Covenant expreſſed by it (think (b) ſome) is mixed of the Properties of both *Covenant* and of *Teſtament*, as the Apoſtle ſheweth in *Heb.* 9. 16,17. &c. and of both may be named, A *Teſtamental Covenant*, or *a Covenanting Teſtament*, whereby the diſpoſing of Gods favours and good things to us his children is declared.

(a) Heb. 8. 8,9, 10, & 10 16, & 13. 20
(a) Heb. 9. 15,16,17,18. Mat. 26. 28.
(b) *H. Ainſworth Annotat. on Gen.* 6. 18. *Synopſ. Pur. Theol. Diſp.* 23. *Theſ.* 3. 4.

II. *The various acceptation and uſe of theſe two Names* in Old and N. Teſtament is alſo conſiderable for the opening of the *Covenant*.

1. The Hebrew ברית **Berith**, is uſed in the New Teſtament for Compacts or Agreements, 1. *Religious.* 2. *Civil.* 3. *Sinful.*

1. For **Religious Compacts** or **Agreements**, 1. Of God with his Church and People. 2. Of Gods People with God.

- 1. *Of God with his Church & People:* which is
  - 1. *More Generall*, with his whole Church. So Gods Covenant is uſed
    - 1. Properly **God**
      - 1. *For Gods Gracious Agreement with his people in Chriſt, for their happineſs and Salvation.* Thus the word is uſed in *Gen.* 6. 18. & 17. 4, 11. *Exod.* 34. 28. *Ier.* 31. 31, 32. *Heb.* 8. 6, 7, 8, 9. And in this ſenſe its uſed moſt frequently.
      - 2. *For ſome branch or Additional only to that Agreement*: By a Synechdoche of the part for the whole. As Covenant for not drowning the world, *Gen.* 9. 9. *to* 18. For continuing Day and Night, &c. *Ier.* 33. 20, 25 *with Gen.* 8. 21, 22. For Earthly bleſſings, *Hoſ.* 2. 18. *to* 23. Againſt the particular ſin of Idolatry, as Gods Covenant with Iſrael in the Land of Moab, *Deut.* 29. 1.
    - 2. Improperly
      - 1. *For Chriſt*, The Mediator of the Covenant. By a Metonymy. As *Iſa.* 42. 6. & 49. 8.
      - 2. *For Circumciſion*, The Token and Seal of the Covenant. By a Metonymy of the Sign for the thing ſignified, *Gen.* 17. 13.
  - 2. *More ſpecial and peculiar*, whh ſome particular perſons, or ſorts of perſons only. Thus the word is uſed for Gods Covenant-Agreement with
    - 1. Prieſts and Levites, about their office and maintenance, *Numb.* 18. 19. *Neh.* 13. 29. *Mal.* 2. 4, 5, 8.
    - 2. *Phineahs*, for an everlaſting Prieſthood, *Numb.* 25. 12, 13.
    - 3. *David*, for a perpetual Kingdom, 2 *Chron* 13. 5.
- 2. *Of Gods people with God*, engaging themſelves to Duty. And this either
  - 1. *More Solemnly* in publique Covenants for Reformation. As *Ioſh.* 24. 25. 2 *Kings* 11. 17. & 23 3. 2 *Chron.* 15. 12. & 20. 10. *Ezra* 10. 3.
  - 2. *More Secretly* in private Reſolutions and promiſes touching points of Sanctification, *Iob* 31. 1.

2. For **Civill Compacts** or **Agreements.**
- 1. Of Man and Woman in Marriage, *Mal.* 2. 19. *Prov.* 2. 17.
- 2. Of particular perſons, Societies or States about other ſecular affairs, *Gen.* 21. 27, 32. *Exod.* 23. 32. 1 *Sam.* 18. 3. *and* 20. 16.

3. For **Sinful Compacts** or **Agreements.**
- 1. With Idols: by Idolatry. Metaphorically, *Iſa.* 57. 8.
- 2. With Death and Hell; by Security. Metaphorically. *Iſa.* 28. 15, 18.

Theſe

These are the several Acceptations of the Hebrew word *Berith*, **Covenant** in the Old Testament, and I finde not any other. Now here the word is Considered in the first sense, as it denoteth a *Religious Compact and Agreement of God with his People, more Generally, in order to their Happiness and Salvation.*

2. The Greek Name διαθήκη, *Diatheke*, is used also in the New Testament, 1. *In a Religious*; 2. *In a Civil sense.*

1. *In a Religious use*, this Name *Diatheke* is taken
- 1. More *Properly*, and that sometimes
  - 1. In a larger Sense, for Gods *Covenant of Faith.* As *Act.* 3. 25. *Gal.* 3. 17. *Heb.* 8. 6. &c. & 9. 1. &c.
  - 2. In a stricter Sense, for *Gods Testament*, or for Gods *Covenant* as it is *Testamentary*, and ratified by the death and blood of a Testator. By *Typical blood* of Sacrifices: So it denotes the Old Testament. *Heb.* 9. 18, 19, 20. By *Anti-typical* or *true blood* of Christ, the Anti-type: So it denotes the New Testament in his blood, *Mat.* 26. 28. *Luke* 22. 20. *Heb.* 9. 15.
- 2. More *Improperly* and Metonymically, for *Circumcision.* By a Metonymy of the Sign. As *Act.* 7. 8.

2. *In a Civil use*, this Name διαθήκη, *Diatheke*, in the New Testament, is applyed to signifie A mans Will or Testament whereby he disposeth of his outward Estate, how it shall be bestowed or imployed after his decease. *Gal.* 3. 15. *Heb.* 9. 16, 17.

Here, treating of Gods Covenant, we are not to consider the word διαθήκη *Covenant* or *Testament*, in a *Civil*, but in a *Religious Sense*: And that, as it *more Properly* signifies, *Gods Covenant*, in a larger: or *Gods Testament*, in a stricter Acceptation.

Thus of the *Names* given to Gods Covenant in Scripture, both in respect of their *Grammatical Notation*, and of their various *Theological Acceptations.* As for the English word (c) **Covenant**, or **League**: and the Latine words (d) *Fadus*, *Pactum*, *Testamentum*, I insist not upon them, because they are not in the Scripture-Originals. Now to the thing it self.

(c) *Covenant* seems to be so called from the Latin *Conventio*, a *Convening*, or coming together: because in making Covenants, men come together not only into one place, but especially into one agreement, &c.

League, seems to be derived either from the Latin *Lego*, *To send*, because Ambassages or Messages use to be sent about making of Leagues. Or from *Ligo*, *To binde*: Leagues being *binding* to them that enter into them. (d) *Auson. Popma de verb. different. lib.* 2. *in verb. Fadus. Cooks Instit. Part.* 1. *l.* 3. *c.* 10. *Sect.* 586.

APHORISM

Aphorism II.

Gods Covenant (in the General notion of it) **is his Gratuitous Agreement with his people, Promising them Eternal Happiness and all subordinate Good: and requiring from them all due dependance upon God, and obedience unto him, in order to his glory.**

This Description of Gods *Covenant* (Generally considered) is of such latitude as to comprehend in it the Nature of all Gods Covenants with his people, though most variously administred to them in their greatest varieties of Conditions, both before and after the Fall. This will best appear, if we view it in the particulars. In this Description note, 1. *The general Nature of Gods Covenants.* 2. *The special Difference of them from all other Covenants.*

I. *The general Nature of Gods Covenants* with his People, it is An **Agreement.** All Covenants, Divine and Humane, consist in some Agreement. (e) *Can two walk together, except they be Agreed? Concord* is the foundation of all *Contracts*. Now Gods *Agreement* with his People is twofold; 1. *Implicite only.* So Gods Agreement with *Adam* was implied, *Partly* by the (f) Inscription of his Law, and Covenant in his heart, which *Adam* was to perform. *Partly* by Threatning his (g) disobedience with death, under which was implyed a Promise of life upon his Obedience. 2. *Explicite*; wherein God plainly Expresseth his Agreement with his people. This he Doth (h) *Sometimes by word only*, As to (h) *Abraham* and the Fathers before *Moses*, before any Scripture was written. (i) *Sometimes by writing also*, As to (i) Israel by *Moses*, and afterwards. Hence such frequent mention of the *Tables of the Covenant*, and of *The Book of the Covenant*.

(e) Amos 3. 3.

(f) *compare* Gen. 1. 27. & Eccles. 7. 29. *with* Rom. 2. 14, 15.

(g) Gen. 2. 17.

(h) Gen. 6. 18. & 17. 7. 9. *&c.*

(i) Exod. 34. 28. & 24. 7.

II. *The Special Difference betwixt Gods Covenants and all other Covenants*, is contained in the residue of the Description. Chiefly in the 1. *Efficient.* 2. *Matter.* 3. *Form.* And 4. *End of Gods Covenant.*

1. *The Efficient Cause or Author of this Covenant is God. It is* **Gods gratious Agreement.** In humane Covenants, where there is some Proportion and Equality betwixt the parties Covenanting, they joyntly are Con-causes, or joynt Authors of their Covenants mutually agreed upon. But betwixt the Most-high God and man, finite and infinite, there being no equality or proportion at all, God alone is the Author of the Covenant betwixt him and his People. And they must accept what Covenant, and upon what terms, God will please to propound, or none at all. Hence the Covenants betwixt God and his people, are seldom referred to the people as their Covenants (though in some sense they may be stiled (k) *theirs, viz.* As they are parties to them, and obliged to perform the Conditions of

(k) Mal. 2. 10.

of them)But generally they are all ſtill in Scripture referred to God, Counted (l) *his Covenants*, and ſaid to be *made* (m) *by him* with them. Thus God alone is the Author of the Covenant: And his free-grace or favour, is the only *Inward Impulſive*, or *Moving Cauſe* why he makes a Covenant with his people. Its his **gratuitous Agreement** with them, God is a moſt free Agent, and (n) *works all things according to the Counſel and good-pleaſure of his own will.* It is an Act of his grace and mercy to make Covenant with his people: but having made a Covenant with them, it is an Act of his Juſtice, Truth and faithfulneſs to make good and perform Covenant. God freely makes himſelf our debtor, by Covenanting; God faithfully and juſtly paies his debt in performing Covenant with us.

(l) Gen. 6. 18 & 9. 9. & 17. 9 Ier. 22. 9. & 31. 32. & *often.*
(m) Gen 6. 18. & 17. 7. Deut. 5. 2. & 29. 1. 2 Sam. 23. 5. Heb 8. 7, 8, 9. *&c.*
(n) Eph. 1. 5, 7, 9, 11.

2. *The Matter of Gods Covenant with his People*, is, On Gods part, **Eternal happineſs and all Subordinate good**, Promiſed to them: On his peoples Part, **All due dependance upon God and obedience to him**, required of them, and reſtipulated by them. 1. That *Eternal Happineſs* is the Subject matter in all Gods Covenants after the Fall, is evident by the Tenour of them (as will after appear particularly) And in Gods Covenant alſo before the Fall it cannot be juſtly doubted. For, when (o) *Death*, not only corporal and ſpiritual, but alſo eternal was threatned and inflicted upon *diſobedience*: Conſequently not only a Corporal and Spiritual, but alſo Eternal life was promiſed and ſhould have been performed upon *Obedience.* Now where Eternal happineſs is promiſed, all leſſer and ſubordinate good muſt needs be included, as leading thereunto. And this is clear in all Gods Covenants if exactly conſidered; which are bundles of *Promiſes touching the life that now is, and that which is to come.*

(o) Gen. 2. 17. with Rom. 6. 23.

2. And reciprocally Gods peoples *due dependance upon God, and obedience unto him*, is expreſſed or implied in all Gods Covenants with them. *Adam* muſt depend upon God for life; and be exactly obedient unto God, not only in keeping the Law moral writ in his heart, but in obſerving the (p) Law of trial touching the forbidden fruit. *Noah* (q) muſt depend upon God, for preſervation from the flood: and alſo be duely obedient to God in making an Ark for his preſervation. *Abraham* (r) muſt depend upon God for Canaan Covenanted, and for the bleſſedneſs of all Nations in his ſeed promiſed; And he muſt alſo duly obey God, in walking before God, in being perfect, and in circumciſing all his Males. And the like may be ſaid of all Gods Covenants with his people.

(p) Gen. 2. 17.
(q) Gen. 6. 14. *to the end.* Heb. 11. 7.
(r) Gen. 17. 1, 2. *&c.*

3. *The Form of Gods Covenant*, Conſiſts in Gods Promiſing to his people, and his peoples reſtipulation to God. *Promiſe* and *Reſtipulation* betwixt federates, make up the formality of federal Obligation. Gods Promiſe is not alwaies Expreſſed, but ſometimes neceſſarily and by Conſequence implyed. As the Promiſe of life is implyed in the (s) threatning of death to *Adam.* And Gods peoples Reſtipulation is ſometimes only implyed; As in Gods Covenant with *Adam* after the Fall, God expreſly Promiſeth that *the* (t) *Seed of the woman ſhall bruiſe*

(s) Gen. 2. 17.
(t) Gen. 3. 15.

bruiſe the Serpents Head; And *Adam* implicitly reſtipulateth by faith to accept this Seed of the woman, Chriſt.

4 *The End of Gods Covenant with his People*, is **his Own Glory.** In all things God ſeeks his own glory, and ſo ſhould we ſeek his Glory above all. God by, his Covenant diſplaies his Glory moſt Glorioufly. Herein ſhines, The glory of his *free Grace* in willing it; The Glory of his *wiſdom* in contriving it; The Glory of his *goodneſs mercy* and *loving-kindneſs* in condeſcending and ſtooping to mean man, and that ſo familiarly in a Covenant-way; The glory of his *Liberty*, in accepting whom, when, where, and upon what terms he pleaſeth, into Covenant with himſelf, and rejecting alſo at his pleaſure; The Glory of his *Juſtice* and *Faithfulneſs* in performing exactly all the Promiſes and Threats of his Covenant in their Seaſon; And the glory of his *Power* in Enabling his People acceptably to perform Covenant with him unto the End.

APHORISM III.

GOds Covenant with his People is not only one, but divers: And it is divers both for Kind, Degree, and Circumſtances. It may be thus diſtributed or diſtinguiſhed. Gods Covenant is, I. *Of* (u) *Works*, in the firſt *Adam*, before the fall. II. *Of* (x) *Faith*, in the ſecond *Adam*, after the Fall. This Covenant of Faith is ſubdiſtinguiſhed gradually and Accidentally, in reſpect of the *Promiſe*, and *Performance*, of Chriſt the ſecond *Adam*, into 1. *The* (y) *Covenants of Promiſe*, under the Old Teſtament; (1) with (2) *Adam*; (3) with (a) *Noah*; (4) with (b) *Abraham*: (5) with (c) *Iſrael* at Sinai: (6) with (d) *David*: (7) with the (e) *Jews* about their Return from Babylon. 2. *The* (f) *New Covenant*, under the New Teſtament both with Jews and Gentiles. As in the enſuing *Scheme*;

Gods **Covenant** is two-fold.

1. *A Covenant of works*, in the firſt *Adam*, before the Fall.
2. *A Covenant of faith* in the ſecond *Adam*, after the Fall; comprehending
   1. *The Covenants of Promiſe*, under the Old Teſtament.
      1. With *Adam*.
      2. With *Noah*.
      3. With *Abraham*.
      4. With *Iſrael* in Mount Sinai.
      5. With *David*.
      6. With the *Jews* about their return from *Babylon*.
   2. *The Covenant of Performance*, or the *New Covenant*, under the New Teſtament.

This

(u) Gen. 2. 17.
(x) Rom. 3. 20. *to the end of the ch.*
(y) Eph. 2. 12.
(z) Gen. 3. 15.
(a) Gen. 6. 17, 18. *&c.*
(b) Gen. 15. 18. & 17. 1. 2. *&c.*
(c) Exod. 24. 1. *to* 9. Deut. 5. 2, 3, 6. &c.
(d) 2 Sam. 7. 5. *to* 17. & 23. 5. Pſal. 89.
(e) Ier. 32. 37. *to the end.*
(f) Ier. 31. 31. *to* 35. Heb. 8. 8 *&c.*

This distribution of Gods Covenant, I like best to follow, as conceiving it (without prejudice to any mans judgement) most *clear*, *full* and *unexceptionable*. For explaining the branches of it; Consider,

1. *Gods Covenant* is First distributed into [1] *A Covenant of works*, and [2] *A Covenant of faith*. This is a Division of Gods Covenant, into its several Species or Kinds, which are directly opposite to each other. For *the Covenant of works*, and *the Covenant of Faith* are two opposite Kinds of Covenants. This upon the Matter seems to be the Apostles distribution; (g) *Where is boasting then? It is excluded. By what Law? Of works? Nay: but by the Law of Faith.* Here the Apostle is treating of Gods free justification of us in Christ, the way to Eternal Happiness, which God Covenants with his people: and he shews that Gods justification is such, as all boasting is excluded. How? *Not by the Law of works, but by the Law of Faith.* These amount to as much as *the Covenant of works, and the Covenant of Faith.* And again it is said, (h) *The Promise that he should be the heir of the world, was not to* Abraham *or to his seed, through the Law* (*i. e.* the works of the Law) *but through the righteousness of Faith.* Which intimates thus much, That Gods Covenant with *Abraham* and his seed to make him heir of the world, was not a *Covenant of works*, but *of Faith.* Again, This Distribution Ariseth, from the *Opposite Stipulations* required, *works* and *Faith*; from the *Opposite foundations* of the Covenants, *The first Adam*, and *the second Adam*; and from the *Opposite States of mankind* when these Covenants were made, *viz. Before the fall*, and *After the fall*: and therefore it seems very *clear*.

(g) Rom. 3. 27.

(h) Rom. 4. 13.

And inasmuch as all covenants of God with his people, may be referred to one of these two heads; *viz. works in the first* Adam *before the fall*, or *Faith in the second* Adam *since the fall*, it seems very *full*.

Hence we may the better see what to judge of other distinctions of Gods Covenant. 1. *Some* distinguish Gods Covenant, into the (i) *Covenant of works*, and *Covenant of Grace*: But the members of this Distinction are not *Opposite*; for it was an Act of Gods Grace and favour, that he would enter into a Covenant of works with *Adam*, before as well as after the fall. 2. *Some*, into the (k) *Legal* and *Evangelical Covenant*: But if by *Legal Covenant*, they understand the *Law and Covenant as Published on Mount Sinai*, &c. (as usually men do) that seems a great mistake; for that was a publication Evangelical of *the Covenant of faith*, not *of works*. If by *Legal*, they mean Gods Covenant with *Adam* before the fall, Then the *Legal* and *Evangelical Covenant*, is for substance the same with the *Covenant of works* and *of Faith*. 3. *Some*, into (l) *The Covenant of Nature*, of *Grace*, and *Subservient to the Covenant of Grace*. The first *was made with Adam* in his natural integrity; The second with *Adam, Abraham*, &c. after the fall, through Christ; The third with *Israel* at Mount Sinai which is calld the Old Testament. But (though this be the Distinction of a learned Author, probably devised to avoid some

(i) *Polan. in Partit. Theol.* lib. 1. pag. 108. 109. *Edit.* 1623.

(k) M. *Edw. Leigh in his Treat. of Promises.* l. 2. c. 1.

(l) *Joh. Cameron in Thes. de* 3. *Foederę. Thes.* 7. &c. p. 544. *&c. in fol. Genev.* 1642.

difficulties about the *Covenant of Faith, as publiſhed on Mount Sinai*, yet) it is not without its inconveniencies. For, Gods Covenant with *Adam* in innocency was not ſo *Natural*, but that it was alſo *Gratuitous*, and of divine favour, that God would deal ſo familiarly with *Adam* as by way of Covenant, from whom as his Creature he might have exacted obedience by an Abſolute Command: And this Covenant on Mount Sinai, called *Subſervient* to the Covenant of Grace, is not a *diſtinct Species* or *Kind of Covenant* from the *Covenant of faith*, or *Grace*, but a *diſtinct publication* of the ſame Covenant, the Manner of Adminiſtration being ſingler and the Degree of manifeſtation clearer then of all before: in reſpect of which Degree and Manner, it was *ſubſervient* indeed to the Covenant of Grace, *viz.* for clearing the foregoing publications, and for preparing to the following publications, Eſpecially to that of the *New Covenant*.

2 *Gods Covenant of Faith*, in the ſecond *Adam*, after the Fall, is Subdiſtinguiſhed into, 1. *The Covenants of Promiſe*. 2. *The New Covenant*. This Diſtinction is grounded upon Chriſt the only Mediator and foundation of the Covenant of Faith, and upon his different Repreſentation in this Covenant. Chriſt is repreſented herein, 1. *As Promiſed and to come afterwards, to work our Redemption*. And ſo he is ſet forth in the *Covenants of Promiſe*, To Adam, Noah, *&c.* 2. *As Performed, incarnate, and having ſuffered already*: and ſo he is ſet forth in the *New Covenant or new Teſtament* ſolemnly eſtabliſhed by his death. Now *The Covenants of Promiſe*, and *The New Covenant* are Eſſentially one and the ſame *Covenant of Faith*. Therefore I ſay, The Covenant of faith Comprehends them: but they differ only *Gradually* and *Accidentally*, as after in due place will appear.

3. In *The Covenants of Promiſe*, I find no writers obſerving above five Eminent Gradual ſteps or Adminiſtrations; *Gods Covenant with Noah*, being generally (but I think, cauſeleſly) omitted by them. Therefore Adding that, I produce ſix. And why *Gods Covenant with Noah* is to be ranked among the Eminent Diſcoveries of the *Covenant of Faith*, ſhall be evidenced in handling of that Particular.

BOOK.

BOOK II.

OF

Gods Covenant,

More Particularly.

CHAP I.

1. *Of Gods* **Covenant of works**, *with the First* Adam, *and his Natural Seed before the Fall.*

APHORISM I.

GOD was pleased to Enter into Covenant with the First Adam, before his Fall. Under the term, (m) *Adam*, Scripture sometimes Comprehends both sexes, both *Adam* and his *Wife*. And if any shall Contend that God entred into Covenant with both *Adam* and we at once, as the Compleat Root of mankind, I shall not much gainsay: and yet this will not so easily be proved, nor know I any inconvenience that would follow, should it be denyed, the woman coming of *Adam* as well as any of his posterity. Nor am I ignorant that (n) some are of opinion, that *Adam received the Covenant alone, and was to teach it, and did teach it to his Wife*, which Opinion hath the more weight, because when God

(m) *See* Gen. 1. 26, 27. *with* Gen. 5. 1, 2.

(n) *August. de Genesi ad Literam.* lib. 8. cap. 17. Tom. 3.

(o) Gen. 2. 16, 17.

(°) forbids the Eating of *the tree of knowledge* under pain of Death, (wherein the *Promise of life* contrariwise is implied,) he speaks only in the Singular number, *viz.* To *Adam* only.

But how may it be evidenced, That God entred into Covenent with the first Adam, *even into a Covenant of Works, before the Fall? Answ.* Though it be not Positively and plainly said in Scripture, That God gave *Adam* a *Covenant of Works*, before his fall: and though the characters and footsteps of this Covenant are not so expresly discovered in Holy Writ, as of some others; yet notwithstanding, upon sundry Scripture-grounds and Considerations, it may be evinced sufficiently. As,

1. *From the Inscription of the Covenant of Works in* Adam's *heart.* Before the Fall God wrote the Covenant of Works, *viz.* The Substance of the Moral Law, perfectly in *Adam's* heart; and in so doing, Entred into Covenant with him. Here are three thing in this Position to be cleared; *viz.* 1. *That the Moral Law is the Covenant of Works.* 2. *That this Moral Law was perfectly written in* Adams *heart before the Fall.* 3. *That God in writing the Moral Law in his heart, Entred into Covenant of Works with him.* 1. *That the Moral Law* (abstractly and precisely in its self considered, without the additionals, *viz.* The Preface, Ceremonial Law, &c. (p) joyntly promulged with it in *Horeb*) *is the Covenant of Works*, is manifest; (') *Because*, the Moral Law (q) (by which *is the knowledge of Sin*, and (r) *which worketh wrath*) is stiled by the Apostle (f) *The Law of works*, and is set in Opposition to *The Law of Faith.* Now this Law of Works, and Law of Faith, amount in effect to as much as the *Covenant of works, and Covenant of Faith.* (2) *Because* (t) Righteousnes and life were at first by the Moral Law, and should have been so still, had not the Law become unable to give Righteousnes and life, in that *it was* (u) *weak through the flesh*, Man through Sin being unable to keep it. Now the Law, requiring obedience, and promising life upon that Condition, must needs be a Covenant, and that a Covenant of Works: Works being the proper Condition of it. 2. *That this Moral Law for Substance was perfectly written in* Adams *heart before the Fall*, is certain; (') *Because*, Man was made in (x) *Gods image* (y) *upright*, and perfect. And consequently was throughly furnished with all accomplishments of upright and perfect Humane nature: and particularly with the Moral Law, that Law of Nature; The Substance whereof was Engraven Both in *his mind*, by natural light, knowing it; and *in his will*, by natural integrity conforming unto it. (2) *Because*, The (z) *Work of the Law* remains imperfectly written in some dim characters in the very *hearts of Pagans* and Heathens since the Fall; *They doing by Nature the things contained in the Law, and being a Law unto themselves*, without the Law of God written. Whence we may strongly Conclude That much more before the Fall the Moral Law was perfectly written in *Adam's* heart, there being in him no sin to deface it in the least degree. 3. *That, God, in writing the Moral Law in*

(p) Exod. 20. 2, 3, &c. with 24. 18. & 25. 1, 2 &c.
(q) Rom. 3. 20.
(r) Rom. 4. 15.
(f) Rom. 3. 27. with Gal. 3. 18.
(t) Gal. 3. 21, 22.
(u) Rom. 8. 3.
(x) Gen. 1. 26, 27.
(y) Eccles. 7. 29.
(z) Rom. 2. 14, 15.

in Adam's *heart, entred into Covenant of Works with him.* viz. *By Real Impreſsions* upon his Heart: though not by *Verbal Expreſsions* to the ear. For by this Law written in *Adam's* heart, he had laid before him, what obedience was required and aſſented to on *Adams* part: And what recompence ſhould be performed on Gods part. And this was at leaſt an *Implicit*, if not an *Explicit, Covenanting.*

2. *From Gods expreſs preſcription of a Poſitive Law unto* Adam *in his innocent State.* Gods Poſitive Law is laid down in theſe words, (a) *And the LORD God commanded the man, ſaying, Of every Tree of the Garden thou mayſt freely eat: But of the Tree of the Knowledge of good and evil, thou ſhalt not eat of it; for in the day that thou eateſt thereof thou ſhalt ſurely die.* Here are *Parties Covenanting*, and agreeing upon terms, viz. God and *Adam*: Here are alſo *terms agreed upon and matters Covenanted reciprocally by theſe parties*; Adam *on his part* was to be obedient to God, in forbearing to Eat of the Tree of Knowledge onely: *God on his part*, for preſent, Permits *Adam* to eat of all other Trees of the Garden; And for future (in his explicit threatning of Death in caſe of diſobedience,) implicitly promiſeth life in caſe of Obedience herein. Now where there are *Parties Covenanting* and agreeing upon terms: And *terms mutually agreed upon* by thoſe parties, as here; There's the Subſtance of an Expreſs Covenant, though it be not formally and in expreſs words called a Covenant.

(a) Gen. 2. 16, 17.

3. *From the intention and uſe of the two Eminent Trees*, viz. (b) *The Tree of Life in the midſt of the Garden, and the Tree of Knowledge of good and evil.* The intended uſe of theſe two Trees in Paradiſe, was *Sacramental.* Hence they are called *Symbolical Trees*, and *Sacramental Trees.* The *Tree of life*, ſignifying to *Adam*, that if he continued in his obedience, and did eat of that Tree, he ſhould have life continued to him for ever. Gods ſpeech, after the fall of *Adam*, ſeems to imply thus much; (c) *And now leſt he put forth his hand, and take alſo of the Tree of Life, and eat, and live for ever.* And (d) Some are of opinion that this Tree ſignified Chriſt the Son of God, *in whom* (e) *was life, and that life the light of men*: and that, by the Son of God (but not as *God-man*, nor as *Mediatour*) this everlaſting life was to have been confirmed, according to the Sacramental ſignification of this *Tree of Life.* The (f) *Tree of Knowledge of good and evil*, ſignifying alſo to *Adam* contrariwiſe, (g) That if he ſhould become diſobedient, and eat of that Tree, in that very day he ſhould certainly Die. The former was a Sacrament of *life*, this of *Death*: That for *Confirmation* of Obedience, this for *Exploration* of Obedience, and *Caution* againſt diſobedience. And learned Writers both Ancient and Modern, Count theſe Trees *Symbolical*, and *Sacramental.* *Auguſtine* ſaith, (h) *There was a Tree of life, as the Rock was Chriſt: Nor would God*

(b) Gen. 2. 9.

(c) Gen. 3. 22.

(d) Joh. Calvin. Com. in Gen. 2. 9.

(e) Joh. 1. 3, 4, 5.

(f) Why ſo called, See hereafter in this Chapt. Advor. 4. in the Duty reſtipulated. Queſt. 2. Doubt. 1.

(g) Gen. 2. 16, 17.

(h) *Erat ergo & lignum vitæ quemadmodum petra Chriſtus: nec ſine myſteriis rerum ſpiritualium corporaliter præſentatis voluit hominem Deus in Paradiſo vivere. Erat ei ergo in lignis cæteris Alimentum, in illo autem Sacramentum, &c. Auguſt. de Geneſi ad literam l. 8. c. 4. Tom. 3. Baſil. 169.*

have

have man to live in Paradise without mysteries of Spiritual things corporally represented. He had therefore in the other Trees, nourishment; but in that Tree, A Sacrament. B. *Hall* said wittily (i) *Neither did these Trees afford him onely action for his hands, but instruction to his heart: For here he saw Gods Sacraments grow before him. All other Trees had a Natural use; these two in the midst of the Garden a Spiritual. The one Tree was for confirmation; the other for Tryal. One shewed him what life he should have; The other what knowledge he should not desire to have. Alas, he that knew all other things, knew not this one thing, that he knew enough,* &c. M. *Perkins* more solidly; (k) *Now for* Adam's *Sacraments, they were two; The Tree of life, and the Tree of the Knowledge of good and evil: These did serve to exercise* Adam *in obedience unto God. The Tree of Life was to signifie assurance of life for ever, if he did keep Gods Commandments: The Tree of Knowledge of good and evil, was a Sacrament to shew unto him, that if he did transgress Gods Commandments, he should dye: and it was so called, because it did Signifie, that if he did transgress this Law, he should have experience both of good and evil in himself.* To like effect, (l) many other Authors express themselves. Now if these *two Trees*, were *two Sacraments*, assuring of life in case of Obedience, and of Death in case of Disobedience; then hence we may collect, That God not only entred into a Covenant of works with the first *Adam*, but also Gave him this Covenant under Sacramental Signs and Seals.

(i) B. Hall in his Contemplations. lib. 1. Of Paradise. p. 816. in fol.

(k) M. W. Perkins in his Expos. of the Creed. p. 152. A. Volum. 1. London 1626. and in his Order of Causes, &c. p. 17, 18. ibid.

(l) Iohn Calvin. Com. in Gen. 2. 6. —— D. Pareus in Gen. 2. 9. —— H. Ainsworth in his Annot. on Gen. 2. 6. —— Polan. Partit. Theolog. lib. 1. p. 170. &c. Edit. 1623.

4. Finally, *From the sad event and fruit of the first* Adams *Fall, to all his ordinary Posterity, even all mankind:* viz. *Guilt of Sin and Death.* The Apostle saith, That in *one man* (that is, *Adam*) *all sinned*; and (m) That, *in* Adam *all dye.* (n) *As by one man sin entred into the world, and Death by sin: Even so Death passed upon all men* (viz. by that one man,) *in whom all have sinned.* Thus the words are best translated, as some (o) learned men have well observed. So then in one *Adams* sinning, all sinned: and in one *Adam's* dying all dyed; As the Apostle at large shewes in that fift to the *Romans*. But *how did all mankind sin in* Adam? *Answ.* Not only by *Imitation* of Adam as an evil example: for Death seized on them that have not so sinned, not actually sinned, *Rom.* 5. 14. Nor meerly by *Propagation*, as from a corrupt Root or fountain. For the Apostle doth not parallel *Adam* and Christ as two common Roots only, but also as two common publike or universal Persons. For our immediate parents are Corrupted roots, & we corrupted by them, yet their Actual Sins are not made ours, as *Adams* is. But in *Adams* first Sin, we all became Sinners, by *Imputation: Adam* being an *universal Person*, and all mankinde one in him by Gods Covenant of works (as after will appear.) (p) *All were that one man*, as *Augustine* saith; *viz.* by federal *Consociation*. God covenanted with *Adam*, and in him with all his Posterity: and therefore *Adams* breach of Covenant fell not only upon him, but upon all his Posterity.

(m) 1 Cor. 15. 22.
(n) Rom. 5. 12. See also all the Context following to the end of the chap.
(o) Ludovic. de Dieu in Animadvers. ad Rom. 5. 12. M. Anthony Burges of Iustification. Lect. 21. p. 185.
(p) Omnes ille unus homo fuerunt. August.

APHORISM

Aphorism II.

Gods Entring into Covenant with Adam before his fall, was an Act of Divine Grace and favour, not of debt.

For, 1. *God the Creator of* Adam *and of all things, hath an absolute Supremacy over all, and as absolute a liberty to dispose, as he will, of all.* He might as Creator have dealt only in a Supream way of Command, requiring duty from *Adam* without any Promise of Reward: But he condescends to *Adam*, Enters into a Covenant and Promise with him of his meer good pleasure, being no way Necessitated or Obliged thereunto. And that was meer Grace. 2. *Adam though perfect and upright, and though perfectly persevering in that integrity, could merit no reward, nor any Promise of Reward.* For when he had done all he could, he should have been an unprofitable servant, having done nothing but what was duty. And though *Adam* had walked in perfect Obedience with God, yet might not God (without any wrong to *Adam*) for the Manifesting of his Soveraignty, power and liberty, have brought him to nothing as he made him of nothing?

Hence; 1. *Adam* had great Cause, before his fall, to serve the Lord most freely and cheerfully in all obedience. God creates him: therefore *Adam* owed him all. God Covenants with him: therefore he ows him (if it were possible) more then all. By bonds of Nature, *Adam* was obliged to be dutiful: by obligation of Covenant-favour, to be double dutiful. For his Being he owed him much: for his wel being, he owed him more. 2. The more divine favour shined in Gods Covenant with *Adam*; the more Haynous and inexcusable was *Adams* breach of Covenant with God. Gods Kindness heightens and aggravates *Adams* unkindness. 3. If Gods Covenant with the First *Adam*, in his integrity, was an Act of Divine Grace: Then Gods Covenant with lapsed man, in Christ the second *Adam*, is an Act of superabounding and Transcendent Grace. If *Adam*, whilst he was without Sin, and able not to Sin, could deserve nothing from God: what can we deserve or challenge from God, who are nothing but lumps of sin, and can do nothing but sin?

Aphorism III.

Gods Entring into Covenant with the First Adam before his Fall, did, in and with him, Enter into the same Covenant with all his Posterity.

This is Evident; 1. By the Miserable Event of *Adams* breach of

of this Covenant upon all his Posterity. In *Adams* Sinning, all his Posterity Sinned: and in *Adams* dying they all dyed. (q) *As by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned.* Or as the Greek will well bear it; *In whom all have sinned.* Or (as a (r) Learned Critick hath well observed, whom in this particular I rather follow) This verse may best be rendered thus; *As by one man sin entered into the world, and by sin Death; even so death passed upon all men, for that all have sinned.* Here's no forcing of the Text; and thus the sense runs clear. But, How have *all men sinned*, and *so death passed upon them?* All have not sinned (s) *Actually*, as *Adam* sinned: for many dye before they are Capable of Actual sinning. How then? All are sinners *Originally*, by reason of the (t) Corruption of Nature. True; yet the Apostle reacheth farther, saying, (u) *By the offence of one* (or, *by one offence*) *judgement came upon all men unto condemnation.* Therefore by *Adams* one offence, all men are condemned: and that before they actually Sin, or are originally unclean. How can this be, but in reference to the Covenant, wherein *Adam* and all his posterity, were one party, as God the other? 2. By the Analogy Or Proportion of Gods dealing in all other Covenants. His usual course is to take in Head and members, Root and branches. As, (x) Christ the last *Adam* and his posterity; (y) *Noah*, and his family, (z) *Abraham*, (a) *David* (b) *Israel*, and their Seed, and their Seeds Seed. In like manner here God deals with *Adam* and his Posterity Proportionably; God took them all into Covenant with *Adam* the Common Head, and Root of them all.

(q) Rom 5. 12.

(r) *Lud. de Dieu in Animadverf. in Ep. ad* Rom. 5. 12.

(s) Rom. 5. 14.

(t) Psal. 51. 5. Ioh. 3. 6.

(u) Rom. 5. 18. Δι' ἑνὸς παραπτώματος.

(x) Gen 3. 15.

(y) Gen. 6. 18.

(z) Gen. 17.7.8.

(a) 2 Sam.7. 16. Psal. 89.

(b) Acts 2. 39. with Isa. 59. 21.

APHORISM IV.

THe Covenant which God made with the First Adam and his Posterity before the Fall, hath upon several respects divers Names or Denominations put upon it; but for the Nature of it, **It is Gods gratious Agreement with Adam, and with his Posterity, in him, To give them Eternal life and happiness, upon condition of Perfect and Personal obedience.** For opening the *Names* and *Nature* of this Covenant particularly, consider;

1. **The Names** or Denominations which learned men attribute to this Covenant, are divers, and that upon divers Notions and Considerations. As, 1. *A* (c) *Covenant of Amity*, or *Friendship*. Because the parties to this Covenant, God and *Adam* with his Posterity, were in perfect *Amity*, when this Covenant was made: there was no Enmity or Discord at all betwixt them. *Adam* (as (d) *Tertullian* expresseth it) *was innocent, a most near friend to God, and inhabitant of Paradise,* 2. *A* (e) *Covenant of Nature.* Because founded upon

(c) M. *Iob. Ball of the Covenant. ch.* 2.

(d) *Innocens erat, & Deo de proximo amicus, & Paradisi colonus. Tertul. de Patient. lib.* p. 130. 10. *Franeker.* 1597.

(e) *Iob. Camer. de Federe Thes* 7. 8. 9.

Creation

Creation, and the integrity of mans *Nature*; and requiring only a natural righteousness. 3. *A* (f) *Covenant of Life.* In respect of that happy *Life* which God implicitly promised to *Adam* therein. For, under the threatning of death, expressed in case of disobedience, The Promise of life is implyed in case of obedience. 4. *A Legal Covenant*, or *Covenant of Works*, In respect of *Adams* Restipulation of Exact obedience required of God; *Legal works* in all points perfect being the Condition of this Covenant. This last denomination, unto me seems fittest, for Reasons (g) formerly mentioned.

(f) See the lesser Catech. Advised by the Assemb. of Divines.

(g) See before. in Book I. ch. 2. Aphor. 3.

II. **The Nature** of this Covenant is in this Description represented by 1. *The Author*; 2. *Parties*; 3. *Form*; *and* 4. *Matter of it.*

1. *The Author of it, is God.* *Adam* even in innocency stood not upon Equal terms with God, but infinitely below him, as a Creature below his Creator. Therefore it concerned him, not to Capitulate or indent with God about the Covenant, but humbly and thankfully to accept what Covenant the righteous God would impose. Now God became the Author of this Covenant of works with *Adam* two waies, *viz.* 1. By giving *Adam* the substance, Law and Rule of this Covenant, both *Inwardly*, and *Outwardly*. *Inwardly*, in his engraving the Substance of the Moral-law upon his heart: Some dim Characters whereof remain still even (h) upon the hearts of Pagans that have not Gods written Law. *Outwardly*, in that Express *Positive Law* about the Tree of Knowledge, (i) forbidding to eat thereof under penalty of present Death: but implicitly promising life in case of not eating, in case of obedience: *This former* was the General Rule for his direction in obedience: *This Latter* was the special Touchstone for Exploration & Detection of his Obedience. 2. By annexing two Tokens or Sacramental Signs to this Covenant, *viz.* (k) *The Tree of Life*, To assure *Adam* of the certainty of life promised, in Case of perfect Obedience: *And the Tree of Knowledge*, to assure him of the Certainty of Death, in case of Disobedience. (l) Learned men are of opinion, that these two trees were *Sacramental Trees.*

(h) Rom. 2. 14, 15.

(i) Gen. 2. 16, 17.

(k) Gen. 2. 9, 17. & 3 22.

(l) *Aug. l. de Genes. ad Liter. lib 8. c. 4. Tom. 3. D. Pareus in Comment. in Genes. 2. 9.*

2. *The Parties to this Covenant of works, are God, and* Adam *together with* Adams *Posteritie in him.* God, As a *Creator*, wel-pleased with *Adam*, Covenants with *Adam* as his *Creature*, fashioned according to his own image, and perfectly upright without all spot of Sin. In this Notion, they were Parties to this Covenant of works; but in a far other notion afterwards to the Covenant of Faith.

3. *The Form of this Covenant consists in the Agreement betwixt God and* Adam; *viz.* (m) That *Adam* in his own Person should yield perfect and perpetual obedience unto God, and Particularly should discover his obedience in forbearing to eat of the tree of Knowledge: and in so doing he should live happily, otherwise dye presently. This the sum of the Agreement. God propounds it; Annexes two Sacramental Trees for confirming it: *Adam* Accepts it.

(m) *Compare and well weigh* Gen. 1. 26, 27. & 2. 16, 17. Eccles. 7. 29. *with* Gal 3. 10.

Now that God should engage himself by Promise and Covenant to give *Adam* Life in case of obedience, and should also annex two

Signs or Tokens to this Covenant: These were Acts of meer favour and Grace from God. *Adam* could in no respect challenge or expect the one or the other, though he had been never so obedient. Hence it may well be stiled *Gods Gracious Agreement with* Adam.

4. *The Matter of this Covenant* was principally twofold. *viz.* 1. *The blessing Promised, and curse threatned on Gods part.* 2. *The Duty Restipulated on* Adams *part.*

(1) **The Blessing promised and Curse threatned**, is the matter of the Covenant on Gods Part, (n) *For, in the day that thou eatest thereof, thou shalt surely dye.* Contrariwise he implied; *Till the day that thou eatest thereof, thou shalt surely live.* For clearing this, divers Doubts or Questions hereunto appertaining, are to be resolved. As; 1. *What Life* Adam *had in his innocency?* 2. *What Life it was which God farther Promised him, upon his persisting in obedience?* 3. *What death it was which God threatned in case of Disobedience?* 4. *How Gods threatning of Death was fulfilled, Seeing* Adam *did not dye in the self-same day, that he did eat of the tree of Knowledge, but* (o) *lived 930 years after?*

(n) Gen. 2. 17.

(o) Gen. 5. 5.

Quest. 1. **What life it was which** Adam **Enjoyed in innocency?** *Answ.* It is not here the Question; whether *Adam's* Life in Innocency was *Natural*, or *Supernatural?* And I suppose it will easily be Granted, That, as Gods Law written in *Adams* heart, as the Rule of his life, was *Natural*: And as Gods Image, wherein *Adam* was Created, As the Principle of his obedience and of his living to God, was *Natural*: and as every thing in *Adams* primitive Created state was *Natural*: So his life that he lived in innocency with God & to God, was *Natural*. But the Question here is; *whether* Adam *had a Mortal or Immortal life in Innocency?* If *Mortal*; How could it be rendred immortal? If *Immortal*: Then the Promise of life seems needless.

2°. Immortal.

(p) *Andr. Rivet. in Gen. 2. Exercit. 19, 20, 21. D. Pareus in Gen. 2. 7.*

For resolution herein, Consider; (As (p) learned men well observe.) A thing may be said to be *Immortal* several waies. 1. When it is simply, absolutely and every way incorruptible: having no possible cause of corruption, Inward or Outward. Thus, God (q) *only hath immortality.* 2. When it hath, by reason of the Perfection of its Nature, no inward matter or cause of corruption, though it may be destroyed from without; as from God. Thus *Angels* and (r) *Souls of men* are Immortal. And so *Adams* soul had an immortal life in innocency; yea and every mans soul even since the fall remains still immortal in this Sense. 3. When it is in its own Nature corruptible; but yet, by the power, or Grace, or Justice of God, is preserved that it neither is nor can be corrupted. Thus the *Spiritualized Bodies of the Saints* in Heaven; The *bodies of Reprobates* in Hell; The *New Heavens* and *New Earth*, &c. shall be Immortal. 4. When it hath a power not to dye, from some gift of the Creator, or from some other supposition: yet in its own Nature it is Corruptible. Thus, *Adam* was immortal in innocency; not by an *inability* of Dying, but by an *ability* of not dying. Which ability of not dying, *Adam* and his posterity should still have retained, according to Gods

(q) 1 Tim. 6. 16.

(r) Math. 10. 28.

Covenant

Covenant and Promise if he had not fallen: And Gods power, grace and justice would have preserved him still in this immortal life, upon supposition of his perfect obedience. *Adam* then before the Fall had an *immortal life*; His Soul being inwardly, and in it self immortal: and his body being (though inwardly and in it self corruptible, yet) outwardly and from God rendred incorruptible. It had a *remote capacity* of dying: and yet an *immediate ability* of not dying: So that, *Adam* in innocency had a possibility of not dying, if he sinned not: Saints in glory shall have an impossibility of both sinning and of dying. And though before the Fall *Adam* had a Mortality, or remote capacity of dying: yet since the fall both he, and all his, have an actual necessity of dying.

Quest. 2. **What life it was which God further promised Adam upon his persisting in Obedience?** *Answ.* 1. It seems clear, that not only a *temporary life*, only for some limited time, was promised *Adam*; but even an *Eternal life*, without end, in case of perfect obedience. Forasmuch as not only Temporal, but also (f) Eternal Death was threatned to *Adam*, and inflicted on his Posterity, for disobedience. 2. But whether *Adam* should have enjoyed this Eternal life still in the Earthly Paradise, or should after some certain time have been *translated* and taken up to the Heavenly Paradise: that is by some Disputed. Yet, (1) *Seeing* Scripture is silent touching any such Translation, and (2) *Seeing* the giving of the Heavenly Paradise is the Prerogative of Christ the *Last Adam*, the *Heavenly Adam*, as the Earthly Paradise came by the *First* and the *Earthly Adam*; it would argue too much temerity to determine upon it. This is certain, His everlasting life would have been a most sweet and happy life with God.

(f) *Compare* Gen. 2. 17. *with* Rom. 5. 12, 16, 18. Mat. 25. *ult* Rom. 6. *ult.*

Quest. 3. **What death it was which God threatned Adam in case of disobedience?** *Answ.* Whatsoever comes under the Name and Notion of *Death*, was threatned to *Adam*, in that phrase, (t) *Thou shalt surely dye; or in dying thou shalt dye* as the Hebrew Phrase affords it. And the doubling of the Hebrew word seems to imply thus much, As some learned Hebrews are of opinion. Now *Death* is the Privation of Life: and this, by Separation of that which lives, from the Principle or Fountain of its living. *Life* consists in union: *Death* in dis-union, or Separation. This, the Nature of death in general. Hence particularly there is a manifold *Death*. I. *A Death temporal, viz.* A Death for a time only. 1. *Of the soul*, when by sinits separated from God, from his image, and from the (u) *Life of God.* (x) *Dead in trespasses and sins.* —— (y) *She that liveth in pleasure, is Dead while she liveth.* — (z) *Let the dead bury their dead.* 2. *Of the Body*, (a) When its separated from the Soul by Natures dissolution. And this, the most common acceptation of Death. Thus, (a) Lazarus *is Dead.* (b) Abraham *is dead, and the Prophets.* (a) When it is gradually in any measure disposed or prepared for such a Separation, by afflictions, pains, diseases, infirmities, &c. Hence such afflictions, &c. are

(t) Gen. 2. 17.

(u) Eph. 4. 18.
(x) Eph. 2. 1, 5.
(y) 1 Tim. 5. 6.
(z) Luke 9. 60.
(a) John 11. 14.
(b) Joh. 8. 52.

called Death, because they are Death's Harbingers, and steps thereto. As not the running out of the last sand, but also of all that went before, empties the Hour-glass: not the last stroke, but also the fore-going blows, fell the tree. —— (c) *Take from me this Death only.* —— (d) *There is Death in the Pot.* — (e) *I dy daily.* —— (f) *In deaths often.* II. *A Death eternal* of both body and soul, when by damnation particular or universal they shall be separated from the glorious fruition of God and his favour for evermore. This is called (g) *the second Death*, (h) *Everlasting Punishment*, &c. These are several sorts of *Death* mentioned in Scripture. Now all these were Threatned to *Adam* in case of disobedience, *viz.*

Death Eternal both of Body and Soul. For, 1. Death Eternal is the most full adequate proportionable (i) *wages of sin*, as the Apostle intimates in opposing there *eternal life* to Death. And the due wages of sin was threatned to *Adam*. 2. The Threatning limits not Death; therefore no death can be excluded, consequently not eternal Death. 3. Guilt of Eternal Death and Condemnation comes upon all *Adams* posterity by his fall, as (k) the Apostle intimates; and the Actual execution of it shall come upon Reprobates, as Christ implies: therefore in the threatning God intended Eternal Death.

Temporal Death of the Soul in Sin. For Sin (l) in its own Nature alienates and separates from God and his favour, which is the *Spiritual Death* of the Soul, for so long time, till the Soul be reconciled to God.

Temporal Death of the Body, in separation of it from the Soul, was also threatned to *Adam* in a special manner. For, 1. Death and Dying, in their most usual and proper acceptation import the dissolution of Soul and Body: and the most usual and proper Sense of the words should here especially be taken. 2. The Sentence of Corporal Death was denounced by God upon *Adam* after his Fall. (m) *In the sweat of thy face shalt thou eat bread, till thou return unto the ground: For out of it wast thou taken; For dust thou art, and unto dust thou shalt return.* Therefore Death corporal was threatned to *Adam* before the Fall. 3. The Apostle doth partly interpret this Death inflicted upon (n) *all men* for *Adam's* sin, to be the Death of the Body. For *all men* do not dy Eternally.

Finally, under the name of Death, were threatned to *Adam*, all *manner of Evils and afflictions*, whether in the *Soul*, as grief, fear, horror, &c. Or in the *Body*, hunger, thirst, pains, diseases, &c. Even all in-lets, Preparatories and Harbingers of Death. For, 1. All these are as so many Gradual and Partial Deaths. Hence Scripture (o) often cals them by the name of *Death*. 2. In inflicting the Death threatned upon *Adam* and *Eve*, and their posteriry, God lays on them these afflictions, of (p) *sorrow, sweating, toyl*, &c. therefore in threatning Death, he intended all such afflictions. By all this it appears it was no small matter that God threatned to *Adam* under the Name of *Death*, in case of his Disobedience.

(c) Exod. 10. 17.
(d) 2 Kings 4. 40.
(e) 1 Cor. 15. 31.
(f) 2 Cor. 11. 23.
(g) Rev. 20. 14.
(h) Mat. 25. 46.
(i) Rom. 6. 23.
(k) Rom. 5. 12, 16, 18. *with* Mat. 25. *ult.*
(l) Eph. 4. 17, 18. Col. 1. 21. Rom. 8. 7.
(m) Gen. 3. 19.
(n) Rom. 5. 12, 14.
(o) Exod. 10. 17. 1 Kings 4. 10. 1 Cor. 15. 31. 2 Cor. 11. 23.
(p) Gen. 3. 16, 17, 18, 19.

Quest.

Quest. 4. **But How was Gods Threatning truly fulfilled, Seeing Adam in the day that he did eat of the forbidden Tree, did not dy: but lived many hundreds of years after?** *Gen* 5. 5. *Answ.* For clearing of this doubt, I. *Some say*, That *Adam* dying within a thousand years after his Fall, dyed the same day he fell: because (q) *with the Lord a thousand years are but as one day, and one day as a thousand years.* But this is rejected, as too much forced. In Historical Books, as this of *Genesis*, the word [*Day*] being alwaies taken in its proper Signification. And this is a very needless shift. II. *Some* of the Hebrews were of Opinion, That this Speech of God was not Peremptorily Definitive and determinatory, but only Minatory, like that pronounced against the (r) *Ninevites.* And that *Adam* repenting, he did not presently dy, as otherwise he would have done. But *Adam* presently repented not till God extorted it from him: but rather did (f) excuse and extenuate his fault. And though *Adam* repented, yet he dyed, and that presently, in some sense, as after will appear. This therefore satisfies not. III. *Some* refer this word [*in the day*] in the Threatning, to *Adams Eating*, not to his *Dying*: and take those words absolutely, [*Thou shalt surely dy.*] As if God had intimated; There was no day, no time excepted, but if they did eat any day whatsoever, They should dy; but he tels them not when they shall so dye. But this Resolution seems too dilute, more witty then solid, and too much to force the text. IIII. *Others* joyning the Circumstance of the *Day* with the Threatning of *Death*, conceive that in the self-same day that *Adam* Sinned, he did dy the Death; And that the threatning was presently fulfilled upon his sinning. And this, as it is the commonest, so it is the best Resolution. But let us see how *Adam* dyed, in the same day wherein he sinned. 1. **In his Soul** he was presently (t) separated from God by sin, and dyed Spiritually. Sin, in the inward Nature of it, carries death in it, (u) *Dead in trespasses and sins. Adam* had no sooner sinned, but he *was dead in sin*: being immediately deprived of the Image of God, of the Favour of God, and of Communion with God, which was the life of his Soul. 2. **In his Body** he dyed also in the same day wherein he sinned. But how? Not *Actually*; For God intending (x) *to make of one blood, all Nations of men*, did respite the actual execution of bodily Death on *Adam*, till he had a considerable posterity. But in his body he died the same day, (y) *In respect of the Guilt of Death Corporal*; He according to his desert, was presently condemned, and under Sentence of Death, though reprieved for a time. Now we count a condemned man, a dead man. (z) *In respect of the inevitable Necessity of Death Corporal*, which he contracted upon himself. He became presently *Mortal*: though he did not presently dy. He that before his fall had an ability of not dying, after his fall brought upon himself an impossibility of not dying. Hence *Hierome* commends *Symmachus* his version, who instead of [*Thou shalt dy*,] renders it, [*Thou shalt be mortal*:] as (y) *Rivet*

(q) 2 Pet. 3. 8.

(r) Ion. 3. 4.

(f) Gen. 3. 10, 11, 12.

(t) Gen. 3. 7, 8, 10.

(u) Eph. 2. 1.

(x) Acts 17. 26.

(y) And. Rivet. in Gen. 2. Exercit. 11.

vel observes. So then *Adam* in Paradise before his Fall, had a *Posse non mori*, an ability of not dying: After the Fall, a *non posse non mori*, an impossibility of not dying: In heaven he shall have, a *non posse mori*, An impossibility of dying any more. (3) *In respect of the Experimental beginnings, Symptomes, Signs, and Harbingers of Death Corporal.* *Adam* presently begun to feel, heat, cold, weariness, &c. His natural heat and radical moisture began to consume one another, and so went on, till the accomplishment of Death. So that as a wounded man cries out, I am a dead man: so *Adam*, beginning to be wounded with afflictions, might cry out, I am a dead man. 3. **In both his Soul and Body**, *Adam* was presently liable to (z) eternal death, the proper wages of Sin, & under the arrest of Gods wrath & Curse.

(z) Rom. 6. 23.

Adam non quidem è vestigio moriebatur morte corporali; statim tamen fiebat mortalis, paulatim moriebatur; & mox erat mortuus morte æterna. D. Zach. Ursin. in Explicat. Catechet. part. 2. Quest. 40.

Thus of the Blessing Promised, and Curse threatned, the Matter of the Covenant of works on Gods part.

(2.) **The Duty restipulated**, the Matter of the Covenant on *Adams* part, was *Perfect and Perpetual Personal Obedience*. For clearing of this, two Questions are to be resolved. 1. *How it may appear That such obedience was required of* Adam, *and restipulated.* 2. *What was the Law Rule or Measure of* Adams *Obedience?*

Quest. 1. **How it may appear, that God required of** Adam **in this Covenant such Perfect and Perpetual Personal obedience, and that** Adam **restipulated such obedience?** *Answ.* That *Perfect and Perpetual Personal Obedience* was required by God, and restipulated on *Adams* part, is evident divers waies. As 1. *From* the Manner of Gods threatning. He threatens present Death upon the least single Act of *Adams* Personal disobedience: (a) *In the day that thou eatest thereof thou shalt surely dye.* Consequently God Covenanted with *Adam* for such Personal Obedience, as should be both Perfect and constant. The least Act of disobedience destroys both the perfection and constancy of Obedience. 2. *From* the Nature of the Covenant of works, which requires all exactness of personal obedience both for kind, degree and duration, under a Curse. (b) *Cursed is every one that continueth not in all things, which are written in the Book of the Law to do them.* Here's Obedience, Personal Obedience, Perfect Obedience, and Perpetual Obedience required by the Legal Covenant of works. And the Law was never given as a Covenant of works, but only to *Adam* in innocency. 3. *From* Gods process in judgement with *Adam* and his Posterity upon one Act of Disobedience. He brought the threatned (c) Death upon them, as hath been explained. Which God would not have done, had he not Covenanted with *Adam*, for perfect and perpetual Personal Obedience. 4. *From* Gods mysterious method in Repairing the *First Adams* Breach of the Covenant of works through disobedience: by the *Last Adams* exact fulfilling and satisfying of the Covenant of works through obedience. Now the *last Adam* Jesus Christ God-man exactly fulfilled and satisfied the Covenant of works through obedience, *Passively*, and *Actively*. **Passively**, whilest Christ, as our Surety,

(a) Gen. 2. 17.

(b) Gal. 3. 10. with Deut. 27. 26.

(c) Rom. 5. 12, 18.

humbled

humbled himself (d) *and became obedient to the Death, even the Death upon the Cross*; and (e) so *became a Curse for us, to redeem us from the Curse of the Law*, or Covenant of works, by satisfying Divine justice to the full for our Breach of Covenant in *Adam*. **Actively**, whilest Christ as our Mediator (f) actually kept and fulfilled the whole Law, or Covenant of works in every kind, degree, and circumstance of Duty for us, who of our selves are no way able to keep it. That so the (g) whole obedience and righteousness of Christ may be through faith imputed to us: (h) *that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit*. So then, the Covenant of works must be fulfilled and made good; *The first Adam* could not do it, because he had broken it: the *Last Adam* is therefore brought in, to fulfil all righteousness, and satisfie for all our unrighteousness. If then the Breach of the Covenant was made up again by the *Last Adams* Perfect and Constant personal obedience: sure that breach was made by the *First Adams* failing in such Obedience. Therefore *Perfect and Constant personal obedience* was required of the *First Adam* therein.

(d) Phil. 2. 8.
(e) Gal. 3. 10. 13.
(f) Gal. 4. 4, 5. Mat. 3. 15.
(g) Rom. 3. 18, 19. & 10. 4.
(h) Rom. 8. 3, 4.

Quest. 2 **What was the Law Rule or Measure of** Adams **Obedience?** *Answ.* The Law or Rule for *Adams* Obedience was 1. *More Generally* the whole Covenant of works. 2. *More Particularly*, the two sorts of Laws Comprehended in the Covenant of works, *viz.* I. *The Moral Law* written in *Adams* heart. For, why was it written there, but to be an inward Rule and Principle of his Obedience? And that it was written in *Adams* heart before the fall, is evident, because even (i) Pagans which *have not the* written *Law*, yet have the *work of the Law written in their hearts, doing by Nature the things contained in the Law*, after the fall. II. *The positive Law* of (k) not eating of the tree of Knowledge under pain of Death. I call it *A Positive Law*, because it meerly depended upon the will of the imposer: the not eating of that Tree was not engraven in Nature, but meerly imposed at the pleasure of the Law-giver. The subject-matter of the Law, *viz.* The Eating or not Eating of the tree of Knowledge, was not bad or good in it self, more then of other Trees; but only in respect of Gods Prohibition, it became bad and unlawful to eat of it. This *Positive Law* some call a *Symbolical Precept*, because *Adams* Obedience thereto was to have been a *Symbol* or outward Testimony of his Obedience and service to God; His Homage-penny, *&c.* Some call it *A Precept of Exploration*; because it was given as a Special Law for Tryal & discovery of *Adams* Obedience. **Doubt.** 1. *But why is this forbidden Tree called* **The Tree of knowledge of Good and Evil?** *Answ.* This Tree was so called, 1. *Not* from any inward vertue in it, to confer the use of Reason to our first Parents, who are imagined to be created like Infants without the use of Reason, as some (l) *Hebrews* think; but erroneously. For, 1. Why should God prescribe to them such a Law with a Capital penalty, who had not the use of Reason? 2. *Adam* had such use of Reason, that upon the

(i) Rom. 2. 14, 15.
(k) Gen. 2. 17.
(l) *Vid. And. Rivet. in Gen. 2. Exercitat. xviii.*

the first sight he could (m) *Name* the creatures according to their Natures. And understoood that the woman, brought to him (n) was *bone of his bone, and flesh of his flesh*, &c. II. *Not* from any effect or physical efficacy of it, for increasing of Knowledge either by working it *immediately* upon the Soul: or *immediately* upon the animal spirits, refreshing and awaking them; and so *mediately* upon the soul: As (o) some think, but falsly. For, 1. The *Material* fruit could not immediately act upon the *immaterial* Soul, to improve knowledge. 2. All the Trees of the Garden tended to refresh and enliven the Spirits, being *good for food*: and upon that account should all of them be called *Trees of Knowledge*. 3. Could this Tree have increased *Adams* Knowledge, can it be imagined God would have forbid him a Tree so advantagious, and envyed him so much good? 4. Then *Adams* eating of that Tree was not such an Aggravation of his Sin, The matter of the Prohibition being not *small*, as Learned writers unanimously judge, and aggravate his sin thereby; but *great*, and that Tree of more Consequence then all the other Trees of the Garden for improvement of Knowledge, and Consequently *Adams* strength in Abstinence from it must needs be the more. III. *Nor* Finally was this Tree called *The Tree of Knowledge* from the Serpents Suggestion in his Temptation, — (p) *ye shall be as Gods knowing good and evil*, as (q) Popish writers fancy. For, can we probably imagine, that God would denominate this *the Tree of Knowledge* from the devils impudent Lye in the Serpent? IV. But it was called *The Tree of Knowledge*, That is, *of Experimental Knowledge*, by way of Prolepsis, from the *Event* that would ensue upon eating thereon. For then *Adam* should *experimentally know*, to his sorrow, from how much good he had lapsed, and how much evil he had contracted upon himself. As its usual in (r) Scripture by way of Prolepsis or Anticipation to give denominations unto things. And this the best, and most (s) received opinion about this Denomination. *Doubt.* 2. **But why did God besides the Natural Law engraven in** Adams **heart, impose this Positive Law, forbidding that which was not in it self morally and intrinsecally evil?** *Ans.* The Lord seems to have done this, 1. *For the more clear discovery of his own absolute power and dominion over man.* Whilst God commands or forbids things which in themselves are consonant or dissonant to humane Reason, as good or bad: Gods supremacy over man is not so evident, such commands leaning and being founded upon mans Reason and Conscience. But when God commands or forbids, that which in its own Nature is morally neither good nor bad, but only becomes good or bad from the meer will of God commanding or forbidding, nor can any other reason thereof be given but Gods will and pleasure; then the absolute supremacy and soveraignty of God is notably manifested, As in this Positive Law. 2. *For the more evident Tryal and manifestation*

(m) Gen. 2. 19, 20.
(n) Gen. 2. 22, 23, 24.
(o) *Ioseph. Iud. Antiq. lib.* 1.
(p) Gen. 3. 5.
(q) *Rupert. Tostatus. Pererius in Gen.* 2.
(r) *As in* Gen. 21. 14, 31. Numb. 13 23.
(s) *Arbor illa apellata est scientiæ dignoscendi boni & malis, non quia inde talia quasi poma pendebant, sed quicquid esset arbor illa, cujuslibet pomi, cujusti bet fructus esset, ideo sic vocata est; Quia homo qui nollet bonum à malo discerniere per præceptum, discretuvus erat per experimentum, ut tangendo vetitum invenivet supplicium. Aug. de Verb. Dom. Serm.* 34. *Tom.* 10. *Andr. Rivet. in Gen.* 2. *Exercitat.* 18. *D. Pareus in Gen.* 2. 9.

of

of Mans subjection and obedience to God. For this is pure obedience and subjection indeed, when a man is subject and obedient meerly to the will of the Law-giver, though the matter required or forbidden, be in it self neither morally good nor evil. I like(t) *Augustines* illustration well; *If a man be charged not to touch a poysonous herb, because it will be hurtful to him that toucheth it; or not to touch another mans money, because it will be evil to the owner; This is no such trial of obedience, because the evil of the thing forbidden restrains, and not only the authority of him that commands or forbids. But when a man forbears, what is forbidden: which had it not been forbidden, he needed not at all to have forborn.* God therefore forbids a tree in it self lawful and good for food, thereby to try how purely *Adam* would obey his meer command, without any other motive or consideration. It was expedient *Adam* should know himself to be under God. *And* (as the same(u) *Augustine*) *how shall he be under God, if not under his command?* 3. *For the Greater Aggravation of* Adams *sin, in case he should disobey. Partly,* in that, if he offended, he should offend in so small a matter and so easie to be observed, especially God having granted him liberty to eat of all the trees in the Garden besides. *Partly,* in that he by disobeying should so directly reject Gods dominion and authority, by doing that which meerly was to be forborn, because God had forbidden it. Which were meer disobedience, meer rebellion against Gods Dominion. Hence the Apostle charges *Disobediente* upon *Adam* as his proper sin, *Rom.* 5. 19.

(t) *Si aliquid mali esset signum illud unde prohibuit hominem Deus, ejus ipsius mali natura venenatus videretur ad mortem. Quia vero ligna omnia in Paradiso bona plantaverat, qui fecit omnia bona valde, nec ulla ibi natura mali erat: quia nusquam est mali ulla natura: ——— Ab eo ligno quod malum non erat prohibitus est, ut ipsa per se præcepti conservatio bonum illi esset, & transgressio malum. Nec potuit melius & diligentius commendari, quantum malum sit sola inobedientia, cum ideo reus iniquitatis factus est homo, quia eam rem tetigit, contra prohibitionem, quam si non prohibitus tetigisset, non utiq; peccasset. Nam qui dicit, verbi gratia, noli tangere hanc herbam, si forte venenosa est, mortemq; pronuntiat, si tetigerit, sequitur quidem mors contemptorem præcepti, sed etiam si nemo prohibuisset, atq; ille tetigisset, nihilominus utiq; moreretur. Illa quippe res contraria soluti vinculi vitæq; ejus esset, sive inde vetaretur, sive non veteratur. Item cum quisq; prohibet eam rem tangi, quæ non quidem tangenti, sed illi qui prohibuit obesset: velut si quisquam in alienam pecuniam misisset manum, prohibitus ab eo cujus erat pecunia illa: ideo esset prohibito peccatum, quia prohibenti poterat esse damnosum. Cum vero illud tangitur, quod nec tangenti obesset si non prohiberetur, nec cuiquam alteri quamlibet tangeretur, quare prohibitum est, nisi ut ipsius per se bonum obedientiæ, & ipsius per se malum inobedientiæ monstraretur?* Augustin. de Genesi ad Literam. Lib. 8. cap. 13. Tom. 3.

(u) *Quid est illa Arbor? Si bona est, quare non tango? Si mala est, quid fecit in Paradiso? Prorsus ideo est in Paradiso quia bona est, sed nolo eam tangas: Quare non tango? Quia obedientem te volo, non contradicentem. Serve audi, adhuc serve: sed noli male serve. Serve audi prius Domini jussum, & tunc jubentis disce consilium. Bona est arbor, nolo tangas. Quare? Quia dominus sum, & tu servus. Hæc tota causa est. Si parva est dedignaris esse servus? Quid autem tibi expedit nisi esse sub Domino? Quomodo eris sub Domino, nisi fueris sub Præcepto?* Augustin. de verb. Dom. Serm. 34. Tom. 10.

Aphorism V.

When God Entred into this Covenant of Works with the first Adam, **he was compleatly able in his own Person to keep this Covenant in every point.** Herein God required nothing, but *Adam* was able to perform it: God forbad nothing, but *Adam* was able to forbear it.

I. *That* Adam *had Compleat ability to keep this Covenant of Works*, is evident; 1. *From* removal of all causes of disability from *Adam* at that time. Then there was nothing in *Adam* that might impede or disable *Adam*, from compleat keeping the Covenant of works. The only disabling impediment, is sin. The only Cause why *Adams* posterity since the fall cannot keep the Covenant of works; nor Consequently be justified thereby, is their sin. (x) *The law is weak through the flesh.* Now *Adam* had no sin in him at all, neither Original nor Actual, when God entred into Covenant with him. (y) *Sin entered* after, *by* his *disobedience in* eating the forbidden fruit: And *with Sin*, (z) *Shame* and *Death*, the inseparable attendants upon sin. 2. *From* Position and Presence of all necessary and sufficient Causes of Ability in *Adam*: At that time *Adam* had; (a) The perfection of Gods image in him. (a) *God created man in his own image, in the image of God created he him*, wherein this image consisted, I now dispute not. But this is clear, *Adam* (b) *was made upright.* ישר *Iashar*, there rendered [*upright*] signifies one *Right*, *Equal*, and *who bends to neither part*: As (c) *Mercerus* hath observed. So that *Adam* was even, equal, declining to no part or extream: thus he was created. Hence he had all necessary inward ability to perform Gods will. A Knowing mind, a pure Conscience, An obedient and dutiful will, A loving heart, A tractable and obsequious body, All upright. (1) The Inscription of Gods Covenant in his heart, the Moral Law, This he had engraven upon his heart, (as (d) formerly was shewed) (2) The Expression of the Positive Law, about *the Tree of Knowledge*. This was made known to him by word of Mouth. Hence *Adam* had a perfect Rule both Inward and Outward for steering his Obedience. *Adam* therefore having *so Perfect a Principle*, and so *exact a Rule* for Obedience, must needs be compleatly able to fulfil this Covenant of works with God. 3. *From* absurdities that otherwise upon denyal of *Adams* ability would ensue. For (1) Then God should have required impossibilities of *Adam*. (2) Then the Penalty of Death in case of disobedience, should have been unjust: because God never gave *Adam* compleat ability for Obedience.

II. *Hence these things result by way of* Corollary,

1. That, Adam *before he brake this Covenant of works, neither had, nor needed a Mediator of Reconciliation.* He needed not the Mediation of Jesus Christ the second or last *Adam*; Either for *Satisfaction*, for he had no way sinned: Or for *Intercession*, for *Adam* wanted nothing, and was compleatly acceptable to God in his person: Or for *Imputation* of Christs righteousness and obedience to him, for *Adam* was perfectly upright and obedient in himself. O what a difference betwixt *Adam* then, and *Adams* posterity now! He needed no Christ, we need nothing more, *&c.* **Ob.** *But the Tree of Life seems to be a Type of Christ, especially if we consider that passage in the* (e) *Revelation.* **Answ.** The *Tree of Life* in Eden was *Sacramental*, but not *Typical*. *Sacramental*, to assure *Adam* of the continuance of his life, if he

(x) Rom. 8. 3.

(y) Rom. 5. 12. 19. Gen. 3.

(z) Gen. 2. 25. & 3. 7. 10, 11. Rom. 6. 21.

(a) Gen. 1. 26, 27.

(b) Eccles. 7. 29.

(c) *In Pagn. Lexico. ad verb.* ישר.

(d) See before, in *Apho.* iiii. *of this cha.*

(e) Rev. 22, 2.

he had continued his obedience and eaten thereof: but not *Typical*, to set out a Mediatour. That Passage in the Revelation alludes to this Tree of Life in *Eden*: An *Allusion* is one thing, An interpretation another. And (f) some have turned it into an *Allegory*, interpreting *Paradise to be the Church: The four Rivers therein, the four Gospels: The Fruit-Trees, the Saints: Their fruits, good-works: The Tree of Life, The Holy of Holyes, Even Christ: The Tree of Knowledge of Good and Evil, The Proper Freedom of Will.* This is devised wittily, not solidly.

(f) *Possint hæc etiam in Ecclesia intelligi ut ea melius accipiamus tanquam prophetica indicia præcedentia futurorum. Paradisum scilicet ipsam Ecclesiam, sicut etiam legitur in Cantico Canticorum; quatuor autem Paradisi flumina, quatuor Evangelia; ligna fructifera Sanctos; Fructus autem eorum, opera eorum; lignum vitæ, Sanctum Sanctorum, utiq. Christum; lignum Scientia boni & mali, proprium voluntatis arbitrium.* Augustin. de Civitat. Dei, lib. 13. Cap. 21. Tom. 5.

2. That, *Adam, before breach of Covenant, as he neither had, nor needed a Mediatour, so he neither had, nor needed Faith in a Mediatour. Adam* had a Faith in God, whereby he was able, Both to believe whatsoever God revealed, and to depend upon God and his promises, as also to perform in love whatsoever God prescribed. And so in *Adam's* Faith, there was a remote Capacity of believing any particular Revelation God should make touching a Mediatour, but no particular acting of Faith on a Mediatour. *Adam's* Faith under the Covenant of works, differs much from ours under the Covenant of Faith. 1. In respect of their Rise and manner of Conveyance. *Adam's* Faith was naturally implanted in him by God, ours supernaturally. 2. In respect of their foundation wherein they lean. *Adam's* Faith leaned on the Title of perfect, upright Nature: ours upon the faithful and free Promises of God in Christ, 3. In respect of their Fruit. *Adams* Faith produced a changeable righteousness in himself a mutable person: ours an unchangeable righteousness from Christ and the Spirit which are unchangeable. 4. In respect of their Actings. *Adams* Faith acted towards God without any Consideration of a Mediatour: ours acteth towards God by Christ the Mediatour. 5. In respect of their associates, or Companions. Faith in *Adam* was without Repentance, because he was sinless: Faith in us is always accompanied with repentance, because we are sinful.

3. That, *Adams Breach of Covenant is without all Excuse. Adam* was fully able to keep Covenant: Therefore *Adam* is left without all Apology for his breach of Covenant. He must needs justifie God, and condemn himself under severest penalties for breach of Covenant: for God gave him power Compleatly to keep it. And what is here said of *Adam*, is to be understood also of all *Adam's* Posterity in him.

Aphorism VI.

This Covenant of works Adam utterly brake, by disobedience.

For clearing of this, Consider 1. *That* Adam *thus brake the Covenant of works.* 2. *How* Adam *broke this Covenant.* 3. *When and how soon he brake it.* 4. *How grievous and hainous this Breach.* 5. *Corollaryes.*

I. *That* Adam *utterly brake the Covenant of works by disobedience*, is evident. 1. By Scripture-Testimonies, both of Old and New Testament. *In the Old Testament*, is the *Narration* of this Covenant-breach, How (g) the woman seduced by the Devil in the Serpent, did eat of the Tree of Knowledge, and how she gave unto *Adam* her husband, and he did eat. And (h) what sad effects followed thereupon to them both; *viz.* Shame; Fear; Hiding themselves from God; Translation of their fault, the man to his wife, and She to the Serpent; Enmity betwixt the seed of the woman and Serpent; The multiplication of the womans sorrows, and aggravation of her subjection to her husband; The curse upon the earth; The toil, sorrows, and Mortality of *Adam*; The Expulsion of *Adam* out of *Eden*; And the effectual abstention of *Adam*, by Cherubims and a flaming sword turning every way, from the Tree of life. In the *New Testament* is an *Explication* of *Adam's* breach of Covenant, how all his Posterity sinned and broke Covenant in him. (i) *By one man sin entred into the world,* —— *in whom all have sinned.* (k) —— *By one mans disobedience many were made sinners.* And this breach of Covenant is set forth by divers Denominations, *viz.* (l) *Sin*; Adam's *Transgression*; *The offence of one*; *One mans disobedience*: all tending to describe the Nature of it. 2. By the sad Experience which all *Adams* Posterity have had of the woful effect of *Adam's* breach of Covenant to this day: (m) All being thereby involved in Sin, Death, and Condemnation. Therefore All *Adams* ordinary Seed, were in Covenant with him, Broke Covenant in him, and smart under Covenant-breach by him. 3. By the Manner of Gods Administration. After *Adams* Disobedience God utterly laid aside the Covenant of works, and never set it on foot more: but instead thereof advanced *The Covenant of Faith* in Christ the *second* Adam. Thereby notifying to us that, *the Covenant of works* was utterly broken and dissolved by the *First Adam's* sin.

II. *How* Adam *brake this Covenant of works? Answ.* 1. *Adam* brake the Covenant of works by (n) Eating of the Tree of Knowledge, contrary to Gods *Positive Symbolical Precept* imposed upon *Adam* for Tryal of his Obedience. This Act of *Adam* did compleat his Fall, and Covenant-breach. II. This Covenant-breach was brought on, not all at once, but by certain steps and degrees. 1. The woman (o) hearkens to the Serpent, that is, to the Devil in the Serpent, Tempting. 2. She Mis-reports

(g) Gen. 3. 1. to 7.

(h) Gen. 3. 7. to the end of the chap.

(i) Rom. 5. 12.

(k) Rom. 5. 19.

(l) Rom. 5. 12, 14, 18, 19.

(m) Rom. 5. 12, 18, 19.

(n) Gen. 2. 17. with Gen. 3. 6, 7.

(o) Gen. 3. 1, 2.

ports Gods command, *Partly*, Adding thereto; (p) *neither shall ye touch it.* For God had not forbidden the *Touching* of it, but only the *eating of it. Partly*, Taking thence from, detracting from the fidelity of it. For what God spoke peremptorily, (q) *In the day thou eatest thereof, dying thou shalt dye:* she alledges doubtfully, (r) *lest peradventure ye dye*; as the Hebrew phrase properly Signifies. 3. She so far credits the Serpent, as to (s) behold, or eye the Tree of Knowledge with desire and affectation: Conceiving the Tree to be 1. Good for Food; 2. Pleasant to the eye, 3. And desirable to make one wise. As (t) *John* ranks all that is in and of the world, and not of the Father, under these three heads, The lust of the Flesh, the lust of the Eye, and the Pride of Life. 4. She (u) *took of the fruit of the Tree and did Eat.* 5. She (x) *gave unto her husband, and he did eat.* Hence we may understand that of the Apostle, (y) Adam *was not deceived*, (that is, not by the Serpent) *but the woman being deceived was in the Transgression* (that is, was first in the Transgression before *Adam.*) This sin was brought upon *Adam* by degrees. (1) *Suggestion.* (2) *Aversion from Good.* (3) *Delightful Inclination to Evil.* (4) *to Execution or acting of Sin inclined and Consented to.* (5) *Propagation or Derivation of sin to others.* Thus *Adam* sinned, and brake Covenant with God.

(p) Gen. 3. 3. with 2. 16, 17.
(q) Gen. 2. 17.
(r) Gen 3. 3.
(s) Gen. 3. 6.
(t) 1 John 2. 16.
(u) Gen. 3. 6.
(x) Gen. 3. 6.
(y) 1 Tim. 2. 14.

III. The Causes of *Adam's* sin and Covenant-breach, thus brought to pass, were divers. The *Instrumental Cause Remote*, was the Serpent, and the Devil in him: *Immediate*, was the woman, *Adam's* wife. *The Efficient Cause* of *Adam's* sin, is hard to be found out. Properly *Adams* sin had no Efficient Cause at all, but rather a *Deficient Cause.* God neither Directly nor indirectly could be any Cause of it at all: For, (z) *God made man upright*, and God, as (a) *he cannot be tempted with evil, so he tempteth no man to evil.* But *Adam* being created mutable, though upright: and having a Will flexible to good or to evil, and not being confirmed and stablished immovably in Good, but left to his own power and liberty, (for God was not bound to confirm, and uphold him,) he declined unto evil, and became like the beasts that perish.

(z) Eccles. 7. 29.
(a) Jam. 1. 13.

III. *When, and how soon* Adam *brake this Covenant of works? Answ.* In the History of *Adams* Fall, the Circumstance of time is not expressly described: and other Scriptures are very silent. Hence, They that have written about this Question, both Jewish Doctors, Ancient Fathers, School-men and Modern Authors, have been of divers opinions herein, and somewhat unsatisfied. Omitting the diversity of others Opinions, I shall briefly declare herein what to me seems most probable and Consentaneous to Scripture without prejudice to others judgements.

1. *It is Evident that* Adam *continued in Paradise in his Concreated integrity for a certain Considerable Season, before he fell.* For, before the Fal, 1. *Adam* (b) gave names to all living Creatures which God brought before him. 2. The (c) Woman was made of one of *Adam's* ribs, taken out of his side, *Adam*-meanwhile being cast into a deep sleep. 3. God (d) brought

(b) Gen. 2. 20.
(c) Gen. 2. 21, 22.

(d) Gen. 2. 22, 23, 24.
(e) Gen. 1. 28.
(f) Gen. 1. 29.
(g) Gen 2. 8. to 16.
(h) Gen 2. 16, 17.
(i) Gen. 1. 28.
(k) Compare Gen 1. & 2. with 3. 1, &c.
(l) Movetur etiam à nonnullis Quæstio De lapsus vel potius ruinæ tempore. Opinio hæc passim recepta fuit, eodem quo conditi fuerant die, excidisse; ideo Augustinus scribit, Stetisse tantum per sex horas. Quod alii conjiciunt, dilatam fuisse in Diem Sabbati tentationem à Satana, ut Sanctum diem profanaret, nimis infirmum est. Et certe hu documentis moneniur pii omnes ut in dubiis speculationibus sibi parcius indulgeant. Ego ut de tempore quod asseram non habeo, ita ex Mosis Narratione colligi posse arbitror, non diu retinuisse quam acceperant dignitatem. Nam simulac conditos fuisse dixit, nulla alterius rei facta mentione transit ad defectionem. Si vel modico temporis spacio habitasset Adam ab uxore, non inanis certe fuisset Dei benedictio in propaganda sobole; sed Moses Dei beneficijs privatos fuisse significat, antequam uti consuescerent. Facile igitur Augustini Exclamationi subscribo, O miserum liberum arbitrium, quod adhuc incolume tam parum habuit firmitatis! Atque ut taceamus de brevitate Temporis, illa Bernardi admonitio memoratu digna est; Quum tam horribile præcipitium in Paradiso accidisse legamus, quid nos facturi sumus in sterquilinio? Io. Calvin. Commen. in Gen. 3. 6.
(m) Cur ergo non coierunt nisi cum exissent de Paradiso. Cito responderi potest, quia mox creata mulier priusquam coierunt, facta est illa transgressio, cujus merito in mortem destinati, etiam de loco illius felicitatis exierunt. Aug. de Genesi ad Litter. lib. 9. c. 4. Tom. 3.

(d) brought the Woman to *Adam*, gave her to him to wife, and *Adam* so accepted her. 4. God (e) blessed them with the blessing of Fruitfulness, and Dominion over the Earth, and over all the Creatures therein. 5. God (f) gave them every herb and every fruit-bearing Tree for food. 6. *Adam* was (g) placed in the Garden of *Eden* to dress it, and to keep it. 7. God (h) permitting them to eat of all the other Trees of the Garden, Gave command under pain of present Death not to eat of the Tree of Knowledge. All this was orderly done before *Adams* Fall. And all this required some considerable time.

2. *It is not likely that* Adam *continued any long time in his innocency before his Fall.* For, 1. Then, *Adam* in all probability would have Eaten of the Tree of Life, and have been confirmed in life against falling; as that phrase intimateth, *Gen.* 3. 23. which he did not. 2. Then, probably *Eve* should have conceived a pure and spotless seed from *Adam*. The (i) blessing of Generation and Fruitfulness being already bestowed upon them: and no Curse of barrenness inflicted, That was the Fruit of the Fall. And Consequently such Seed should not have been begotten in *Adams* own likeness, sinful. 3. After the Historical Narration of these seven Particulars forementioned (which would not require any long time to be effected in) (k) presently the story of *Adams* Fall is related, which seems to intimate, that the Fall was not long after *Adam's* creation. Hence *Calvin* modestly, (l) *As I have not what to assert touching the time, so I think it may be gathered from* Moses *his Narration, that they did not long retain the integrity which they had; for assoon as he had spoke of their Creation, without mention of any other thing, he passeth to their Defection,* &c. And *Augustine* thinks (m) the Transgression presently followed the Creation.

3. *It is Probable, That* Adam *continued in Paradise neither years, moneths, weeks, nor dayes: but sinned and lost Paradise in the self-same day in which he was created.* That he was Created and Corrupted, formed and deformed, made and marr'd, alive and dead, an inhabitant in, and an exile from Paradise, in one and the self-same day. For, 1. There is nothing in the Text intimating that *Adam* stood longer then that one day in which he was created: but rather that he fell on the same day. We finde not that he kept one Sabbath in Paradise.

We

We finde that (n) *Adam* and his wife were created on the sixth day, after the Beast of the Earth, Cattel and creeping things had been on the same day created. So that *Adam* was not created in the beginning of the sixth day. And those seven Particular occurrents ensuing *Adams* Creation, which were forementioned, might all of them easily be dispatched in a few hours of the same sixth day. Besides, (o) the Serpents Temptation and seducing of the woman, The womans eating of the Tree of Knowledge, and giving thereof to her husband, Their shame upon their fall, and sewing fig-leaves to cover their shame, might all without difficulty be effected on the same day. And after this the very next thing mentioned, is (p) *the voice of God* (whereby *Adam* was called to account for his sin) *walking in the Garden in the cool of the day.* Hebr. *in the wind of the Day.* *Hierome* renders it, *In the wind after mid-day.* The Greek, *In the Evening.* (q) *Chrysostome*, *Afternoon*, (r) *Irenaus*, *In the Eventide.* Hence, saith (s) *Calvin*, *that Opinion hath prevayled, That* Adam *sinned about Noon, and was brought into judgement for it about Sun-set.* Now its very observable that This is the first Evening mentioned after *Adam's* Creation, and the Covenant made with him. And the phrase of Gods *voice walking in the Garden in the Cool of the day*, seems so to be brought in, the Context being well considered, as if it related to the close of the day of *Adams* Creation. 2. When the Serpent began to Tempt the woman, (t) The words of the Serpent and woman to one another are such, and in the future tenses, as they imply that as yet *Adam* and his wife had not eaten of any Tree at all in the Garden. And it is very improbable they would have continued a whole Day in the Garden, in the midst of all that delicious fruit, and not have eaten of some. And if of any, then of that which was most excellent and desirable, *The Tree of Life.* But they tasted not of the Tree of Life, for then (u) they had been confirmed in eternal life; and had not fallen. Therefore eating of none at all, they seem not to have continued one day in their innocent state. 3. Christ saith (x) *The Devil was a murderer from the beginning, and abode not in the Truth.* —— *A lyar, and the father of it. A murtherer of* whom? Of our first parents and their Posterity. From what *beginning?* Not from the *beginning of the worlds Creation*, which at the least was six daies before *Adam* was murdered by him: but from the *beginning of Mans Creation* and being, which most properly and precisely implies the sixth day wherein man was made. Then it was that the devil deceived our first parents by *Lying*, and *Murdered* them. Consequently they fell the first day of their Creation. 4. Christ the *second Adam*, incarnate in fulness of time, was put to Death for mans sin on (y) the sixth day of the week, which was the Preparation before the Passover or Sabbath. He was crucified (z) about the *sixth hour*, that is, our twelve of the clock; and he yielded up the Ghost about the *ninth hour*, that is, about our three of the clock afternoon. Probably therefore the *First* Adam (*the* (a) *figure of him that was to come*, and that in respect of this point) fell

(n) Gen. 1. 24. *to the end of the chap.*

(o) Gen. 3. 1. *to* 8.

(p) Gen. 3. 8. *&c.*

(q) *Joh. Chrysost. in Gen.* 3. *Homil.* 17. *Tom.* 2.

(r) *Iren. adverf. Hereſ. lib.* 5. *cap.* 15. *ad fin.*

(s) *Joh. Calvin. in Gen.* 3. 8.

(t) Gen. 3. 1, 2.

(u) Gen. 3. 22.

(x) Joh. 8. 44.

(y) Joh. 19. 31, 42.

(z) *Compare* Joh. 19. 14, 15, 16. *with* Matth. 27. 46, 50.

(a) Rom. 5. 14.

fell into his Sin on the sixth day in the afternoon. And so Gods Threatning to Adam (b) *In the day thou eatest thereof thou shalt surely dye*, was most notably fulfilled in *Adams* Surety Christ, then dying corporally, and tasting of the second Death remarkably, for sin. 5. That passage of the Psalmist is observable to this Purpose. *viz.* (c) *Adam* being *in Honour, lodged-not-a-night*, but *is likened to beasts* that *are silenced*. That which in our Translation is [*Man*] in the Hebrew is [*Adam*] And *Ainsworth* saith well, (d) *This may be minded both for the first man* Adam, *who Continued not in his dignity, and so for all his children*. And the word [בל־ילין *Bal-jalin*] which we render, [*abideth-not*,] most Properly signifieth, [*Lodgeth-not-a-night*] as in *Gen.* 28. 11. *Exod.* 23. 18. & 34. 25. *Deut.* 16. 4. 2 *Sam.* 17. 8. & 19: 8. *Psal.* 30. 5. *Josh.* 8. 9. And this the learned in the Hebrew tongue acknowledge. Though therefore I will not restrain the sense of this place only to the first *Adam*, but extend it also to his posterity for denoting the mutability and momentarines of their honour: yet it seems singularly to point out *Adams* sudden fall from the top-excellency of his dignity, not enjoying it one night. 6. Learned men both Antient and Modern have much inclined upon former Considerations to this Opinion of *Adams fall* in the same day he was framed. *Augustine* thinks *Adam stood only six hours*, as (e) *Calvin* and *Mercerus* vouch him. (f) *Fedudus* inclines to *Adams* fall in the Afternoon. And the *Annotations* there upon *Irenæus* alledge *Cyril*, *Epiphanius*, *Diodorus Tresensis*, and others, who held that *Adam* was cast out of Paradise in the same day in which he was Created. *Rachi* saith, *That* Adam *and* Eve *rebelled about the tenth hour, that is, two hours before Sun-set: as* (g) *Lud. de Dieu* hath noted. Latter writers also hold, that in one and the same day *Adam* was Formed and Deformed: As that accurate *H. Broughton* in his (h) *Concent of Scripture* shows upon divers grounds; As also in his (i) *General view of Scriptures*, (for that Book published again with enlargements by *Tho. Hayne*, was at first Penned by *H. Broughton*, as one of his Hearers informed me, and as the Book it self seems plainly to witness.) And as that learned (k) *Mr. G. Walker* in his *Doctrine of the Sabbath*, insisting in *Broughtons* steps, more fully declares.

Hence then 1. *Adam* kept not one Sabbath in Paradise, nor did he see one Sabbath in his innocency. 2. The happiness of *Adam* and of all his posterity, whilst it was in their own keeping, and bottomed upon mutable Nature, though upright, stood upon a very tickle foundation. Its well for Christians that now their happiness is in Christs keeping, not in their own: grounded not upon mutable Nature, but immutable Grace. 3. Mans Corruption is almost as ancient as Mans Creation. How soon was God dishonoured: and how long hath God been provoked by mankind! 4. *Adams* sin must needs be the Greater, that he so speedily forgot and forfeited all Gods greatest favours. 5. Satan is deservedly branded for (l) *A Murderer from the beginning*, and stiled (m) *that old Serpent the Devil*: His

(b) Gen. 2. 17.

(c) Psal. 49. 12.

(d) H. *Ainsworth in his Annot. on* Psal. 49. 12.

(e) *Ioh. Calvin. in Gen.* 3. 6. *ut supra. Mercer. in Gen.* 6. 8.

(f) *Iedu. adverf. Haref. lib.* 5. *cap.* 15.

(g) *Lud. de Dieu Animadverf. in Gen.* 3. 8.

(h) *H. Broughton Con. of script. at the beginning.*

(i) *The General view of Script. p.* 24, 25, 26. *Edit.* 2. *London*, 1640.

(k) M. *G. Walker in his Doctrine of the Sabbath. Ch.* 1.

(l) Ioh. 8. 44.

(m) Rev. 20. 2.

His subtilty deceiving, and his cruelty murdering mankind from the the first day of their Being.

IV. *How grievous and Haynous was Adams Breach of Covenant? Answ.* Adams Sin and breach of Covenant with God was haynous beyond our expression or Conception. Who can sufficiently Enumerate or aggravate the Aggravations thereof? Some few exaggerations I shall touch upon: *viz.* in respect of the 1. *Person who sinned.* 2. *Condition and state, wherein.* 3. *Place, where.* 4. *Time, when.* 5. *Law, against which.* 6. *Objects, against whom.* 7. *The many and great evils of sin and punishment attending upon* Adams *sin.*

1. *The person who sinned, was Adam.* Not an ordinary, but an extraordinary Person: Consequently his, not an ordinary but an extraordinary sin. For, 1. *Adam was an innocent Person,* without all sin, (n) perfect and upright in the image of God without any defect. Therefore his mind was most clear, bright, and apprehensive, to have detected the darkness and evil both of Sin and of the Temptation thereunto. His conscience also was pure and active, under God, to warn him against sin, and all occasions thereof. His will free, and able to have withstood all sin, and all seducements thereunto, most easily. Never meer man since *Adam,* had such perfection of mind, Conscience, will, and of the whole man: being habitually prone to no evil, but propense to all good. Now that *Adam* every way able not to sin, should have this mind blinded, this Conscience corrupted, this free-will enslaved by sin: how grievous was his sinning! He sinned Knowingly, he sinned willingly; therefore he sinned more haynously. Sin the more willingly it is admitted, the more wickedly it is committed. No wonder if a carnal man, who hath nothing but sin in him, can act nothing but sin; or if a Christian, that hath much Corruption mingled with his Grace, mix also infirmities with best performances: but for *Adam* to sin, who had no sinful inclination in him, how strange is it and inexcusable!

(n) Gen. 1. 26, 27. Eccles. 7. 29.

2. Adam *was a publike person,* a complexive person; all mankind were in him, and all in Covenant with God with him. He standing, all stood: he falling, all fell. Never man, by one sin, made so many sinners. By one sin, he made himself and (o) all his posterity sinners from the beginning to the end of the world. Hence learned *Augustine* well observes, (p) that though some other sins, as the unpardonable sin against the Holy-Ghost, may be greater then this sin of *Adam, Intensively*; yet *Adams* sin is the very greatest and most grievous sin in the world, *extensively* considered.

(o) Rom. 5. 12. 19.

(p) *Andr. Rivet. in Gen. 3. exercit.* 31.

2. *The condition and state wherin he sinned, was most happy.* For, Gods image, was his beauty · Gods Covenant of works, his charter for Eternal life: All Gods Creatures on Earth, his servants and under his Dominion: The whole Earth, his Possession: Paradise, his Habitation: All the fruits of Paradise, except of the Tree of Knowledge, his food: And familiar Communion with God there, the Paradise of Paradise. In a word, so blisful his Condition, as the absence of all

evil, and preſence of all good, could render it. We may therefore with the Pſalmiſt burſt out into Admiration; *Lord,* (q) *what is man, that thou art mindful of him? and the ſon of man that thou viſiteſt him? For thou haſt made him a little lower then the Angels; and haſt crowned him with glory and honour. Thou madeſt him to have dominion over the works of thy hands: thou haſt put all things under his feet.* Elegantly *Auguſtine* delineates *Adams* Paradiſe-felicity; (r) *Man in Paradiſe lived as he liſted, as long as he willed what God had commanded: he lived enjoying God, from whom moſt good he was good. He lived without any penury, having power ſo to live perpetually. Meat was at hand, leſt he ſhould hunger: drink, leſt he ſhould thirſt: The Tree of Life, leſt age ſhould diſſolve him: No corruption in his body, or out of his body, brought any trouble to any of his ſenſes. No diſeaſe within, no blow was feared from without. In his fleſh greateſt ſoundneſs: in his ſpirit entire calmneſs. As in Paradiſe was neither Heat nor Cold: ſo in its inhabitant there was no offence to his good will, by deſire or fear. There was nothing at all grievous, nothing vainly joyous: true joy was perpetuated from God, towards whom love did flame out of a pure heart and a good conſcience, and faith unfained. And a faithful conjugal ſociety from an honeſt love, An harmonious vigilancy of mind and body, and an unlaborious cuſtody of the Command,* &c. Thus and thus happy was *Adams* ſtate, in which he ſinned. Therefore he offended againſt all Gods benefits wherewith he had loaded him: againſt all the bonds of love, wherewith God had obliged him: againſt all the dignities and Priviledges wherewith God had crowned him, when he broke Gods Command in ſuch Condition. The greater Gods loving-kindneſs to *Adam:* the deeper *Adams* unkindneſs to God. Did Gods favours to *David* ſo (s) aggravate *Davids* ſin? And Gods mercies to *Iſrael* ſo (t) heighten Iſraels offences? how much more did Gods ſuperabounding bleſſings to *Adam,* beyond meaſure exaggerate *Adams* diſobedience? *Hear O heavens, and give Ear O Earth! God on every ſide ſurrounded* Adam *with happineſs: And this* Adam *rebelled againſt the Lord.*

3. *The place where* Adam *ſinned, was Paradiſe:* A place moſt unfit for ſinning in. There God (u) familiarly converſed with *Adam:* To ſin there, was to ſin in the preſence of God. There God (x) entred into the Covenant of works with *Adam:* To ſin there, was to be extreamly unmindful of, and unfaithful in Gods Covenant. There was the (y) *Tree of Life,* to confirm him in Obedience, and the (z) *Tree of Knowledge* to caution him againſt diſobedience: To Sin there, was to ſin againſt Gods Antidotes and Preſervatives. There (a) *grew every Tree pleaſant to the ſight, and good for food,* all pointing at their maker, and inciting *Adam* to admire his wiſdom, adore his power, and extol his goodneſs; To ſin there, was to ſin againſt multitudes of mercies. All the Trees and fruits of Paradiſe would aggravate that ingratitude. In a word, Paradiſe was a place wherein was no ſin, nor ſorrow: Therefore to ſin there, was to pollute Paradiſe,

(q) Pſal. 8. 4, 5, 6.

(r) *Vivebat itaq; homo in Paradiſo ſicut volebat, quamdiu volebat quod deus juſſerat: vivebat fruens deo, ex quo bono erat bonus: vivebat ſine ulla egeſtate, ita ſemper vivere habens in poteſtate. Cibus aderat, ne eſuriret: potus, ne ſitiret: lignum vitæ, ne illud ſenectia diſſolveret,* &c. Aug. de civit. Dei lib. 14. c. 26. Tom. 5.

(s) 2 Sam. 12. 7, 8, 9.
(t) Iſa. 1. 2, 3.

(u) Gen. 2. 15, 16, 17.
(x) Gen. 2. 16, 17.
(y) Gen. 2. 9. & 3. 22.
(z) Gen. 2. 9. 17.

(a) Gen. 2. 9.

Paradise, and to transform the Eden of pleasure into an Achor of trouble and Perplexity.

4. *The Time when Adam sinned, was quickly after his Creation.* Probably he was corrupted, (as I have shewed) the self-same day he was Created. What? was *Adam* Created such a compleat souldier, and armed so perfectly with Gods image, that he had power to conquer all his spiritual Enemies, and that continually: and is he utterly toyled at the very first onset? was he made so skilful a Pilot, able to cross all Seas of danger in safety: and is he shipwrackt in the very harbour? was he able to Persevere for ever in obedience: and is he turned aside the very first day to disobedience? was he created, and corrupted: formed, and deformed: Alive, and dead: blessed, and cursed: Happy, and miserable: Gods freeman, and Satans bond-man: The child of God, and the child of the devil: *&c.* all in one day? This renders *Adams* sin exceeding grievous. If this aggravated Israels sin, that after Gods Covenant renewed in Mount Sinai, (b) *They turned aside quickly out of the way which* **God Commanded them**: much more must it aggravate *Adams* sin that he turned aside more quickly from Gods way: they being corrupt, *Adam* innocent; They being of themselves unable to persevere, *Adam* fully able; They turning aside after almost fourty daies, *Adam* the very first day.

5. *The Law against which* Adam *sinned, was such, that* it notably greatned *Adams* sin. (c) *And the* LORD *God Commanded the man, saying, of every Tree Of the Garden thou mayest freely eat: but of the Tree of the Knowledge of good and evil, thou shalt not eat of it: for in the Day that thou eatest thereof, thou shalt surely dye.* Here Consider, 1. The greatness of the Law-giver, *The* LORD *God.* He who created *Adam*, and all the world by his word: whose dominion is absolute. Of whom alone *Adam* had his being, well-being and whole dependance. Was it a small thing to sin against so great a God? 2. The meaness of him on whom the Law was imposed. *The man.* Our first parent, A finite creature: in his original (d) despicable dust and ashes. *Adam*, Red-earth. And shall dust and ashes rebel against the command of the mighty God? 3. The weight and importance of the Command. It was of greatest importance and concernment, both as an *Original Covenant*, and as an *Original Law.* (1) *As an Original Covenant.* This (though it had not the name, yet) had the Nature of a Covenant: As hath been shewed. It was a Covenant of works. The first Covenant that ever was in the world. Wherein God and All mankind in *Adam* were parties. To sin against this Command then, was to break Covenant, and to make himself and all mankind as Covenant-breakers guilty of Death. (1) *As an Original Law.* For, as (e) *Ter-*

v. 1. 38. 6.

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(b) Exod. 32. 7, 8. Deut. 9. 12.

(c) Gen. 2. 16, 17.

(d) Gen. 2. 7. & 3. 19.

(e) *In hac enim lege Adæ data, omnia præcepta condita recognoscimus, quæ postea pullulaverunt data per Moſen, id est, diliges dominum deum tuum de toto corde tuo, & ex tota anima tua, & diliges proximum tibi tanquam te, & non occides, non mœchaberis, non fraudaveris, falsum testimonium non dices. Honora patrem tuum & matrem, & alienum non concupisces. Primordialis lex est enim data Adæ & Evæ in Paradiso quasi Matrix omnium Præceptorum dei. Denique si Dominum deum suum dilexissent, contra præceptum ejus non fecissent; si proximum diligerent, id est, semetipsos, persuasioni Serpentis non credidissent; atq; ita in semetipsos homicidium non commisissent, excidendo de immortalitate, faciendo contra Dei præceptum, &c.* Tert. li. Advers. Iudeos. cap. 2.

tullian well observes, *This Law being given, all Laws were given, which were afterwards published by* Moses. *That is, Thou shalt love the Lord thy God with all thine heart, and with all thy soul: and thou shalt love thy neighbour as thy self*, &c. *For it was an Original Law which was given to* Adam *and* Eve *in Paradise, as it were* **The womb of all Gods Precepts.** *If they had loved the Lord their God, they had not done against his Precept: if they had loved their neighbour and themselves, they had not believed the Serpents perswasion, nor had committed murder against themselves, by falling from immortality*, &c. Now to transgress a law of such Consequence, which was Gods *Federal Law* with mankind; And so Comprehensive a Law containing as it were all other Laws in its fruitful womb, must needs be the deeper transgression. 4. The Penalty of the Breach of this law was dreadful, *viz.* Present Death; and that both Spiritual, Corporal, and Eternal, as hath been explained. *Death* (said the Heathen) is φοβερῶν φοβερώτατον, *of Terribles the most terrible.* Death, (saith the Scripture) is (f) *the King of Terrours*: And therefore (as (g) *Augustine* well noteth) *how great an evil was this, to sin against such a Terrifying punishment!* 5. The Promise implyed consequently to the keeping of this law, was most sweet and desirable. *viz.* Perpetual life; and that in Paradise, or in a Paradise-Condition; or in Heaven which is best of all. Who would not have obeyed to the utmost ability for the eternizing of such a life? life is most precious (h) *All that a man hath will he give for his life.* And eternal life in Paradise, would have been a double life: the life of life. Oh how deeply did *Adam* & we in him sin against our own life, by violating this law of life! And its most unnatural to sin against a mans own life. 6. Finally, Consider with what great Ease and Facility *Adam*, and we in him, might have kept this Command. Might not *Adam* easily have forborn one Tree, when all other Trees in *Eden* besides were allowed him? And the more easie it was to keep it, the more hainous it was to break it. *Augustine* said excellently, (i) *This of not eating one sort of meat, when of others there was such plenty, was so light a precept for observance, so short for remembrance, (especially where concupiscence did not as yet resist the will, which afterwards ensued as a punishment,) that it was with so much greater injustice violated, by how much more easie observance it might have been performed.* And yet elsewhere more Excellently; (k) *The forsaker of eternal life, if grace had not delivered, was damned with eternal Death. If any think this judgement to be too much or unjust, surely he knows not how to measure, how great the iniquity was in sinning, where there was so great facility of not sinning. For as* Abraham's *obedience*

(f) Iob. 18. 14.
(g) *Vbi magna est inobedientia pœna proposita, & res à creatore facili imperata; quisnam satis explicet quantum malum sit, non obedire in re faciti, & Tantæ potestatis imperio, & tanto terrenti supplicio?* Aug. de Civit. Del. l. 14. c. 15. Tom. 5.
(h) Iob 2. 4.
(i) *Hoc itaq; de uno cibi genere non edendo, ubi aliorum tanta copia subjacebat, tam leve præceptum ad observandum, tam breve ad memoriâ retinendum, ubi præsertim nondum voluntati Cupiditas resistebat, quod de pœna transgressionis postea subsecutum est, tanto majore injustitia violatum est, quanto faciliore possit observantia custodiri.* Aug. De Civit. Del. lib. 14. c. 12. Tom. 5.
(k) *Desertor æternæ vitæ, etiam æterna (nisi gratia liberaret) morte damnatus. Si quis hujusmodi damnationem vel nimiam vel injustam putat, metiri profecto nescit, quanta fuerit iniquitas in peccando, ubi tanta erat non peccandi facilitas. Sicut enim* Abrahæ *non immerito magna obedientia prædicatur, quia ut occideret filium, res difficillima est imperata: ita et in Paradiso tanto maior inobedientia fuit, quanto id quod præceptum est, nullius difficultatis fuit. Et sicut obedientia secundi Hominis eo prædicabilior, qua factus est obediens usque ad mortem: ita inobedientia primi hominis eo detestabilior, qua factus est inobediens usque ad mortem.* Aug. de Civ. Del l. 14. To. 5. c. 15.

was

was deservedly proclaimed great, because the thing commanded was most difficult, to kill his son: so in Paradise the disobedience was so much greater, because that which was commanded was of no difficulty. And as the obedience of the second man was therein the more honourable, in that he was obedient even to death; so the disobedience of the first man was therein the more detestable, in that he became disobedient even to death.

6. *The Objects against whom* Adam *sinned*, do also render *Adams* sin more grievous. He sin'd against God, Himself, and All Mankind. 1. *Against God, rebelliously* breaking his Command, *perfidiously* violating his Covenant, *ingratefully* rendering Evil unto God for all the multitudes of Blessings shewed upon him, and most *abominably* believing the lying Suggestions of Satan (l) the Father of Lyes, rather then the infallible word of the (m) God of Truth, the (n) God that cannot lye, Either in his Promise or Threatning. Now thus to sin against God, is to sin against an infinite Majesty, against an infinite glory. And what finite creature can sufficiently comprehend, how infinitely it aggravates Sin, to sin against such infiniteness! 2. *Against himself.* *Adam* sinned against himself many ways; *viz.* *Against his Soul*, in disrobing it of Gods image in which it was created, and defiling it with Satan's image wherewith it was corrupted. *Against his body*; in embasing it in the Service of Sin and Satan, that should have been only imployed in uprightness and purity: in clothing it with confusion and (o) shame, that before was adorned with nothing but beauty and honour: and in exposing it to (p) Sorrows, wearisomness, toylsomness, and thousands of infirmities and miseries, which before was utterly unacquainted with all misery and sorrow. *Against his Person*, in involving himself in Mortality and Death, in depriving himself of all his Paradise-felicities, of his Primitive integrity, of his dominion over the Creatures, and of his Communion with the blessed God transcending all. *Against his Name*, filling it with ignominy and reproach, that was (q) crowned with glory and honour: for (r) *sin is a reproach to any people*, most of all to him that was totally free from sin, and fully able so to keep himself free. Finally, *Against his Outward Estate*, in forfeiting both (s) Paradise and all the possessions, comforts and Priviledges which he had on Earth, and bringing a (t) Curse and a (u) bondage of Corruption upon the whole Creature, under which it even groaneth and travaileth in pain together until now. Thus *Adam* sinned against himself in respect *of Soul, Body, Person, Name, and State*: How unnatural, horrid and cruel was it for *Adam* so to sin against himself! 3. *Against all Mankind*, Even his whole ordinary Posterity from the beginning to the End of the world, who (x) all were stained in him, in respect of Soul, Body, Person, Name and State, as *Adam* was. At once all mankind were polluted and defiled by sin: spoyled and robbed of all their happiness: plung'd and drown'd in all sorts of misery: murder'd and swallow'd up of death. Extensively considered, there was never such a sin, such a Contagion, such a spoil,

(l) Iob. 8. 44.
(m) Deut. 32. 4.
(n) Tit. 1. 2.
(o) Gen. 3. 7. *with* 2. 25.
(p) Gen. 3. 17, 18, 19.
(q) Psal. 8. 5.
(r) Prov. 14. 34.
(s) Gen. 3. 23, 24.
(t) Gen. 3. 17, 18.
(u) Rom. 8. 20, 21, 22.
(x) Rom. 5. 12. *to the end.*

ſpoil, ſuch a Murder ſince the world ſtood; nor can be till the Worlds end.

7. The Manifold and great *Evils* both of *Sin* and *Puniſhment* Attending upon *Adam's* eating of the Tree of Knowledge, Extreamly aggravate his ſin, and manifeſt it to be out of meaſure ſinful.

(1.) **Evil of ſin** *attending upon* Adam's *Eating of this forbidden Tree, is manifold.* Eſpecially it is *Antecedent, Concomitant, or Conſequent* thereunto. I. **Antecedent Evils of ſin,** repugnant, *Partly* to the Moral Law, written in *Adam's* heart; *Partly* to the Poſitive Law, given for his Tryal: gradually foregoing his and *Eves* eating of the forbidden fruit, were divers. *viz.* 1. *Idleneſs.* In that the woman ſeems not to be ſo diligently employ'd about the dreſsing and keeping of the Garden, in aſsiſtance of her husband as ſhe ought, (y) according to Gods appointment: when *Satan* came to tempt. Idleneſs is a Temptation to Satan to tempt us; where as it is the Devils work to tempt others, its the idle-mans buſineſs to tempt the Devil. 2. *Preſumptuous Curioſity, or Curious Preſumption.* In that the woman, being (z) *the weaker veſſel,* durſt entertain ſo dangerous a conflict with the Serpent, in her husbands abſence. For, its moſt likely that at the beginning of the Serpents onſet, *Adam* was at ſome diſtance from *Eve:* And the ſubtile Serpent took that advantage. 3. *Inconſiderateneſs, and heedleſs forgetfulneſs of Gods moſt ſtrict command,* which appears in her miſ-recital of it two ways. *Partly,* In adding to it, (a) *Neither ſhall ye touch it*: whereas the (b) Command only forbad the *Eating,* not at all *the touching* of the Tree of Knowledge. *Partly* by Detracting from it. For God ſaid, (c) *In the day thou eateſt thereof, dying thou ſhalt dye. i. e.* thou ſhalt ſurely dye, and that preſently *ipſo facto.* But ſhe omits both the *Peremptorineſs* of the threatning, and ſaith, (d) *leſt ye dye*; or, *leſt perhaps ye dye,* as the Hebrew word intimates. What God threatned peremptorily, ſhe recites with *a perhaps* or *a peradventure:* And ſhe alſo omits the preſent *ſuddenneſs* of death threatned in the day of Sinning, (e) *For in the day that thou eateſt thereof,* &c. And by this forgetful miſ-recital of Gods Command, She gives Satan advantage againſt her ſelf both to perſwade her (f) they ſhould not dy, and to accuſe God of a kinde of envy at their happineſs. 4. *Unbelief towards God.* In that ſhe did not ſo fully as ſhe ought credit Gods peremptory Threatning of Death Expreſſed, in caſe of diſobedience: nor his Contrary Promiſe of Life implyed, in caſe of obedience. 5. *Raſh and headlong Credulity of the Serpent, and of Satan in him*; though he both (g) contradicted Gods Command, and accuſed God of Envy at their happy ſtate, and falſely ſuggeſted that by Eating they ſhould become *as Gods, knowing good and evil.* How abominable and idolatrous to believe Satan (h) *the Father of Lyes:* before the (i) *God of Truth, who cannot lye!* 6. *Diſcontenting diſlike with their preſent Condition wherein God had ſo happily ſet them.* 7. *Ambitious proud aſpiring* above their pitch (k) *to be as Gods knowing good and evil.* 8. *Inordinate affection and evil concupiſcence.* In deſiring (l) an object unlawful, the

(y) Gen. 2. 15.
(z) 1 Pet 3. 7.
(a) Gen. 3 3.
(b) Gen. 2. 17.
(c) Gen. 2. 17.
(d) Gen. 3. 3. (B *ne forte* Pagnin.
(e) Gen. 2. 17. *with* 3. 3.
(f) Gen 3. 4, 5.
(g) Gen. 3. 4, 5.
(h) Iohn 8. 44.
(i) Deut 32. 4. Tit. 1. 2.
(k) Gen. 3. 5, 6.
(l) Gen. 3. 6.

the fruit prohibited. 9. *Irregularity of will.* In chuſing rather to harken to the Serpents Suggeſtion, then to Gods Command. 10. *Luſt of the eyes.* In that ſhe fixed a Longing (m) look upon the forbidden fruit; and by looking on it, liked it, and deſigned to eat it. 11. *Incontinence of hands.* In that ſhe refrains not from (n) taking the forbidden fruit. 12. *Intemperance of taſte and Palate;* In that ſhe (o) Eats the fruit, taken; and ſo her Sin was compleated and finiſhed.

II. **Concomitant Evils of Sin,** *accompanying the Eating of the forbidden fruit, are alſo divers. viz.* 1. Eves *Tempting her husband,* both (p) by word and Action, to Eat of the Tree of Knowledge: Thereby, with her ſelf undoing her husband, to whom ſhe was given for (q) *a meet help.* 2. Adams *inconſiderate* (r) *harkning to the voice of his wife,* who was made for him: rather then to the voice of God, for whom himſelf was made. 3. *Deep ingratitude againſt God,* who had crowned *Adam* with ſo many and excellent Priviledges in Paradiſe. *Ingratum dixeris, omnia dixeris.* What worſe then to be challenged for Ingratitude? How was God diſpleaſed with (s) *Hezekiah, Judah, and Jeruſalem,* for not *rendring again according to the benefits done unto him?* But *Adam* had benefits done to him, incomparably tranſcending thoſe of *Hezekiah*: yet he ſo far from rendring according to the benefit done to him, that he rendred evil for good which is the worſt point of ingratitude. (t) *To render good for good, is man-like: To render good for evil, is God-like: But to render evil for good, is Devil-like.* 4. *Direct* (u) *diſobedience to Gods expreſs Command.* And its no ſmall crime to be diſobedient: as we may ſee in the Aggravations of King *Sauls* (x) diſobedience. Diſobedience, is a *rejecting of the word of the* LORD, yea it is *Stubborneſs, which is as iniquity and Idolatry:* yea it is *rebellion, which is as the Sin of witch-craft.* 5. *Covenant-breaking with God* moſt perfidiouſly, being able to keep it. 6 *Woful Apoſtacy,* from a ſin-leſs and happy ſtate, to a ſinful and miſerable Condition: from God bleſſed for ever, and his bliſful ſervice, to the Devil damned for ever, and his curſed ſlavery. None of the ſons of men ever Apoſtatized from ſuch Eminency, to ſuch Extremity.

III. **Conſequent Evils of Sin,** *enſuing upon the Eating of the forbidden fruit, were finally various and grievous.* As, 1. *An evil Conſcience* filled with guilt, and (y) filling them with ſhame and terrour in reſpect of God. 2. *Flight* (z) *from God* and his preſence, which before were ſo ſweet and comfortable. 3. *Hypocriſie* in (a) hiding their nakedneſs with figleaves, and in extenuating their ſin by tranſlating it from themſelves, the man to the woman, and the woman to the Serpent. 4. Moſt cruel (b) Murder both of themſelves, and of all mankind at once, both in body and ſoul from the beginning to the end of the world; and of the Son of God, Jeſus Chriſt, in ſome reſpect alſo. Themſelves they murdered *actually,* in themſelves all mankind *virtually and interpretatively,* and Jeſus Chriſt himſelf the Lord of glory *Occaſionally;* The firſt *Adams* ſin (c) occaſioning the ſecond *Adams* Death.

There

(m) Gen. 3. 6.

(n) Gen. 3. 6.

(o) Gen. 3

(p) Gen. 3. 17. 6.

(q) Gen. 2. 20.

(r) Gen. 3. 17.

(s) 2 Chron. 32. 24, 25.

(t) *Reddere bonum pro bono, humanum; reddere bonum pro malo, Divinum: ſed reddere malum pro bono, Diabolicum.*

(u) Rom. 5. 19. Gen. 2. 17.

(x) 1 Sam. 15. 19, 22, 23.

(y) Gen. 3. 7, 10.

(z) Gen. 3. 8, 9, 10.

(a) Gen. 3. 7, 12, 13.

(b) Gen. 2. 16, 17. Rom. 5. 12. *to the end.* Epheſ. 2. 1. &c.

(c) Rom. 5. 19.

There was never such an haynous horrid cruel murder as this committed in the world by any of the sons of men. 5. *The universal* (d) *Corruption of the whole Nature of Man-kind.* Whereby Every person descending from *Adam* by ordinary propagation, is in soul and body utterly (e) unable, indisposed, yea (f) opposite to all spiritual good: and (g) totally evil, and only inclined to evil, and that continually. Which Corruption of Nature is Commonly called *Original Sin*, As being the Original spawn and spring-head of All Actual sins: and it is (h) propagated by natural generation from our first parents to all their ordinary posterity. 6. *All the Actuall sins that have been, are, or shall be in this world from the First* Adams *fall, till the Second* Adams *coming to judgement*; together with all the Kinds, Degrees, sinful Circumstances and horrid Aggravations thereof, which are utterly beyond mans numbering, measuring or comprehending: All these have taken their rise from *Adams* disobedience in eating the forbidden fruit. For, (i) All Actual sins flow immediately from Original: and Original sin from *Adams* sin. Hence is that school-distinction of Original sin, into Original Sin *Originated*, and Original Sin *Originating*. *That*, is the Corruption of Nature, the immediate Original of all Actuals; *This*, is *Adams* sin, the immediate Original of the Corruption of Nature. Never Sin in this world had such a black train of innumerable and intolerable sins following it at the heels, as this sin of *Adam* had. They seem to parallel the stars of Heaven, the sands of the Sea shore, the dust of the Earth, the grass-piles upon the ground, and the motes in Sun, for multitude. Oh how grievous was *Adams* sin, that was attended with such *Antecedent, Concomitant, and Consequent Evils of sin!* An horrid Hydra of many monstrous heads. A complexive, complicated sin indeed. Hereat Heaven and Earth might stand astonished. *O ye holy Angels*, how were ye offended, to see *Adam* and all the Elect in him (of whom ye had such special charge, *Psal.* 91. 11, 12. *Heb.* 1. 14.) so quickly transformed into such transgressors! *O ye celestial Lights*, Sun, Moon and Stars, did not ye blush, and veil your brightest faces with Sables, beholding *Adam* such a Sinner? *O ye fowls of the air, and ye beasts of the Field*, were not ye filled with horrour, when man, your earthly Lord, disrobed himself of his *Honour* by disobedience, *and became like the beasts that perish*, Psal. 49. 12. *O ye streams of Paradise*, were not ye congealed within your banks, when such a deluge of sin overflowed mankind? *O ye Trees of Eden*, did not ye sweat out your moisture: *and ye pleasant fruits* of the Garden, did not ye all presently fade and fall to the Earth, when *Adam* the dresser of the Garden, by disobedient tasting of the Tree of Knowledge, fell so fowly from uprightness to unrighteousness, *Eccles.* 7. 29. from God to the Devil, from heaven to hell? Surely *the whole Creation groaneth and travelleth in pain together until now* under the tedious bondage of this corruption, most earnestly longing for compleat deliverance, *Rom.* 8. 19, 23.

(d) Rom. 3, 9, 10. to 20. Eph. 2. 1, 2, 3.
(e) Rom. 5. 6. & 8. 8. 2 Cor. 3. 5. Phil. 2. 13.
(f) Rom. 8. 7. Gal. 5. 17.
(g) Gen. 6. 5. Rom. 7. 18.
(h) Joh. 3. 6. Psal. 51. 5. Job 14. 4. & 15. 14.
(i) Iam. 1. 14, 15. Rom. 7. 17. Math. 15. 19.

(2.) Evil

(2) **Evil of punishment** *ensuing upon* Adams *disobedience was also various and grievous.* And this both in respect of himself, of his wife, and of all their common posterity. As, 1. The obliteration and defacing of Gods image. (k) *God made man upright, but they have sought out many inventions.* No sooner did *Adam* sin, but he blotted out of his soul thereby the beauteous image of God, and thereon Satan stamped his own odious image instead thereof: So that naturally all are the (l) children of the Devil. 2. *Shame.* Before they sinned, (m) *Adam and his wife* (though *naked*) *were not ashamed.* But as soon as they had defiled themselves with sin, they were covered with shame: (n) and *they sewed figleaves together, and made themselves aprons*, to hide their shame. (o) Shame attends upon sin, as inseparably as the shadow upon the Body. 3. *Horrour of a guilty self-accusing and self-condemning Conscience.* Therefore after their fall, they presently (p) were afraid at the presence of God, and hid themselves, because they were naked. And being examined of God, they confess not, but excuse their sin; As *Augustine* notes; (q) *Did* Adam *say I have sinned? No; his pride had the deformity of Confusion, not the humility of Confession.* 4. *Inability to stand in judgement, when God arraigned them at his bar.* And therefore both of them labour to (r) excuse and translate their fault: *Adam* to his wife, and she to the Serpent. It is the misery of unrighteous persons, that they are (s) *not* able *to stand*, but fall *in judgement.* 5. *The Peculiar Punishments of the female Sex.* The Hebrews observe, as (t) *Mercerus* noteth, five Degrees of *Eves* sin: and answerably five degrees of her, and womens Punishment. She sinned, (1) By entertaining the Serpents Temptation, believing him rather then God, contrary to God. (2) By being lifted up with ambitious desire to be as God. (3) By beholding the Tree of knowledge with a longing look. (4) By taking and eating of it. (5) By giving also to her husband, so that he did eat. So she and women in her, were punished five waies: *viz.* (1) By their many Sorrows in general. (2) By their sorrows in Conception. (3) By their sorrows and pains in bringing forth of children. (4) By their ardent desires after their husbands notwithstanding. (5) By their subjection to their husbands. But the (u) Text seems to refer the Punishments of the female sex to two Heads; *viz. Multiplied sorrows*, and *Aggravated subjection*, (1) *Multiplied sorrows*: *Partly*, In the womans Conceiving with child. Wherein understand all her sorrows, during the time she is with child, till she be delivered: *viz.* Her weakness and nauseousness of stomach, rejection of food, distempered appetite after unwholesome and unfit nourishment, weakness, dulness, wearisomeness, frowardness, longings, faintings, swounings, and much sicklines, with manifold fears. *Partly*, in the womans bringing forth of children, which usually is with such exquisite pains and sharp tortures, as that Scripture is wont thereby to represent The churches (x) extream afflictions; The (y) pangs of Death; The terrours

(k) Eccles. 7. 29. *Compared with* Col. 3. 9, 10. & Eph. 4. 22, 23, 24.
(l) Iob 8. 44. 1 Ioh. 3. 12.
(m) Gen. 2. 25.
(n) Gen. 3. 6, 7.
(o) Rhm. 6. 21.
(p) Gen. 3. 8, 9, 10.
(q) Et dixit *Adam*, mulier quam dedisti mecum, hæc mihi dedit a ligno, & edi. *Nunquid dixit, peccavi? Superbia habet confusionis deformitatem, & non habet confessionis humilitatem.* Aug. de Gen. ad liter. l. 11. c. 35. Tom. 3.
(r) Gen. 3. 11, 12, 13.
(s) Psal. 1. 5.
(t) *Ioan. Mercer. in Prælection. in Gen.* 3. 16.
(u) Gen. 3. 16 *Vid. Ioh. Calv. Com. Ibid.*
(x) Isa. 26. 17, 18. Ier. 4. 31.
(y) Psal. 116. 3. Acts 2. 29.

(z) of the day of judgement; and the very (a) torments of Hell; the same word for substance being used to signifie all these. And sometimes these pains of child-bearing prove mortal. Now under *Bringing forth*, we may understand also the *Bringing up of children*, as the phrase is (b) elsewhere used. And in both, what multitudes of cares, fears, griefs, watchings, toylsome troubles, torments, vexations, *&c.* flow in upon them! (2) *An aggravated subjection to their husbands*; (c) *Their desire must be subject to their husbands, and they must rule over them.* By the law of Nature and Creation, the woman being made after and for the man, was to be subject unto man, though they had never sinned. But that subjection would have been sweet, pleasant and delightful; and the husbands Rule loving, as over a Second-self: whereas now since the fall, the husbands Rule over his wife seems to be somewhat augmented, and her subjection is become painful, tedious, irksome, and grievous to her. These the Punishments peculiar to women-kind. *6. Gods curse upon the* (d) *Earth.* By *Earth*, seems to be implyed, the whole (e) visible world, made for mans use and Comfort: in the Curse whereof, man (whose subsistence was to be on and from the earth) is cursed and punished. By Gods Curse, the Earth, and visible world proportionally, are smitten with *Barrenness*, *Toilsomeness*, and *vanity*. (1) *With Barrenness*; *Partly* in (f) not yielding their strength of influence and fruitfulness, as before the fall they did abundantly and freely. *Partly* in bringing forth weeds, (g) thorns and thistles, in stead of good fruits; which before the fall it did not bring forth. (2) *With* (h) *Toylsomeness.* The Curse and barrenness of the Earth being in toylsomeness and laborious wearisome travel with the Earth, to improve it unto fruitfulness. (i) *All things are full of labour, man cannot utter it.* (3) *With vanity.* (k) *Vanity of vanities, saith the Preacher, vanity of vanities, all is vanity.* All sublunaries are vanity; *Partly* in respect of their *Emptiness.* There's no satisfaction in any sublunary enjoyment. (l) *The eye is not satisfied with seeing: nor the ear filled with hearing.* (m) *Hee that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase; This is also vanity.* *Partly* in respect of their *Perishableness.* (n) *Of old hath* God *laid the foundation of the earth: and the heavens are the works of thy hands. They shall perish, but thou shalt endure; yea all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed.* Hence *Paul* saith, That (o) *the Creation is made subject to vanity,* —— and is *under the bondage of Corruption*, as it were waiting for a state of glorious liberty. Therefore *the whole Creation groaneth, and travelleth in pain together untill now.* And *Peter* tels us expresly, *That* (p) *in the day of the Lord, The heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up.* —— *Nevertheless we look for New Heavens and New Earth.* Oh, mans sin hath in a sort so deeply stained the beauty and glory of this visible world, that the old universal deluge of waters could not wash it,

(z) 1 Thes. 5. 3.
(a) Luke 16. 23, 24, 25.
(b) Gen. 30. 23.
(c) Gen. 3. 16.
(d) Gen. 3. 17, 18, 19.
(e) Psal. 115. 16. 2 Pet. 3. 7.
(f) Gen. 3. 17. & 4. 12.
(g) Gen. 3. 17, 18.
(h) Gen. 3. 17, 18, 19.
(i) Eccles. 1. 8.
(k) Eccles. 12. 2.
(l) Eccles. 1. 8.
(m) Eccles. 5. 10.
(n) Psal. 102, 25, 26.
(o) Rom. 8. 21, 22.
(p) 2 Pet. 3 10, 13.

it, but the fire of the last day must purifie it. Heaven and Earth groan and travel-in-pangs under the Curse of mans sin; and shall not man much more groan and be in pain for his own sin? This is the curse upon the Creature. 7. *Gods actual dooming of* Adam, *and of mankind in him, To an ignominious Provision, Miserable life, and Certain Death after all.* (s) *His ignominious Provision of Sustenance:* In that he (q) must *eat the herb of the field.* Before the fall he had for food the liberal and delicate fruits of Eden: but since, his allowance was both shorter, and courser. As he made himself (r) *like the beasts that perish*: so he must as well as the beasts eat the herb of the field, a more ignoble nourishment. (t) *His miserable life*: in regard of the Continual Sorrows, and laborious painful wearisome toyl in providing food and other necessaries all the daies of his life. (u) *In sorrow shalt thou eat all the daies of thy life. —— In the sweat of thy face shalt thou eat bread, till thou return unto the ground.* Hence man is necessitated, (x) *To rise up early, to set up late, to eat the bread of sorrows.* This sweat the (y) Hebrews refer to the many laborious works and waies of preparing bread; As manuring the ground, Plowing it, Sowing it, Harrowing it, Breaking the clods, Weeding the Corn, Reaping it, In-gathering it, Thrashing it, Winnowing it, Grinding it, Dressing it, Kneading it, Baking it in the Oven. O how many toylsome tyring imployments is man Obnoxious to in providing food and raiment for himself and family? (z) *His certain Death* as the Period of all. —— (a) *Till thou return unto the ground: for out of it wast thou taken: for Dust thou art, and unto Dust thou shalt return.* Here man is not only sentenced to Death, but also to the Grave. Under which understand, all Sicknesses, Diseases, Causes, Occasions, Harbingers or inlets to Death, as harmful influence of the Heavens, infectiousness of the air, unwholsomeness of the Earth, *&c.* 8. *Expulsion of man* (b) *out of Paradise*, and Guarding it and the Tree of life, with *Cherubims and a flaming sword turning every way, to keep the way of the Tree of life:* That *Adam* might not fondly delude himself with vain hopes of life by the Sacrament of the Covenant of works, when he had broken the Covenant it self. These, these were the woful Evils of Punishment, that like a Torrent burst in upon our First Parents presently upon their fall, and in them upon all mankind. To speak nothing of the miseries of man in this world in respect of his Goods, Relations, Name, Body and Soul, which are innumerable: Nor of his endless Calamities in the world to come, which (without Christ) are inevitable and intolerable.

(q) Gen. 3. 18.

(r) Psal. 49. 12.

(t) Gen. 3. 17, 19.

(u) Psal. 127. 2.

(x) *Vid. Joan. Mercerii Prælect. in* Gen. 3. 19.

(z) Gen. 3. 19.

(b) Gen. 3. 22, 23, 24.

Hitherto hath been evidenced at large, 1. *That* Adam *brake the Covenant of works.* 2. *How* Adam *brake this Covenant by disobedience.* 3. *When and how soon he brake it.* 4. *How grievous and hainous this his Breach of Covenant was.* Now in the last place, 5. *Certain Corollaries, flowing from all are to be Considered.*

V. **Corollaries**, *resulting from this Aphorism, and the Explanation of it, are divers.* As,

1. Hence; *Not only* Adam, *but all mankind in* Adam *were Covenant-Breakers with God.* It hath (z) formerly been cleared, that not only *Adam* but all his Posterity were Parties to this Covenant with God: Consequently, in *Adams* Covenant-breaking, they all became Covenant-breakers with God. Its dangerous to be Covenant-breakers with man: dreadful to be Covenant-breakers with God. Here seriously consider, 1. *That Covenant-keeping is most acceptable to God.* For, 1. God (a) commands us to keep Covenant with himself. 2. Gods Promises are to them that keep Covenant with him. To *David*, (b) *that if his children would keep his Covenant, they should sit upon his Throne for evermore.* To all the Godly, (c) That *the mercy of the Lord is from everlasting to everlasting upon them that fear him; and his righteousness unto childrens children: To such as keep his Covenant, and to those that remember his Commandments to do them.* 3. Covenant-keeping makes us like God, and notably resemble him, (d) *who is the faithful God, which keepeth Covenant and mercy with them that love him, and keep his Commandments to a thousand generations.* And the more we resemble God, the more acceptable we are unto God. 4. Covenant-keeping with God, obtains rich recompence from God. *Levi*, for (e) observing Gods word and keeping his Covenant, is stablished and accepted in his office, and divinely blessed. Yea (f) *All the paths of the Lord are mercy and truth unto such as keep his Covenant and his Testimonies.* II. *That contrariwise Covenant-breaking is most abominable to God.* For 1. Covenant-breaking is (g) ranked by the Holy Ghost amongst the worst of Sins, & Covenant-breakers among the vilest of Sinners. And God (h) cannot abide that such should any way so much as profess, name, or meddle with his Covenant. 2. Covenant-breaking is Exposed to many (i) Threatnings. 3. Covenant-breaking puls down upon mens heads many severe and heavy Judgements. How was (k) *Israel* plagued, for dealing falsly in Gods Covenant, again and again? yea How hath God taken vengeance even upon them that have broke their Covenants with men! *Joshuah* and *Israel* made a Covenant with the (l) *Gibeonites*, that they should live peaceably with them: King *Saul* contrary thereunto slew some of them; whereupon the Philistins slew him and his sons, and many of the Israelites; and the whole land was plagued with a three years famine, till seven of *Sauls* sons were hanged at the request of the *Gibeonites*. (m) *Zedekiah* brake Covenant with *Nebuchadnezzar*, and God delivered him into the hands of his Enemies, who slew his sons before his eyes, and then put out his eyes. Now if they that brake Covenant with man are thus plagued: where shall they appear that have broke Covenant with the living God, and that in Paradise?

2. Hence, *Adam's first Sin, his Covenant-breaking Sin, and ours in him, was not small, but extreamly sinful.* The Act of eating of the fruit of the Tree of Knowledge, seems to be a small matter: whereupon some have seemed to excuse and extenuate his sin. But how ignorantly, how inconsiderately! Can that sin be small, thats clothed with

(z) See *Aphorism 3. of this chapt.*

(a) Gen. 17. 9,10. Deut. 29. 9.
(b) Psal. 132. 12.
(c) Psal. 103. 17, 18.
(d) Deut. 7. 9. 1 Kings 8. 23. Neh. 1. 5. & 9. 32.
(e) Deut. 33. 9, 10, 11.
(f) Psal. 25. 10.
(g) *Compare* Rom. 1. 31. *with* 2 Tim. 3. 3.
(h) Psal. 50. 16, 17, &c.
(i) Gen. 17. 14. Ier. 22. 7, 8, 9. Hos. 8. 1.
(k) Hos. 10. 4. &c. Ier. 34. 18. &c.
(l) *Compare* Iosh. 9. 3. *with* 1 Sam. 13. 2 Sam. 21. 1. *to* 10.
(m) 2 Chron. 36. 13. &c. 2 Kings 25. 4, 5, 6, 7. Ezek. 17. 12. *to* 22.

with such and so many unparalleld *Aggravations*, as have been already unfolded?

3. Hence *The Covenant of Works being broken by the first* Adam, *and by all mankind in him: He and all his Posterity lie wofully involved under the Curse and Penalty of it, even Death it self.* This Corollary is of great Importance, and most seriously to be considered. For opening of it, Note 1. *Why* Adam *and all his Posterity, upon breach of the Covenant of works lie involved under the Curse and Penalty of it, Death:* 2. *What Death it is under which they lie involved, and How they are so involved.* 3. *What are the Aggravations of this their sad condition under Death for sin.*

(1) Adam **and all his Posterity upon breach of the Covenant of works lie involved under the Curse and Penalty of it, Death it self.** 1. *Because* God in making Covenant with *Adam* and his Posterity ([n]) threatned present and certain Death, in Case of breach thereof by disobedience in eating the forbidden fruit. The Covenant therefore being broken, it concerned God in point both of Justice and Truth, wherein he is incomparable, to inflict upon them the punishment threatned. Otherwise God had not been True and Just in his words and ways. 2. *Because Death* is the Proper ([o]) *wages of Sin*, and eternal Death the most adequate and proportionable recompence thereof. Hence the Apostle saith ([p]) *By one man sin entred into the world, and Death by Sin: and so death passed upon all men* by that one man, *in whom all have sinned.* And again, ([q]) *By the offence of one*, judgement came *upon all men to Condemnation.* 3. *Because* God made his Covenant not only with *Adam*, but with all his Posterity in him, as ([r]) hath been already shewed: and therefore when *Adam* fell from his integrity, he fell not alone, nor brought the Curse and Penalty of the Covenant upon himself alone, but all his ordinary Posterity fell in him, were involved under the Penalty of Death with him. 4. *Because* The Covenant of Works in the Nature of it, under pain of the Curse and Death, requires perfect and perpetual Personal obedience: According to that of the Apostle, ([s]) *As many as are of the works of the Law, are under the Curse*, (presupposing mans Fall, and consequently his inability to keep it): *For it is written, Cursed is every one that that continueth not in all things which are written in the Book of the Law to do them.* The *Covenant of works* therefore affords no mercy to the Transgressors thereof: but inflicts Death and the Curse for the least delinquency. ([t]) *For whosoever shall keeep the whole Law, and yet offend in one point, he is guilty of all.*

(2) **What Death it is under which** Adam **and all his Posterity lie involved:** *and how they are so involved under Death, though* Adam *did not presently dye*; hath before ([u]) been declared. Only here I add, touching *Corporal Death*, That we may consider three things, *viz. The Commination, Sentence, and execution of it.* 1. *The Commination* or Threatning of Death Corporal, as well as Spiritual or

([n]) Gen. 2. 16, 17.

([o]) Rom. 6. 23.

([p]) Rom. 5. 12.

([q]) Rom. 5. 18.

([r]) *See before in this first Chap. Aphor. 3.*

([s]) Gal. 3. 10. Deut. 27. 26.

([t]) Iam. 2. 10.

([u]) *In Book II. Chap. 1. Aphorism 4. Quest. 3. & 4.*

or Eternal, in case of disobedience, was (x) Propounded to *Adam* in innocency, to keep him in due obedience. 2. *The Sentence* of Corporal Death was pronounced upon *Adam* presently upon his disobedience in the (y) same Day that he did eat of the forbidden fruit, in these words; *Dust thou art, and unto dust shalt thou return.* So that *Adam* was now as A condemned malefactor: *Dead* in Law, Civilly *Dead*; to be executed at the Judges pleasure. 3. *The Execution* of Corporal Death upon *Adam* and his Posterity was respited a while. (z) The Death of *Adam*, and so of the Fathers before the Flood was respited for about 900 years: so long God reprieved them in the *First world*, from *Adam* to *Noah*. In the *second world* from *Noah* to *Abraham*, Mans Life, or mans Reprieve from death, is shortned half in half, and brought to about 450. years. In the *third world*, from *Abraham* to *Moses*, Mans Life was contracted to 100 and some odd years. Yea *Moses* himself saith, (a) *The days of our years are threescore years and ten, and if by reason of strength they be fourscore years, yet is their strength labour and sorrow: for it is soon cut off and we fly away.* To this short scantling of 70 or 80 years, are our lives reduced, few reach to 100. Thus The Sentence of *Death Corporal* is executed upon all mankind, by degrees, to this day, and so will be to the end of the world.

(3) **The Aggravations** *of this sad Condition of* Adam *and his Posterity under the Penalty of the Covenant of works broken, are dreadful.* For clearing hereof we are to consider *Adam* and his Posterity after breach of the Covenant of works, as in a fourfold estate, *viz.* As *Covenantless*; As *Carnal*; As *Gracious*; As *Glorious*. I. **In a Covenantless estate**, were *Adam* and all his Posterity in the interval, or space betwixt the breach of the Covenant of works and the Making known the Covenant of Faith in Christ. From the (b) Fall, till the Promise of the Seed of the woman, *Adam* and all his Posterity were Covenantless, without all Covenant with God. They had not the *Covenant of works*, for that was Broken: Nor the *Covenant of of Faith in Christ*, for that was not yet revealed. Hence, In this *Covenantless* Condition, *Adam* and all his Posterity were involved under the penalty of Death, 1. *Without all Remedy*. For Christ, (c) the only Remedy against Sin and Death, was not as yet Promised or Revealed at all. 2. *Without all Hope*. For whence could *Adam* have any Hope of life? *Not* from his own fulfilling of the Covenant of works, for that he had utterly broken: *not* from Faith in Christ fulfilling it for him, and satisfying for his breach thereof; for the Mysterie of Christ, and of the Covenant of Faith in him, was not as yet made known to *Adam*; nor could such a Remedy ever have come into *Adams* thoughts. Therefore in this interval of time betwixt the *Fall*, and the *Promise* of Christ, *Adam* and all Mankinde in him were in the most remedilesse hopelesse darksom valley of the Shadow of Death, that ever was or shall be on Earth from the Creation, till the judgement Day. II. **In a (d) Carnal fleshly sinful State**, are

(x) Gen. 2. 17.

(y) Gen. 3. 6,7,8,19.

(z) *See the Hist. of Genesis throughout.*

(a) Psal. 90. 1. 10.

(b) Gen. 3. 6,7,15.

(c) Acts 4. 12. Rom. 8. 2, 3. 1 Cor. 15. 55, 56,57.

(d) Iohn 3. 5, 6. Rom. 8. 7, 8. Psal. 51. 4.

are all *Adams* Posterity, by Nature, since the Fall and promise of Christ, From their Conception, till their Actual Receiving of Christ by Faith for Life. During this Carnal Condition Mankind are not so Remedilesly and Hopelesly miserable as in the former Covenantless State; Because Jesus Christ *the Remedy* against sin and Death, and the *Fundamental Hope* of life, is already Revealed to the world, which was not then: yet notwithstanding herein all mankind are wofully miserable in divers regards. 1. *In that* during this carnal State they are wholly under the Curse and Penalty of the Covenant of works, *viz.* Death. Every Carnal man is, Spiritually (e) *dead in Sin*, yea (f) *death* it self: Corporally dying every day, by gradual decays of Life; and by afflictions which are petty deaths: and as (g) *children of wrath* every moment liable to eternal Death, being (h) *condemned already*, and having *the wrath of God abiding on them.* 2. *In that*, during their carnal State, they are extreamly insensible of this their dead and cursed Condition: and vainly flatter themselves therein with imaginations and dreams that they are alive and in a good spiritual Condition towards God. As (i) the *Pharisee*, that went into the Temple to pray: *Paul* (k) before Conviction and Conversion, and the (l) *Laodicean Angel.* Now (m) Physicians say, that *they are more dangerously sick, that being diseased are insensible of their disease.* They are double miserable, that being in their carnal Condition are not sensible of their misery, but rather count their misery happiness. 3. *In that*, during their carnal state, they are (n) utterly unable to help themselves in any degree out of their miserable thraldom of Sin and Death, without Gods Supernatural Grace. So that, in the first part of Conversion, *viz.* the infusing of Principles and Habits of Grace into the Heart, they are *meerly Passive.* 4. Finally, *In that*, During their carnal Condition, They are not only extreamly miserable, Senseless of their Misery, and in respect of themselves utterly Helpless under their misery, but also they are most prone to (o) Neglect, despise and (p) hate Jesus Christ the only Remedy. These are the Aggravations of a Carnal mans misery. III. **In a gracious State** are all they that are by effectual calling transplanted out of the first *Adam* into Iesus Christ the second *Adam.* During this their Gracious State, though they be not totally freed from Death, yet they are wholly (q) delivered from the Curse of it, through Christ. From (r) *Death Eternal* they are fully delivered, that (though they deserve it, yet) it shall never befal them. From *Death Spiritual* they are inchoatively and gradually delivered by the (s) *Power of the Spirit of Life in Christ*: and shall be compleatly when (t) *neither spot nor wrinkle, nor any such thing shall remain upon them.* From *Death Corporal*, together with all the inlets and harbingers thereof, they are delivered in respect of the (u) *Sting, Terror, and Curse* thereof, though not in respect of the (x) *state* thereof. The Saints are afflicted and dye as well as Carnal men: But to the Saints Afflictions and Death are not Enemies, but (y) *Friends*; not

(e) Eph. 2. 1. 5.
(f) Rom. 8. 6.
(g) Eph. 2. 3. Rom. 9. 22.
(h) Ioh. 3. 18. 36.
(i) Luke 18. 9. *to* 11.
(k) Rom. 7. 9, 10.
(l) Revel. 3. 17.
(m) *Norunt Medici ægrotante m, & non sentientem, periculosius laborare.*
(n) Rom. 5. 6. & 8. 8. Ioh. 1. 12, 13. & 3. 3, 5, 6. 8. & 6. 44. & 15. 5.
(o) Ioh. 1. 11. Heb. 2. 2, 3.
(p) Luke 19. 14. Ioh. 15. 18, 24, 25. & 7. 7.
(q) Gal. 3. 13.
(r) Ioh. 11. 26. & 6. 50, 51. Rom. 8. 1.
(s) Rom. 8. 2.
(t) Eph. 5. 26, 27.
(u) 1 Cor. 15. 55, 56, 57. Heb. 2. 14, 15. Gal. 3. 13.
(x) 1 Thes. 4. 14.
(y) 1 Cor 3. 22.

not Losses, but (z) *Gains*; not Miseries, but (a) *Mercies*; not Punishments, but (b) *fatherly Chastisements*; not Curses, but (c) blessings; whilst unto Carnal men they are altogether Contrary. IV. **In a glorious state**, are (d) the spirits of just men made perfect, and shall be both (e) spirits and bodies of all the Elect after the judgement day. And then no Sin, Death, Curse, Affliction, Sorrow, or any shadow thereof shall ever trouble them or come neer them any more to all eternity: but (f) all *shall be swallowed up in victory*. And thus we are to conceive of the penalty of the Covenant of works, *Death*: and how *Adam* and all his Posterity are, by their first Sin, therein involved.

(z) Phil. 1. 21, 23.
(a) Psal. 119. 75. Heb. 12. 6.
(b) Heb. 12. 5. *to* 12.
(c) Luke 6. 22, 23. Jam. 1. 2.
(d) Heb. 12. 23.
(e) 1 Thes. 4. 16, 17.
(f) 1 Cor. 15. 25, 26, 54. *&c.*

4. Hence, *All* Adams *Posterity from the beginning to the end of the world, have great Cause deeply to lament and be humbled for* Adams *first Sin*. For, Not only *Adam*, but (g) all his posterity sinned in *Adams* first sin: That First Sin was extreamly sinful: That First sin involved not only *Adam* but all his Posterity under the Curse and Penalty of Death. Was ever sin, all things considered, parallel to this sin? was ever sin such Matter of lamentation and Humiliation? If *Adams* Posterity had no other sin, Original or Actual, to Mourn for, but this one sin alone, they had cause enough to lament it while this world Continues, if it were possible, with Rivers of tears, and those tears of blood. How comes it to pass then that we can mourn for Actuals, and Originals; but mourn least of all, for *Adams* and our First Sin to be bewayled most of all! When we Mourn for Actuals, lets with (h) *David* also mourn for Original Sin, The Nursery of Actuals: And when we mourn for them, lets Mourn likewise for *Adams* First Sin, the Mother of them all.

(g) Rom. 5. 12.
(h) Psal. 51.

5. Hence, *we may see How unsafe it is for mutable man to have his Life and Happiness in his own Keeping*. *Adam* was made (i) *upright*, and that *in the Image of God*, but Mutable. His Life and Happiness was put into his own Keeping, and depended upon his own personal performance of the Covenant of works, which he had full power to keep; but being left to the liberty of his own Will, Temptation alluring, how quickly did he and we in him lose all! How much better hath the Lord provided for his Elect in *Christ the second* Adam! Not they, but Christ is betrusted with their Life and Happiness. (k) *My sheep hear my voice* (saith Christ) *and I know them, and they follow me. And I give unto them Eternal life, and they shall never perish, neither shall any man pluck them out of my hand.* (l) *They are kept-as-in-garison by the power of God through Faith unto Salvation.* 1. The (m) love of God in Jesus Christ clasps and embraceth them inseparably: 2. The (n) faithful Constancy of Christ retains them immoveably: 3. The (o) incorruptible Seed of Christs word and Grace abides in them, and makes them abide in Christ perpetually; and 4. The (p) Omnipotent hand of God and Christ, who are stronger then all, protect, preserve and hold them inviolably. Therefore they can never totally nor finally fall.

(i) Eccles. 7. 29. Gen. 1. 27.
(k) Joh. 10. 28, 29.
(l) 1 Pet. 1. 5. Φρουρουμενους.
(m) Rom. 8. 35. *to the end.*
(n) Ioh. 6. 37.
(o) 1 Pet. 1. 23. 1 Joh. 3. 9.
(p) Ioh. 10. 28, 29.

6. Hence;

6. Hence; *Seeing* Adam *utterly brake the Covenant of works by disobedience, This Covenant-breach is absolutely irreparable by the First* Adam, *and by all his ordinary Posterity.* It is so wide and desperate a breach, that its absolutely past all the power and skill of meer mankind, or Creature, to close up and repair the same. This is evident, 1. *From the Nature and Tenor of the Covenant of works.* It giveth life upon no other Terms then upon Perfect and perpetual Personal Obedience: and inflicteth death upon the least failing in any one particular. This the tenor and current of the Covenant. *Adam* failed in one particular, not obeying the *Symbolical Law* about the *Tree of Knowledge*: By this one failing the Tenor of the Covenant is utterly overthrown: It being impossible that *Adam* should yield continual Obedience: his obedience being discontinued and broken off by his Disobedience. Therefore, As *Virginity* once lost, can never be recovered; so the Covenant of works once violated, can never be repaired. 2. *From the requisits, Necessary to compleat Reparation of the broken Covenant of works.* There are three things principally requisite to such a Reparation; *viz. Full Satisfaction of the breach Past. Full personal Conformity to the Covenant for Present. And compleat fulfilling of the Covenant, for the Future.* (t) *There must be full Satisfaction of Divine Justice and Truth for the Breach of Covenant already Past*, by undergoing the Death threatned, and deserved. Now no meer finite Creature is able to undergo death Corporal, Spiritual and Eternal, so as fully to satisfie Gods infinite justice, but would be utterly and eternally lost and swallowed up therein. And infinite justice offended, requires infinite satisfaction, which finite Beings can never perform. (a) *There must be a full Personal Conformity to the Covenant for the present.* Otherwise it were absolutely impossible either *Passively* to Satisfie for breaches past, or *Actively* to keep the Covenant perfectly for time to come. *Adam* in integrity had not been able to keep the Covenant: had not his person then been fully conform to the Covenant. Now since *Adams* breach of the Covenant of works, Nor he nor any of his ordinary posterity are fully Conform to the Covenant, but naturally all are most (q) contrary thereunto. (3) *There must be, finally, a Compleat fulfilling of the Covenant of works for the future.* But that none of the Ordinary posterity of lapsed *Adam* can perform, because (r) The Scripture hath concluded all under sin. 3. *From the utter inability of* Adam *and all mankind since the fall to fulfil the Covenant of works. All being* (s) *dead in sin*; (t) *without strength*, and so the (u) *Law weak through the flesh*; (x) *Enmity against God and the Law of God*; and (y) *every imagination of the thoughts of mans heart being only evil Continually.*

7. Finally, Hence; *The Covenant of works being utterly broken by* Adams *disobedience, Nor* Adam *nor Any of his Posterity, since the fall can ever be justified before God by the Covenant of works, or by the works of the Law.* Why? 1. *Because Adam*, and (z) all mankind in him, are

(q) Rom. 8. 7.
(r) Gal. 3. 22.
(s) Eph. 2. 1.
(t) Rom. 5. 6.
(u) Rom. 8. 3.
(x) Rom. 8. 7.
(y) Gen. 6. 5.
(z) *Compare* Gal. 3. 22. Rom. 5. 12, 19. *with* Rom. 8. 3. & Tit. 1. 15, 16.

are under sin, by reason of *Adams* disobedience. And therefore being wholly unable to all good works, they cannot be justified by good-works. Yea are so far from any possibility of being Justified by good works: that, without pardoning mercy, they are liable to be condemned eternally for their sins. And this is the Apostles grand Argument against *Justification by the works of the Law*, where he purposely treats of this Subject of *Justification*, *viz.* Nor Jew nor Gentile can be justified by the works of the Law: because all of them are under sin. (a) The Series of his Argumentation, See in *Rom.* 1. 17. to *Rom.* 3. 21. and observe it accurately. 2. *Because*, As by *Adams* disobedience all are concluded under sin: so by the law of works Comes the Knowledge of Sin. How? Chiefly two waies, *viz.* (1) *Directly*, By discovering what is sin, not only in Deeds and words, but in thoughts and imaginations. (b) *I had not known sin* (saith *Paul*) *but by the Law: for I had not known lust, except the law had said, Thou shalt not Covet.* Hence Christ shews in his Commentary upon the Law, (c) that the Law discovers and condemns, not only Outward gross sins of life, but also inward close sins of the Heart. (2) *Indirectly* and *Occasionally*, By irritating and provoking sin: through the prohibition and restraint of it, to appear more extreamly sinful. As a fierce Torrent dam'd up, swels and rageth more furiously. So *Paul*, (d) *Sin taking occasion by the Commandment, wrought in me all manner of Concupiscence. For without the Law sin was dead.* ——— Thus, *Sin by the Commandment became exceeding sinful.* Now the Covenant or law of works, thus bringing in the knowledge of Sin, since the Fall, and not the knowledge of any our righteousness at all, is altogether unable to justifie us. Hence the Apostle thus concludes, (e) *Therefore by the deeds of the Law, there shall no flesh be justified in his sight: for by the Law is the Knowledge of sin.* 3. *Because*, Since the Fall, The Law of works curseth and condemneth all for not continuing in Obedience: and therefore it can justifie none. (f) *For as many as are of the works of the Law, are under the Curse: For it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.* Now the same Law cannot both bless and curse at once, both justifie and condemn at once, all mankind.

(a) *See for clearing this, my Key of the Bible, on Rom.* §. IV.

(b) Rom. 7. 7.

(c) Math. 5. 21, 22, 27, 28, 29, 38, 39, 40, 43. 44.

(d) Rom. 7. 6. to 14.

(e) Rom. 3. 20.

(f) Gal. 3. 10.

APHORISM

Aphorism VII.

Finally, **The breach of the Covenant of works by the Disobedience of the First** Adam, **did wonderfully make way for the establishment of the Covenant of Faith by the Obedience of the Second** Adam. For, its very observable, (g) That *Adam* had no sooner broke the Covenant of works: but presently on the selfsame-day, God promiseth Christ the *Seed of the woman* to heal this breach, and so sets on foot the Covenant of Faith in Christ. *Adam*, almost as soon as made, made haste to destroy mankind, by his Sin: *God*, almost as soon as they were ruined, made haste to save mankind by his Son. Here's no small mysterie in this Divine dispensation. For unfolding it, Consider briefly these two Particulars, *viz.*

(g) *Compare* Gen. 3. 6, 7, 8. *with* ver. 15.

1. God before the foundation of the world, purposing to glorifie himself more peculiarly, by mankind, (h) *Elected* some out of mankind *unto the adoption of children in Jesus Christ, according to the good-pleasure of his will.*

(h) Eph. 1. 4, 5, 6.

2. God, in the beginning of the world, 1. Created man in his own image, wholly upright, but mutable. 2. Brings man into a Covenant of works with himself, Promising continuance of life upon condition of Continued obedience, but threatning present death to disobedience. 3. Leaves man to himself and permits him to fall from his integrity, by breaking this Covenant, into a miserable state of sin and death. And all this in order to the accomplishment and execution of his eternal Decree.

3. God takes occasion, upon mans miserable state of Sin and Death through breach of the Covenant of works, to open to him a door of hope for life and happiness in Christ Jesus, by the Covenant of Faith. The breach of the Covenant of works wonderfully making way for the Erecting of the Covenant of Faith: And this in divers respects: *viz.* 1. *In respect of God*; the breach of Covenant giving him the clearest and fittest opportunity in the world, of manifesting the infinite riches of his free-grace, love, mercy, *&c.* in Jesus Christ to mankind now in deepest misery. *Mans extremity is Gods opportunity.* Now was Gods only time to exalt himself, and his Grace on high, when man had debased himself so low. In extremity of misery, to shew Mercy, is double mercy. 2. *In respect of man*; the breach of Covenant bringing him into the greatest necessity of a *Mediator* of *Divine Grace* and *pardoning mercy* in him, and of a *Covenant of faith* revealing this Mediator and this Grace unto him. Till the fall, *Adam* needed neither Covenant of faith nor pardoning mercy, no Mediator: But after his fall he so needs them all, that without them he dyes eternally. This extream necessity and undone state of man, made excellent way for the replenishing bounty of God. When Pain is bittrest, ease is sweetest; When the heart is most sick, revi-

ving Cordials are most welcome. 3. *In respect of the Covenant of Faith itself*; the breach of the Covenant of works represents to the Covenant-breaker nothing but Death: The Covenant of Faith is brought in, Proclaims a Reprieve, yea a *free Pardon*, in the *Seed of the woman*, Christ, to all that by faith will accept him. O sweet Covenant of Faith, that Opens a door of Hope and Mercy, even then when the broken Covenant of works knows no mercy! O blessed tidings, That an apostate Sinner may have an al-sufficient Saviour! That the breach of the *Covenant of works* grounded on *mutable Nature*, should be repaired by the *Covenant of Faith* in Christ, founded upon *immutable Grace*!

Come, and see; See, and admire; Admire, and adore, The *Severity*, The *Goodness*, and The *wisdom* of God. [1] *His Severity*; in that Sin shall be rewarded with death, at least in the Sinners Surety and Mediator Promised. [2] *His Goodness*; in that the condemned Sinner shall be restored to life, by a Covenant of Reconciliation. [3] *His Wisdom*; in that he could Improve, Reduce and Dispose Mans sinful fall to so great advantage both for his own Glory, and Mans Good. Who, but the most high God, could have extracted such a reviving Medicine, out of such a deadly Poyson: could have brought such clear light, out of such extream darkness; such supernatural life, out of such preternatural Death; such celestial good, out of such infernal evil? As *Augustine*, excellently; (i) *The omnipotent God, who is chiefly Good, would by no means suffer any evil to be among his works, were he not so omnipotent and good, that he could bring good even out of evil.* If the First Covenant had not been marred; the second and more excellent Covenant had not been made. If the first earthly *Adam* had not been ruined; the second heavenly *Adam* Christ had not been promised. If One sin in *Adam* had not been so grievous: Gods superabounding grace in Christ had not appeared so glorious. (k) *Oh my happy fault*, (said *Augustine*) *which while God is drawn by love to wipe away, that love of his also is opened unto me, desiring and Coveting it from my heart root! I could never so well have acknowledged his love, unless I had tryed it in so great perils. Oh how happily did I fall, that after my fall did more happily rise again!*

(i) *Neq; enim Deus omnipotens quod etiam infideles fatentur, verum cui summa potestas, cum summe bonus sit, ullo modo sineret mali esse aliquid in operibus suis, nisi usq; adeo esset omnipotens & bonus, ut benefaceret etiam de malo.* Aug in Enchirid. ad Laurentium. cap. 11. Tom. 3.

(k) *O felix culpa mea, ad quam diluendam dum ille charitate trahitur, ipsa quoq; ejus charitas mihi eam desideranti & eam totis præcordiis concupiscenti aperitur! Nunquam tam bene dilectionem ejus agnoscerem, nisi in tantis periculis expertus eam fuissem. O quam feliciter cecidi, qui post lapsum felicius resurrexi!* August. in medit. lib. cap. 6. Tom. 9.

Hitherto of Gods Covenant of works *with and in the First* Adam *before the Fall. Next of Gods* Covenant of Faith *with and in the Last* Adam *after the Fall.*

CHAP. II.

CHAP. II.

2. *Of Gods* COVENANT OF FAITH *with the last* Adam *and his Seed after the fall; more* Generally *Considered.*

THE *COVENANT of FAITH*, That sweet and admirable mysterie of Divine dispensation, comes next to be unfolded. Though usually it be called *The Covenant of Grace*; yet I chuse rather to stile it The *COVENANT of FAITH*; 1. *Because*, The Covenant of works, and the Covenant of Faith, are Denominations neerest to the Scriptures own Expressions, *viz. The Law of works*, and *The Law of Faith. Rom.* 3. 27. which for sense and substance, what are they else, but *the Covenant of works*, and *the Covenant of Faith*? 2. *Because* the distribution of Gods Covenant into *The Covenant of works* and *The Covenant of Faith*, seems most proper: These being most distinct and opposite members; *Works* being the Condition of *that*, *Faith* the Condition of *this Covenant*, and both on mans part. 3. *Because* that Denomination of *The Covenant of Grace*, is rather Co-incident with the *Covenant of works*, which (as hath been shewed) was a Covenant made with *Adam* of meer Grace and favour, as well as this; God being no way obliged, debt-bound or necessitated to either: This is noted once for all, that none be offended at the Phrase of *The COVENANT of FAITH* here used.

Now in the unfolding of *this COVENANT of FAITH*, I shall, for the greater perspicuity, Treat of it,

I. **More Generally**, Shewing, 1. *That The Covenant of Works being broken in the First* Adam, *The Lord pleased to Reveal a Covenant of Faith in Christ the Last* Adam. 2. *What this Covenant of Faith is.* 3. *How this Covenant of Faith is to be distinguished and distributed into its several sorts and branches.*

II. **More Particularly**, descending to the Particular opening of it, in the several *Periods* of its Discovery, and *Forms* of its Administration.

APHORISM

APHORISM I.

THE COVENANT of WORKS being broken in the First Adam; The Lord God was pleased to Reveal A COVENANT of FAITH in Jesus Christ the Last Adam. For more clear unfolding hereof, these things are to be evidenced. *viz.* 1. *That God upon* Adams *breach of the Covenant of works, revealed The Covenant of Faith.* 2. *When God Revealed this Covenant of Faith.* 3. *Why he Revealed the Covenant of Faith.*

1. That, *upon breach of the Covenant of Works in the First* Adam, *God was pleased to Reveal a Covenant of Faith in Jesus Christ, the Last* Adam, will appear, by conferring some few Scriptures together. For,

1. One Scripture testifieth, that Jesus Christ is the Last *Adam*; (a) *The First man* Adam *was made a living Soul: The Last* Adam *was made a quickning Spirit.* —— Again, *The first man is of the Earth Earthy: The Second man is the Lord from Heaven.* Here are two *Adams* opposite one to the other: and the Lord Christ is the *Second* or *Last* of these two *Adams*.

(a) 1 Cor. 15. 45, 47.

2. Another Scripture witnesseth, That (b) the First *Adam* in respect of the effect of his disobedience, was the *Figure* or *Type of him that was to come, viz.* of Christ, in respect of the effect of his Obedidience. For, As by the First *Adams Disobedience*, all his posterity were brought into a state of Sin and Death; So by the Last *Adams Obedience*, all his Posterity (which are many, even all the Elect) shall be most freely Restored to a state of righteousnes and eternal life. Hence its evident, That these two *Adams* in this parallel, stand in reference to their respective Posterities not only as two *Roots* whence their Posterities flow, but also as two *Representatives*, or two *Universal* and *Publike Persons* representing their several *Seeds*. *Adam* represented and sustained the person of his *Seed*, all mankind; in his Disobedience all mankind disobeyed; in his Death for disobedience all mankind dyed also: In like manner *Christ* represented and sustained the person of his *Seed*, all the Elect; in his obedience all the Elect obeyed, and in his justification upon his Obedience all the Elect partake justification of Life. So then, The First *Adam* disobeyed; What? The Covenant of works; and so condemned all mankind: Christ the Last *Adam* obeyed: What? the same *Covenant of works*, the Law, and so saved all the Elect. How? According to the tenor of *the Covenant of Faith*: making him a representative Surety for all his Elect.

(b) *Consider well that whole context, viz.* Rom. 5. 12. *to the end of the chapt.*

3. Finally another Scripture sheweth, That all mankind being concluded under sin (*viz.* by reason of *Adams* breach of the Covenant of works) they could not have life by the Law or Covenant of works, sin disabling them to keep it: and thereupon God hath given

given a Covenant of Faith in Christ, to them that believe, *viz.* to all his Elect, (c) they alone being able truely to believe. (d) *If there had been a Law given which could have given life, verily righteousness should have been by the Law. But the Scripture hath concluded all under sin, That the Promise by faith of Jesus Christ might be given to them that believe.*

(c) Joh 10. 26.
(d) Gal. 3. 21, 22.

Now lay all this together; 1. Jesus Christ is the Last *Adam*; 2. The First *Adam* having condemned all his Seed under sin and death by his disobedience, the Last *Adam* restores all his Elect unto justification of life by his obedience. 3. The Law being unable by reason of sin to give righteousness and life, The Covenant or Promise by Faith in Christ is given instead thereof; And it is clear, *That the Covenant of works being broken by the first* Adam, *the Lord hath revealed a Covenant of Faith in Christ the last* Adam.

II. *When did God Reveal the* COVENANT *of* FAITH *in Christ the last* Adam? *Answ.* God was pleased to Reveal the Covant of Faith in Christ, not only (e) under the *New Testament* since Christ, but also under the *Old Testament* long before Christ. And that not only to the (f) *Iews* about the time of their return from the Babylonish Captivity: but also to (g) *David* long before that time; And to (h) *Moses* and *Israel* at *Sinai* long before *Davids* time: And to (i) *Abraham* long before the dayes of *Moses*: And to (k) *Noah* long before the dayes of *Abraham*: yea and to *Adam* himself long before the dayes of *Noah*. For, in the self-same day wherein *Adam* by disobedience broke the Covenant of works, in that very day, before God either drove the man out of Paradise, or pronounced Sentence upon him or the woman for their sin, even whilest he was passing Sentence upon the Serpent (which probably was not many hours after the Fall,) (l) God revealed this Covenant of Faith in Christ, *The seed of the woman*, that should *bruise the Serpents head.* Notably to this effect said *Hierom*; (m) *Our God against all hope, almost against all faith, having out of the riches of his mercy found good in evil, begetting and confirming kindness in wrath, would have the Seed of sining to pass on into the fruit of commiserating: and he who should have destroyed us for our transgression, promised to repair us for his own mercy And at that time wherein we deserved punishments, he shews matter of Salvation: That we might understand, how much he was able to perform, being un-offended, that would bestow so much while he was displeased. Therefore in the first man he presently promised us judiciary Help, He presently brought forth good things out of his good treasury, He presently pub-*

(e) Heb. 8. 8, &c. Ier. 31. 31. *to* 35.
(f) Ier. 32. 37. *to the end.*
(g) 2 Sam. 23. 5 & 7. 5. *to* 17. *with* Psal. 89. *throughout.*
(h) Deut. 5. 2, 3, 4, 5, 6. Ier. 31. 32.
(i) Gen. 17. 7, 8, 10, 11.
(k) Gen. 6. 18.
(l) Gen. 3. 6. *to the end of the chap.*
(m) *Deus autem noster contra omnem spem, contra omnem pene fidem, ex divitiis misericordiæ suæ in malo bonum nactus, in iracundia generans confirmansque pietatem; Pectendi Semen, in fructum voluit evadere miserandi: & qui nos propter transgressionem perdere debuisset, propter suam misericordiam reparaturum se esse promisit. Et illo tempore quo supplicia merebamur, argumentum Salvationis ostendit: ut intelligere possemus, quantum valeret præstare non læsus, qui tantum donaret iratus, In primo ergo homine ut loquebatur, statim nobis judiciarium spospondit auxilium; statim de bono thesauro bona produxit; statim ignotum ipsis Angelis Sacramentum, quod implendum esset in novissimo tempore, publicavit, & terreno Adæ Adam promisit e cœlo.* Hieronym. ad Amic. ægrot. de viro perfect. p. 46, 47. Tom. 4. Basil. 1553.

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lished the mysteries unknown to Angels themselves, which was to be fulfilled in the last time; And **unto the** Adam **on Earth, he promised an** Adam **from Heaven.** Thus he, elegantly.

III. *Why did God Reveal The Covenant of Faith in Christ the last* Adam, *the Covenant of works being broke by the first* Adam? *Answ.* We may Conceive that the Lord did this, 1. *Out of meer Grace, Love and Mercy to Mankind.* 2. *That Gods purpose according to Election might stand.* 3. *That Gods Covenant and Promise might be sure to all the Elect.* 4. *To advance the Glory of his Goodness and Severity in Jesus Christ.*

1. *Out of the superabounding riches of his meer Grace, Love and Mercy to mankind.* These were the only *inward Impulsives*, or *moving Causes*, whereupon the Lord inclined to Reveal a Covenant of faith in Christ, after the Covenant of works was broken by *Adam*: and not any thing at all in man. *viz.* 1. *His meer Grace* or free favour to man in lapsed State. What the Apostle saith of Gods Covenant and Promise to *Abraham*, (n) *It is of Faith, that it might be by Grace*; holds also in all the periods and administrations of the Covenant of Faith, after *Adams* Fall. (o) *To him that worketh, the reward is not reckoned of Grace, but of debt*, saith the Apostle. But lapsed man could not work, could not fulfill the works of the Law, and so have the reward of life, as a debt due by Gods promise in the Covenant of works: therefore this Covenant of Faith God made with him of the riches of his meer Grace. 2. *His meer love* moved him to make this Covenant of Faith, and that not only without, but contrary to all grounds of Love in lapsed man. For man having broken the Covenant of works, became a most wretched (p) *Sinner*. As a *Sinner* he had lost the image of God, and all his Beauty, Amiableness, Lovelines, &c. being wholly deformed, defiled and unlovely through the image of Satan. Therefore, As God singularly (q) *commended his love to us, in that whilest we were yet sinners, Christ dyed for us*: so he singularly commended the same Love to us, in that whilest we were yet sinners, (r) Christ was freely Promised to us. 3. *His meer mercy.* By mercy God is disposed to favour his creatures in misery. Man having broken the Covenant of works, was a meer map of misery. And, all things considered, mankind was never so extreamly and hopelesly miserable in this world since the Creation, as betwixt his breach of the Covenant of works, and Gods Revealing of the Covenant of Faith. For at that time he had no foundation of hope, nor shadow thereof left him. He had no *Covenant* or *Promise* to lean upon: the *Covenant of works* being broken, and the *Covenant of Faith* not Revealed. He had no *righteousness* to depend upon: not his own, for he had lost it; not Christs, for it was not yet made known. He had no *attribute of God* to comfort himself with: for he had made himself an utter enemy to God. *No creature* would relieve him: because no meer creature could reconcile him to God. Only *Death* was before him ready to swallow him up. Now in this utmost extremity of mans misery on earth, God proclaims A Covenant of Faith in Christ. Here was a miracle

(n) Rom. 4. 16.
(o) Rom. 4. 4.
(p) Rom. 5. 12. 19.
(q) Rom. 5. 8.
(r) Gen. 3. 15.

miracle of (f) *Mercy* indeed, *Meer misery* is embraced in the arms of *meer mercy.*

(f) Tit. 3. 4, 5, 6.

2. *That Gods gracious purpose according to Election might stand firm, and not be overthrown*: All mankind, in *Adams* breach of the Covenant of works, being plunged into a state of sin and death, God revealed a Covenant of Faith for Recovery of his Elect among mankind out of that lost estate. Here note, 1. *That*, God hath elected or (t) *chosen* some out of mankind, *in Jesus Christ before the foundation of the world, to be holy and without blame before him in love, having predestinated them unto the Adoption of children by Jesus Christ to himself, according to the good pleasure of his will.* These are called, (u) *vessels of mercy, afore prepared unto glory*: all others, *vessels of wrath fitted to destruction.* These are called, (x) *Christs sheep, given him of the Father*: others, *not of his sheep, but goats.* 2. *That*, Gods Counsel according to Election is most sure, unalterable, unchangable. (y) *The foundation of God standeth sure, having this Seal, The Lord knoweth them that are his.* And every one that God Predestinateth, he (z) glorifieth. 3. *That*, *Adam's* breach of the Covenant of works, involved (a) all mankind, elect as well as reprobates, in a state of sin and death. By which state of sin and death, Gods Election seems wholly to be crossed and overthrown. 4. *That* Gods revealing his Covenant of Faith in Christ, for restoring his elect out of this lapsed state, removes that grand obstruction and impediment to the execution and fulfilling of Gods Election. For, by this Covenant of Faith, The (b) *Predestinated* in Christ, are *called* to him, that they may be *justified* and *glorified* by him, according to the Election.

(t) Eph. 1. 4, 5, 6.

(u) Rom. 9. 22, 23.

(x) Ioh. 10. 26. to 30. Mat. 25. 32, 33.

(y) 2 Tim. 2. 19. *with* Rom. 9. 11.

(z) Rom. 8. 29, 30.

(a) Rom. 5. 12, 18.

(b) Rom. 8. 29, 30.

3. *That Gods Covenant and Promise might be sure to all Gods Elect.* The Covenant of works, founded upon *Adams* perfect and perpetual personal obedience, though sure in respect of *God*, (c) *who cannot lye*; yet was not sure in respect of *Adam*, who (though (d) *upright*,) was but a mutable Creature, and so utterly broke it. Therefore God revealed a Covenant of Faith, founded upon Christ and his perfect obedience, who is perfectly unchangable, (e) *the same yesterday, and to day, and for ever*: that so the Covenant might be inviolably sure to all that will believe in him. Hence the Apostle saith of the Promise of the inheritance to *Abraham*, (f) *Therefore it is of faith, that it might be by Grace, to the end the Promise might be sure to all the seed.*

(c) Tit. 1. 2.

(d) Eccles. 7. 29.

(e) Heb. 13. 8.

(f) Rom. 4. 16.

4. Finally, *The Covenant of works being broken by the first* Adam, *God Revealed the Covenant of Faith in Christ the last* Adam, *that thereby he might wonderfully advance the glory of his Goodness, and Severity, in Jesus Christ.* 1. *The glory of his Goodness* towards his Elect. In devising life, for them when Dead: Righteousness, for them when Sinners: And a sure Covenant of Faith, for them when Covenant-breakers of the Covenant of works. Here's the *valley of Achor*, of *Trouble*, turned into a *door of Hope*: The midnight of misery, into the

the day-break of mercy. Oh how glorious is this Divine goodneſs in the eys of all the Elect! They ſhall ever extoll, admire and adore it, both in this and the world to come. 2. *The glory of his Severity*, both to Satan, and to all Reprobates. (1.) *To Satan*, that old Serpent the Devil, Gods Severity is publiſhed in the Covenant of faith, which brings tidings of Chriſt *the* (g) *Seed of the woman that ſhould bruiſe the Serpents head*, utterly conquer the Devil, and deſtroy his works. (h) Satan in the Serpent had ruined man by the woman. And therefore God hath deviſed to ruine (i) Satan, and the Serpent by the Promiſed ſeed of the woman. *Man* fell through Satans Temptation from without himſelf, and found Mercy: *Satan* (k) fell, having no temptation but from within himſelf, and being fallen, maliciouſly overthrows mankind, and therefore finds no mercy. *Man* is puſhed down by Satan, and mercy promiſeth him a Chriſt to ſave him: *Satan* puſhed down himſelf and mankinde with himſelf, and Severity threatneth him the ſame Chriſt to damn him. How ſeverely! How myſteriouſly! (2.) *To Reprobates, the Seed of the Serpent*, God magnifies alſo his juſtice and Severity, by the Covenant of faith. For, this Covenant eſtabliſheth an (l) *enmity betwixt the Seed of the woman*, Chriſt; *and the Seed of the Serpent*, reprobates. And ſhews that Chriſt ſhall bruiſe the head both of the Serpent, and of his Seed. O How terrible is this Severity! If Chriſt be an enemy to reprobates, who ſhall be their friend? If Chriſt bruiſe them, who ſhall heal them? If Chriſt damn them, who ſhall ſave them?

(g) Gen. 3. 15. *with* Heb. 2. 14, 15. Col. 2. 15. & 1 Ioh. 3. 8.
(h) Gen. 3. 12, 13.
(i) Gen 3. 14, 15.
(k) Iude 6.
(l) Gen. 3. 15.

What this Covenant of faith in Chriſt the laſt Adam *is*: *And how it is to be diſtributed*: Shall be declared in the two next *Aphoriſms*. Mean while conſider theſe *Corollaryes* reſulting from this *Aphoriſm*.

Corollaryes. Seeing upon Breach of the Covenant of works by the firſt *Adam*, God was pleaſed to reveal a Covenant of faith in Chriſt the laſt *Adam*: Hence note,

1. That, *Gods Covenant-Adminiſtrations are moſt wiſely contrived for the greateſt advantage of his own glory*. (m) God hath *made all things for himſelf*: and orders (n) *all things to himſelf*. Eſpecially his Covenant-adminiſtrations render him eminently glorious. He gives *Adam* a *Covenant of works*, which he was able to keep: and ſo glorifies his *Goodneſs* and *Power*. He leaves *Adam* to himſelf, being mutable, permitting him to Fall: and ſo glorifies his *Freedom*. *Adam* having broke the Covenant of works, He reveals a *Covenant of Faith* in Chriſt: and ſo glorifies his *goodneſs* and *Severity*, as hath been ſhewed. He permits man to become a *ſinner*: that he may proclaim Chriſt to be a *Saviour*. He permits man to loſe his *own righteouſneſs*, which was *mutable*: that he may be clothed with *Gods righteouſneſs* which is *immutable*. He permits man to be involved in *miſery*: that he may be embraced with the greater *mercy*. He permits man to be *deceived* by the *Serpent*: that the Seed of the woman may *deſtroy* the *Serpent*. He permits man to be wounded to the *Death*: that he may more illuſtriouſly diſcover the Neceſſity and Efficacy of Ieſus Chriſt for Healing

(m) Prov. 16. 4.
(n) Rom. 11. 36.

Healing and for *Life*. He permits man to lose *Eden*: that in Christ he may gain *Heaven*. Thus the Almighty brings light out of darkness, strength out of weakness, gains out of losses, health out of sickness, victory out of Captivity, liberty out of bondage, happiness out of misery, life out of death, good out of evil, and Heaven out of Hell. (o) *Oh the depth of the riches both of the wisdom and knowledge of God*! How hath he out-shot Satan in his own bow! How hath he raised his glory over all, by that which seemed to debase his glory most of all!

(o) Rom. 11.33.

2. That, *God hath from the beginning been infinitely more carefull of mans Happiness, then man of his own happiness.* God makes man happy; placeth this happiness in his own keeping; gives him ability to keep it; and Covenanteth to continue it to him upon his perfect obedience: but man breaks the Covenant, and disrobes himself of all his happiness, regardless of his felicity. Hereupon God erects a *Covenant of faith*, Opens a door of hope touching a greater happiness, placeth it in Christs keeping, offers it to all that will accept Christ by believing. Here's Gods double care of mans happiness; that bestowed not a single care upon his own happiness. O how God thirsts after mans felicity! He is more willing to save man, then man is willing to be saved by him, otherwise man should never have been saved.

3. That, *The Revelation of the mysterie of the Gospel is of great Antiquity, having been even from the beginning of the world.* They that think there is no Gospel, but in the New Testament, and that no Gospel was revealed, till Christs Incarnation; do greatly *err, because they know not the Scriptures, nor the Grace of God.* For, what is the Gospel, But *The glad tidings of Gods gracious pleasure to save lapsed Sinners by Jesus Christ?* This Gospel is preached by the Law and the Prophets. This (p) Gospel was preached unto *Abraham*, 430. years before the Law was given; And to *Adam* presently after the Fall in the very beginning of the world in that Promise of the (q) *seed of the woman to bruise the Serpents head.* And since that Promise, it is evident that the whole Scripture Scopes at the proclaiming and displaying of this Gospel in one respect or other.

(p) Gal. 3. 8. 17.

(q) Gen. 3. 15.

4. That, *All the Godly under the Old Testament from the Fall of the first* Adam *till the incarnation of the last* Adam, *were saved in the self-same way for substance, that the faithful are under the New Testament since Christs coming in the flesh.* For, They had for Substance the same *Covenant of faith*, that we; though more imperfectly and obscurely revealed. The same God: The same *Mediator Jesus Christ*, (r) *the same yesterday, and to day, and for ever*; though then revealed under types, shadows and promises, now exhibited with open face: They had the same *Spirit of Christ*, that we: They (s) lived by the same *justifying faith*, that we: The same *Religion* and (t) *Sacraments* for Substance, that we: and expected the same *glorious reward* eternally in Heaven, that we expect. But here is the eminent difference,

(r) Heb. 13. 8. Gen. 3. 15.

(s) Heb. 11. throughout.

(t) 1 Cor. 10. 1, 2, 3, &c. Col. 2. 11, 12.

ference, The Church and people of God under the Old Testament were in their spiritual Infancy, and as a child under age, were put under Tutors and Governors, *viz.* under a more servile manner of the Covenants administration: but now under the New Testament they are come to their Spiritual Maturity, like an heir come to age, and are spiritually a more free and willing people under a more free Covenant-dispensation.

5 That, *God having revealed A Covenant of Faith, upon breach of the Covenant of Works, hath antiquated, and in some sort abolished the Covenant of Works.* If in the *same Covenant of Faith*, Gods erecting of a (u) *New Covenant*, (new not for *substance*, but for *Administration*) makes the former administration of the Covenant *old*: much more Gods publishing of a *New kind of Covenant*, makes the former kind *old*. I say, God by setting up a Covenant of Faith, hath in some sort abolished the Covenant of works: *viz.* 1. In respect of affording Life, righteousness and *Justification*, as a Covenant. Thus it is abolished Generally unto all; for as much as no man since the fall (x) can be *justified by works*, but *only by Faith* in Christ. 2. In respect of inflicting *Condemnation* for the breach of the Covenant of Works. So it is abolished to all true believers, that accept the Covenant of Faith and Christ therein: for (y) *there's no Condemnation to them that are in Christ Jesus.* Whether in other respects the Covenant of works be abolished; How far; How far not; and of what use it may still be in the Church of God: may be more opportunely considered in Treating of the *Sinai-Covenant*.

(u) Heb. 8. 13.

(x) *Compare* Rom. 3. 20, 21, 22, 27, 28. *with* Rom. 10. 3, 4. Gal. 3. 11. 21, 22.

(y) Rom. 8. 1.

6. That, *If any persons in the Church perish since* Adams *fall, under the Curse and Penalty of the Covenant of works, they perish because they accept not Gods Covenant of Faith.* For, the *Covenant of works*, being unable to give life to any after the fall, because none can keep it in their own persons: God hath published his *Covenant of Faith*, that they might have life in another, even in Jesus Christ, who should fully keep it. So that Faith in Christ according to the *second Covenant*, is a remedy against disobedience to the *First Covenant*. To all in the Church this Covenant of Faith is tendered. They therefore shall not so much be condemned for *disobedience* as for *unbelief*, the (z) great Sin of Sins: and may thank themselves, not at all blame God, for their own destruction.

(z) Joh. 16. 9, 10, 11.

Aphorism II.

The COVENANT of FAITH is Gods Gratious Compact or Agreement with Jesus Christ the Last Adam, and in him with all his Seed, after the Fall. Touching their Recovery out of the state of Sin and Death, into a state of Righteousness and eternal life, by Christ. That in him the Lord may be their God, and they his people: They accepting Christ and these covenanted mercies by true Faith, and walking worthy of them according to the Gospel.

For plainness sake I express the Nature of the Covenant of Faith thus largely: and it may be farther opened and Confirmed, as followeth. In this description note, 1. *The Genus*, or *General Nature of it.* 2. *The differentiam specificam*, or *special Difference of it.*

I. The General Nature of the COVENANT of FAITH, is contained in these words; *It is A Compact or Agreement.* Herein generally all Covenants *Divine* and *Humane*, and amongst *Divine*, both of *Works* and *Faith* do concur, That they are *Compacts* or *Agreements.* Of which hath been spoken sufficiently (a) heretofore.

(a) *See in Book I. ch. II. Aphor. 2.*

II. The Special Difference of this Covenant of Faith, distinguishing it not only from Covenants Humane, but even from Gods Covenant of works, formerly laid open, is comprised in the rest of the Description. And more particularly in the 1. *Efficient.* 2. *Parties.* 3. *Matter.* And, 4. *Form of this Covenant.* These shall be unfolded in 4. particular *Sections.* To which a *fifth Section* may be added, comprising certain *Corollaries* resulting from the whole.

Section I.

The Efficient cause, or Author of the Covenant of Faith, is God. It is *Gods Gracious compact* or *Agreement.* Here is to be shewed; 1. *That God is the Efficient cause of this Covenant of Faith.* 2. *How, and in what different notion God is the Author of it, so as he was not of the Covenant of works.* 3. *What impulsive or Moving Cause inclined God to Devise and set up this Covenant.*

1. *That, God is the Efficient Cause, or Author of this* COVENANT *of* FAITH; is most clear. For, 1. The Scriptures speaking of this Covenant, and of the Gradual discoveries of it, do still ascribe it to (b) God alone, as *his Covenant*, as devised and made *by him* with his people. 2. Only God could dispence with the penalty of that *Covenant of Works*, Death; which *Adam*, and in him all mankind had procured to themselves. And consequently none but God could erect the *Covenant of Faith*; which by way of Remedy against the

(b) Gen. 3. 14, 15. & 6. 18. & 17. 1, 2, 4. 7. 9, 10, 13, 14, 19, 21. Exod. 24. 8. Deut. 5. 2, 3, & 4. 13. 2 Sam. 23. 5. Psal. 89. 3, 34. Ier. 32. 40. Heb. 8. 8, 9, 10. & 10. 16.

the breach of the *Covenant of Works*, both Relieves the Sinner that he ſhould not be condemned, and provides for Gods Juſtice, Truth and Glory, that they ſhould not be impeached. 3. The Lord God, and he alone could deviſe and Contrive this *Covenant of Faith:* and having deviſed it, bring it into actual execution. All the Angels in Heaven, and men on Earth could not have invented the myſterie of this Covenant: had not God, infinitely and unſearchably wiſe, invented it and revealed it to them. For, it is evident, that after God had revealed this Covenant in many degrees under the Old Teſtament, yet Angels themſelves did not ſo fully underſtand it till the times of the New Teſtament, (c) *the manifold wiſdom of God being made known by the Church unto Principalities and powers in heavenly places.* And theſe are ſuch abſtruſe things, that (as (d) *Peter* intimateth) *The Angels* ſtill *deſire to look* and pry *into*, for further Satisfaction. And if Angels do not ſo fully comprehend the myſteries of this Covenant, being already Deviſed and Revealed: how much leſs can man fadom it? (e) *Eye hath not ſeen, ear hath not heard, nor have entred into the Heart of man, the things which God hath prepared for them that love him.* And (f) *the love of Chriſt paſſeth Knowledge.* Now if nor men, nor Angels can fully comprehend this myſterie, much leſs could they have Contrived it, but leaſt of all have brought it to Actual execution. How could they have brought the Son of God to be Mediator of this Covenant, & to that end to become man, to dye, *&c?*

(c) Eph. 3. 10.

(d) 1 Pet. 1. 12.

(e) 1 Cor. 2. 9.

(f) Eph. 3. 18, 19.

2. *How and in what Senſe, God is the Author of the Covenant of Faith. Anſw.* God was the Author of both Covenant of Works and of Faith: And herein they *agree.* But he is Author of theſe two Covenants in a far different Senſe and Notion: and herein they *diſagree.* Of the *Covenant of Works* God was Author, As a loving wel-pleaſed Creator, dealing immediately without a Mediator with man his perfect and upright Creature: but of the *Covenant of Faith* God is Author as a moſt gracious and merciful Redeemer, dealing mediately in and by a Mediator Jeſus Chriſt, with lapſed man, a miſerable Sinner. Hence, The *Covenant of Works* is deſervedly ſtiled *Fœdus Amicitiæ, A Covenant of Amity*, or *Friendſhip*; becauſe God and man, at the making thereof were upon terms of perfect *friendſhip* with each other: But the *Covenant of Faith* is called *Fœdus Reconciliationis, A Covenant of Reconcilement*, becauſe at making thereof, God and man were upon terms of enmity againſt each other by reaſon of the fall, and now to be *Reconciled.*

3. *The Impulſive, or Moving Cauſe, inclining God to Contrive and Erect this Covenant of Faith. Nor was, nor could be any thing at all in man, without God.* Neither mans *Merit*, nor his *Miſery*, neither mans *Goodneſs* nor his *Badneſs* could move God hereunto. Not Mans *merit* or *goodneſs*: for whilſt man was Innocent, he could Merit nothing from God, much leſs after he became Nocent and Sinful. Sinful man could merit nothing from God, but (g) *Death* the due *wages of Sin.* Nor Mans *Miſery* or *Badneſs*; for then, why ſhould not the miſery and badneſs

(g) Rom. 6. 23.

badneſs of lapſed Angels (which was as great as mans) have moved God to have Covenanted with Angels? What then? The only Moving Cauſe hereof, was in God himſelf. *viz.* The meer riches of his Free-Grace, and Compaſſionate yernings of his bowels of Mercies moved him. Hereupon the Spirit of God, by the virgin *Mary* and *Zacharias*, Speaking of the accompliſhment of this Covenant of Faith to *Abraham* and his Seed, declares the riſe and ground of this Covenant and Promiſe to have been([h]) *Divine Mercy, and bowels of mercy of our God.* And *Moſes* having recited Gods Covenant with Iſrael in *Horeb*, and the many Covenanted bleſſings beſtowed upon them by God: he intimates that Gods meer love, not any thing at all in them, was the moving Cauſe of all. ([i]) *The LORD did not ſet his love upon you, nor chooſe you, becauſe ye were mo in number then any people (for ye were the feweſt of any people) But becauſe the LORD loved you. —— Only the LORD had a delight in thy fathers to love them, & he choſe their Seed after them, even you above all people.* Yea the Lord by *Ezekiel*, having reſpect to his Covenant with them in *Horeb*, tels them (under the Allegory of a new-born infant, wretched and un-pitied) that([k]) *When their Navel was not cut, nor they waſhed with water, nor ſalted at all, nor ſwadled at all, none eye pitying them, when God ſaw them caſt out, loathed and polluted in their own blood*, when they were utterly without merit or amiableneſs: even then God *ſaid unto them live, and their time was as the time of love, he ſpread his skirt over her, covered her nakedneſs, ſware unto her, entred into a Covenant with her, and ſhe became his.* Now unto this Covenant nothing could move or incline God but riches of meer Grace. Finally, when God renewed his Covenant-Promiſes to the Jews in *Babylon*, he tels them plainly ([l]) *I do not this for your ſakes, O houſe of Iſrael, but for mine holy names ſake. —— Not for your ſakes do I this, ſaith the Lord GOD, be it known unto you: be aſhamed and confounded for your own waies, O houſe of Iſrael.*

([h]) Luke 1. 54, 55. 72, 73, 77. 78.

([i]) Deut. 7. 7, 8. & 10. 15. *well compared with the ſeries of the context from* Deut 5. 1, 2. *&c.*

([k]) Ezek. 16. 4. *to* 9.

([l]) Ezek. 36. 22, 32. *compared with the context.*

Section II.

The Parties to this Covenant of Faith are two, *viz.* 1. God, on the one hand: 2. Chriſt the Laſt Adam, and in him all his Seed, on the other hand. Here will ariſe farther difference between this and the Covenant of works, in regard of the *Parties Covenanting*. For,

God is here one Party to this Govenant, not as a *Bountiful Creator*, covenanting with his innocent and upright Creature, as in the Covenant of works; but as a moſt *Merciful Reſtorer* of his lapſed & miſerable Creature. This is ſo clear, it needs no demonſtration or illuſtration.

Chriſt the *Laſt Adam*, and in him all his Seed, are the other party. The *Firſt Adam*, and in him his Seed or Poſterity, were the Party with whom God Covenanted in the Covenant *of works*: but Chriſt the *laſt Adam*, and in him all his Seed, are the Party with whom God Covenanteth in the *Covenant of Faith*. This diſcovers a vaſt

vast difference betwixt these Covenants. And this leads us to consider of an Excellent Mysterie, and of singular importance for the Comfort of all believers; *viz.* How Christ the last *Adam* and his seed, are a *joynt-Party* to this *Covenant of Faith.* Very few that Treat of the Covenant, speak to this point: and they that do speak of it, rather point at it obscurely, then handle it distinctly. That therefore we may have a more clear Notion and apprehension of this Mysterie; Let us diligently Consider the Ensuing Parallel, betwixt Gods dealing with the first *Adam*, and in him with his Seed, in the Covenant of Works: and his dealing with the Last *Adam* Christ, and his Seed in the Covenant of Faith; together with the Grounds thereof. The Parallel stands chiefly in these four Branches, *viz.*

I. **As the first man of the earth earthy, is called the First** Adam: **so the second man, Jesus Christ, The Lord from Heaven, is stiled the last** Adam. (m) *The First man* Adam *was made a Living Soul: The Last* Adam *was made a quickning Spirit.* —*The first man is of the Earth, Earthy: The Second man is the Lord from heaven.* Christ is stiled the *Second man*; not because he was the *second man* that was brought into the world; that was (n) *Cain*: but because he was the *Second publick man*, the root and Representative of his posterity, as the *First man* of his. And he is stiled the *last* Adam, *Partly* because as there was no other such publick person from the *First Adam* before Christ: so there should be no other such publick person after Christ. *Partly*, because the *First Adam* was a *figure* or (o) *Type of Christ*, and that in divers respects, as (p) *Paul* shews to the *Romans* and *Corinthians*.

II. **As the First** Adam **had his Natural Seed and Posterity, all Mankinde: So the Last** Adam **Jesus Christ hath his Supernatural Seed, and Spiritual Posterity, all the Elect.** (q) That the *First Adam* had all mankind for his Natural Seed, is evident; *Partly*, In that all mankind originally descended from him, *God* having (r) *made of one blood all Nations of men*: yea even (s) *Eve* her self being taken out of *Adam*. *Partly*, In that (t) all mankind Sinned in him, and dyed in him, in his Fall. (u) That the *last Adam* also hath his supernatural Seed, and Spiritual Posterity, even all the Elect, is as Evident. For *Isaiah* prophecying of Christs Passion, saith; (x) *It pleased the Lord to bruise him, he hath put him to grief; when thou shalt make his Soul an offering for Sin, he shall see his Seed.* And *David* long before him prophecying of Christs Kingdom and Dominion, said, (y) *A Seed shall serve him: It shall be accounted to the* LORD *for a generation.* And again elsewhere; (z) *Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning, thou hast the dew of thy youth.* That is, (a) Thy youth (thy young, or New-born people) shall be to thee as the morning dew, which falleth secretly and plentifully from heaven, and abundantly covereth the earth. So that, as the dew is born out of the cool morning air, as out of a womb, distilling thence

(m) 1 Cor. 15. 45, 47.

(n) Gen. 4. 1.

(o) ὃς ἐστι τύπος τοῦ μέλλοντος. Rom. 5. 14.

(p) *Compare* Rom 5. 14. *to the end with* 1 Cor. 15. 21. 22 45, 46, 47.

(q) Act. 17. 26.

(r) Gen. 2.

(s) Rom. 5. 12. &c.

(t) Isa. 53. 10, 11.

(u) Psal. 22. 30.

(x) Psal. 110. 3.

(y) Thus *Ainsworth. in Annot. & Mr. Ed. Reynolds in Expositt. upon* Ps. 110. 3.

thence in innumerable drops upon the Earth: so thine Elect shall be born unto thee, by the preaching of thy word and first approach of thy heavenly light, in innumerable armies. Now, who are this *Seed of Christ?* All those that the father hath (z) given Christ by his Decree of Eternal Election, even (a) all *his Sheep* given him by the father; for whom Christ the good shepherd laid down his life; who hear the Shepherds voice, and believe in him, whether they be Jews or Gentiles. These alone are Christs *Spiritual Seed*; and that, 1. *By Decree*, being (b) Elected in Christ: 2. *By Generation*, being begotten again by Christ the (c) *everlasting Father*. viz. *Meritoriously*, by his (d) Death, and (e) Resurrection: *Efficaciously*, by his (f) Word and (g) Spirit. So that they become his Children, and are *counted to him for a generation*. 3. *By conformity* to Christ, as children to a Father. They bear his image, and go like him: especially, In (h) Grace; In (i) godly life; In (k) sufferings; and In (l) Glory. 4. *By filial affection and* (m) *service to him*: as children love and serve their parents. And all Christs Posterity shall be most cheartul voluntiers herein. 5. *By Participation with Christ in his Spirituals and Eternals.* Mens posterity share with them in their states and inheritances: and Christs Seed partake with him in his (n) Spiritual Priviledges and Eternal enjoyments.

III. **As God made the Covenant of works with the first** Adam, **and in him** (as hath been shewed) **with all his Natural Seed: So God made the** COVENANT of FAITH **with Christ the Last** Adam, **and in him with all his Supernatural Seed.** And if God made the Covenant of Faith with Christ the *Last Adam*, and in him with all his Supernatural Seed; then, as God is one party to this Covenant, Christ his Seed must needs be the other. Let us see therefore how this may be cleared, That, God made the Covenant of Faith with Christ the Last *Adam*, and in him with all his Supernatural Seed. In this branch of the parallel consists the greatest difficulty: which may be facilitated by these Positions following. *viz.* 1. *Christless persons are meer strangers to the Covenant of Faith, and to all the Promises thereof.* 2. *They that are Christs have the Covenant of Faith, and all the Promises thereof as theirs.* 3. *They that are Christs have the Covenant of Faith, and the Promises thereof theirs only in Christ.* 4. *Gods Covenant of Faith and Promises thereof, are first made to Christ and then to his Seed, to them that are Christs, in him.*

(1) *Christless Persons are meer strangers to Gods Covenant of Faith and to all the Promises thereof.* This may be proved divers waies; As, 1. *From Testimony of Scripture.* *Paul* describing to the Ephesians their Carnal state before they believed the Gospel, saith; (o) *At that time ye were without Christ, Aliens from the Common-wealth of Israel, and Strangers from the Covenants of Promise, having no hope, and without God in the world.* Mark the Connexion and Consequence in these particulars. *First* they were *without Christ*. This the foundation of all their ensuing misery: Christ being (as (p) *Zanchy* well notes) the

(z) Ioh. 17. 2. 6. 24.
(a) Ioh. 10. 15, 16, 27, 28, 29. *with* Ioh 17. 20. & Isa. 49. 6.
(b) Eph. 1. 4, 5.
(c) Isa. 9. 6.
(d) Isa. 53. 10, 11.
(e) 1 Pet. 1. 3.
(f) 1 Pet. 1. 23.
(g) Ioh. 3. 3, 5. Rom. 8. 2. 11.
(h) Ioh. 1. 14, 16.
(i) 1 Ioh. 2. 6.
(k) Rom. 8. 15, 16, 17, 29.
(l) Phil 3. 20, 21. 1 Cor. 15. 48, 49.
(m) Psal. 22. 30. & 110. 3.
(n) Ioh. 1. 16. & 17. 2. 24.
(o) Eph. 2. 12.
(p) Zanch. Com. in loc.

the gate and door to the poſſeſſion of all good things, of the preſent and future life. *Then* they were *Aliens to the Common-wealth of Iſrael.* Having no union to Chriſt the Head, they conſequently had no communion with the Church, his Myſtical body. *Thirdly*, From both the former, They were *Strangers from the Covenants of Promiſe.* Why? Becauſe (q) Chriſt is the foundation of the Covenant and Promiſes: And his Church (r) *The pillar and ground of Truth*, the Receptal and keeper of Gods Covenants, wherein they were publiſhed and tendered. Therefore having no union to Chriſt, the Head; nor Communion with the Church, his body; they had no part in the Covenants of Promiſe, appertaining to both. Hence its evident, that Chriſtleſs perſons are Covenantleſs and Promiſeleſs perſons.

2. *From the Nature of a Chriſtleſs ſtate.* A Chriſtleſs ſtate, is a Condition of meer (f) Sinfulneſs and utter (t) Enmity againſt God, wholly under the (u) Curſe and (x) wrath of God: and this without Gods Remedy, Chriſt. And therefore it cannot ſtand with the Truth and exact Juſtice of God, to ſpare ſuch perſons from Death (much leſs to give them Life by Covenant or Promiſe) without full Satisfaction. So that Chriſtleſs perſons, as ſuch, have neither *Actual intereſt* in Gods Covenant of Faith and the Promiſes thereof: nor can make any *good claim or Title thereunto*: nor have any *immediate Capacity* thereof; wanting both Chriſt, the foundation of them; and Faith for Application of them.

3. *From the Nature of the Covenant of Faith and of the Promiſes thereof.* They are peculiar indications of Gods fatherly love and favour to us in Chriſt. For, as (y) *Calvin* well obſerveth, *God is not a propitious father to us, but onely in Chriſt: and his Promiſes are Teſtimonies of his paternal benevolence towards us: conſequently they are fulfilled through him alone. The Promiſes, I ſay, are Teſtimonies of Divine Grace: for though God be beneficent even to the unworthy, yet when Promiſes are added to his Benefits, it is a ſpecial reaſon that there he declares himſelf a Father.* So here. Now Gods fatherly Love, the Acts and Teſtification thereof, are peculiar to Gods own people. (z) *Remember me O LORD* (ſaith *David*) *with the favour* (or, *favourable-acceptation*) *of thy people.* That is, with the ſpecial love and free favour wherewith God embraceth the Elect alone, above all other people. Therefore Gods Covenant and Promiſes cannot belong to ſuch as are without the bounds of Gods peculiar fatherly love.

(2) *They that are Chriſts have the Covenant of Faith, and all the Promiſes thereof, as theirs.* This is eivdent by divers Sctiptures. (a) *If ye be Chriſts, then are ye* Abraham's *Seed, and heirs according to the Promiſe.* Then, The Promiſe of heirſhip, not of Canaan, but of this world, and of Heaven, is theirs, that are Chriſts. (b) *Peter* writing to them that had *obtaind like precious faith* with the Apoſtles, ſaith; *Exceeding great and precious Promiſes are given to us.* Not to all; but to us, to the faithful. But *Paul* more fully; (c) *Godlineſs is profitable unto all things, having Promiſe of the Life that now is, and of that which is to come.*

That

(q) 2 Cor. 1. 20.
(r) 1 Tim. 3. 15.
(f) Rom. 8. 8. Gen. 6. 5. Eph. 2. 1.
(t) Col. 1. 21. Rom 8. 7.
(u) Gal. 3. 10. Gen 2. 17
(x) Eph. 2. 3.
(y) *Ioh. Calv. Com. in* 2 Cor. 1. 20.
(z) Pſal. 106. 4. *Beneplacitum populi, paſsive ſumitur pro dilectione qua deus Electos gratis amplectitur* Calv. in loc.
(a) Gal. 3. 29.
(b) 2 Pet. 1. 4. *with* Gal. 3. 22. & Heb. 9. 15.
(c) 1 Tim. 4. 8.

That is, All the Promises are peculiarly annexed to, and entailed upon Godliness: For there is no promise, but either of the life present or future.

(3) *They that are Christs have the Covenant of Faith, and Promises thereof theirs, only in Christ.* Of the Covenant, as it was renewed to *Abraham*, *Paul* (d) saith, *that it was confirmed of God in Christ.* How Confirmed in Christ? *Answ.* Divers waies; especially three waies (as (e) *Pareus* well expounds it) *viz.* 1. *In that*, it should at last be ratified by the Death of Christ as Testator. *Heb.* 9. 15. 2. *In that*, the blessings Promised to *Abraham* and his Seed could not be obtaind without the Merit of Christs Death intervening: by reason of Gods justice, that admits not of a Covenant of Grace with Sinners, without Satisfaction first for sin. 3. *In that*, The benefits Promised, Adoption, Justification, Sanctification, the inheritance of eternal life, should not be given to *Abraham* and his Seed, but by Faith in Christ, then to be exhibited afterwards, now exhibited already. And of the Promises, the same *Paul* elsewhere affirmeth, That (f) *All the Promises of God, in him are yea, and in him Amen.* Gods Promises are all *yea and Amen*: that is, not yea and nay; not one while true, and another while false: but *yea and Amen*, alwaies true. In whom? *In him*; that is, in Christ Jesus, as the series of the Context carries it. How are all the Promises yea and Amen in Christ? (g) *Calvin* thus Resolves; 1. *Promises are Testimonies of fatherly love: now God is not a gracious Father to us but in Christ.* 2. *We are not fit to partake Gods Promises, till we obtain remission of Sins, which we compass only by Christ.* 3. *The Promise of Adoption, which is the greatest of all, is only made in Christ the root of our Adoption.* So he. I add farther: what if we say all Gods Promises are *yea and Amen*, Certainty and Truth in Christ, Forasmuch as they are, 1. *Accomplished principally in Christs Person*, the chief Center of them all? For all the Promises are like the wise-mens Star, that one way or other lead to Christ. 2. *Established by his Passion.* (h) Christ as Testator confirming his Will and Testament together with all the Promises and Bequests thereof by his blood. 3. *Communicated only to persons in union to Christ.* For as all mankind were united in *Adam*, when God made the Covenant of works with them: So all the Elect broken and scattered by *Adams* fall, are looked upon as re-united and gathered together again in one in Christ the Last *Adam*, when God makes his Covenant of Faith with them. (i) That in Christ all are gathered together in one, is evident; —— (l) *That in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in Heaven, and which are on Earth, even in him.* To this effect, it is said again; (k) *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.* Yea such is this union or Oneness, that Christs Church and body mystical is called *Christ*, Head and members but one Christ; (l) *For as the body is one, and hath many members; and all the members*

(d) Gal. 3. 17.
(e) D. *Pareus in Com. ad* Gal. 3. 17.
(f) 2 Cor. 1 20.
(g) *Ioh. Calvin. Com. in* 2 Cor. 1, 20.
(h) Heb. 9. 16. 17. *&c.*
(i) Eph. 1, 10.
(k) Gal. 3. 28.
(l) 1 Cor. 12 12.

of that one body, being many, are one body: so also is Christ. That is, Christ *Mystical*, not Christ *Personal*. (l) And, that when God makes his Covenant of Faith and his promises with his people, he looks upon them all as one in Christ, either *Intentionally* by Election, or *Actually* by vocation, and so Covenants with them; is as evident; — (m) *Now to* Abraham *and his Seed were the Promises made. He saith not, and to Seeds as of many; but as of one, And to thy Seed, which is Christ. And this I say, that the Covenant that was confirmed before of God in Christ*, &c. Here the Apostles shews that the Covenant and Promises were made, not to *many*, but only to *one Seed*: and that this one Seed, is *Christ*. Understand here the word, *Christ*, not *distributively*, as intending only Christs Person; but *collectively*, as comprehending Christs mystical body, Head and members: *Eminently* and *primarily*, Christ the Head; *Secondarily*, his Church the body. Thus, *they that are Christs have the Covenant of Faith, and Promises thereof theirs, only in Christ.*

(4) *Gods Covenant of Faith and Promises thereof are first made to Christ, and then to his Seed in him.* This must needs be so; For, 1. Seeing the Covenant and Promises are made to them that are Christs, only in Christ, and for his sake: consequently they are first made to Christ, and that both in respect of Order, Nature, and Causality, and then afterwards unto them. For, the effect must needs Succeed the cause in these respects. 2. Gods Decree of Election, and his Execution of that Decree in all the branches of it, have first respect to Christ, and then secondarily in him to all his Seed: and therefore proportionably Gods Covenant and Promises, being one branch of this Execution of Gods Decree, must first respect Christ, then Christs Seed. Consider well; If we look at Gods Decree, Is not Christ as Head and Mediator, first of all (n) Elected: and then his Seed in him? If we look at the Execution of Gods Decree, Is not Christ first (o) Accepted as Gods only beloved son: and then his Seed Adopted in him? Is not Christ first (o) Justified, that is, acquitted from the guilt of all the sins of his people imputed to him: & then they Justified by Faith in him? Is not Christ first (p) Sanctified, filled with the Spirit, made full of Grace and Truth, having all fulness dwelling in him: and then all his Seed Sanctified in him, receiving of his Spirit, and of his fulness, even Grace for Grace? Is not Christ first made (q) Heir of all things; and then his Seed coheirs with him? Did not Christ as a (r) publick person first dye: and then all his Seed dye, and suffer in him? Did not Christ (s) first Rise from the Dead, Ascend into Heaven, and sit on Gods right hand: and then afterwards all that are Christs Rise again, Ascend into Heaven, and sit on Gods right-hand, in and with Christ? Shall not Christ first (t) come to judge the world: and then they that are Christs shall judge the world with him? why then should it be thought strange that the Covenant and Promises should first be made to Christ, and then in Christ to all his Seed? 3. The Scriptures

(m) Gal. 3. 16, 17.

(n) 1 Pet. 1. 20. *with* Eph. 1. 4, 5.
(o) Math. 3. 17. *with* Eph. 1. 5, 6.
(o) Joh. 16. 10. 1 Tim. 3. 16. Rom. 8. 3, 4. & 4. 25. & 5. 1.
(p) Joh. 10. 36. & 3, 4. & 1. 14, 16. 1 Cor. 1. 30.
(q) Heb. 1. 2. Gal. 4. 7. Rom. 8. 16, 17. 29.
(r) Isai. 53. 4, 5, 6. &c. Heb. 9. 12. *to* 16. 26, 28.
(s) 1 Cor. 15. 20, 21, 22, 23. Joh. 14. 2, 3. & 17. 24. Heb. 8. 1. *with* Rev. 3. 21.
(t) Math. 25. 31, 32. &c. Jude 14, 15. 1 Cor. 6. 2, 3, 4. Rev. 2. 26, 27.

tures plainly testifie, That the Covenant of Faith and Promises are made unto Christ, as well as to his Seed. This is evident, in divers Periods of this Federal Administration. As; (t) In that Grand Mother Promise, That First Promise after *Adams* fall; (u) *I will put Enmity between thee and the woman, and between thy Seed and her Seed: it shall bruise thy Head, & thou shalt bruise his heel.* Here the womans *Seed*, collectively comprehends *Christ, and all his Elect*: The *Serpents Seed*, all the *children of Satan*. But to whom was this First Promise made? *Not to the Serpent*, or *Satan*: for though it was immediately spoken to the Serpent, yet it was directed to him, As a *Threatning*, not as a *Promise*. *Not to* Adam, *nor to his wife*: for herein God directs not his Speech to them at all, but only to the Serpent; (x) They are severally spoken to afterwards, as is clear to him that heedfully observes the Text. And as yet they were uncapable of the Promise of Grace, no Course being taken as yet for satisfaction of Divine Justice for their Sins. To whom then could this Promise be made: *But unto Christ, and to his Elect in him?* (z) In the Lords Renewing of Covenant with *Abraham*, the Covenant and Promises were made to Christ, As the Apostle testifies plainly, (y) *Now to* Abraham *and his Seed were the Promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ. And this I say, That, the Covenant which was confirmed before of God in Christ.* The Greek hath it, εἰς χριστὸν, *viz. unto Christ*; or, *towards Christ*; which we translate, *in Christ*. That is, the Covenant made with *Abraham*, tends to Christ, carries and leads us to Christ alone, as in whom the spiritual Seed of *Abraham* should be gathered into one, both out of Jews and Gentiles; as (z) *Beza* excellently interprets it. And *Paul* saith further; (a) *The Law was added because of Transgressions, till the Seed should come, to whom the Promise was made.* (3) In the daies of *David* and the Prophets, many eminent Promises of the Covenant of Faith are made and directed by God to Christ so personally, and individually, and that in the Second person, that it puts this whole matter quite out of Question. As, Promises touching Christs Priesthood; (b) *The* LORD *hath sworn, and will not repent, Thou art a Priest for ever after the order of* Melchisedech. Promises touching his Kingship, (c) *The* LORD *said unto my Lord, sit thou at my right hand, till I make thine enemies thy foot-stool. The Lord shall send the rod of thy strength out of Sion: Rule thou in the mids of thine enemies. Thy people shall be willing in the day of thy Power, in the beauties of Holiness, from the womb of the morning: thou hast the dew of thy youth.* Promises touching the Calling of the Gentiles, &c. (d) *I will declare the Decree, the* LORD *hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* &c. —— (e) *I the* LORD *have called thee in righteousness, and will hold thine hand, and will keep thee, and will give thee for a Covenant of the people, for a light of the Gentiles: To open the blind eyes, to bring out the Prisoners from the prison, and*

(u) Gen. 3. 15.

(x) Gen. 3. 16. *to* 20.

(y) Gal. 3. 16, 17.

(z) *Beza in Annot. ad* Gal. 3. 17.

(a) Gal. 3. 19.

(b) Psal. 110. 4.

(c) Psal. 110. 1, 2, 3.

(d) Psal. 2. 7, 8, 9.

(e) Isa. 42. 6, 7.

(f) Ila 49. 6,7,8,9.

and them that sit in darkness out of the Prison house. —— (f) *And he said, It is a light thing that thou shouldst be my servant to raise up the Tribes of* Jacob, *and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou maist be my Salvation to the end of the Earth.* —— *In an acceptable time have I heard thee, and in a day of Salvation have I helped thee: And I will preserve thee, and give thee for a Covenant of the people, to Establish the Earth, to cause to inherite the desolate heritages.* By these, and like particulars its evident, That the Covenant of Faith and Promises are personally directed and made to *Christ himself*, as well as to his *Seed*. How then are they made unto Christ? they are either made to him *Primarily*, before them: or *Secondarily*, after them: or *Equally* with them. Not *secondarily*, After them; for that were to prefer the Body before the Head. Not *equally*, with them; for that were to equalize the body to the Head. Both which are extreamly absurd: The head Christ, so incomparably transcending his mystical Body. Therefore its remains clear, That the Covenant of Faith and Promises thereof are made *Primarily* to Christ, *Secondarily* to his Seed in him. 4. Finally, To this Truth; That, the Covenant and Promises are first made to Christ, and then to his Seed in him; the judgements of pious and learned men subscribe. And though this be not so generally spoken to; yet so many and considerable Authors expres themselves clearly in it, that we are not to look upon it as an odd, singular, novel Opinion. As (g) Particular writers: And the whole (h) *Nationall Assembly of Divines.*

(g) It is here to be observed, That the Promises made to *Abraham*, Are first made to Christ, and then in Christ to all that believe in him, be they Iews or Gentiles. This Conclusion is of Great use. *First*, by it we learn the difference of the Promises of the Law and the Gospel. The Promises of the Law are directed and made to the person of every man particularly; The promises of the Gospel are first directed and made to Christ, and then by consequent unto them that are by faith ingrafted into Christ. *Secondly*, by this we learn to acknowledge the Communion that is between Christ and us. Christ as Mediator is first of all elected, and we in him: Christ is first justified, that is acquit of our sins, and we justified in him. He is heir of the world, and we heirs in him; He dyed upon the Cross, not as a private person, but as a publick person representing all the Elect; and all the Elect dyed in him and with him; in the same manner they rise with him to life, and sit at the right hand of God with him in glory. *Thirdly*, Here we see the ground of the certainty of perseverance of all them that are the true children of God. For, The office of Christ, to which he is set apart, is to receive the promise of God for us, and to apply it unto us. And this work is done by Christ without impediment, and without repentance on his part. —— *Lastly*, here is comfort against the Consideration of our unworthiness. Thou sayest, thou art unworthy of the mercy of God, and therefore hast no hope. And I say again; Dost thou truly exercise thy self in the Spirituall Exercises of faith, invocation, Repentance? Be not discouraged; Thou must not receive the promise immediately of God, but Christ must do it for thee, &c. *Mr. W. Perkins on Galat.* 3,16.

It is said, *The promise is made to the Seed*; yet the promise is made to us; and yet again, *The Covenant is made with* Abraham: How can all these stand together? *Answ.* The promises that are made to the Seed, that is, To Christ himself, those are these promises: *Thou shalt be a Priest for ever*; *And I will give thee the Kingdom of* David; *Thou shalt sit on that Throne*; *Thou shalt be a Prince of Peace, and the Government shall be upon thy shoulders.* Likewise, *Thou shalt be a Prophet to my people, thou shalt open the Prison to the Captive, Thou shalt be anointed*, &c, *and thou shalt go and preach to them.* These are the Promises that are made unto the Seed. The Promises that are made to us, though they be of the same Covenant, yet they differ in this: The *Active* part is committed to the Messiah, to the seed it self; but the *Passive* part, those are Promises that are made to us: *you shall be taught, you shall be made Prophets*; likewise, *you shall have your sins forgiven, you shall have the effect of his Priesthood made good unto you*; *you shall be subject to his Government by an inherent righteousness that he shall work in you, for you shall be made Kings.* So the promise is made to us. How is the promise made to *Abraham*? For it is said, *In thee all the Nations of the Earth shall be blessed.* The meaning of it is, They are *Derivative Promises*; The *Primitive* and *Original* was made to Iesus Christ. —— There was none that ever was partaker of the promises, but the children of *Abraham*; and therefore they were derived from *Abraham* to all the men in the world besides, that ever have been since. *D. Preston of the New Covenant.* p. 387, 388. *Lond.* 1634.

Promises

Promises are the efficient causes of our purification as they are the Rayes and Beams of Christ the Sun of Righteousness, in whom they are all founded and established. *They are All in him yea, and in him Amen.* 2 Cor. 1. 20. Every Promise by faith apprehended carries a man to Christ, and to the Consideration of our unity with him, in the right whereof we have claim to the promises; even as every line in a circumference, though there never so distant from others, doth, being pursued, carry a man at last to one and the same Center, common unto them all. For the promises are not made for any thing in us, nor have their stability in us; but they are made in and for Christ unto us; *Unto Christ* in our behalf, and unto us onely so far forth as we are members of Christ. For they were not made *to Seeds, as many; but to Seed*, namely *to Christ, in aggregato*, as comprehending the Head and the members in the unity of one Body. *Gal.* 3. 16. *Caput & Corpus unus est Christus. Aug. Mr. Reynolds in his Sinfulness of Sin. pag.* 345. *Lond.* 1631.

(h) Q. *With whom was the Covenant of Grace made?* A. The Covenant of Grace was made with Christ, as the second *Adam*; and, in him, with all the Elect as his Seed. *Gal.* 3. 16. *Rom.* 5. 15. *to the end. Isa.* 50. 10, 11. *So the Assembly, in the Larger Catechism. p.* 8. *in Quarto.*

IIII. As the Covenant-breaking disobedience of the first Adam **involved all his Seed with himself in Sin and Death: So the Covenant-keeping obedience of the last** Adam, **Restored all his Seed with himself to righteousness and Life.** This the Apostle demonstrates at large in *Rom.* 5. Especially in these words; (i) *As by the offence of one judgement came upon all men to Condemnation: even so by the righteousness of one, the free gift came upon all men to Justification of life. For, as by one mans disobedience many were made Sinners: so by the obedience of One shall many be made righteous.* Here *Adams* All, are called his *Many*: and Christs *Many*, are called his *All.* And though there be some similitude betwixt the Event and Efficacy of *Adams* disobedience, unto his Seed; and of Christs obedience, unto his: yet there is also much Dissimilitude. For, the (k) efficacy of Christs Obedience, incomparably transcends and surpasseth the efficacy of *Adams* disobedience. *Partly*, In that Christs Obedience Saves; *Adams* disobedience condemns. Now a thousandfold more efficacy is required to Saving, then to Damning. *Partly*, In that the sin of *Adam*, condemning his Posterity, was but one: but the Free-gift of righteousness by Christ, justifying his posterity, absolves them from many offences, and not only from that one Sin of *Adam*. And this is much more.

(i) Rom 5. 18, 19.

(k) *weigh well* Rom. 5. 15, 16, 17.

Thus it is evident, *That as* Adam, *and in him all his Natural Seed, were a joint-party to the Covenant of Works, before the Fall: So Iesus Christ, and in him all his Supernatural Seed, are a joynt-party to the Covenant of Faith, after the Fall.*

Section III.

The matter of this COVENANT of FAITH, comes next to be considered. Which is; *The Recovery of Christs Seed from the state of sin and Death into the state of righteousness and eternal life by Christ, that in him the LORD may be their God, and they his people; They accepting him and these Covenanted mercies by true faith, and walking worthy of them according to the Gospel.* This is the *Substance* and *Matter* of this Covenant, touching which Gods makes Agreement with Christ the last *Adam*, and in him with all his Seed.

For

For the more distinct unfolding of this excellent Mysterie, Observe, (1.) That, *in General*, the matter of this Covenant, is *The Recovery* or *Restauration of Christs Seed*, the Elect, after their Fall in *Adam*. (2.) That, *in Particular*, touching this Recovery and in order to the effecting thereof, The matters Agreed upon and Covenanted are of two sorts; *viz.* 1. *Matters agreed upon and Covenanted betwixt God and Iesus Christ the last* Adam. 2. *Matters agreed upon and Covenanted betwixt God and the seed of Christ in him.*

I. *Matters Covenanted and agreed upon in that blessed & heavenly Transaction betwixt God the Father, and Iesus Christ the last* Adam, *touching the Recovery of his seed*; are in Order of Nature Antecedaneous to the other betwixt God and his Seed, as the Foundation thereof; And therefore are first to be cleared. And they are either, 1. *Matters Covenanted and promised to Christ, on the part of God the Father.* 2. *Matters restipulated to God the Father, on the part of Iesus Christ.* Formerly hath been shewed, *That God Covenanteth with Christ, and in him onely with his Seed*, as a joynt-party; Now is to be declared, *What God Covenanteth with Christ, as well as with his seed; and Christ with God.* Writers are generally silent about this mysterious *transaction*: but Scriptures are very pregnant and evident.

I. *God the Father, on his part, Covenanteth and promiseth to Iesus Christ the last* Adam, *in order to the Recovery of his seed, many things, yea all things requisite thereunto.* To enumerate all, how impossible! yet take a Taste in these 5. Particulars following. *viz.* God the Father promiseth to Christ the last *Adam*, in order to the Recovery of his Seed; 1. *To invest him with a Mediatory office to that end.* 2. *To accept him in his office.* 3. *To assist, support, encourage and protect him in the Execution of his office.* 4. *To exalt him most gloriously, after all his abasement undergone by reason of his office.* 5. *To prosper and crown him with full success in Recovering all his seed.*

1. *To invest Christ with a Mediatory office*, whereby he should Mediate with God for his Seed and their Recovery; 1. *As a Priest*, 2. *As a Prophet*, 3. *As a King.*

(1) Psal 110. 4. **As a Priest.** For, God saith to Christ; (1) *The Lord hath sworn, and will not repent; Thou* art *a Priest for ever after the Order of* Melchizedech. Here God Promiseth to Christ an excellent and Eternal Priesthood. *Object.* The word (*art*) is of the present, not future tense; and therefore promiseth not what Christ should be for future, but onely Declares what Christ is for present. *Answ.* This Objection no way evinceth this to be no promise. For, 1. This word [*art*] is not in the Hebrew original, and therefore its printed in a distinct character. The Hebrew is, *Thou a Priest*, &c. that is, *Thou shalt be a Priest for ever.* It being the manner of the Hebrew tongue, sometimes for brevity sake to leave out a word, which is to be understood, and supplyed. 2. Though the word (*art*) were in the Original, yet this passage were a Promise; because the matter spoken of, was (*de bono futuro*) not fulfilled then at present, but to be fulfilled

led for future. And, *when future Good is assured though in words of the present tense, it is a Promise.* This then is Gods Sure and Irrevocable Promise to Christ touching that excellent and eternal Priesthood, whereby the recovery of his Seed was to be meritoriously obtaind. The chief Acts of the Priests office, and so of Christs function as Priest, are, 1. *Oblation*, and 2. *Intercession.* (m) Christ *offered himself without spot to God*, for purging away the sins of his Elect once for all: obtaining perfect remission of them for ever. And as he (n) prayed for his Seed while he was on earth; so (o) *he ever liveth to make intercession for them* in heaven (*appearing in the presence of God for them*, as their (p) *advocate with the Father.* This Priestly office of Christ is, 1. *Sure*; because (q) confirmed with Gods oath as well as his Promise. The Promise makes it Sure: The Oath double Sure. 2. *Irrevocable*; The LORD will never repent of this Promise and Oath. 3. *Excellent: far surpassing Aaron's* order, even of *Melchisedechs* order, (r) who being *King of righteousness, and then King of Salem, that is, King of Peace, was* also *Priest of the most high God*, and so had a Royal Priesthood. 4. *Everlasting*; *A Priest for ever* (s) having (as *Melchisedech*) an everlasting and unchangeable Priesthood: And therefore being *able to save to the uttermost, them that come unto God by him.*

(m) Heb. 9. 14 & 10. 12. *to* 19.
(n) Ioh. 17. 20. *to the end.*
(o) Heb. 7. 25.
(p) Heb. 9. 24.
(q) 1 Ioh. 2. 1.
(r) Heb. 7. 20, 21.
(s) Heb. 7. 1, 2, 3. &c.
(t) Heb. 7. 16, 17, 24, 25.

As a Prophet. For, the LORD Promiseth thus to Christ; (u) *I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and will give thee for a Covenant of the People, for a light of the Gentiles: To open the blind eyes, to bring out the Prisoners from the prison, and them that sit in darkness out of the prison-house.* Thus God promiseth to invest him with a Prophetick office, for opening the eyes of the blind. Christ as a Priest purchaseth and obtaineth for his Seed, *Recovery* wanted: Christ as Prophet Revealeth to his Seed, *Recovery* purchased. This he doth, 1. *Instrumentally* by his word proclaiming this mystery to them: 2. *Efficaciously* by his Spirit opening and enlightning their minds and hearts to comprehend it. And Christ by the Prophet acknowledgeth this, (x) *The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning: he wakeneth mine ear to hear as the learned.*

(u) Isa. 42. 6, 7.

(x) Isa. 50. 4.

As a King. For, thus the Father Promiseth to Christ; (y) *Yet have I set my King upon my holy Hill of Sion. I will declare the Decree: The LORD hath said unto me, Thou art my son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the Earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potters vessel.* In these words See, how the Lord in a Promissory way, 1. *Annoints* Christ as Sions King, his Churches King, in despite of all his enemies rage and opposition 2. *Approves* and *establisheth* this King by firm-Decree, 3. *Extends* his Dominion to the Gentiles. 4. *Declares* the power of this Government against his enemies, whom his

(y) Psal. 2. 6, 7, 8, 9. with Rev. 2. 26, 27. & 19. 15.

iron rod shall incurably break and dash in pieces like a Potters vessel. And elswhere; (z) *The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy foot stool. The LORD shall send the rod of thy strength out of Sion: Rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power. —— The Lord at thy right hand shall strike through Kings in the day of his wrath. He shall judge among the Heathen, he shall fill the places with dead bodies: he shall wound the Heads over many Countries.* Here the Father promiseth to Christ, in reference to his Kingly office, 1. Most glorious enthronement (*viz.* after his Resurrection) at his right hand. 2. Continued Reign there, till all his enemies be utterly subdued. 3. A strong Scepter, to be sent out of Sion, *viz.* Christs powerful word and Spirit, wherewith he shall exercise his Regal Dominion. 4. The effect of this his Kingly Rule, Subduing his own to willing obedience: But crushing his Enemies, even the greatest Heads and Rulers in the world that oppose him, with utter destruction. Thus, Christ *meritoriously purchaseth* Recovery for his Seed, as a *Priest*: *Clearly Revealeth* this Recovery purchased, as a *Prophet*: And *effectually applyeth* to his Seed, this Recovery purchased and revealed, as a *King*. *Thus the Father Covenanteth with Christ to invest him with a Mediatory office, of Priest, Prophet, and King, for the Recovery of his Seed.*

(z) Psal. 110. 1, 2, 3, 5, 6.

2. *To accept Christ in this his Mediatory office*; According to that of *Isaiah*. (a) *Thus saith the LORD the Redeemer of Israel, and his holy one, to him whom man despiseth, to him whom the Nation abhorreth, to a servant of Rulers, Kings shall see and arise, Princes also shall worship, because of the LORD that is faithful, and the Holy one of Israel, and he shall choose thee. Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee and give thee for a Covenant of the people, to establish the Earth, and to cause to inherit the desolate heritages.* Yea Christ in his office is so acceptable to God, that he promiseth his Soul shall delight in him, and consequently in his Seed for his sake; (b) *Behold my servant whom I uphold, mine Elect in whom my Soul delighteth: I have put my Spirit upon him, he shall bring forth judgement to the Gentiles.* —— (c) *It came to pass, that Jesus being baptized, and Praying, The Heaven was opened; And the Holy Ghost descended in a bodily shape like a Dove upon him; And a voice came from heaven, which said, Thou art my beloved son, in thee I am well pleased.*

(a) Isa. 49. 7, 8.

(b) Isa. 42. 1.

(c) Luke 3. 21, 22.

3. *To assist, Support, Comfort and Protect Jesus Christ in the Execution and fulfilling of his office, for the Recovery of his Seed*: And that especially three waies, *viz.* 1. Against the utmost Extremity of all his Sufferings, that should be inflicted upon him for all the Sins of his Seed: which sufferings were most numerous and grievous. (d) *Thus saith God the LORD, he that created the Heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the LORD have called thee in righteousness, and will*

(d) Isa. 42. 5, 6, 7.

will hold thine hand, and will keep thee, and will give thee for a Covenant of the people, for a light of the Gentiles, &c. Here God assureth Christ, from his wonderful Creation, Preservation and Government of all things, that he will strengthen, preserve and stand by him in all his Mediatory administrations, for Recovery of his Seed, whether Jews or Gentiles, from the darkness and bondage of Sin and Death. And Christ himself is brought in, by the Prophet, acknowledging thus much, saying; (e) *Listen O Isles unto me, and hearken ye people from far; The* L O R D *hath called me from the womb, from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword. In the shadow of his hand hath he hid me, and made me a polished shaft, in his Quiver hath he hid me; And said unto me, Thou art my servant O Israel, in whom I will be glorified.* 2. Against all Oppositions and Enemies. To this effect God promiseth to Christ (f) that he will set up his kingdom in *Sion*, and extend it even to the Gentiles, notwithstanding all the rage, plots, insurrections, and combinations of Gentiles, Jews, Kings of the earth and Rulers against him. The Lord meanwhile deriding them, and threatning to destroy them. 3. Against all his deepest discouragements, which he should meet with in the discharge of his function. As, (g) *Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgement is with the* L O R D, *and and my work with my God. And now saith the* L O R D *that formed me from the womb to be his servant, to bring* Jacob *again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the* L O R D, *and my God shall be my strength. And he said, it is a light thing that thou shouldst be my servant to raise up the Tribes of* Jacob, *and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou maist be my salvation to the end of the Earth.* Here Christ is brought in lamenting and complaining of the Jews Contumacy and obstinacy, refusing to be gathered, and as it were rendering his office vain. And against this great discouragement, he is supported, (1) *From* the Testimony of his own Conscience in the sight of God, that he hath faithfully discharged his office. (2) *From* Gods acceptance promised him notwithstanding; what ever the world may judge, he should be glorious in the eyes of the L O R D. (3) *From* Gods power and vertue which notwithstanding should be manifest in him. And, (4) *From* the Surpassing success of his office promised for gathering and gaining even of the Gentiles.

(e) Isa. 49. 1, 2, 3.

(f) Psal. 2. to 10. with Acts 4. 25, 26, 27, 28.

(g) Isa. 49. 4, 5. 6.

4. *To exalt Christ gloriously, after he had been debased ignominiously*: His Mediatory office being put in execution both in his Humiliation and Exaltation. Now God the father Covenanteth with Christ, to exalt him gloriously in his, 1. *Resurrection from the Dead*; 2. *Ascention into Heaven*; 3. *Session at Gods right hand.*

In his Resurrection from the Dead; (h) *I will declare the Decree, The* L O R D *hath said unto me; Thou art my Son, this day have I begotten thee.* Which Scripture the Apostle *Paul* interpreteth as a promise

(h) Psal. 2. 7.

miſe of Chriſts Reſurrection, ſaying; (i) *God hath fulfilled the ſame unto us their children, in that he hath raiſed up Jeſus again, as it is alſo written in the ſecond Pſalm, Thou art my Son, this day have I begotten thee.* Chriſt in his Reſurrection was begotten and brought forth of the womb of the Earth. And Chriſt (k) elſewhere Singularly comforts himſelf againſt Death & Grave, by Gods Promiſe of his Reſurrection.

In his Aſcention into Heaven after his Reſurrection. For thus God ſpeaketh to Chriſt by his ſpirit, touching his Aſcention; (l) *Thou haſt aſcended up on high; thou haſt led Captivity Captive; Thou haſt received gifts for men; yea for the rebellious alſo, that the LORD God might dwell among them.* This the Apoſtle (m) *Paul* expoundeth peculiarly of Chriſts Aſcention into Heaven, and of the benefits of that his Aſcention to his Church.

In his Seſſion or ſitting on Gods right hand in the higheſt Heavens, after his Aſcention. For thus the father promiſeth to Chriſt: (n) *The LORD ſaid unto my Lord, Sit thou at my Right hand, untill I make thine Enemies thy footſtool.* That is, *Thou ſhalt ſit on my right hand* till then. Its Gods promiſe, not to *David*, but to Chriſt, *Davids* Lord: as (o) *Peter* in his Sermon on the day of Pentecoſt teſtifieth. Thus God promiſed to Chriſt, glorious exaltation in theſe three eminent degrees of his *Reſurrection, Aſcention, and ſitting at Gods right hand:* All which tended much to the Compleating of his Elects Recovery: For as (p) *Chriſt dyed for their ſins*; ſo he *Roſe again for their Juſtification*; Aſcended that he might (q) *Captivate Captivity, give gifts to men:* (r) pour forth his ſpirit upon them, and (s) *prepare a place for them*: and he ſits at Gods right hand that he may (t) continually intercede and appear for his people, (u) gather and govern all his Seed, and (x) utterly deſtroy all his and their enemies.

5. *To proſper Chriſt in his office, and crown him with full ſucceſs therein, for the Recovering of all his ſeed,* whether among Iews or Gentiles. (y) *The Lord ſhall ſend the Rod of thy ſtrength out of* Sion; (Here's his office, exerciſed by the powerful Scepter of his Word and Spirit ſent from *Sion*, abroad into the world:) *Rule thou in the midſt of thine enemies. Thy people ſhall be willing in the day of thy power, in the beauties of holineſs, from the womb of the morning: thou haſt the dew of thy youth.* Here's the ſucceſs of his office promiſed, both in his victorious ſubduing of his enemies, in the chearful willingneſs of his ſubjects, and in the wonderful numerouſneſs of his people won unto him, even like the innumerable drops of the morning Dew. Again, the Lord ſaid to him; (z) *Thou art my ſon, this day have I begotten thee. Ask of me, and I ſhall give thee the Heathen for thine inheritance, and the uttermoſt parts of the Earth for thy poſſeſſion. Thou ſhalt break them with a rod of iron, thou ſhalt daſh them in pieces like a potters veſſel.* Here the Father promiſeth to the Son, upon his Reſurrection and interceſſion, the Gentiles for his ſpiritual inheritance and poſſeſſion: and that his enemies amongſt them ſhall be broken and deſtroyed by him. And yet more fully; (a) *I the LORD have called thee in righteouſneſs*

(i) Acts 13. 32, 33.
(k) Pſal. 16. 8, 9, 10, 11. (compared with Acts 2. 25. to 32. & 13. 35, 36, 37.
(l) Pſal. 68. 18.
(m) Eph. 4. 7, 8, 9, 10 11, 12. &c.
(n) Pſal. 110. 1.
(o) Acts 2. 34, 35.
(p) Rom. 4. 25.
(q) Eph. 4. 7, 8, 9.
(r) Act. 2. 33.
(s) Joh. 14. 2, 3.
(t) Heb. 7. 25. & 9. 24.
(u) Pſal. 110. 1, 2, 3.
(x) Pſal. 110. 1. 1 Cor. 15. 24, 25, 26.
(y) Pſal. 110. 2, 3.
(z) Pſal. 2. 7, 8, 9.
(a) Iſa. 42. 5, 6, 7, 8.

righteousness, and will hold thine hand and keep thee, and give thee for a Covenant of the people, for a light of the Gentiles. To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. (b) ——— *And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of* Iacob, *and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the Earth. Thus saith the* LORD, *the Redeemer of Israel, and his holy one, to him whom man despiseth, to him whom the nation abhorreth, to a servant of Rulers, Kings shall see and arise, Princes also shall worship, because of the* LORD *that is faithful, and the holy one of Israel, and he shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in the day of salvation have I helped thee; and I will preserve thee, and give thee for a Covenant of the people, to establish the Earth, to cause to inherit the desolate heritages; That thou mayest say to the prisoners, Go forth: To them that are in darkness, shew your selves: They shall feed in the wayes, and their pastures shall be in all high places: They shall not hunger nor thirst, neither shall the heat nor Sun smite them: For he that hath mercy on them shall lead them, even by the Springs of water shall he guide them. And I will make all my mountains a way, and my high-waies shall be exalted. Behold these shall come from farre: and lo, these from the North and from the West: and these from the Land of* Sinim. *Sing O heavens, and be joyful O Earth, and break forth into singing O Mountains: For God hath comforted his people, and will have mercy upon his afflicted.* Thus the Father promised Compleat Success to Christ in his Mediatory office for Recovery of his Seed, according to that, (c) *When thou shalt make his Soul an offering for sin, he shall see his seed, he shall prolong his dayes, and the pleasure of the* LORD *shall prosper in his hand. He shall see of the travel of his soul, and shall be satisfied: By his knowledge shall my righteous servant justifie many: for he shall bear their iniquities.*

These things God the Father Covenanteth and promiseth on his part to Iesus Christ the last *Adam*.

II. *Iesus Christ the last* Adam *Restipulateth and re-promiseth on his part to God the Father divers things*, especially these two, *viz.*

1. Chearfully and faithfully to accept, undertake and discharge this Mediatory office imposed upon him by the Father, in order to the Recovery of his Seed, the Elect. (d) *Wherefore, when he cometh into the world he saith; Sacrifice and offering thou didst not desire, mines ears hast thou opened*: (or as the Apostle; *But a body hast thou prepared me:*) *Burnt-offering and sin-offering hast thou not required. Then said I, lo, I come: In the volume of the Book it is written of me: I delight to do thy will O my God: yea, thy Law is within my heart. I have preached righteousness in the great Congregation: lo, I have not refrained my lips, O* LORD, *thou knowest. I have not hid thy righteousness within mine heart, I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth from the great Congregation.*

(b) Is. 49. 6. to 14. *Upon this Text Calvin speaks excellently; Interea vero quod subjicit Propheta, Dabo te in fœdus, nemini alteri quam Christo convenit. Quomodo hæc inter se conciliabimus? Nempe si consideremus Christum non tam esse suum quam nostrum, quia nec venit, nec mortuus est, nec resurrexit sibi. —— Itaq; promittit Deus universo Ecclesiæ corpori. Christus qui veluti sponsor intermedius est, recipit has promissiones: nec sibi privatim stipulatur sed toti Ecclesiæ, in cujus salutem missus est.*

(c) Isa. 53. 10, 11, 12.

(d) *Compare* Psal. 40. 6. to 11. *with* Heb. 10. 5. to 11.

tion. Here Christ restipulateth cheerfully to accept and execute His Priestly office, in offering himself up a Sacrifice once for all, to take away his Peoples sins, as the Apostle plainly expoundeth it; And his Prophetick office, in preaching Gods righteousness, faithfulness, salvation, loving-kindness and Truth to his Church. And elsewhere Christ declares this his acceptance of his office, saying; (e) *The Spirit of the Lord GOD is upon me, because the LORD hath annointed me to preach good tidings unto the meek, He hath sent me to binde up the broken-hearted, to proclaim liberty to the Captives, and the opening of the prison to them that are bound: To proclaim the acceptable year of the LORD, and the day of vengeance of our God, to comfort all that mourn: To appoint unto them that mourn in* Sion, *to give unto them beauty for ashes, the oyle of joy for mourning, the garment of praise for the spirit of heavinesse, That they might be called the trees of righteousnesse, the planting of the LORD, that he might be glorified.* Iesus Christ reading this Scripture on a Sabbath-day in the Synagogue of *Nazareth*, when he he had closed the Book, began to say unto them, *This day is this Scripture fulfilled in your ears.*

(e) Isa. 61. 1,2,3 *with* Luke 4 18, 19,20,21.

2. Fully to depend and rely upon his heavenly Father for Acceptance, Assistance and Protection in the Execution of his office, notwithstanding extreamest oppositions, deepest difficulties and distresses. To this effect, Christ, in the Prophet, saith; (f) *The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord GOD will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is neer that justifieth me, who will contend with me? Let us stand together; who is mine adversary? let him come neer to me. Behold the Lord GOD will help me, who is he that shall condemn me? Lo they all shall wax old as a garment: The moth shall eat them up.* Thus Christ declares his confidence in Gods assistance and acceptance even in his sharpest sufferings. And elsewhere he is brought in as it were victoriously triumphing against Death it self, through his Hope of Resurrection and Glory. (g) *I have set the LORD alwayes before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoyceth: my flesh also shall rest in hope. For thou wilt not leave my soul in Hell; neither wilt thou suffer thine holy One to see corruption. Thou wilt shew me the path of life: In thy presence is fulness of joy, at thy right hand are pleasures for evermore.*

(f) Isa. 50. 5,6,7,8,9.

(g Psal. 16. 8, 9, 10, 11. *compared with* Act. 2 25, 26, 27,28. &c.

This is that blessed *Transaction* betwixt God the Father and Iesus Christ, and these are a taste of those precious Matters Covenanted and agreed upon betwixt them, in order to the Recovery of Christs Seed.

II. *Matters Covenanted and agreed upon, betwixt God and Christs Seed in Christ the last* Adam, fall next into Consideration. And they are either, 1. *Covenanted and promised by God.* Or, 2. *Required of and Restipulated by Christs seed in him.* I. God

1. *God on his part* Covenanteth and Promiseth to Christs Seed in him, divers admirable Sublime and transcendent Benefits. But especially, 1. *What God will do in Christ, for Christs Seed*, viz. *Recover them out of a state of Sin and Death, into a state of Righteousness and eternal Life.* 2. *What God will be in Christ, to Christs Seed*; viz. *He will be to them a God.*

(1) The Lord Covenanteth what he will do for Christs Seed. *He will Recover them*, &c. Herein note, 1. *The benefit or mercy Promised.* 2. *The Object to whom this mercy is peculiarly intended.*

1. The mercy itself Promised, Recovery, *&c.* may be considered, 1. *More Generally.* 2. *More Particularly.*

More Generally, thus conceive of Gods *Recovery of Christs Seed from Sin and Death to Righteousness and Life.* The Elect of Christ, through *Adams* disobedience and breach of the *Covenant of Works*, are plunged into a State of Sin and Death, as well as others: as hath been shewed. But God, that *his Election might stand* inviolably, upon *Adams Fall* publisheth his *Covenant of Faith*, wherein he declares his Gracious will and pleasure, to *Restore his Elect from Sin and Death, to Righteousness and eternal Life. Sin and Death* comprehend in them Mans whole Natural misery, and are the *Term from which: Righteousness and Life eternal* comprize in them Mans whole supernatural Remedy, and are the *Term to which*, God will Restore his Elect Christs Seed. 1. That God Covenanteth to Recover them from Sin to Righteousness, is clear. For, *This is the Covenant that I will make with them after those daies, saith the Lord: I will put my laws into their hearts, and in their minds will I write them: and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.* Heb. 10. 16, 17, 18. So that, when God remembers Sins no more, he remits them: where God remits Sins, there needs no more offerings to expiate and purge them away; God is fully satisfied for such, and so accepts and justifies them. And again it is promised, That *As by one mans disobedience many were made Sinners: So by the obedience of one shall many be made righteous*, Rom. 5. 10. Here's Recovery promised from *guilt of sin*, to imputed Righteousness by *Justification.* God further Covenanteth; *I will give them one heart, and I will put a new Spirit within you: And I will take the stony heart out of their flesh, and will give them an heart of flesh; That they may walk in my statutes, and keep mine ordinances, and do them*, Ezek. 11. 19, 20. *and* 36. 25, 26, 27. Here's Recovery promised *from the filth and power of Sin*, to inherent Righteousness, by *Sanctification.* 2. That God also Covenanteth to recover Christs Seed from Death to eternal Life, is as clear. For he saith; *If by one mans offence, death reigned by one: much more they which receive abundance of Grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.* Rom. 5. 17. 21. —— *That as Sin hath reigned unto death; even so might Grace reign through righteousness unto eternal life, by Jesus Christ our Lord.* This Recovery of Christs Seed from the miserable state of Sin and Death,

Death, to the happy state of righteousness and eternal life, seems as it were Typically to be shadowed out and promised, under Israels Recovery from *Egypts* miserable bondage, to Canaan. *Gen.* 15. 13, 14, 18. *Deut.* 5. 2, 3. 6. And the Jews return from their woful Captivity in *Babylon*, unto Sion. *Jer.* 24. 5, 6, 7.

More Particularly, Gods Recovery of Christs Seed from Sin and Death to Righteousness and Life, being a most large Comprehensive benefit, comprizeth in it many excellent Spiritual blessings. Partly, *in respect of the Impetration of it, for Christs Seed:* Partly, *in regard of the Application of it, to Christs Seed.* I. **The Impetration**, or *obtaining of this Recovery for Christs Seed, was by* RE DEMPTION. *Redemption* is a Recovery of Christs Seed from the bondage of Sin, Satan, Death and the wrath of God, into the contrary spiritual liberty: by the payment of a just and Satisfactory price. Hence those phrases: *ye are bought with a price*, 1 Cor 6. 20. — (h) *ye were not redeemed with corruptible things, as silver and gold from your vain Conversation,* —— *but with the precious blood of Christ.* —— (i) *who gave himself for us, that he might Redeem us from all iniquity.* —— (k) *Christ hath Redeemed us from the Curse of the Law, being made a Curse for us.* In this work of Redemption are considerable, 1, The (l) *Mediation* of the Redeemer Christ, betwixt God and his Seed. 2. The full (m) *Satisfaction* of this Mediator, made to Gods Justice, by his Death, for the Sins of all his Seed. 3. The Meritorious (n) *Reconciliation* of all his Seed unto God by this full Satisfaction. II. **The Application** *of this Recovery thus obtaind to Christs Seed*, is effected especially by these several steps, or degrees. *viz.* 1. *By conviction:* Christs Seed being throughly (o) Convinced both of their own sin and misery, by nature: and of the sufficient Remedy thereof in Christ by Grace. 2. *By conversion.* When they (p) are *turned from darkness to light, and from the power of Satan unto God.* This *Conversion*, in respect of several notions and Considerations, is expressed in Scripture by divers Names, which for substance import one and the same thing. It is stiled (r) In regard of the newness of Condition whereinto they are brought, (q) *Renovation* or *Renewing*. (s) In regard of Natures inability, and of the Necessity of Divine Power, to bring them unto this new condition, (t) *New-Creation*. (3) In regard of Gods way of bringing them into this New state, *Outwardly* by the call of his word as the instrument: *Inwardly* by the call of his spirit as the efficient thereof, (f) *Vocation*, or *Calling*. (4) In regard of the resemblance that this Conversion hath with mans Natural generation and birth, its stiled (t) *Regeneration*, *New-birth*, or *Being born from above*. (5) In respect of their separation from Sin, unto Holiness of Person and Conversation, (u) *Sanctification*. (6) In regard of Divine Principles, Habits and gratious Qualifications infused, the (x) *Participation of the Divine Nature*. (7) Finally to mention no more in regard of their spiritual Motion from misery to happiness, its stiled A (y) *Transition, or Passing from Death to Life*. All these for

(h) 1 Pet. 1. 18, 19.
(i) Tit. 2. 14.
(k) Gal. 3. 13.
(l) 1 Tim. 2. 5.
(m) Rom. 3. 25. Eph. 5. 2. Heb. 9. 13, 14. & 10. 11. to 15.
(n) 2 Cor. 5. 19, 20. Rom. 5. 10. Dan. 9. 24.
(o) Jer. 16. 8, 9, 10, 11.
(p) Act. 26. 18. Math. 18. 3.
(q) Tit. 3. 5. Rom. 12. 2.
(r) 2 Cor. 5. 17. Eph. 2. 10.
(f) Rom. 8. 30. 1 Cor. 1. 2, 26
(t) Tit. 3. 5. Joh. 3. 3, 5, 6, 7, 8. & 1. 13.
(u) 1 Pet. 1, 2. 1 Cor. 6. 11. 1 Thes. 5. 23.
(x) 2 Pet. 1. 4
(y) 1 Joh. 3. 14.

for Substance being but *Conversion.* 3. *By Adoption.* Christs Convert Seed being admitted and accepted as the (z) Adopted sons of God by Grace, through Christ the only son of God by Nature. In and with which adoption they receive the Priviledges of Sons; *viz.* (a) The Spirit of adoption, both crying Abba Father, and Attesting their Sonship. (b) Son-like liberty and freedome. (c) Heirship to God. Co-heirship to Christ. 4. *By Justification.* When God (d) freely remits all their unrighteousnes, and accounts their persons righteous, meerly for the meritorious and Satisfactory obedience of Christ, imputed to them of meer grace, through Faith only. 5. *By Donation of divers Spiritual Priviledges,* as Consequential fruits of Conversion, Adoption and Justification: especially these, *viz.* (e) Peace with God in Christ. (f) Joy in the Holy Ghost. (g) Diffusion or shedding abroad of Gods love in the Heart. (h) Assurance of a Good spiritual state towards God, in Christ. (i) Progres and Growth in Grace. And (k) faithful Perseverance, or Final Constancy in this gracious Christian state unto the Death. 6. Finally, *By Glorification,* God compleats this Recovery of his elect from Sin and Death to righteousnes and life; (l) Receiving their *Spirits made perfect,* into glory, immediately upon Death: And at the Last day, (m) Raising up their bodies in glorious state to be reunited with their Spirits, That so both bodies and souls may (n) meet the Lord coming to judgement, may be (o) open y acquitted when the whole world besides shall be condemned, may with Christ (p) judge both men and Angels, & afterwards may ascend with Christ into the higest Heavens, (q) there to have full immediate uninterrupted vision & fruition of God in Christ face to face unto all eternity.

(z) Gal. 4. 4, 5. Ioh. 1. 12. Rom. 8. 15. Eph. 1. 5.
(a) Gal. 4. 6. Rom. 8. 15, 16.
(b) Gal. 4. 7. & 5. 1. Ioh. 8. 36.
(c) Gal. 4. 7. Rom. 8. 17.
(d) Rom. 3. 24, 25, 26. & 4, 5, 6, 7, 8. 2 Cor. 5. 20, 21. Rom. 5. 16, 17, 18, 19. & 4. 5, 6, 7, 8, 23, 24, 25.
(e) Rom. 5. 1.
(f) Rom. 14. 17.
(g) Rom. 5. 5.
(h) Rom. 8. 16. Eph. 1. 13, 14. 2 Cor. 13. 5. 1 Ioh. 3. 24. Heb. 6. 10. & 10. 22.
(i) 2 Pet. 3. 18. 2 Thes. 1. 3. Eph. 4. 15, 16.
(k) Rev. 2 10. 1 Pet. 1. 5. Ioh. 10. 27, 28, 29. Rom. 8. 38, 39.
(l) Acts 7. 59. Heb. 12. 23. Luke 23. 43. Phil. 1. 23.
(m) 1 Thes. 4. 16. 1 Cor. 15. 42, 43, 44.
(n) 1 Thes. 4. 17.
(o) Math. 25. 31. *to the end.*
(p) 1 Cor. 6. 2, 3.
(q) 1 Cor. 13. 12. Math. 5. 8. 1 Ioh. 3. 2. 1 Cor. 15. 28. 1 Thes. 4. 17.

Thus of the Benefits Covenanted which God will do for Christs Seed; He will Recover them, &c.

2. The object to whom these Grand Benefits are intended in Christ, is only *Christs Seed, The Elect.* For, 1. *They,* and they alone were before the foundation of the world, in Christ eternally (r) elected and predestinated to these benefits. 2. *They,* and they alone are the Persons for whom Christ in fulnes of time intentionally shed his blood and laid down his life, that he might purchase and procure these mercies for them. Even, for (s) *Gods Elect*: for (t) *the children of God.* For (u) *the children which God had given him*: for (x) *his Church*: for (y) *his people*: for (z) *his sheep.* 3. *They,* and they alone are the persons to whom these Benefits and Mercies are in due time (a) actually and effectually applyed and bestowed in Jesus Christ through the operation of the Spirit. Consequently they alone that are Christs Seed, the Elect, are the Object to whom these Benefits and Mercies are intended in Christ.

(r) Eph. 1. 4, 5. Rom. 8. 29.
(s) Rom. 8. 33, 34.
(t) Ioh. 11. 51, 52.
(u) Heb. 2. 13, 14, 15.
(x) Eph. 5. 25. Acts 20. 28.
(y) Math. 1. 21.
(z) Ioh. 10. 11, 15.
(a) Rom. 8. 29, 30. Eph. 1. 3, 4, 5. Ioh. 10. 26. & 17. 2. & 6. 37, 39. Act. 13. 48.

(2) The Lord Covenanteth, what he will be to Christs Seed: *viz. He will be to them a God.* That thus God Covenanteth, is clear

in the Tenour of the Covenant of Faith, as Renewed to *Abraham*, *Israel*, *David*, *The Jews*, and in the *New Covenant*. 1. To *Abraham* God saith; (b) *I will establish my Covenant between me and thee, and thy Seed after thee, in their Generations, for an everlasting Covenant: To be a God unto thee, and to thy Seed after thee. And I will give unto thee, and to thy Seed after thee, the Land wherein thou art a stranger, all the Land of Canaan, for an Everlasting possession: And I will be their God.* 2. To Israel at *Horeb*, (c) *I am the Lord thy God*, &c. 3. To *David* God promiseth, in reference to his Seed; (d) *He shall cry unto me, Thou art my Father, my God, and the Rock of my Salvation.* 4. To the Jews, Captived in Chaldea, the Lord Promiseth frequently by his Prophets; (e) *They shall be my people, and I will be their God.* 5. Finally, This is the Grand blessing Promised under the New Covenant; (f) *I will put my laws into their mind, and write them in their hearts: And I will be to them a God, and they shall be to me a people.* Thus the Lord Covenanteth what he will be to his people, to the Seed of Christ: *He will be to them a God.* And what could God say more? For, of all Federal Clauses and Promises in Gods Book, this is the *Highest*, *Fullest*, *Surest*, and *Sweetest*. I. *The Highest*. For the blessing herein promised is *the* (g) *Most-High God*, the Supreme Good, the (h) *only Good*: from whose goodness every Good thing flows. It was much that God said to *Abraham*, being about to Enter into Covenant with him; (i) Fear not, *Abraham: I am thy shield, and thy exceeding great reward.* A Shield; A Reward: A great Reward; An exceeding great Reward; And all this, to *Abraham*. What Security, what Sufficiency is here for *Abraham*? It was much more, that God, Covenanting with *David*, Promised to his Seed; (k) *I will be his Father, and he shall be my son.* But it is most of all that the Lord saith: *I will be to them a God.* God is higher then Heaven, or Earth: then Grace, or Glory: then things present, or to come: then Men, Angels, or Seraphims: and therefore when God promiseth Himself, he promiseth the Highest Good Promiseable. The whole Covenant is a rich Ring of Gold, or chain of Pearl: but this Promise is as the highest Diamond in the Ring, and most precious Jewel in the Chain. It is the very Crown and top-excellency of all the Promises. II. *The fullest*. No Promise in Scripture is so Compleat and Comprehensive as this promise. When God is Promised: what is not promised? 1. *All that's in God, is promised*: His wisdom, for Direction: His Power, for Protection: His Grace, for acceptation; His Mercy, for Commiseration: His Justice, for Remuneration, *&c.* 2. *All that is Gods, is Promised*: His Creatures on Earth, to serve us: His Angels in Heaven, to guard us, His Ordinances, in this world, to make us holy: His recompences in the world to come, to make us happy: His comforts, to support us: His Graces, to adorn us: His Glory, to crown us, *&c.* all these are Promised: yea all things are Promised, when God is Promised. *God is All in All.* Therefore this Promise of God is the *Center* where all the Promises meet: The *Sea* whereinto all the Promises

(b) Gen. 17. 7, 8.

(c) Deut 5. 2, 3, 6. Exod. 29. 45.

(d) Psal. 89. 26, 33, 34.

(e) Ier. 24. 7. & 30. 22. & 32. 38, 40. Ezek. 11. 20. & 36. 28.

(f) Heb. 8. 10. Ier. 31. 33.

(g) Gen. 14. 18, 19, 20, 22.

(h) Luke 18. 19.

(i) Gen. 15. 1, 18.

(k) 2 Sam. 7. 14.

miſes Empty themſelves. III. *The Sureſt.* For, when God hath made divers other Promiſes to his People, he is wont to cloſe them up with this: (i) *and I will be your God.* This he adds as a ſtrong *Bond*, or firm *Seal* unto his other Promiſes. And no wonder: For, if God will perform this greateſt of all bleſſings: he will never deny, or withold, any leſſer inferiour bleſſing. If he give that which implies all good, which is the fountain of all good: ſurely he can count no good thing too dear for us. He that ſpares not his own deareſt ſelf, how ſhall he not with himſelf freely give us all things? IV. Finally, *This is the Sweeteſt of all Gods Promiſes: and of all his Covenant-Agreements, viz. I will be to them a God.* For, 1. *This gives the Sweeteſt Right and Property.* It gives us Right to, and Property in the Sweeteſt God. God is (m) *Light* without obſcurity: How ſweet is ſuch light to the Mind! God is (n) *Life*, without Mortality: How ſweet is ſuch Life unto the Soul! God is (o) *Peace*, without perplexity: How ſweet is ſuch Peace unto the Conſcience! God is (p) *Love*, without mutability: How ſweet is ſuch Love unto the Heart! Yea God is all Sweetneſſes. And whatſoever ſweetneſs is among the Creatures, it originally flows from this uncreated ſweetneſs of God. Oh therefore how incomparable ſweet is it to have Property in this God, To have this God for our God! 2. *This eſtabliſheth the ſweeteſt Relation betwixt God and us:* That he ſhould be ours, and we his. No Relation on Earth, of Maſter and Servant, of Parent and child, or of husband and wife, can be in any degree Compared to this Relation. They are but ſhadows, but (q) bitterneſs, in compariſon of this ſweetneſs. 3. *This yields the fulleſt and ſweeteſt Satisfaction.* No Creature can ſatisfie, or fill the Soul: But God fils the ſoul, ſatisfies the heart abundantly. Mans heart is made capable of God, and therefore is reſtleſs till it Center itſelf in God. Beyond God, the heart can deſire nothing: therefore to have God muſt needs be ſweeteſt of all. 4. Finally, *This Promiſe is an Antidote againſt all Gall and bitterneſs, bringing God to be thine.* For then, The *Bitterneſs of wrath* is Paſt: for God is thine, to Love thee. The *bitterneſs of ſin* is Paſt: for God is thine freely to Pardon and Juſtifie thee, fully to purge and Sanctifie thee from all Sin. The *bitterneſs of Death* is Paſt; for God is thine, to arm thee againſt death, to pluck out the ſting of Death, and at laſt totally to redeem thee from the ſtate of Death and from all Poſsibility of Dying any more. Oh how infinitly ſweet is that God, that thus ſweetens all our bitterneſs! how ſweet that Promiſe, that makes this God ours! *Thus God Covenants what he will be to Chriſts Seed*; He will be their God. *And theſe are the Benefits and mercies which God on his part Covenanteth and Promiſeth in Chriſt to his Seed.*

II. *Chriſts Seed on their part*, do in like ſort reciprocally promiſe, reſtipulate and Covenant with God in Chriſt, The Performance of divers Federal Duties. *viz.* 1. What they will do. "*They will Accept Chriſt by true Faith*; *and in Chriſt, all Gods Covenanted Mercies*:

(i) Levit. 26. 3. *to* 13. *particularly See ver.* 12. Ezek. 11. 16, 17, 18, 19.

(m) 1 Ioh. 1. 5.
(n) 1 Tim. 6. 17.
(o) Rom. 16. 20.
(p) 1 Ioh. 4. 16. Rom. 8. 38, 39

(q) *Solus tu es jocunditas; amaritudine plenus eſt mundus.* Auguſt. in Pſal. 85. p. 940. D. *Tom.* 8. *Baſil.* 1569.

And [a] *They will walk worthy of him and them, according to the Gospel.* 2. What they will be. *They will become Gods people, in Christ.* Oh how much is here implied in a few words!

1. What they will do. And here they restipulate two things especially; *viz.*

1. *To accept Christ by Faith unfained, and in him all Gods Covenanted Benefits and Mercies.* That they restipulate thus to accept Christ and the Covenanted mercies by true Faith, wil appear upon due Consideration of these Particulars. *viz.* 1. *That,* Acceptance of Christ by true Faith is required, in order to the actuall participation of these Covenanted Mercies; Recovery from Sin to righteousnes, from Death to life, and having God to be their God. Christ saith, (r) *This is the work of God, that ye believe on him whom he hath sent,* John saith, (f) *This is his Commandment, that we should believe on the name of his son Jesus Christ, and love one another, as he gave us Commandment. And he that keepeth his Commandments,* (whereof this believing in Christ is the chief,) *dwelleth in him, and he in him.* And therefore hath God to be his God, and hath righteousnes and life from God in Christ. Thus *Paul* and *Silas* command the Jaylor to believe in order to his Salvation; (t) *Believe on the Lord Iesus Christ, and thou shalt be saved, and thine house.* 2. *That,* The Not-believing in Christ, is condemned, and threatned with Death and damnation. Condemned, as that (u) *Sin* of Sins, whereof the Spirit of Christ chiefly convinceth and reproveth the world. Threatned; (x) *He that believed not shall be damned.* (y) *—He that believeth not, is condemned already, because he hath not believed on the name of the only begotten son of God. —He that believeth not the son, shall not see life: but the wrath of God abideth on him.* (z) *This is the Record, That God hath given to us Eternal life, and this life is in his Son. He that hath the Son hath life: and he hath not the son of God hath not life.* 3. *That,* the Covenanted Benefits are promised peculiarly to believing in Christ, and accepting of him by Faith As, (a) *Recovery* from Sin to Righteousnes; (b) *To him give all the Prophets witnes, That through his name whosoever believeth in him, shall receive remission of Sins.* (c) *By his Knowledge* (*viz.* The Knowledge of Christ by Faith) *shall my righteous servant justifie many; for he shall bear their iniquities.* (d) *Recovery* also from death to eternal life; (e) *whosoever believeth on him shall not be ashamed:* or, as *Peter* hath it, *shall not be Confounded. Ye,* (f) *He that believeth shall be saved.* (g) *God so loved the world, that he gave his only begotten son: That whosoever believeth in him, should not perish, but have Everlasting life.* (h) *And Jesus said unto them; I am the bread of life: He that cometh to me shall never hunger; and he that believeth on me shall never thirst.* (i) *—Jesus said unto her; I am the Resurrection, and the life: He that believeth in me, though he were dead, yet shall he live; And whosoever liveth and believeth in me shall never dye.* 4. Finally, *That* the Covenanted Mercies are actually bestowed upon them that accept Jesus Christ

(r) Iohn 6. 28, 29
(f) 1 Iohn 3. 23, 24.
(t) Act. 16. 31.
(u) Iohn 16. 8, 9.
(x) Mark 16. 16.
(y) Iohn. 3. 18, 36.
(z) 1 Ioh. 5. 11, 12.
(a) Acts 10. 43. *with* 13. 39. & Rom. 10. 4. & 4. 5.
(b) Isa. 53. 11.
(c) Rom 10. 11. 1 Pet. 2. 6 *with* Isa. 28. 16.
(d) Mark 16. 16.
(e) Ioh. 3. 16.
(f) Ioh. 6. 35.
(g) Ioh. 11. 25, 26.

Christ by Faith unfained. *Abraham* (h) *believed*, and is justified with *the righteousness of Faith*, and thereby is made also *heir of the world*: and this is written, To let us know, that in like manner we shall be justified, and be made heirs, if we believe as *Abraham* did. (i) *As many as received him*, (that is, Christ,) *To them he gave power to become the sons of God, even to them that believe on his name.* And the Apostle declares, (k) *That they which are of the seed of* Abraham, *are blessed with faithful* Abraham. And That (l) *if there had been a Law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, That the Promise by Faith of Jesus Christ might be given to them that believe.* And (m) That *by Christ, we have access by Faith into this Grace, wherein we stand.* Now lay all this together, and it is evident, that it is required of Christs Seed, that they accept Christ by true Faith; and in Christ, righteousness, eternal life, and God to be their God: And when they close with God in this Covenant, thus they Promise to accept him.

(h) Rom. 4. throughout.

(i) Joh. 1. 12.

(k) Gal. 3. 6, 7, 8, 9.

(l) Gal. 3. 21, 22.

(m) Rom. 5. 1, 2.

2. *To walk worthy of Christ, and of all these Covenanted Mercies, according to the Gospel.* This (n) *Worthy-walking* is frequently pressed in the Gospel; not as implying any *Meritoriousness* therein, but onely an *Harmonious suitableness* of course and life becoming them that partake such an high favour from God in Christ. Especially, *Paul*, (o) *Giving thanks unto the Father, which hath made us meet to be made partakers of the inheritance of the Saints in light: who hath delivered us from the power of darkness, and hath translated us into the Kingdom of the son of his Love:* prayes for the *Colossians*, *That they might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness.* And herein it is that the Gospel placeth walking worthy of the Lord.

(n) Eph. 4. 1. 1 Thes. 2. 12. 2 Thes. 1. 5. 11.

(o) Col. 1. 9, 10, 11, 12, 13, 14.

This *walking worthy of Christ, and of Covenant-Mercies in him*, The Tenour of the Covenant it self requireth, and reduceth chiefly to two Heads; *viz. True Repentance*, and *New Obedience*. 1. *True Repentance*, (which is a sanctified change of the Person, and Conversation, from Sin to Righteousness,) The Covenant of Faith requires, saying; (p) *Then will I sprinkle clean water upon you, and you shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a New spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.* —— *I will also save you from all your uncleanesses.* —— *Then shall ye remember your own evil ways, and your doings that were not good, and shall loath your selves in your own sight, for your iniquities, and for your abominations.* Here's true Repentance comprizing the holy change both of person and Conversation. 2. *New obedience* also, Evangelically (which the Apostle calls *walking in Newness*

(p) Ezek. 36. 25, 26, 29, 31.

Newneſs of life, Rom. 6. 4.) The Covenant of Faith cals for of all Chriſts Seed accepting this Covenant. As, (') From *Abraham*; (q) *I am the almighty God, Walk before me and be thou perfect: And I will make my Covenant between me and thee*, &c. (') From *Iſrael* entring into Covenant with God in *Horeb*, unto whom God ſaid; (r) *Oh that there were ſuch a heart in them, that they would fear me, and keep all my Commandments always!* —— *Ye ſhall obſerve therefore to do all that the Lord your God hath Commanded you: you ſhall not turn aſide to the right hand or to the left.* And *Iſrael* ſaid; (ſ) *All that the Lord hath ſaid will we do, and be obedient.* (') From (t) *David* and his Seed. And (') From the Captive Jews, the Lord in his Covenant required obedience, ſaying; (u) *And I will put my Spirit within you, and cauſe you to walk in my Statutes, and ye ſhall keep my judgements, and do them.* And when Gods people upon ſeveral occaſions renewed their *Covenant with God*, they were wont to renew their (x) *reſtipulation* of ſincere, cordial, univerſal and Conſtant Obedience unto the Lord: as holding themſelves by vertue of Gods Covenant obliged ſo to do. Thus Chriſts Seed do in him reſtipulate, *what they will do.*

(q) Gen. 17. 1, 2.
(r) Deut. 5. 2. &c. with 29. 32.
(ſ) Exod. 24 3, 7. Deut. 5. 27.
(t) Pſal. 89. 30, 31, 32. & 132, 12.
(u) Ezek. 36. 27.
(x) Ioſh. 24. 24, 25. 2 Chron. 15. 12, 13, 14. 2 Kings 23. 3. with 2 Chron. 34. 31, 32. Neh. 9, 38. with 10. 28, 29. &c.

2. What they will be. *viz. They will become Gods people in Chriſt.* This reſtipulation God eminently requires of them in the Tenour of this Covenant, (y) *That they ſhall be his people.* And this which they Covenant to be, is beyond all that they Covenant *to do.* For, As when God promiſeth *to be their God*, he promiſeth the Higheſt of all Mercies: ſo when they promiſe *to be Gods people*, they promiſe the greateſt of all Duties. What could God ſay more to them? What could they ſay more to God? By this Reſtipulation, 1. *All they are*: 2. *All they have*: 3. *All they can do*: 4. And, *All they can endure*; are promiſed unto God.

(y) Ier. 24. 7. & 30. 22. & 31. 1. & 31, 33. & 32. 38. Ezek 11. 20. & 14 11. & 36. 28. & 37, 27. Heb. 8. 10.

1. *All they are*, is hereby promiſed to God. When Chriſts Seed truly ſtrike Covenant with God in Chriſt, They remain no longer Sin's, nor Satan's, nor the world's; no, nor their own; but they become Gods. (z) *What, know ye not that your body is the Temple of the Holy Ghoſt in you, which ye have of God, and ye are not your own? For ye are bought with a price. Therefore glorifie God in your body, and in your Spirit, which are Gods.* (a) *For none of us liveth to himſelf, and no man dieth to himſelf. For whether we live, we live unto the Lord: and whether we dye, we dye unto the Lord: whether we live therefore or dye, we are the Lords.* Their Souls and Bodies are Spiritual (b) *Temples* and (c) *Sacrifices.* Their *Minds* his; to know him, and his will, and to meditate ſweetly upon him. Their *Conſciences* his; to accuſe or excuſe them according to his pleaſure, in all their well, or ill-doings: Their *Memories* his: to retain him, his Counſels, his Promiſes, his Comforts, & all the dear Experiments of his love and grace, in continual remembrance; Theirs *Wils* his; ſelf-denyingly to Conform, ſubſcribe and ſubmit unto his will in all things: Their *Hearts and affections* his. To Love him entirely above all Amiables; To hate ſin extreamly, being moſt Contrary

(z) 1 Cor. 6. 19, 20. & 3. 16, 17.
(a) Rom. 14. 7, 8, 9.
(b) 1 Cor. 3. 16, 17.
(c) Rom. 12. 1.

Contrary to him, as moſt deteſtable: To deſire him intenſively, above all deſirables: To fly from ſin exceedingly, as moſt abominable: To joy and delight in him moſt contentedly, above all delectables: And to grieve moſt mournfully at that which diſpleaſeth him, or divides from him, as moſt lamentable. Their *Eyes* his, to behold the beauty of his works: Their *Ears*, his, to hear the melody of his word: Their *Senſes* his, to be Caſements & inlets to his goodneſs: Their *Tongues* his, to trumpet out his Glory: Their *Members* his, to be weapons of righteouſneſs unto holineſs: Their *Breath* his, Melodiouſly to warble out his praiſes: Their *Being* his, to be only for him: And their *wel-being* his, as onely from him and in him, and to him.

2. *All they have*, is herein Conſequently promiſed to God. All their Honours, Pleaſures, Riches and Earthly Poſſeſſions, Liberties, Priviledges, Times, Opportunities, Artificial habits, Natural Relations, and ſupernatural Qualifications, they are all Homagers unto God, and muſt be proſtrated to his Service.

3. *All they can do for God*, is alſo promiſed to God. As, Publiſhing and maintaining his Truth: Promoting his Worſhip: Propagating his Goſpel: Protecting his Church: Defending his Cauſe: Supporting his People: Maintaining his Ordinances: Advancing his Kingdom and glory: And fulfilling his will in all the Evangelical acts of Faith and Love.

4. Finally, *All they can endure for him and his Truth*, muſt be duly undergone and devoted to his glory. They muſt be ([d]) *ſhod with the preparation of the Goſpel of peace*; That they may ([e]) *bear Chriſts reproach, and perſecution for righteouſneſs ſake*; That they may undergo ([f]) *Trials of cruel mockings and ſcourgings, of bonds and impriſoment*; That if need be they may endure, *To be ſtoned, ſawn aſunder, Tempted, ſlain with the Sword. To wander about in ſheep-skins and goat-skins, in deſerts and in mountains, and in dens and caves of the earth, being deſtitute, afflicted and tormented*; That they may ([g]) *reſiſt even unto blood, ſtriving againſt Sin*: And that they may ([h]) *take up their Croſs daily, following Chriſt*, ([i]) *not counting their blood or lives precious for his ſake*, ([k]) *who ſo loved them as to waſh them from their ſins in his own blood.*

(d) Eph. 6. 15.
(e) Heb. 13. 13. Mat. 5. 10.
(f) Heb. 13. 36, 37, 38.
(g) Heb 12. 4.
(h) Luke 9. 23.
(i) Acts 20. 24.
(k) Rev. 1. 5. Gal. 5. 20.

O how great a task do Chriſts elect undertake, when they reſtipulate with God *To be his people*! And without his ſingular aſſiſtance, who can be ſufficient for theſe things! Thus Chriſts Seed Covenant *what they will be.*

Doubt. But theſe Conditions required on the part of Chriſts Seed in this Covenant, (*viz. of unfained Faith, worthy walking*, eſpecially by *Repentance and New Obedience*, and of *becoming Gods people*,) ſeem repugnant to that free Grace whereupon this Covenant is founded, and conſequently ecclipſe the Glory of this Covenant, rendring it herein like *the Covenant of works*, which Conditioned for Perfect perſonal Obedience.

Anſw. Not ſo. For reſolving of this Doubt therefore Conſider,

1. *That* In this *Covenant of Faith*, as well as in the *Covenant of works*, God

God requires Conditions to be reſtipulated to him by them that are federates with him. This hath been cleared by evident Teſtimonies. And it is not formally and properly a *Covenant*, but rather a bare Promiſe, where there is not a mutual Agreement and ſtipulation betwixt Parties Covenanting for performance of certain terms or Conditions to each other reciprocally. II. *That* the Conditions required of Chriſts ſeed in the *Covenant of faith*, are quite different from the Conditions required of *Adam* and his Seed in the *Covenant of works*. They differ eſpecially in their *Matter, Original, and End.* 1. *In their Matter.* The Matter Conditioned in the Covenant of Works, was *Perfect and Perpetual Perſonal Obedience.* But the Matter Conditioned in the Covenant of faith, is *Faith in Chriſt, Repentance, New-obedience*, and *becoming Gods people in Chriſt.* None of theſe were or could be Conditions of the Covenant of works. *Not faith in Chriſt*; becauſe Man in innocency needed not Chriſt, nor Faith in him; nor did the Covenant of works reveal or admit of a Mediator. *Adam* had faith in God the *Creator*; not in God the *Redeemer. Not Repentance*; for before the Fall there was no ſin; and therefore no need of Repentance. And after the Fall the *Covenant of works* leaves no place for repentance, but denounceth Death without mercy. *Not New-obedience*, or Newneſs of life; for Newneſs of life, or New-obedience (l) preſuppoſeth the old man, and oldneſs of diſobedience and ſin. But *Adam*, had neither old man, nor old ſins in him, or in his life, when God entred into Covenant with him. *Nor becoming Gods people in Chriſt*; For, *Adam*, and in him his poſterity were Gods people immediately by their own concreated perſonal integrity, and perfect conformity to God and his will, when God made the Covenant of works with them: Not needing Ieſus Chriſt as a Mediator of Reconciliation to make them Gods people. So that the Conditions of this Covenant of faith, wholly differ from thoſe of the Covenant of works, *In their Matter.* 2. *In their Original and foundation.* The Original of *Adams* obedience conditioned in the Covenant of works, was within himſelf, even his Natural Con-created (m) *uprighneſs* in Gods image: But the Original of theſe Conditions required of Chriſts Seed in the Covenant of faith, is without them, above them, *viz.* not any Natural Principle, but meer ſupernatural Grace and Mercy. Faith and Repentance are (n) *not of themſelves, but are the gift of God:* New-obedience, not of themſelves, but they (o) *are created thereunto in Chriſt.* Nor become they Gods people of themſelves, but God of meer grace (p) promiſeth to make them ſuch, and (q) makes them ſuch according to his promiſe. 3. Finally, The Conditions of theſe two Covenants differ exceedingly *In their End*, why they are required in them reſpectively. For, Perſonal Obedience perfect and perpetual was required, as the very (r) Matter of *Adams* righteouſneſs and Juſtification, and as the only procuring cauſe of his Life, under the Covenant of works. But the caſe is far otherwiſe in the Covenant of Faith,

(l) Rom. 6. 3, 4, 5, 6, 7, 8. *with* 2 Pet. 1. 9.

(m) Eccleſ. 7. 29. Gen. 1. 26, 27.

(n) Eph. 2. 8. 2 Tim. 2. 25.
(o) Eph. 2. 10. Ezek. 36. 27.
(p) Ezek. 36. 26, 27, 28 Heb. 8. 10.
(q) 1 Pet. 2. 3, 4. 7, 9, 10.
(r) Gen. 2. 17. *with* Gal. 3. 12.

Faith; Here the very (f) Matter of our Righteousness is Christ and his perfect obedience, and he thereby is the onely Meritorious procuring cause of our eternal life. *Faith* is not the *Efficient*, nor *Material*, but onely the (t) *Instrumental* cause of our Righteousness and life, as it accepts and receives Christ to that end. *Repentance* and *New-obedience* are required, as Conditions of true justifying faith: True justifying faith must be both *Penitential* and *Obediential*. Penitential, (u) *purifying* our persons and lives from sin and impurity: Obediential, (x) *working by Love*, which fulfils the Law; and shewing it self by good works, and so justifying us *Declaratively* before men; And yet this faith justifies us not, as it is *Penitential*, or as it is *Obediential*, in the Court of God: but onely as it is *Instrumental* to apply Christ for righteousness. *Faith* is the *Instrumental Cause* of Justification Covenanted; Repentance is the *Qualification* of the person capable of life and Salvation; and New-obedience is (y) *the way to, not the cause of glorification.* III. *That*, Consequently, These Conditions required in the Covenant of faith, 1. Are so far from rendring the Covenant of Faith like the Covenant of works: that they contrariwise notably increase and evidence the difference betwixt them. 2. Are so far from opposing the Free-grace of this Covenant of faith: that they heighten and illustrate the Free-grace of the Covenant so much the more: All these conditions originally springing meerly from *the riches of Free-grace*. 3. And finally, these Conditions are so far from ecclipsing the glory of this Covenant, that they contribute much to the Splendor of its Glory.

Hitherto of the Matters Covenanted, *both betwixt God and Christ the last* Adam; *As also betwixt God and Christs Seed in him, reciprocally, and respectively.*

(f) Ier. 23. 6. 1 Cor. 1. 30. Rom. 5. 12. *to the end.*

(t) *Compare* Ioh. 1. 12. *with* Rom. 3. 22, 25, 26, 27, 28.

(u) Act. 15. 9. 1 Ioh. 3. 3.

(x) Gal. 5. 6. Rom. 13. 8, 9, 10. Iam. 2. 14. *to the end.*

(y) *Via Regni, non causa Regnandi.*

Section IV.

The form of this COVENANT of FAITH, comes now in the last place briefly to be inquired into. And it is twofold, *viz.* 1. *Inward*, and more Essential. 2. *Outward*, and more Accidental.

I. *The Inward and Essential Form* of this Covenant, is That *Mutuall Stipulation* herein betwixt the Parties Covenanting, *viz.* Both betwixt God and Christ the last *Adam*; And also betwixt God and all Christs Spiritual Seed in him. This reciprocall Stipulation, either *Explicit* or at least *Implicit*, is so necessary to the Constitution and making up of the essence and being of this Covenant, that properly, formally and compleatly it cannot be a Covenant without it. For, otherwise there's no mutual engaging and obliging of the federates one to another: which the proper nature of a Covenant requires.

II. *The Outward and Accidental Form* of this Covenant, consists especially in its 1. *Graduall Discoveries*; 2. *Various Administrations*; 3. *Testamentary*

[3] *Testamentary Disposition*; [4] *Large and liberal Tender*; and [5] *visible Advantages, though it be but outwardly embraced.*

1. *The Discoveries of this Covenant of Faith were Gradual.* The Covenant of works seems to be discovered all at once to *Adam* in the self-same day in which he was Created: But this Covenant of Faith was not unfolded all at once, but at sundry times, and by several steps and degrees. As the beauty of the year increaseth to perfection by degrees; *viz.* From Winters nakedness and deformity to the buds of herbs and trees, from buds to fragrant flowersand blossoms, from flowers and blossoms to green growing and ripe fruit; Or, As the light of the Day groweth by degrees to its perfect glory; First, it is Day-break, day dawning, or the peering of the morning: Then it is clear Day light: Then Sun rise. Then brighter and brighter Day: At last brightest Noon-day.

Thus Gods Covenant of Faith was (1.) *Most obscurely and imperfectly discovered* presently after the Fall, In the (z) Promise of the Seed of the woman that should bruise the Serpents head, which is not so much as called a Covenant. This was *the Covenants Day-break*, or *first Dawning* of it to mankind. (2.) *Then somewhat more clearly* to *Noah*; where its first stiled a (a) *Covenant*; and under *Noah's* deliverance in the Ark by waters from the general deluge that drowned the whole world, is represented the Churches deliverance and salvation by Christ from the General deluge of sin and wrath, that had overwhelmed all mankind. This was as *the Covenants day-light.* (3.) *More clearly and fully* after this, To *Abraham*; God (b) Covenanting to be his God,and the God of his seed, to (c) deliver his seed out of *Egypt* and bring them to *Canaan*, a Type of Heaven, to make him heir of the world, and that (d) *in his seed all the Nations of the Earth should be blessed*: Annexing (e) Circumcision for confirmation of the Covenant to him. This was as *the Covenants orient Sunrise*: Now it began to shine out with bright and beauteous rayes of Grace. (4.) *More fully and perfectly* after this, at Mount *Sinai*; There, (f) God Covenants with Israel, and (g) Israel restipulates with God, (h) *Moses* himself coming between them as a Typical Mediator. There, the Lord so dispensed his Covenant to Israel, as to *Convince, Terrifie, and Direct them* thereby. *To* (i) *convince them* of their Sin and misery in themselves, by the Moral Law, that they might despair of Iustification by any self-righteousness: *To* (k) *terrifie them* and fright them out of themselves, and their carnal state, by the terror of the Lord in most dreadful manner promulgating this Covenant: And *To* (l) *Direct them* to Christ and his righteousness as the only Remedy against sin and misery, and this by the (m) Ceremonies and Types of Christ, annexed. (5.) *More clearly and fully* after this, to King *David*, (n) with whom God made *an everlasting Covenant, ordered in all things, and sure*: confirmed by Gods sacred (o) Oath. Wherein, amongst other things, God Covenanted (p) To set up his seed after him, which should build an house to Gods Name, and

(z) Gen. 3.15.
(a) Gen. 6. 18.
(b) Gen. 17.7.
(c) Gen. 15.13. *to the end of the Chapter.* & 17. 8. *with* Rom. 4.13.
(d) Gen. 22.18. Act 3.25. Gal.3.8.
(e) Gen. 17.10,11. Rom.4.11.
(f) Deut. 5. 2,3,5,6.
(g) Exod. 24.3. to 9.
(h) Deut. 5. 5,17,28,29, &c. Exod.20. 19.
(i) Gal.3.19.
(k) Heb. 12. 18,19,20,21. Exod.20.18, &c.
(l) Gal.3.24.
(m) Exod. 24, & 25, &c. *being well considered.*
(n) 2 Sam. 23.5.
(o) Act. 2.30. Psa.132. 11. & 89.3,4,&c.
(p) 2 Sam. 7.12,13,16. *with* Psa.89. *throughout.*

and to establish his Kingdome for ever. Which was notably fulfilled both in *King Solomon*, who built Gods *Material Temple*, and therein was a Type of Christ: and especially in Iesus Christ the Anti-type, (q) of the fruit of his loyns according to the flesh, raised up to sit upon *Davids* throne spiritually, who builds Gods *Spiritual Temple*, his Church, therein to Reign for evermore (r) *till he hath put all his enemies under his feet.* (6.) *More clearly and fully* after this, to the Iews in the Babylonish Captivity; with whom God Covenanted, (s) *To open their graves, and bring them out of their Graves*, even out of their desperate Babylonish Captivity into their own Land; (t) *To cleanse them thoroughly from all their idols and detestable things*; (u) *To take away their stony hearts and give them hearts of flesh*; (x) *To put his spirit within them, and cause them to walk in his statutes*; (y) To unite them so sweetly, *that they shall no more be two Nations, or two Kingdoms*, but be closely conjoyned in one under *David* their King, *viz.* Iesus Christ the Spiritual *David*; And (z) *To set his Tabernacle and Sanctuary in the midst of them for evermore, He being their God, and they his people.* These gradual discoveries of Gods Covenant at Mount *Sinai*, To *David*, and to the Captive Iews, were as *the brighter and brighter Day.* Finally, (7.) *After all these the* (a) *New Covenant breaks forth most clearly and compleatly*, being founded upon Christ already exhibited and incarnate, and upon far better promises in Christ, &c. And this was *the Covenants Noon-tide brightness*, or *Perfect day.*

(q) Psal. 132. 11. *with* Act. 2. 30, 31.
(r) Psa. 110. 1. 1 Cor. 15. 24, 25, 26.
(s) Ezek. 37. 12, 13, 14, & 11. 17.
(t) Ezek. 36. 25, &c. & 37. 23. & 11. 18.
(u) Ezek. 36. 26. & 11. 29.
(x) Ezek. 36. 27.
(y) Ezek. 37. 19, 21, 22, 24, 25.
(z) Ezek. 37. 26, 27.
(a) Ier. 31. 31. *to* 35. Heb. 8. 6, 8, &c.

But why was the Covenant of Faith in Christ discovered gradually, by these steps and degrees, and not fully all at once? *Answ.* The Lord seems to have taken this gradual Course of Discovering his Covenant, 1. *Because* of the surpassing greatness of this mysterie of Saving lapsed Sinners by Iesus Christ through Faith; Revealed in this Covenant of Faith, both under the Old and New Testament. This is a mysterie of mysteries, wherein many abstruse secrets and mysteries meet, as is declared in the (b) Scriptures. And therefore it was a Matter too high and transcendent to be revealed all at once unto the world. 2. *Because* of the incapacity and weakness of the Church in her primordial state. The Church and people of God under the Old Testament till Christs coming, (c) were as a child under age, in Minority; too weak and rude to fadom and comprehend the full Discoveries of Divine grace and wisdome in the Covenant; God therefore according to their capacity made known his Covenant; not according to what he was able to Reveal, but according to what they were able to receive. *At first in their infancy* he disclosed but the *A B C* of the Covenant, till the time of *Abraham: Then* he learns them to *spell* it, from *Abraham* till *Moses*: *Afterwards* he taught them to *read* it more perfectly from *Moses* till Christ: and *lastly* he makes them *fully to understand* it since the incarnation of Christ. Thus as the Church grew riper and riper, the Covenant of faith shined forth clearer and clearer. 3. *That* the graces of the Church, Faith, Hope, Patience, &c. might

(b) Mat. 13. 11. 1 Cor. 4. 1. 1 Tim 3. 9. 16. Eph. 6. 19. & 3. 4. Col. 4. 3. 1 Cor. 2. 7. Eph. 5. 32. & 1. 9. & 3. 3, 9. Col. 1. 26, 27. & 2. 2.
(c) Gal. 4. 1, 2, 3, 4.

be gradually exercised and improved more and more in waiting and longing for the accomplishment of this Covenant in the exhibition of Christ. Hence, (d) *Abraham rejoyced to see Christs day; and he saw it, and was glad.* (e) *Iacob* expected the coming of *Shiloh, to whom the gathering of the people should be*: and saith, *I have waited for thy Salvation, O LORD.* *Moses* said to Israel, (f) *A Prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear.* The Church breaths out her longing desires after Christ in the flesh, saying, (g) *Let him kiss me with the kisses of his mouth, for thy love is better than wine.* The Patriarchs of old, (h) *not having received the promises, saw them afar off, were perswaded of them, and embraced them.* And (i) how were they, that *waited for the Consolation of Israel*, ravished and transported with joy when Christ, the kernel of the Covenant, was exhibited! 4. *Finally, That* by these gradual discoveries of the Covenant, God might gradually advance the excellency of his glory to the very Highest: Every additional discovery of his Covenant, proportionably augmenting the glory of his free grace, love, mercy and goodness to his elect.

(d) Ioh. 8. 56. (e) Gen. 49. 10, 18. (f) Act. 7. 37. Deut. 18. 15. (g) Cant. 1. 2. (h) Heb. 11. 13. (i) Luk. 2. 25. *to* 33. & ver. 36, 37, 38. & 1. 42, 43, 44, 45, 46. *to* 56. 68 *to* 80.

2. *The Administrations of this Covenant of Faith were various, as the Discoveries of it were graduall.* The (k) *Ministration* was different: but the *Substance* thereof still the same. The various Condition and capacity of the Church, occasioned this variety. *Before Christ*, (l) The Ministration of this Covenant was more obscure, carnal and servile, by Promises, Prophecies, Sacrifices, Circumcision, Passover, Priesthood, a worldly Sanctuary, with other ceremonial and typical Ordinances of Divine service, all shadowing out Christ which was to come afterwards: The Church at time being as an heir in Minority under Tutors and Governours. *But since Christ*, the Church being as an heir come to age, (m) The Ministration of the Covenant was more clear, Spiritual, Filial, and effectual, by Preaching the word to all Nations, Gentiles as well as Iews; Baptism, the Lords Supper, and other spiritual Sacrifices, Ordinances and Acts of worship: all representing Christ as come already.

(k) 2 Cor. 3. 7, 8, 9. (l) Heb. 12. 18 19, 20, 21. *compared with* 2 Cor. 3. Heb. 8. 9, 10. *chapters.* 1 Cor. 10. 1, &c. Col. 2. 11, 12. Rom. 4. 11 (m) Heb. 12. 22. *to* 25. 2 Cor. 3. Mat. 28. 18, 19, 20. & 1 Cor. 11. 20, 23, 24, 25. 1 Pet. 2. 5. Ioh. 4. 23.

3. *The Disposition or Disposall of this Covenant of Faith is Testamentary, as well as Federal.* It is a Federal Testament, or a Testamentary Covenant: as was (n) formerly observed. *As a Covenant*, it is a convention, or an Agreement betwixt divers parties living: *As a Testament* it is the last will or Disposal of one dying, or Dead. It is often stiled a (o) *Testament* in Scripture; The first Testament, or Old Testament; and the New Testament. And both in reference to Christ and his Death, Typically represented by the Death and blood of Sacrifices under the Old: Truly exhibited under the New.

(n) See *Book* I. *Chap.* II. *Aphorism* 1 (o) Heb 7. 22. 2 Cor. 3. 14. Luk. 22. 20. 1 Cor. 11. 25. Heb. 9. 15, 16, 17, 18, 19, 20.

The *Testamentary Nature* of this Covenant of faith will best appear in the resemblance that it hath to a Man's last will or Testament, wherein he disposeth of his estate Real or Personal to his Posterity. In a Mans Testament are considerable, 1. *A Testator*; 2. *A finall and unalterable disposal of some estate or inheritance*; 3. *Posterity or friends to whom*

whom such estate or inheritance is bequeathed; [4] *Publication of the Testament by word or writing*; *and* [5] *Ratification of it by the Testators Seal annexed, especially by his Death ensuing.* Such things proportionably are to be found in this Testamentary Covenant of Faith: *viz.* 1. *A* (p) *Testator*, Iesus Christ, who also is (q) *Mediator* and (r) *Surety* of the Testament. 2. *A finall and unalterable disposal* of the everlasting inheritance, together with all the appurtenances thereof. The Legacies and estate bequeathed is (s) the eternal inheritance, and all things thereunto belonging. The disposal of this inheritance is finall and (t) unalterable; This being Christs last and (u) everlasting will, which is still to stand in force, without *Addition* thereto, *Detraction* thencefrom, or *Alteration* thereof. 3. *A Posterity* to whom this eternal inheritance, &c. is bequeathed, even the Elect of God, Christs spiritual seed, who are made (x) *Heirs* and *Co-heirs* in Christ, the grand (y) *Heir of all things* for their good. 4. *Publication* of this Testament, by written word, the Holy Scriptures, given to the (z) Church for this end. Scriptures are Gods *Testamentary Rolls*: His Book of the Covenant. 5. *Ratification* of this Testament; *Instrumentally*, by the Sacraments, (a) Baptism and (b) The Lords Supper: *Fundamentally*, by (c) the Death of Iesus Christ the Testator.

4. *The tender of this Covenant of Faith is very large and liberal.* The Covenant and the Grace thereof, is not onely tendered, published and offered to Christs Seed, by Election given to him: but also to the (d) whole visible Church, wherein are more Tares then Wheat; yea even unto them that are out of the visible Church, *viz.* Pagans, and Infidels. For the (e) Iews rejecting the tender of the Gospel and Covenant, and thereby *counting themselves unworthy of eternal life*, the Apostles turned to the Gentiles, to preach to them. And so (f) *God was found of them that sought him not: he was made manifest to them that asked not after him.* But why is this Covenant of Faith so largely tendered? *Answ.* 1. *That*, the Elect seed of Christ may be effectually (g) called and gathered, from among the corrupt mass of mankind. For, both among Iews and Gentiles, both within and without the Church, Gods elect are (h) mingled among Reprobates, as sheep among Goats, Wheat among Tares, good among bad fish: Now the Covenant-Tender doth segregate and call them out from among them. 2. *That*, Reprobates who neglect so great Salvation tendered, may be left without excuse: and their Condemnation more justly aggravated. 3. *That*, God, and the free tender of the riches of his grace so largely in his Covenant may be magnified and glorified. As it fell out among the Gentiles, who perceiving that the Gospel should be offered to them as well as to the Iews, (i) *were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.*

5. Finally, *The visible advantages attending upon this tender of Gods Covenant, though it be but outwardly embraced*, are divers and very considerable. As, 1. *An holy Vocation and Profession.* They are

(p) Heb. 9. 14. to 18.
(q) Heb. 8. 6. & 9. 15.
(r) Heb. 7. 22.
(s) Heb. 9 15.
(t) Gal. 3. 15.
(u) Heb. 13. 20.
(x) Rom. 8. 17. Gal. 4. 7. 1 Cor. 3. 22, 23.
(y) Heb. 1. 2.
(z) Rom. 15. 4. 1 Tim. 3. 15. 2 Tim. 3. 16, 17. Ioh. 5. 39.
(a) Mat. 28. 19.
(b) Luk. 22. 20. 1 Cor. 11. 25.
(c) Heb. 9. 15, 16, 17, 18.
(d) Rom. 10. 8, &c. 16, 17, 18 &c.
(e) Act. 13. 46, 47, 48.
(f) Rom. 10. 20.
(g) Rom. 8. 30.
(h) Rom. 9. 6, 27. Mat. 25. 1. to 13, 32, 33, &c. & 13. 24, 25, &c. & ver. 47, 48. 2 Cor. 6. 16, 17, 18. & 7. 1.
(i) Act. 13. 47, 48.

are (k) *called with a holy calling*, whereby they are outwardly (l) ſeparated from Infidels, and make an holy Profeſſion of Chriſt and of faith in him. Upon which outward calling and Profeſſion, The Scripture ſtiles them (m) *Believers*; (n) *Sanctified*, (o) *Saints by calling*; (p) *The people of God*, &c. 2. *Implantation, not onely of themſelves, but alſo of their* (q) *children and Seed after them into the viſible body of Chriſt.* So that they and theirs become viſible Members of Chriſts myſtical Body, and are (r) federally *holy* and externally within Covenant, till they break themſelves off again. True faith makes men members of Chriſts inviſible Body: Profeſſion of true faith makes them members of his viſible. 3. *Participation of Gods precious* (s) *Ordinances and means of Grace*, which may prove through Gods ſpirit effectuall to their eternal glory, wherein however they are highly preferred and priviledged before all Heathens and Infidels, to whom Salvation of Sinners by Chriſt is not ſo much as tendered by the glorious Covenant of Faith.

Thus of the Nature of the Covenant of Faith deſcribed and unfolded in reſpect of *The Author of it, Parties to it, Matters Covenanted, and form of the Covenant.*

(k) 2 Tim. 1. 9. (l) 2 Cor. 6. 17.

(m) Act. 8. 13. Luk. 8. 13. (n) 1 Cor. 1. 2. Heb. 10. 19. (o) Rom. 1. 7. 1 Cor. 1. 2. (p) Deut. 7. 6. (q) Act. 2. 39. & 3. 25. (r) 2 Cor. 7. 14. (s) Pſal. 147. 19, 20. Rom. 3. 1, 2. & 9. 4. Act. 2. 38, 39. Tit. 2. 10, 11.

Section V.

Of certain COROLLARIES, *or* Conſectaries, *reſulting from the Nature of the* COVENANT *of* FAITH, *Generally Conſidered.*

FRom the Nature of the COVENANT of FAITH, *Generally* thus deſcribed and conſidered in the *laſt Aphoriſm* of the foregoing *Chapter*, Theſe **Corollaries** or *Conſectaries* ſeem naturally to reſult by way of *Application*: (Every *Corollary* being as a *Conſequentiall Aphoriſm*, from the general Deſcription of the Covenant:) *viz.*

Corollary. I.

I. HEnce, **The Covenant of Faith is a moſt profound Supernatural Myſterie.** It is 1. *A Myſterie*; 2. *A Profound Myſterie*; 3. *A Supernatural Myſterie.*

1. *The Covenant of Faith is a Myſterie.* A *Myſterie* (in Scripture ſenſe) is a ſacred Secret, having an hidden underſtanding. Such a myſterie this Covenant, it is not obvious to vulgar Capacities: but a Divine Secret, wonderfully hiddden from them. It is a Comprehenſive Myſterie, A myſterie of myſteries, containing many myſteries folded together in it. For, 1. *Here* in this Covenant is ſet forth the Doctrine & way of Sinners Salvation by Chriſt, and this is called (t) *The Myſterie of the Goſpel*; (u) *The myſterie of Faith*; (x) *The myſterie of God, and of the Father,*

L. mystery Gradation

(t) Eph. 6. 19. (u) 1 Tim. 3. 9. (x) Col. 2, 2.

Father, and of Christ. 2. *Here* is described to us the Person and office of Iesus Christ Mediator of this Covenant, and a joynt-party with his Seed to this Covenant. And this is called (y) *The great mysterie of godliness, God manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into Glory.* In one Christ are many mysteries: And Christ is the kernel of this Covenant. 3. *Here* is discovered, how Christs Seed, the Church, are united closely to Christ by Covenant through faith, and in Christ unto God. And this intimate union of the Church, Christs Seed, unto Christ, as *Members of his body, of his flesh, and of his bones*, (adumbrated in marriage-union betwixt man and wife,) is stiled a (z) *Great mysterie.* 4. *Here* is Revealed Gods singular good will unto the Gentiles, touching their conversion and incorporation into his Church; *That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel.* And this was so great a Secret, and so hidden from the Church of the Iews, that the Apostle cals it, not only, (a) *The mysterie*: and *The mysterie of Christ, which in other ages was not made known to the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit*: But also, *The fellowship of the Mysterie, which from the beginning of the world hath been hid in God.* 5. Here is disclosed Gods most wise and gracious contrivance, for Re-collecting and Reuniting all things both in Heaven and Earth, gathering them together in one in Christ the last *Adam*, as they were shattered, broken and dissipated in the first *Adam*. And this is called, (b) *The mysterie of Gods will, according to his good pleasure which he hath purposed in himself.* 6. *Here* is declared, in and with what Ordinances this Covenant of faith is Administred from time to time. And these Ordinances are called (c) The *Mysteries of God*: and the Ministers of Christ intrusted with the Dispensation of these Ordinances, are stiled *Stewards of these mysteries.* 7. Finally, *Here* is promissorily and prophetically foretold, how at the great day Christ will deal with all the Saints that shall be found alive at his second coming, *viz.* They *shall be changed in a Moment, in the twinckling of an eye, at the last Trump.* And of this change the Apostle saith (d) *Behold, I shew you a mysterie.* And by this mysterious change the surviving Saints shall be throughly fitted for their covenanted Glory.

(y) 1 Tim. 3.16.

(z) Eph. 5. 29, *to* 33.

(a) Eph 3. 3, *to* 10. Rom. 16 25, 26.

(b) Eph. 1. 9, 10.

(c) 1 Cor. 4, 1.

(d) 1 Cor. 15. 51, 52. *with* 1 Thes. 4. 16, 17.

2. *The Covenant of Faith is a Profound Mysterie*, A great Deep. For, Behold herein, (e) *What a Deep of Free-grace*! that when all mankind were by the first *Adams* disobedience implunged in a state of Sin and Death, yea and Christs Seed according to Election, as sinful dead and worthless as any of the rest: yet these alone out of the common corrupt mass of mankind should be Recovered by the Obedience of Christ the last *Adam* to righteousness and life, all the rest being passed by and neglected in their misery. (e) *What a deep of mercy and loving-kindness*! That wretched worthless loveless Sinners, who had not obtained mercy, who were not a people, should

ſhould be ſo embraced in arms of Divine love and mercy as to obtain Chriſt the mercy of mercies, and in Chriſt to obtain Righteouſneſs againſt Sin, Life againſt Death, Freedom againſt Bondage, Happineſs againſt Miſery, Salvation againſt Condemnation, yea the moſt high God to be their God, and themſelves to be his people. (3) *What a deep of Power!* That Sinners ſhould be juſtified, That Dead creatures ſhould be quickened, That Enmity againſt God ſhould be reconciled, and That extreameſt baſeneſs ſhould be ſo highly exalted. (4) *What a deep of Juſtice!* That Sin ſhould be ruined, and yet the Sinner be Recovered. That (e) *he who knew no Sin,* ſhould *be made Sin,* and condemned: and they who knew nothing but Sin, ſhould be made *the righteouſneſs of God,* and eternally ſaved. (5) Finally, *What a deep of Wiſdom!* That in this Recovery of Chriſts Seed, *Innocency* ſhould be condemned, and the *Sinner* juſtified: *Liberty* ſhould be impriſoned, and *Captivity* releaſed: *Light* ſhould be Eclipſed, and *Obſcurity* enlightned: *Strength* ſhould be weakned, and *Weakneſs* ſtrengthened: *Peace* ſhould be perplexed, and *Perplexity* pacified: *Love* ſhould be hated, and *Enmity* ſhould be loved: That *Life* ſhould dye, and *Death* ſhould live. And all this was fulfilled when Chriſt became a Surety and Sacrifice for his Seed according to this Covenant. Yea how profound this myſterie of Gods wiſdom, contriving that the ſame Sinners, ſhould at once, both dye the Death threatned in the Covenant of works, and ſo Gods Truth and juſtice be fulfilled; and yet not dye, but live, according to the Covenant of Faith, and ſo Gods Election, Love and Mercy be expreſſed. Oh how hath God (f) *abounded towards us in all wiſdome and prudence* in theſe myſterious Diſpenſations! To this effect * *Luther* ſaith moſt Elegantly and Spiritually; *Chriſt, with moſt ſweet names, is called my Law, my Sin, my Death; againſt the Law, againſt Sin, againſt Death: whereas in very deed he is nothing elſe but meer liberty, righteouſneſs, Life and everlaſting Salvation. And for this cauſe he is made the Law of the Law, The Sin of Sin, the Death of Death: that he might redeem me from the curſe of the Law, juſtifie me, and quicken me. So then whiles Chriſt is the Law, he is alſo Liberty: whiles he is Sin, he is Righteouſneſs: and whiles he is Death, he is Life. For in that he ſuffered the Law to accuſe him, Sin to condemn him, and Death to devour him: he aboliſhed the Law, he condemned Sin, he deſtroyed Death, he juſtified and ſaved me. So is Chriſt the poyſon of the Law, Sin and Death: and the remedy for obtaining of liberty, righteouſneſs and everlaſting life.——Thus in Chriſt we may behold this joyful conflict: to wit, The Law fighting againſt the Law, that it may be to me liberty: Sin againſt Sin, that it may be to me righteouſneſs: Death againſt Death, that I may obtain life: Chriſt fighting againſt the Devil, that I may be the child of God: and deſtroying Hell, that I may enjoy the Kingdom of Heaven.*

3. *The Covenant of Faith is a Supernatural Myſterie.* There are *myſteries in the Creatures* in Heaven and Earth, which Natural underſtanding may diſcover and comprehend. And there are *myſteries in God*

(e) 2 Cor. 5. 21.

(f) Eph. 1. 7, 8.

(*) *M. Luther in his Comment. on Galat. 2. 19.*

God the Creator and Governour of all in Heaven and Earth, *viz.* (g) his inviſible Godhead, Power, wiſdom, with other Attributes, *&c.* Which Angels and men by meer Natural light may find out and wade into. But this myſterie of the Covenant of Faith, *viz. That* Sinners in ſtate of Death ſhould be Reſtored to righteouſneſs and Life; *And that* by a Surety, to whom their ſins ſhould be imputed, and on whom their Death ſhould be inflicted; *And* this Surety Jeſus Chriſt, God-man deſcending from the fathers boſom, who knew no ſin, deſerved no Death; *That* as ſinners ſins are imputed to, and their Death inflicted on Chriſt: So Chriſts Righteouſneſs through Faith, ſhould be imputed to, and his life beſtowed upon Sinners; *And that* all this ſhould be Revealed in a Covenant of Faith of meer Grace when the broken Covenant of works knew no place for lapſed Sinners Recovery; This myſterie, I ſay, is wholly Supernatural. No Natural light of Reaſon and underſtanding of men and Angels could have deviſed or imagined *ſuch a Recovery* of Sinners as this, from Sin and Death, to righteouſneſs and life; *Such a Recoverer* as this, Jeſus Chriſt God-man in Perſon, reconciling God and man by his Office; And *ſuch a Covenant* as this betwixt God and man revealing this Recovery: had not God infinitely wiſe pleaſed, as to Deviſe, ſo to diſcloſe and reveal theſe myſteries unto us. This is (h) *not the wiſdom of this world, but the wiſdom of God in a Myſterie, even the hidden wiſdom which God ordained before the world unto our Glory. Which none of the Princes of this world knew: for had they known it, they would not have crucified the Lord of Glory. But as it is written, Eye hath not ſeen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit.* And by this Divine Revelation we become —— (i) *Able to comprehend with all Saints, what is the breadth, and length, and depth, and heighth: And to know the love of Chriſt, which paſſeth Knowledge, that we may be filled with all the fulneſs of God.*

(g) Rom 1. 18, 19, 20, 21.

(h) 1 Cor. 2. 6, 7, 8, 9, 10.

(i) Eph. 3. 18, 19.

Corollary II.

II. *Hence* **The Covenant of Faith is a wonderful Compound and Contrivance of meer Grace.** Let us underſtand, 1. *What* [Grace] *in Scripture-language implies.* 2. *What a Compoſition of Grace this Covenant of Faith is.*

1. *Grace* in Scripture-phraſe hath manifold acceptations. Its needleſs here to touch upon all, but only upon ſuch as are pertinent to the preſent purpoſe. Grace therefore imports, 1. *Primarily* and moſt frequently, *Gods free favour* wherewith he reſpects his Creatures, and whence all bleſſings and Benefits originally flow to his Creatures. (k) *There is a remnant according to the Election of grace.* Now this fountain Grace, this ſpring-head of all good to the Creatures, looks

(k) Rom. 11. 5.

looks upon the Creatures two waies ([l]) as *Cameron* well noteth; *viz.* ([l]) *As Creatures no way deserving Gods favour, or any fruits thereof.* For, Creatures, as Creatures, can deserve nothing from the Creator, having nothing but what they had from him. ([z]) *As Creatures miserable through Sin; deserving the Contrary, nothing but ill from the Creator.* The former is the ([m]) *Grace of Benevolence* or *good will*: The latter the ([n]) *Grace of Commiseration* or *bowels of mercy*. According to the *former*, *Adam* and we in him had Paradise, Communion with God, ([o]) Covenant of works, *&c.* before the fall: According to the *latter*, the Elect obtain ([p]) Redemption, ([q]) Justification, *&c.* after the fall. 2. *Secondarily* and less principally, *Grace* imports *The fruits and effects of Gods favour.* These are called Grace, because originally they flow only from Divine Grace. As, The Doctrine of the Gospel and Covenant, is called Grace; ([r]) *The grace of God which bringeth Salvation.* —— Habits of Sanctification are stiled Grace, ([s]) *But grow in grace.* —— exercise of these Habits, as Distribution to the Saints Necessities is stiled Grace; ([t]) *So he would finish in you the same grace also*, &c.

2. *The Covenant of Faith now, is a Compound of meer Grace. viz.* It is an effect of Divine Grace and favour, wholly and meerly Gratuitous: Man not only, not deserving any thing at all therein, but most justly and altogether deserving the Contrary. The *Covenant of works*, with the First *Adam*, as his Creature, was *gratuitous*, *Adam* not deserving it from God: But the *Covenant of Faith* with us as sinful Creatures, in Christ the Last *Adam*, is *double gratuitous*, we deserving the Contrary evil of punishments from God. And in this sense probably some stile this *The Covenant of grace*; Not so much by way of *Contrariety* to the Covenant of works, which also is Gratuitous, *viz.* in respect of the Grace of benevolence: but rather by way of *supereminency*, this Covenant being Gratuitous both according to the Grace of Benevolence, and of Commiseration. *More Particularly*, I. Gods making of this Covenant of Faith with man since the Fall, is of meer Grace. Grace the only impulsive or moving Cause inclining God thereunto, as ([u]) hath been shewed. II. Jesus Christ the ([x]) Surety and ([y]) Mediator of this Covenant of Faith, is only of meer Grace. 1. Of meer Grace he was ([z]) eternally elected for his Seed, and they elected in him. 2. Of meer Grace he was Promised to his Seed from the beginning of the world. He is the ([a]) *Mercy promised* to our Fathers. All the Promises both of Christ, and in Christ, which are *exceeding great and precious*, are ([b]) *given to us.* And gift is free. 3. Of meer Grace he in fulness of time was exhibited and delivered for his Seed. Hence he is stiled; ([c]) *The gift of God.* —— ([d]) *A son given to us.* —— *God so loved the world, that he gave his only begotten son.* —He is also said, ([e]) *To taste death by the grace of God*, &c. 4. Of meer Grace Christ and his benefits are tendered and offered unto his Seed. ([f]) *Ho every one that thirsteth, come ye to the waters, and he that hath*

no

([l]) *Joh. Cameron in Prælect. de Ecclesia. page 240. in fol. Genev. 1642.*
([m]) Eph. 1. 5, 6.
([n]) Luke 1. 78. Psal. 51. 1. Exod. 34. 6.
([o]) See before *in Book I. chap II. Aphorism 3.*
([p]) Eph. 1. 7.
([q]) Rom. 3. 24.
([r]) Tit. 2. 11.
([s]) 2 Pet. 3. 18.
([t]) 2 Cor. 8. 6.
([u]) *In Book II. Chap. 2. Aphorism 2. Section 1.*
([x]) Heb. 7. 22.
([y]) Heb. 8. 6.
([z]) Eph. 1. 5, 6.
([a]) Luk. 1. 72.
([b]) 2 Pet. 1. 4.
([c]) Joh. 4. 10.
([d]) Isa. 9. 6. *with* Joh. 3. 16.
([e]) Heb. 2. 9.
([f]) Isa. 55. 1.

no money; Come ye, buy and eat, yea Come, buy wine and milk without money, and without price. And again; (g) *Let him that is athirst, Come. And whosoever will, Let him take the water of Life freely.*

III. The Matters Covenanted are of meer Grace; whether *on Gods Part promised*, or *on Our part Restipulated.*

On Gods part, The Recovery of Christs Seed from the State of Sin and Death to a state of Righteousness and Life, is of Meer Grace. (h) *By Grace ye are saved;* —— *not of works, lest any man should boast.* 1. The Impetration or obtaining of this Recovery by Redemption is of meer Grace; (i) *In whom we have Redemption through his Blood the forgiveness of Sins: According to the riches of his Grace.* 2. The Application of this Recovery gradually, is of meer Grace: *viz.* (k) Conviction effectual of our Misery, and the remedy thereof is of Grace; (k) *The Grace of God which bringeth Salvation hath appeared to all men, &c.* —— (l) *To you its given to know the mysteries of the Kingdom.* —— (m) Conversion is of meer Grace; whether it be stiled Regeneration, or Renewing; (m) *Not by works of righteousness which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and Renewing of the Holy Ghost.* Or Repentance; (n) *If God peradventure will give them Repentance.* —— (o) *Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give Repentance to Israel.* —— *Or calling;* (p) *who hath saved us, and Called us with an holy calling, not according to our works, but according to his own purpose and Grace which was given us in Christ Jesus before the world began.* (q) Adoption is of meer Grace; (q) *Having predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the good pleasure of his will: To the praise of the glory of his Grace.* (r) Justification is of meer Grace; (r) *All have sinned and come short of the glory of God, being justified freely by his grace.* (s) Sanctification is of meer Grace; (t) *but God who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in Sins, hath quickned us together with Christ, (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. That in the ages to come he might shew the exceeding riches of his Grace, in his kindness towards us, through Christ Jesus.* (u) Finally, Glorification is of meer Grace also; (t) *But the gift of God is eternal life through Jesus Christ our Lord.* (u) *That as sin hath reigned unto Death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*

On the part of Christs Seed, The Conditions required and restipulated, are in like sort of meer Grace, *viz.* 1. Faith; (x) *unto you it is given, in the behalf of Christ, not only to believe on him.* And again; (y) *By grace are ye saved through Faith, and that not of your selves, it is the gift of God.* So that, though God in this Covenant Condition with Christs Seed for *believing*: yet God freely enables them to perform this Condition, giving them Faith whereby they do believe. 2. Walking worthy of Christ and Covenanted Mercies, is also of meer

(g) Rev. 22. 17.
(h) Eph. 2. 5. 8.
(i) Eph. 1. 7.
(k) Tit. 2. 11.
(l) Math. 13. 11, Luke 8. 10.
(m) Tit. 3. 5.
(n) 2 Tim. 2. 25.
(o) Acts 5. 31.
(p) 2 Tim. 1. 9.
1 Cor. 1. 26, 27, 28, 29.
(q) Eph. 1. 5, 6.
(r) Rom. 3. 23, 24. Tit. 3. 7.
(s) Eph. 2. 4, 5, 6, 7.
(t) Rom. 6. 23.
(u) Rom. 5. 21.
(x) Phil. 1. 29.
(y) Eph. 2. 8.

meer Grace, (z) *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* — *Not that we are sufficient of our selves to think any thing as of our selves: but our sufficiency is of God.* — *who worketh in us both to will, and to do, of his goood pleasure.*

(z) Eph. 2. 10. with 2 Cor. 3. 5. & Phil. 2. 13.

Thus this Covenant of Faith is a meer Compound of Free-Grace, wherein the exceeding riches of the Glory of Divine Grace are displaid, *That no flesh* in the point of Salvation and Recovery by Jesus Christ may have the lest colour or shadow of boasting and *glorying in itself: but that he that gloryeth, might* only *glory in the Lord*, and in the transcendent treasures of his loving-kindnesses, tender Mercies, and Free-Grace.

Corollary III.

III. *Hence*, **Jesus Christ is the very Marrow and Kernel of the Covenant of Faith.** This Covenant is as a *Celestial Orb*; and Christ is as the radiant *Sun* in this Orb. This Covenant is a blessed *Circle* and *Circumference of Grace*: and Christ the very *Center* of this Circle. This Covenant is as a *Golden Cabinet*: Christ as the most precious *Diamond* or *Jewel* in this Cabinet: and all other the rich treasures of Righteousness, life, &c. therein, as the appendants, ornaments and Garnish of this Jewel. Amongst them Christ stands as once the *Tree of life* among the Trees in the midst of Eden. How can we cast our eyes upon this Covenant, which is so full of Christ, and not observe therein much of Christ? Did the wise men so (a) *rejoyce with exceeding great joy, when they saw the star* that conducted them to Christ on Earth? How much more should Christians rejoyce when they look into this Covenant which conducts them to the same Christ, not only as heretofore on Earth, but as now also in Heaven! The Angel after Christs Resurrection said of his Sepulcher, (b) *He is not here, behold the place where they laid him.* But of this Covenant we may say, Christ is here, Come see the place where the Lord lies. For, 1. *Christ is the ancient, yea the eternal foundation of this Covenant.* 2. *Christ is chief party to this Covenant with God.* 3. *Christ is the only Mediator of this Covenant.* 4. *Christ is the precious Mattter of this Covenant.* Come and See.

(a) Matth. 2, 9, 10.

(b) Mark. 16. 6.

1. *Christ is the ancient, yea the eternal foundation of this Covenant.* 1. Christ is the *Ancient foundation of this Covenant.* For, God Revealing this (c) Covenant at Mount Sinai, founded it upon Christ the substance of those Types and Ceremonies digested into that Federal Ministration. And before that, God Revealing this (d) Covenant to *Abraham*, grounded it upon Christ *Abrahams* Seed, in whom *all the families of the earth should be blessed.* And before both, God revealing this (e) Covenant even in Paradise presently after the fall, bottomed it upon Christ *The Seed of the woman.* And this is very ancient

(c) Deut. 5. 2. &c.

(d) Gen. 17. 1, 2. &c. & 12. 3. Acts 3. 25, 26.

(e) Gen 3. 15

ancient indeed, almost as ancient as the world itself, probably within a few daies. 2. Yea Christ is the *Eternal foundation of this Covenant.* For, God Covenanted and promised nothing in Christ, *in time*; but what he had decreed and purposed in Christ *before all time.* God (f) *hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before him in love.* Consequently God (foreseeing our fall in *Adam*) decreed to Recover us by Christ, that we might be thus holy and blameless: and to make known this his purpose to us in this Covenant. Hence our *Salvation* and *vocation* are said to be given us of God in Christ before the world began; (g) *who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and Grace which was given us in Christ Jesus before the world began.* Yea eternal life is said to be promised before the world began; (h) *In hope of eternal life, which God, that cannot lye, promised before the world began.* How could Salvation and vocation be given us, and eternal life be promised before the world began? *viz.* They were given and Promised in Gods Decree in Christ, that is, *Decreed eternally to be given, and to be promised in him.* For, All things and times, are alwaies present with God: As (i) *Beza* well observeth. Unless we may say, God before the foundation of the world promised to Christ (in his eternal Counsel and transaction with him) eternal life for his Seed. In some sense therefore Gods promise and Covenant in Christ, was before the world began. Therefore this Covenant in reference to the foundation of it, is *Free, Sure,* and *Everlasting. Free,* because before all works: *Sure,* because before all Sin: *Everlasting,* because before all time.

(f) Eph. 1. 4. &c.

(g) 2 Tim. 1.9.

(h) Tit. 1.2.

(i) *Beza. Annot.* in Tit. 1. 2. & 2 Tim. 1.9.

2. *Christ is chief party to this Covenant, with God.* For, as God is A party on the one hand: So Christ and his Seed are a joynt party on the other. God deals not with Christs Seed separately and distinctly by themselves alone, for so they are not capable of Confederation with God: but he deals with them joyntly with Christ and in Christ. As he dealt with the First *Adam* and his Seed in the Covenant of works: So he deals with Christ the Last *Adam* and his Seed in the Covenant of Faith. Now this is our great advantage. For, as the (k) Disciples were safe at Sea against greatest storms and Tempests, when Christ was in the ship: so Christs Seed are safe spiritually against greatest Tempests of Sin, Wrath, Death, and Temptation, when Christ is imbarqued in the same Covenant with them. Though they be foolish, Christ is wise: though they be weak, Christ is strong: though they be faithless, Christ is faithful: though they be sinners, Christ is righteous and separate from sinners: though they be enemies, Christ is their Reconciler: though they be cursed, Christ is blessed, and the Blesser of all his Seed: Though they be Death, Christ is Life: though they be condemnation, Christ is Salvation: though they be nothing, Christ is All. Whatsoever therefore is wanting in Christs Seed, is abounding in Christ compleatly to bear up

(k) Math. 8. 23. *to* 28.

up one side of this Covenant with and for his Seed: as the blessed God the other for himself.

3. *Christ is the Only* (l) *Mediatour of this Covenant of Faith.* For, * *Christ alone is The Mediatour of Reconciliation*, (m) recovering his Seed meritoriously by his blood from Sin and Death to righteousness and life, and reconciling them to God. Hence he is called the (n) *Surety*, and the *Testatour of this Covenant*, Engaging himself under our debt, and ratifying this Testament by his Death. 2. *Christ alone is the meritorious Mediatour of* (o) *intercession*, by whom we have (p) *access unto God with boldness*, and (q) acceptance with God in all our Prayers and Suits made according to his will. 3. *Christ alone is the Mediatour of all Revelation, Instruction and Doctrine.* He being that eternal wisdom and word of God by whom the Father still made (r) known himself and his will to mankind from the beginning of the world since the Fall. Hence, its observable, when God spake of old to the Fathers, he spake by Christ, yea when God gave the (s) Law, the Covenant on *Sinai, it was ordained by Angels in the hand of a Mediatour* That is, God dispensed it not only by the Ministry of Angels, but also of the Mediatour. What Mediatour? Not *Moses*, as (t) *Beza*, and (u) others after him interpret: but *Christ*, as (x) *Hierome, Ambrose, Chrysostom, Oecumen, Calvin, Parens*, and others do well expound it.

(l) Heb. 8. 6. & 9. 15. 1 Tim 2. 5.
(m) Heb. 9. 14, 15, &c. with 2 Cor. 5. 19, 20, 21. Rom. 5. 10.
(n) Heb. 7. 22. & 9. 16, &c.
(o) 1 John 2. 1, 2. Heb. 7. 25. & 9. 24.
(p) Heb. 4. 15 16.
(q) Rev. 8. 3, 4. Ioh 14. 13, 14.
(r) John 1. 1, 2, 4, 18. Prov. 8. throughout. 1 Cor. 1. 30.
(s) Gal. 3. 19.
(t) Bez. Annotat. in Gal. 3. 19.
(u) Piscat. in Schol. ad Gal. 3. 19. Io. Diodate in his Annot. on Gal. 3. 19. (x) Hieronym. Comment in Epist. ad Gal. c. 3. 19. Tom. 9. —— D Ambrof. com. in Ep. ad Gal. 3. 19. Tom. 5. —— Ioan. Chrisost. in c. 3. Epist. ad Gal. Com. —— Oecumen. Comment. in Epist. ad Gal —— Ioan. Calvin. in Epist. ad Gal. 3. 10. —— David Parens in Ep. ad Gal. 3. 19.

4. Finally, *Christ is the Precious matter of this Covenant.* All the Matters Covenanted from God to Christs Seed, or restipulated from them to God; are either *Christ himself*, or *Mysteries in Christ.* 1. The (y) Recoverer and Restorer of Christs Seed, is Christ. 2. The (z) Righteousness and eternal life whereunto they are Recovered; is the Righteousness and life of Christ. 3. The Covenant-Relation betwixt God and them, He being *their God, and they his people*; is (a) founded in Christ. 4. The Faith accepting those Benefits, is The (b) *Faith of the Son of God, Jesus Christ.* 5. The worthy walking consequentially required, is that (c) whereunto they are *created in Christ.* Thus Christ one way or another, is the very Matter of the Covenant. We cannot intentively behold the Covenant but there we may discern Jesus Christ engraven upon every *Promise*, every *Benefit*, and upon every *Duty* of the Covenant.

(y) Mat. 1. 21. Luk. 2. 13, 14.
(z) Mat. 6. 33. 2 Cor. 5. 21. 1 Cor. 1. 30. 1 Joh. 5. 11, 12.
(a) Gal. 3. 26
(b) Gal. 2. 20.
(c) Eph. 2. 10.

Thus Christ is *The Foundation, Party, Mediatour, and Matter of this Covenant of Faith.* How excellently! The Covenant of Faith is the Marrow of the whole Scriptures, the whole Bible since the Fall tending to Reveal this Mysterie: and Christ is the Marrow of the Covenant of Faith, the whole Covenant being as a heavenly womb full of this blessed babe. (d) *Mine eyes* (said *Luther*) *shall behold nothing*

(d) M. Luther in his Comment. on Gal. 3. 21.

thing else but this ineſtimable prize, my Lord and Saviour Chriſt. He ought to be ſuch a treaſure unto me, that all other things ſhould be but dung in compariſon of him. He ought to be ſuch a light to me, that when I have apprehended him by Faith, I ſhould not know whether there be any law, any ſin, any righteouſneſs, or any unrighteouſneſs in the world. For what are all things which are in heaven and Earth in compariſon of the Son of God, Jeſus Chriſt, my Lord and Saviour, who loved me, and gave himſelf for me?

COROLLARY IV.

IV. *Hence*, **The COVENANT of FAITH may in a right and ſound ſenſe be acknowledged Conditional.** It is not repugnnt to, or inconſiſtent with, the Nature of the Covenant of Faith, to be CONDITIONAL: As God on his part promiſeth, 1. *What he will do for Chriſts Seed*, 2. *What he will be to Chriſts Seed*: So Chriſts Seed on their part re-promiſe, reſtipulate and re-oblige themſelves; 1. *What they will do, viz.* They will Accept Chriſt and all covenanted mercies in him by Faith, And they will walk worthy of him and them in all well-pleaſing, according to the Goſpel: 2. *What they will be*, viz. They will become Gods Covenant-people in Ieſus Chriſt. And all this God *Conditioneth* with them, and requires from them. So that *This Covenant is Conditional*, God therein impoſing terms and Conditions upon Chriſts ſeed.

And here it may be opportune and uſeful, to take a little into Conſideration that troubleſome Queſtion; **whether the Covenant of Faith** (or **Grace**) **be Conditional or no?** Whether God makes it (e) *Abſolutely* without all Conditions on Mans part, as ſome are of opinion; or *Conditionally* (f) upon certain terms and Conditions required from him, as others judge. For more clear

(e) *The Abſoluteneſs of the Covenant of Grace, without condition, is aſſerted by D. Crisp*; In this Covenant of Grace to wit the New Covenant, it is far otherwiſe; There is not any condition in this Covenant. ——— I ſay the New Covenant is without any Conditions whatſoever on mans part. Man is tyed to no Condition that he muſt performa, that if he do not perform, the Covenant is made void by him. *Chriſt alone exalted, Serm 6. p. 159.* The whole performance of the Covenant lies only upon God himſelf, and that there is not one bond or obligation upon man to the fulfilling of the Covenant, or partaking in the benefits of the Covenant. *page 161, 162. Again*; All the tye lies upon Gods part, to do every thing that is mentioned in the Covenant. ——— I ſay only in way of Condition of the Covenant you muſt do nothing. *p. 164, 165. And afterwards*; I muſt needs tell you directly and according to the Truth, That Faith is not the Condition of the Covenant. *Same Sermon, p. 166.* *By M. Saltmarſh*, Whatſoever Promiſe hath a Condition in it, is ours in Chriſt, who only is the conditioned perſon for all Promiſes. *Free Grace, page 105.* ——— All the Conditions were on Chriſts part, none on ours. *There, p. 126.* ——— In the New-Covenant God gives himſelf freely in Chriſt, undertaking all both with the Father and the Soul, nothing being required on mans part. *There. p. 153.* Thoſe Miniſters who preſs Repentance and Faith, do over-heat the wine of the Goſpel with Conditions and Qualifications; So the poor Souls cannot taſte it. *In his Occaſional word.* *By ſundry others alſo, who incline in whole or in part to the Antinomian miſapprehenſions.*

(f) *The Conditionalneſs of the Covenant of Faith (or Grace) is on the contrary maintained by very many Eminently godly, learned, and judicious; yea the General current of ſound Writers, both Ancient and Modern, and thoſe both Forrain and Domeſtical, runs this way moſt unanimouſly: As ſhall hereafter particularly appear.*

Reſolution

Resolution and Satisfaction to this Question, I shall do three things, *viz.* 1. Lay down the true State of the Question. 2. Assert and confirm that which shall be resolved upon as Truth by sundry Arguments. 3. Refute and answer such objections as are made, with any colour of strength, to the Contrary. And all this I shall endeavour with what brevity and perspicuity I can, as being more desirous to treat of this subject of the Covenant Doctrinally and Practically, then Polemically or Controversally.

I. *As for the true state of the Question. viz.* Whether the Covenant of Faith (usually stiled the Covenant of grace) be Conditional, or no? I offer these three things briefly to be considered for clearing of it, that so we may see wherein the very knot and point of difference lies, *viz.* 1. *The Notation of the word* [Conditional] *or* [Condition] 2. *The Distinction or Distribution of* [Conditions] *into several sorts.* 3. *The particular Declaration and Signification thereupon in certain distinct Positions or Conclusions, wherein the true state of the Question consists.* Hereby the *Truth* shall be more distinctively manifested, and more easily confirmed; as also all *Objections* to the contrary more readily and satisfactorily Answered.

First, As for the Notation of the word [*Conditional*] or [*Condition*,] I shall not stay much upon it. *Conditional*, is that which hath some *Condition* annexed or adjoyned to it. *Condition* is a Latin word, derived from (g) *Condo, to lay up safe, to build, to found, to compose, to make up, to prescribe*, &c. Hence [*Condition*] noteth, 1. Properly, The Action of making, framing or composing any thing. 2. Then The Passion in being made or composed, &c. 3. The Quality by which one frameth any thing, or whereby any thing is framed, &c. 4. Hence, its used for the State which is made by framing any thing. And hereupon for any State which any person, or thing, or Cause hath or receiveth any way. As, a man abounding with honour, wealth, &c. is said to be *a man of a good Condition*; *viz.* in respect of his outward State. So an house well builded, A Castle well defended, victualled, &c. A cause well set forth and managed, &c. are said to be in *a good Condition*. But none of these notions or Significations of a *Condition* so fitly agree to this present Question. 5. Condition is in a peculiar manner used to note, The Moderation, Circumscription, limitation or restriction of any thing: As by certain Exceptions, Provisoes, Terms, Qualifications, &c. propounded or imposed. Hence, *Conditional* is opposed to *Absolute, Simple*, &c. because A Condition is accounted amongst the ways, manners, or means, whereby any thing may be framed, obtained or compassed. And in this last sense chiefly the term *Condition* is to be understood in the Question in hand; *Whether the Covenant of Faith be Conditional, or no?* that is, *whether God hath so framed and propounded in his word the Covenant of Faith to man, in and through Christ, as that he hath moderated, circumscribed, limited, restrained it with certain Terms, Proviso's, Obligations, Qualifications, yes and Duties imposed & requir'd of them*

(g) *Condere proprie est in unum & interiorem locum dare ad custodiam facilioremi; Conscribere, facere, componere, & struere.* Fest. Fran. Holy-Okes Dictionary. *in verb. Condo & Conditio.*

them that shall joyn in this Covenant with God: Or whether this Covenant be not laid down absolutely and simply, without any limitation or imposition of Qualifications, Terms, Tythes or Duties at all upon these that enter into this Covenant with God? But enough touching the Notation of the word [Conditional] or [Condition.]

Secondly, Come we to the Distribution or Distinguishing of *Conditions* thus taken, into their several sorts: And all with special reference had therein to *Gods Covenants*. *Conditions*, in reference to Gods Covenants, may be Considred, 1. *Most largely.* 2. *More Restrictively.* 3. *Most Strictly.*

1. **Most largely.** So, *Conditions* imply to us, Any Qualifications, Dispositions, Terms, Tyes, Duties or Performances whatsoever, in any sort imposed upon us, or required from us by God, in reference to his Covenant: whether these conditions be, 1. *Antecedent*, or Going before; 2. *Concomitant*, or accompanying; 3. *Consequent*, or following Our entring into, or joyning in Covenant with God, in order to Justification, or Salvation.

(1) *Conditions Antecedent*, or Going before Gods Covenanting with man, especially before his Conversion, Regeneration and Justification wherein the Covenant is effectually and savingly struck betwixt God and man, Are asserted variously. And such Conditions may be referred chiefly to these three heads. *viz.* 1. *Meritorious.* 2. *Impulsive.* 3. *Preparatory.*

Meritorious Conditions the Papists in effect assert. As *Bellarmine* their grand champion saith; (h) *A man not reconciled may by works of repentance, impetrate, and of congruity merit the Grace of justification, as was demonstrated in the first Book; why may not therefore the self-same man, when he is just and the friend of God, impetrate, and of Congruity merit reparation, if perphaps he shall fall?* This his congruous merit by works of repentance in a person unreconciled, he makes an *Antecedent Meritorious Cause* or *Condition* of Justification, and consequently of Covenanting with God whereby justification is actually applyed. But we deny all merit in man: much more all Meritorious Conditions or dispositions in unreconciled man to Gods Covenant of Faith or Justification. Acknowledging only *Christs pre-ordained merit*, to be the sole *Antecedent Meritorious Cause* or *Condition* of our Covenanting with God, Justification and Salvation.

Impulsive Conditions Moving and inclining God to work Faith in one rather then in another, and to regenerate one rather then another (and consequently to bring one into Covenant with God effectually rather then another) the *Arminians* seem to maintain. One said; (i) *littleness & humility is pre-required of God as a Condition, unto this, that he will beget Faith in* Paul *rather in* Caiaphas. Another said; (k) *That*

(h) *Potest homo nondum reconciliatus per opera pœnitentiæ impetrare, & mereri ex congruo gratiam justificationis, ut in primo libro demonstratum est cur igitur non poterit idem ipse, dum est justus & amicus Dei impetrare & mereri ex congruo reparationem, si fortè labatur?* Bellar. Tom. 4. l. 5. de Justificat. cap 22.

(i) *Parvitatem & humilitatem ut Conditionem prærequiri à Deo, ad hoc, ut Paulo potius quam Caiphæ fidem velit ingenerare* Nicol. Grevinch.

pag. 117. (k) *Resipiscentiam, fidem, & mandatorum etiam præstationem, prærequiri ad hoc, ut particeps quis fiat promissorum fœderis novi, inter quæ est regeneratio.* Episcop. in Thes. privat. Disp. 3 & 40. *Vid. etiam* D. Ames. Coron. in Artic. 3. de Causa fidei, Thes. 3. *Videatur etiam* Armin. in Articul. nonnul. viz. In Artic. de vocatione peccatorum ad Communionem cum Christo, &c. page 782. 783. Edit. 1631.

Repentance, Faith, and even the performance of the Commandments are pre-required, unto this, that any one become partaker of the promises of the New-Covenant, among which is Regeneration. But all such *Impulsive or moving Causes* or Conditions in the Creature, inclining God to bring man into Covenant of Faith with himself, or to give him the justifying or saving graces of the Covenant, we utterly reject and deny, as having no ground in Scripture: knowing that Gods meer Grace and εὐδοκία θελήματος, is the sole *Antecedent Impulsive or moving Cause* of his bringing one man rather then another into Covenant with himself, and into the grace of the Covenant, *Rom.* 3. 24. & 4. 16. & 5. 15, 16, 17, 18, 20, 21. & 9. 15, 16, 18. *Eph.* 1. 4, 5, 7, 9, 11.

Preparatory Conditions fitting and disposing, both for Entring into the Covenant of Faith with God, & for Regeneration and justification, the benefits of that Covenant, are divers: yet all given of God to us as well as required by God from us. As, 1. *Hearing Gods Covenant Promulged*, or preached. Thus (l) *Noah*, (m) *Abraham* (n) *Israel at Mount Sinai*, and (o) Men now under the New Testament, First heard, and hear the Covenant published to them, before they actually oyn with God in that Covenant. Till they hear it, they cannot know it: till they know it, they cannot actually and expressly consent to it. 2. *Conviction of the necessity of such a Covenant-state*, for Remedy of their Sin and misery. As, Israel terrifyed by promulgation of the Sinai-Covenant, discovering so much sin and wrath, were (p) Convinced of the Necessity of a Mediator in whom they might Enter into Covenant with God. *Peters* (q) hearers were for their Sins first *pricked in their hearts*; and then they came to close with the Covenant and promises by believing. 3. *Effectual calling* is (in (r) order of Nature, if not in time) an Antecedent preparatory Condition which God works in men in order to their closing with him in his Covenant. Not only the outward call by the word, but also the inward Call by the Spirit, principling the heart with supernatural habits of Grace, as Self-denial, Faith, Repentance, *&c.* (in which work the heart is meerly *Passive*) is a Necessary Preparation to actual entring into Covenant with God. For, by the actual exercise of true Faith, Assenting and applying, we actually accept Gods Covenant, and Justification: Now the *Habit* in order of Nature and Causality, must go before the *Act*; we must *have Faith*, self-denial, Repentance, *&c.* before we can *use or exercise Faith*, or any of them *Paul* makes Vocation preparatory to Justification; (s) *whom he predestinated them he called: whom he called them he Justified.* First *called*: then *justified.* Thus God (t) first *called Abraham* from his idolatrous and ungodly Condition: and then brought him into *Covenant* with himself & justified him. His *Calling* was a *Preparatory Condition* or *Qualification* in order to his *Covenanting* with God and *justification.* These and like *Antecedent Preparatory Conditions* or Qualifications rendring the subject capable and more immediately fit for Entring into Covenant with God

(l) Gen. 6. 18, *&c.*
(m) Gen. 12. 1, 2, 3. & 15. 1. 5, 6, 18. *&c.* & 17. 2. *&c.*
(n) Exod. 19. & 20 with 24
(o) Rom 10. 6, *to* 18.
(p) Exod. 20. 18, 19. with Deut 5. 22. *to* 30.
(q) Acts 2. 37, 38, 39. 40 41, 42.
(r) Acts 2. 38, 39.
(s) Rom. 8. 30.
(t) Gen. 12 1, 2, 3 & 15. 5, 6, 18 *&c* & 17. 2 *&c.* Rom 4.

God in Christ, God requires of us, and works in us. But as for any *Antecedent Preparatories*, *as in and from our selves*, by any power of Free-will, Disposing to accept Grace tendered, or to persevere in Grace received, or to merit Grace or Glory; such Preparations we utterly deny and disallow, as impossible to the corrupt state of man, and as utterly inconsistent with the riches of the Grace of God.

Here also it may be noted, how (u) Some distinguish (and not amiss) of the *Promises of the Covenant of Grace*; That some of them are *Conditional*, *viz.* those that concern the end itself, enjoyment of God in Heaven, Salvation, *&c.* That others are *absolute*, *viz.* those that concern the way and means, to the end, which God promiseth absolutely to give.

(u) *Intelligere te oportet*, &c. Thou must understand that the promises of God are, Either concerning the end itself, *viz.* Mans enjoyment of God in eternal happiness, and the Salvation of our souls; Or such as Concern the way and means unto that End. Now those which do concern the end, are indeed Conditional, that no profane person should dare to stretch forth his hand to the Tree of Life. But lest there should be none to whom these Promises may appertain, for we all come short of the Condition; he hath made promises of the Conditions themselves, and made them pure, free, simple, absolute, *nullis conditionum articulis circumscriptas*, not circumscribed with any Articles of Conditions at all. *Abbots in Thom. Dict. page* 148.

(2) *Conditions Concomitant*, or Accompanying Gods Entring into Covenant with man, are, the Acting, Actual exercising, using or putting forth of such Preparatory Habits of Grace as are already Received, to close with God Actually in his Covenant, according as the Nature of his Covenant requires. Thus God requires of them that joyn in Covenant with him,

The Acting of self-denyal, by an holy self-resignation and self-renouncing: As in (x) *Abraham*; when God Covenanted with him, he must actually deny, and depart from his *Country*, *kindred and Fathers house*. *Paul* (y) actually denyed all self-righteousnes, and self-excellencies, as *loss and dung for the excellency of the Knowledge of Christ, and for Christs righteousnes by Faith*. Christ (z) requires all that come to him *to deny themselves*. *The* (a) *Grace of God*, the Gospel, teaches all that would walk with God according to his Covenant, *to deny all ungodliness and worldly lusts*.

(x) Gen. 12. 1, 2, 3, 4, *with* Gal. 3. 16, 17.
(y) Phil. 3. 4. *to* 12.
(z) Luke 9. 23.
(a) Tit. 2. 11, 12.

The Acting of Repentance. Thus Christ began to preach the Gospel, or Covenant of God; (b) *Repent ye, and believe the Gospel*. Thus *Peter* directs his heart-wounded Hearers; (c) *Repent, — for the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call*.

(b) Mark 1. 15.
(c) Acts 2. 38, 39.

The Acting of Faith. Taking the Lord for their God, and Consenting thereby to be his people. In the Sinai-Covenant's (d) solemn Sanction, *Moses* with a *bunch of Hyssop* actually sprinckled one half of the blood of the sacrifices on the People, as the other half on the Altar: Hereby teaching them actually to apply by Faith the blood of Christ to themselves in whom God accepted them as his Covenant-people. Christ preached; (e) *Believe the Gospel*. The Apostle *Paul* and *Silas* preached the New Covenant thus to the Jaylor

(d) Exod. 24. 6, 7, 8. *with* Heb. 9. 18, 19, 20.
(e) Mark 1. 15.

Jaylor *trembling, and saying, Sirs, what must I do to be saved?* (e) —*Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.* No one Duty is more pressed then (g) Believing actually, to them that would close actually in Covenant with God.

The Acting of Love. The *Sinai*-Covenant, the Old Testament, was (h) a *Marriage-Covenant* betwixt God and *Israel*. And this *Marriage-Covenant*, in the Nature of it, required the mutual Acting and exercising of their love to God: This therefore was the great Commandment conditioned in the *Sinai*-Covenant; (i) *Thou shalt love the LORD thy God with all thine heart, with all thy Soul, and with all thy might.*

(3) *Conditions Consequent*, or Following Gods taking man into Covenant with himself, are such Duties or Performances, as God requires from a people in Covenant with him, and which flow from a true Covenant-state, as the proper Fruits, Effects and Consequents thereof. As,

Sincere universal and Constant Evangelical Obedience to God according to the mandatory part of his Covenant. Thus, God (k) Covenants with *Noah* to save him and his family in an Ark by water from the General deluge; but *Noah*, after this Covenant, must be obedient fully to God, in making, entring into and Continuing in the Ark. God Covenants with *Abraham*, (l) that in *his Seed all the families of the Earth should be blessed*, &c. but after this, *Abraham* must *walk before God* (*viz.* in all true Faith and obedience) *and be perfect*. And particularly, himself and all his males must be Circumcised throughout their generations, in token of this Covenant. God Covenants with *Israel* at Mount *Sinai*, (m) *to be their God, to raise them up Christ a Prophet* and Mediatour *from among themselves*, &c. but after this, *Israel* must walk in all upright obedience to all Gods Laws and Commandments in an Evangelical sense. (n) *O that there were such an heart in them, that they would fear me, and keep all my Commandments always, that it might be well with them and their children for ever.* God Covenants with the *Babylonish Captives*, (o) to give them a *New heart and spirit*, &c. but after this they must *walk in his Statutes, and keep his judgements, and do them.* The like be said of all expressions of the Covenant of Faith.

Renewing Covenant with God by renewed *Repentance*, in case of Covenant-breaches or backslidings. Thus God tels *Israel*; (p) *if they shall forsake the Covenant of the LORD God*, to serve other Gods, so that the Lord thereupon shall root them out of *Canaan*, and disperse them into strange Countries, yet if they shall Return unto the Lord their God, and obey his voice according to all that he commanded them, then he would gather them again, &c. promising to *Circumcise their heart* to this effect. ——*And thou shalt return and obey the voice of the LORD.* (q) God commands renewing of Repentance, in case

(e) Acts 16. 29,30,31,32. (g) Rom. 10. 6. to 18.

(h) Ier. 31. 31,32. Ezek. 16. 8.

(i) Deut. 5. 6,7. & 6. 4,5. Mat. 22. 37.

(k) Gen. 6. 17, 18, &c.

(l) Gen. 12. 2,3 & 15. 18. with 17. 1,2. 9. to 15.

(m) Exod. 20. 2, 3. Deut. 5. 6,7.

(n) Deut. 5. 29,32,33. & 6. 1,2,3 4. to 10. 17, 18. & 8. 1, 6. and often.

(o) Ezek. 37. 24,25,26,27.

(p) Deut. 30. 1. to 9. with 29. 24. to the end.

(q) Of them that slip aside and transgress the Covenant, God calleth for and commandeth repentance, that is, It is his will and Command, that they bethink themselves of their evil-doings, confess their iniquities, and turn unto the Lord. The frequent

frequent and earneſt exhortations of the Prophets made to backſliding and rebellious *Iſrael*, that ſhe ſhould acknowledge her wickedneſs and return unto the Lord (Ier. 3. 7. 22. & 4. 1, 2.) is a full Commentary, of that which God required of them in this Covenant, in caſe they ſhould turn away from the Holy Commandment. The Lord proteſteth by his Prophet *Ezekiel*, That he hath no pleaſure in the death of him that dyeth, but rather that he ſhould repent and live. *Ezek.* 18. 27, 28, 31, 32. & 33. 11, 12. And the ſame for ſubſtance he made known to *Iſrael* in the Covenant which he ſtroke with them: *viz.* That if they tranſgreſs and go aſtray, he doth Admit, will accept and approve, nay Command their unfained repentance, and coming home unto the Lord, that they might live. Mr. *Jo. Ball. Treat. of the Covenant, chap. 8. page* 133. *Lond.* 1645.

caſe of all failings againſt the Covenant, promiſing re-acceptance of his people thereupon.

Thus of Conditions *in reference to Gods Covenant, Conſidered* moſt largely.

2. **More Reſtrictively,** So, *The Condition* of the Covenant of Faith doth more peculiarly and ſingularly import to us, That ſpecial *Inſtrumental Cauſe*, or *Mean* whereby we accept or Receive the Federal Benefits promiſed, which is only true Faith. And (r) by this Condition of *Faith*, The *Covenant of Faith* or Grace is moſt directly oppoſed and contradiſtinguiſhed from the *Covenant of Works*; the ſpecial Condition whereof was *Works*, done by a mans own ability. This *Faith* is ſo ſingular and eminent a *Condition* of this Covenant, that both Covenant, Federal benefits, and Federal parties in Covenant with God, receive their Denominations from Faith. The Covenant is ſtiled (s) *The Law of Faith*: The Federal righteouſneſs of it, (t) *The righteouſneſs of Faith*: and The Federates with God, (u) *They which be of Faith.* In this ſenſe (x) one ſaid well; *Faith hath the greateſt honour above all other Graces, to be the Condition of the Covenant.* And to this effect (y) another ſaid much better then he; *The ſtipulation required, is, That we take God to be our God*: that is, *that we repent of our iniquities, believe the Promiſes of mercy and embrace them with the whole heart, and yield love, fea, reverence, worſhip and obedience unto him according to the preſcript rule of his word. Repentance is called for in this Covenant, as it ſetteth forth the ſubject capable of Salvation by Faith; but is it ſelf only an acknowledgement of ſin, no healing of our wound or cauſe of our accquittance.* —— *By Repentance we know our ſelves, we feel our ſickneſs, we hunger and thirſt after grace: But the hand which we ſtretch forth to receive it, is Faith alone; without which Repentance is nothing but darkneſs and deſpair. Repentance is the Condition of Faith, and the Qualification of a perſon capable of Salvation: But faith alone is the Cauſe of Juſtification and Salvation on our part required. It is a penitent and petitioning Faith whereby we receive the Promiſes of mercy: but we are not juſtified partly by Prayer, partly by Repentance, and partly by Faith; but by that Faith which ſtirreth up godly ſorrow for Sin, and enforceth us to pray for pardon and Salvation. Faith is a neceſſary and lively Inſtrument of Juſtification, which is amongſt the number of true Cauſes, not being a Cauſe without which the thing is not done, but a Cauſe whereby it is done,* &c. After which diſcourſe he thus winds it up towards a Concluſion; —— *If then, when we ſpeak of the Conditions of the Covenant of Grace, by Conditions*

(r) Rom. 3. 27. & 10. 5. *to* 14.

(s) Rom. 3. 27.
(t) Rom. 10. 6. Pſal. 3. 9. Heb. 11. 7.
(u) Gal. 3. 9,
(x) *Mr.* Ier. Burroughs *in* Moſes *Self-Den. p.* 188.
(y) *Mr.* Io. Ball *in his Treat. of the Covenant. chap.* 3. *pag.* 17, 18, 19, 20. *Lond.* 1645.

ditions we understand what is required on our part, as Precedent, Concomitant, or Subsequent to Justification, Repentance, Faith and Obedience are all Conditions: but if by Condition we understand what is required on our part, as the Cause of the good promised, though only Instrumental, Faith or Belief in the Promises of free Mercy is THE ONLY CONDITION.

3. **Most strictly,** A *Condition* of a Covenant may import such a Restipulation from man to God, as God requires to be perfectly in all parts and degrees, and constantly performed by him in his own person, without the least failer or default: otherwise the Covenant to be broken. Now [*Condition*] taken in this extremity of strictness and rigour, without any terms of Moderation or Mercy at all, in case of the least default, was the *Condition* of the Covenant of works. According to that; (z) *Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.* Wherein, 1. Perfect, and 2. Perpetual, 3 Personal obedience, is the rigorous Condition required: without which the Curse could not be avoided.

(z) Gal. 3. 10. Deut. 27. 26.

Thirdly, These things thus Premised, The true State of the Question may be declared in these few Positions following, Touching the CONDITIONALITY of the Covenant of Faith. *viz.*

1. *No Condition (taken in the Most strict & rigorous sense) is imposed or required by God upon, or from his People in any dispensation of the Covenant of Faith, so as the least Gradual failing of that compleat exactness should utterly dissolve and break the Covenant.* Such an exact rigorous obedience was the Condition of the *Covenant of Works*, imposed on *Adam* in innocency: whose failing in one act, utterly brake and dissolved the Covenant of works, so that it became totally impossible both for him, and all his sinful posterity, ever to keep, or to be justified by the Covenant of works any more. But no Condition, neither of Faith, nor of repentance, nor of obedience, &c. is in such rigorous sense required or imposed in the *Covenant* of *Faith*, in any expressure of it: but every Condition is Evangelically lenified and sweetned with the adjunct of Integrity and Sincerity. (a) *Unfained faith* is accepted; though attended with some gradual weakness and imperfection: (b) sincere, upright uniform obedience is accepted: though accompanied with sundry defects and infirmities. In this Covenant God requires strict, exact and perfect obedience: but accepts sincere, uniform, impartial obedience. *Cals for exactness: accepts uprightness.* If exactness were not required: gradual failings and other infirmities would not be reputed sins, mourned for, and striven against. If uprightness were not accepted, no flesh could be justified or saved.

(a) 1 Tim. 1. 5.

(b) Psal 19. 12. 17. & 119. 6.

2. *No Antecedent Conditions, in, or from man, as Impulsive or Meritorious to his Covenant-state, are required or admitted at all in this Covenant of Faith.* In man, out of Covenant with God, there can be no *Antecedent Cause* or *Condition* either *Meriting* from God, of Condignity or of Congruity,

Congruity, to be brought into Covenant with him, or to be partaker of justification, or any other saving benefit of the Covenant from him: Or *Moving* and *inclining* God to bring him into Covenant with himself. All such (c) *Antecedent Conditions* we utterly disclaim, as wholly inconsistent with this gratuitous Gospel-Covenant of Faith. *Antecedent Impulsives* or *Motives* in man, we leave to the Remonstrants and Papists: *Antecedent Merits* to the Papists. The Perfectest believers cannot properly merit, at all: much less unbelievers. *See Romans* 11. 35, 36. *Job.* 22. 2. & 35. 4, 5. *Rom.* 3. 12. *Luke* 17. 10.

(c) True it is the Promises run upon this Condition; *If ye obey my voice, and do my Commandments*; But Conditions are of two sorts, Antecedent, or Consequent. *Antecedent*, when the Condition is the cause of the thing promised or given, as in all Civil contracts or justice, where one thing is given for another. *Consequent*, when the Condition is annexed to the Promise, as a Qualification in the Subject, or an Adjunct that must attend the thing Promised. And in this later sense, obedience to the Commandments, was a Condition of the Promise: Not a cause why the thing Promised was vouchsafed; but a Qualification of the Subject capable, or a Consequence of such great mercy freely conferred. *Mr.* Io. Ball *in his Treat. of the Covenant, chap.* 8. *pag.* 132, 133. *Lond.* 1645.

3. *In the restrictive Sense, unfained Faith, and that alone, is the Condition of the Covenant of Faith.* Faith alone being that supernatural Instrument whereby a man actually on his part (through the grace of God) accepts the Covenant, and the Promised Mercies of the Covenant.

4. *If we understand Conditions most largely. So the Covenant of Faith admits of, and requires many supernatural Conditions, Both Antecedent, for Preparing supernaturally for the Covenant; And Concomitant, for closing with the Covenant; and Consequent, for suitable walking according to the Covenant afterwards.* As hath been explained.

And according to these two last Positions only, we Assert and Maintain, that The Covenant of Faith, or Grace is *Conditional.*

II. *For Confirmation of this Assertion of the Conditionality of the Covenant of Faith*, thus stated, (as the Plain and evident Truth,) I offer these few Arguments or Reasons briefly.

1. The very Nature of all Gods Covenants with man, doth necessarily imply and require therein, Conditions, Terms, Restipulations, Re-promissions, Re-engagements from man to God: without which, nothing can properly and exactly be called a *Covenant.* God (among other wayes) expresseth his will to man, by *Promise*, by *Threats*, by *Command*, by *Covenant.* Every of these, in the Nature of the thing, have a precise and peculiar propriety of essence, differencing and distinguishing them one from another. By *Promise*, God declares what Good he will do for man: By *Threatning*, he declares what evil he will inflict upon man: By *Command*, he declares what Duty and Performance he expects from man: But by *Covenant*, he declares, both what Mercies and Blessings he will on his part perform to man; and what Duties man should on his part perform reflexively towards God. This is the proper Nature of a *Covenant.* It comprieth in it, *mutual Consent and Agreement of the Federates about some mutual performances, and reciprocal obligations.*

ons. A bare naked *Promiſe* holds forth Mercy from God, but not any Duty from man; A bare naked *Command* holds forth Duty from man, but not any Mercy or Bleſſing from God: But A *Covenant* wherein God and man Convene and agree, holds forth, both Mercy from God, and Duty from man. So that, *A Promiſe*, or a *Command*, in the preciſe nature thereof, may be without mutual obligation: but a *Covenant* hath in it always a mutual obligation betwixt God and man, the Federal parties. To ſpeak therefore of a Covenant of God with man without Conditions required on Mans part, is a *Contradiction in the Adject.* Whatſoever *Promiſe* hath in it the Proper Nature of a *Covenant*; is *Conditional*, expreſly or implicitly: and whatſoever *Promiſe* is *Conditional*, hath in it the Nature of a *Covenant.* All Gods Covenants with man, are either Of works, or of Faith. In the *Covenant of works* before the Fall, God Promiſed perpetual Life to man in Paradiſe: but ([d]) conditioned with man to perform perfect and perpetual obedience to God in his own perſon, otherwiſe he ſhould *dy the Death.* In the Covenant of Faith ſince the Fall, God promiſeth lapſed mans Reſtauration by Jeſus Chriſt: but ([e]) conditioneth with man to *believe in Jeſus Chriſt*, otherwiſe he ſhould not ſhare in that Reſtauration.

([d]) Gen. 2. 9, 16, 17.

([e]) Rom 10. 6. &c. John 3. 15, 16, 18, 36. Mark 16. 16.

2. God hath expreſly or implicitly impoſed upon his Covenant-people ſuch Conditions and terms as theſe, by the Covenant of Faith in all the obſervable Expreſſures, and Diſcoveries thereof. Such Re-ſtipulations, Re- Performances, Re-promiſſions, &c. God ſtill requires and conditions from them, that will lay hold of his Covenant, and mean to approve themſelves his true Covenant-people. And therefore his Covenant of Faith muſt needs be *Conditional.* The *Conſequence* is undeniable. The *Antecedent* alſo is eaſily cleared by Induction of Particulars. For, 1. *In the firſt Expreſſure of the Covenant of Faith* from *Adam* to *Noah*, God Promiſed Explicitly ([f]) to put an *enmity betwixt the Seed of the woman* (*viz.* Primarily, *Chriſt*, Secondarily, *his Members*) *and the Serpent and his Seed*; that is, Satan and the wicked: and that *The Womans Seed ſhould bruiſe the Serpents Head.* But withal God conditioned implicitly with the woman's Seed Chriſt and his Members, That Chriſt ſhould fight againſt, and ſubdue the Devil and his Seed Efficaciouſly and meritoriouſly; and that all his Members ſhould renounce the Serpent and his Seed, and fight againſt them by Goſpel-faith and obedience in Chriſt that they might bruiſe his Head. 2. *In the ſecond Expreſſure of the Covenant*, from *Noah* till *Abraham*, God promiſed ([g]) to ſave *Noah* and his Family in the Ark by water from the general Flood: but yet God Conditioned with *Noah*, that he ſhould believe this his ſalvation by ſuch Means, and that he ſhould obey God in Preparing an Ark, in laying up neceſſary proviſion in it, in Entring into it, and Continuing in it till the Flood ſhould be abated. 3. *In the third Covenant Expreſſure*, from *Abraham* till *Moſes*, God Promiſed to *Abraham* ([h]) *to be a God to him and his Seed*, to make *all the*

([f]) Gen. 3. 15.

([g]) Gen. 6 18, c. with 1 Pet. 3. 20, 21.

([h]) Gen. 17. 7, 8. & 12. 2, 3. & 15. 18. &c.

the Nations of the Earth blessed in his Seed, to give them the Land of Canaan, &c: but yet indented and Conditioned with *Abraham*; (i) to deny *his Countrey, Kindred, and Fathers House*; To *believe in the Lord, To walk before him and be perfect*, and To submit himself and all his Male-Seed to the token of the Covenant *Circumcision*. 4. *In the fourth Covenant-Expressure* from *Moses* till *David*, God Promised, (k) To be A God to *Israel*, (l) To raise them up Christ a Prophet and Mediatour like *Moses* from among themselves, (m) To give them his Sanctifying Spirit, and many Spiritual blessings, (n) To superadd to them *Canaan*, and many Temporals, and at last to crown them with *Eternal* life: but withall God Conditioned and Articled with them, (o) That they should be his Covenant-people, (p) That they should keep his Covenant by true Faith and sincere impartial obedience to all his Commandments, *And he declared unto them his Covenant, which he commanded them to perform, even ten Commandments*. And (q) That in case of any contrary failings, they should bethink themselves, repent, and return to God. 5. *In the fifth Covenant-Expressure* from *David* till the Babylonish Captivity, God Promised; (r) To *stablish* Davids *Seed for ever, To set up the fruit of his body upon his Throne, To build up his Throne to all Generations*, &c. But withal conditioned with *David*, (s) *If thy children will keep my Covenant and my Testimony, that I shall teach them*; otherwise, he would *visit their transgression with the rod, and their iniquity with stripes*, &c. 6. *In the sixth Covenant-Expressure* from the Babylonish Captivity till Christ, God Promised to his people; (t) To gather them out of all Countries whither he had driven them, To bring them back to their own Land and cause them to dwell safely, To be their God, not to turn away from them to do them Good, &c. But withal he conditioned with them, (u) That they should be his people, That they should not depart away from him, but fear him for ever, &c. 7. Finally, *In the seventh and last Covenant-Expressure*, the *New-Covenant*, God Promiseth to his people, (x) To put and write his Law in their hearts and minds, To be their God, To make them all know the LORD, To be merciful to their unrighteousnesses, To remember their sins and their iniquities no more: But withal agreeth and conditioneth with them; (y) To be *his people*, (which one Condition hath all other Conditions in it), (z) *To draw near with a true heart, with full assurance of Faith*, &c. *To hold fast the Profession of our Faith, without wavering, To Consider one another, to provoke unto Love and good works*, &c. And elsewhere, (a) From the Covenant-promises we are pressed to perfect Sanctification. Thus the whole series of the *Covenant of Faith*, from first to last, is propounded, in all the noted Discoveries of it, with *Conditions*, and *Duties* required from Gods Covenant-people: and therefore it is *Conditional* throughout in all ages. He that sees not this, is either a great Stranger to the Scriptures, or he wilfully shuts his eyes against the light thereof.

(i) Gen. 12. 1,2,3. & 15.6. & 17. 1, 2, 9. *to* 15.

(k) Exod. 20. 2,3. Deut. 26. 12.

(l) Lev. 18. 15. *to* 20.

(m) Deut. 30. 6,8.

(n) Exod. 20. 12. Ephes. 6. 2. Deut. 28. 1. *to* 15. Lev. 26. 3. *to* 14.

(o) Exod. 20. 2, 3. Lev. 26. 12.

(p) Exod. 19. 5. Deut. 4. 13. & 5, 29.

(q) Deut. 30. 1,2. Levit. 26. 40, 41, 42. 1 Kings 8. 46. *to* 54.

(r) Psal. 132. 11. & 89. 3. 4. 19. *to* 38.

(s) Psal. 132. 12. & 89 30, 31, 32, 33.

(t) Ier. 32. 37. *to the end.*

(u) Ier. 32. 38, 39, 40.

(x) Heb. 8. 8. *to the end*

(y) Heb. 8. 10.

(z) Heb 10. 16. *to* 26.

(a) 2 Cor. 6. 17, 18. & 7. 1.

3. The many ([b]) Cautions, Warnings, and Threatnings annexed to the Covenant of Faith in all the several Discoveries thereof, against breaking, violating or transgressing Gods Covenant, by unbelief or disobedience; do eminently imply, That the Contrary Duties, or keeping of that Covenant, are required and Conditioned in the Covenant of Faith. And consequently that it is Conditional.

(b) As, 1. Under the first Covenant-discovery *Gen.* 4. 7, 12. & 6. 3. 7. 13. 2. Under the second Covenant-discovery from *Noah* till *Abraham*. *Gen.* 6. 17, 18. & 7. 4. & 9 5, 6, 25, 26. 3. Under the third Covenant-discovery from *Abraham* till *Moses*. *Gen.* 17 14. 4. Under the fourth Covenant-discovery from *Moses* till *David*. *Exod.* 20. 6, 7. & 31. 14. 15. & 33. 3, 5. & 34. 7. *Levit.* 26. 14. *to* 40. *Deut.* 28. 16. *to the end*, &c. 5. Under the fifth Covenant-dispensation from *David* till the Captivity. *Psal.* 89. 30, 31, 32, 33. 2 Sam. 7. 14. 6. Under the sixth Covenant-dispensation, from the Captivity till Christ. *Ezek.* 11. 19, 20, 21. Mal. 2. 11, 12, 13. & 3. 5, 8, 9, 10. & 4. 1. 7. Lastly, Under the New Testament. *Mark* 16. 16. Iohn. 3. 18. 36. 1 Cor. 6. 9. 10. Revel. 21. 8.

4. Without such Federal Conditions, Terms or Qualifications as these, None can be duly prepared for the Covenant of Faith, or be actually stated in and partakers of the Covenant of Faith and the federal benefits thereof, nor can converse and walk suitably and agreeably to the Covenant of Faith. Therefore such Conditions are in their place and kind, Necessary to the Effectual Application of the Covenant, and Covenant-benefits unto us: For, Our *Covenant-Preparation*; Our *Covenant-Participation*; and our *Covenant Conversation*. 1. *How should we be Prepared for Entring into Covenant with God, without some such Antecedent Preparatory Conditions as these*; *viz.* ([1]) Hearing Gods Covenant preached: ([2]) Conviction of the Necessity of a true Covenant-state in Christ: ([3]) And effectual Calling, instilling supernatural abilities and principles for closing actually with the Covenant? 2. *How should we actually close with God in this Covenant, without the Acting or Actual exerting and exercising of* ([1]) Self-Denial; ([2]) Repentance; ([3]) Faith; ([4]) Love; and such like Concomitant Conditions? 3. *How should we walk answerably to such a Covenant-state afterwards*, without ([1]) Sincere, impartial, and Constant Gospel-obedience to God in Christ according to Covenant-Commands; ([2]) Renewing of Repentance in case of failings and backslidings; or such Consequent Covenant-Conditions? All which I have already proved to be Necessary Covenant Conditions, in Opening the State of the Question. And if these be so requisite to our Covenant-state: How can they but be *Covenant-Conditions?*

5. Such Conditions as these, do in no regard Eclipse, but rather much advance Both the Glory of Gods free Grace, And the Sweetness of our Consolation. Why then should it be thought harsh, strange, inconvenient, or any way prejudicial, to Assert the *Conditionality* of this *Covenant of Faith?*

([1]) *These Conditions do not Eclipse, but Advance the riches and glory of Gods Free Grace.* For, 1. All *Antecedent Conditions*, that might be

be imagined or pretended, either to *Merit* any Covenant-blessing from God, Or as any *Impulsive Cause* to *Move* or incline God to admit us into Covenant with himself, are hereby utterly disclaimed and disavowed. 2. All these Covenant-Conditions allowed and Asserted, Antecedent, Concomitant and Consequent, are avowed by us to be wholly *Supernatural*; The meer fruits and effects of Divine Grace, not at all of humane Nature; wholly of God, and not of our selves at all: Of meer Grace, God contrived his Covenant for us, God revealed his Covenant to us, God Prepares us for his Covenant, God instates us in his Covenant, and of the same meer Grace he enables us to walk according to his Covenant proportionably: All is entirely of his meer Grace. Therefore herein we take no Glory at all to our selves, but return the whole glory entirely to God alone. For (c) *what have we, but we have received it of him?* He (d) *works in us both to will and to do, of his good pleasure.* He (e) *draws*, and we *come*. He (f) *quickens us*: and then *lives in us*, and we by him. He works all in us, and for us (g) without whom *we can do nothing*. To him we herein ascribe, The first Grace, principling us; and the second Grace, actuating those Principles: Preventing Grace, and subsequent Grace: Operating Grace, and Cooperating Grace; (h) Knocking Grace, Opening Grace, Entring Grace: we ascribe all to him, and to his Grace. (i) *For of him, and through him, and to him, are all things.* 3. The Apostle tell us, That the special Condition of Faith, whereby we receive the Covenant and Covenanted inheritance, is most subservient to Grace, saying, (k) *Therefore it is of Faith, that it might be by Grace.* If the inheritance were by works, it should be of debt: but being by faith, it is of Grace. Faith and Grace go together. Grace freely gives, Faith alone receives: Grace is the Fountain: Faith the Cistern.

(c) 1 Cor. 4. 7.
(d) Phil. 2, 13.
(e) Ioh. 6. 44. Cant. 1. 4.
(f) Eph. 2. 1. &c. Gal. 2. 20.
Iohn 6. 57.
(g) Ioh. 15, 5.
(h) Rev. 3. 20. Cant. 5. 4. &c.
(i) Rom. 11. 36.
(k) Rom. 4. 16.

(2) *These and like Conditions do not eclipse but augment the sweetness of our Consolations also.* For, 1. By these *Preparatory Conditions*, we are comfortably Qualified to be subjects capable of the Covenant. 2. By these *Concomitant Conditions* we are Comfortably enabled to accept and lay hold upon Gods Covenant, who by Nature are strangers to the saving benefits of his Covenant. And the (l) *Promise is made sure to all the believing Seed.* 3. By these *Consequent Conditions* we are Comfortably conformed in our Conversation to the tenour of Gods Covenant which we have accepted. 4. By all these *Conditions*, we are Comfortably distinguished from all People that are strangers to Gods Covenants; And we may comfortably try our selves, and discover whether we be in a good Covenant-state or no.

(l) Rom. 4. 16.

6. Many and great Absurdities, inconveniencies, paradoxes and incongruities must needs inevitably follow, upon denial of *Conditionality* to the Covenant of Faith. For, if in the Covenant of Faith, or in any one Expressure thereof, there be no Terms, Tyes, Restipulations, Re-obligations, Conditions, &c. imposed upon man, or

expected from man: but all the Tyes and obligations be onely on Gods part.

(1.) *Then*, The Covenant of faith bindeth onely one, not both the Federates: God is bound by his *Stipulation*, man is not bound by any *Reſtipulation*. Now how abſurd, and contrary to the Nature of a *Covenant* is it, to think God to be under obligation to man, and yet man to be at liberty from God? Covenants imply reciprocal obligations between Federates.

(2.) *Then*, God and man may agree in one and the ſame Covenant of Faith as Federates: and yet man on his part never Conſent to the Covenant. For, *Conſent* to the Covenant by Faith, is one of the Conditions aſſerted on our part: but if there be no Conditions at all on our part, then there is no Conſent. How groſs and abſurd a Paradox is this, to imagine, Mans Covenant-agreement with God, yet without Conſent?

(3.) *Then*, Thoſe that become Federates with God in the Covenant of Faith, have no more covenant-obligation, bond, tye, or Duty lying upon them, after their cloſing in Covenant with God, then before. They are no more bound to fear, love, obey, ſerve, walk with God, after Covenanting with him in Chriſt, then before. For, the Covenant brings no Tye or Condition upon them, but leaves them looſe. How abſurd! This makes Gods Covenant a very looſe Covenant, a very licentious Covenant: and therein God to have very ill provided for his own worſhip and ſervice.

(4.) *Then*, A man may be in Covenant with God, and yet not differ at all by any inward Covenant-qualification, or outward Covenant-converſation from them that are out of Covenant. For, they that are out of Covenant with God, are deſtitute wholly of all ſalvifical *Covenant-conditions*: and (according to this opinion) ſo is he. So that in this regard, it had been as good for him to have been ſtill without, as within a Covenant-ſtate.

(5.) *Then*, Gods Covenant-people have no Goſpel-rule written, for their faith and obedience. For they (according to this fond opinion) have no tye or Condition at all impoſed upon them in this Covenant of Faith; therefore the Condition of Faith and the Condition of Obedience is not thereby enjoyned them: conſequently if it be not required by the *Covenant of Faith*, it is not required in all the Scripture. For ſince the Fall, The whole Scripture, which is Goſpel, is taken up with *Propounding* or *Expounding* the Covenant of Faith in Chriſt in one reſpect or another, throughout all the various diſpenſations thereof.

(6.) *Then*, Neglect of thoſe grand comprehenſive Chriſtian duties, Faith and Obedience to God in Chriſt, is no ſin. For the Covenant of Faith (think they) doth not impoſe or require theſe Conditions and Duties: Conſequently no Scripture requires them. How can it be then any Sin to neglect them? For (m) *where there's no Law, there's no Tranſgreſſion*. And what is ſin, if this be not ſin?

(m) Rom. 4. 15. & 5. 13.

(7) *Then*

(7.) *Then*, The Having, and Using of faith and obedience towards God in Iesus Christ, is not the way to Heaven and eternal Salvation. Why? because (according to this opinion) the Covenant of Faith, which peculiarly chalks out to us the true way to Heaven and Salvation, yet requires no such Conditions at all from us, as Faith and Obedience, in order to eternal Salvation. But this is notoriously (n) contrary to the Covenant and Scriptures, teaching, that without them there's no Salvation.

(n) Mark. 16. 16. Joh. 3. 18. 36. Heb 11. 6. 2 Thes. 1. 8. Heb. 12 14. Rom. 2. 14. *to the end.*

(8.) *Then*, Faith and Obedience to God in Iesus Christ were will-worship, un-instituted, un-required of God. For, if the Covenant of Faith do not require them, do not indent and condition for them, No Scripture since the Fall requires them: All Scripture being wholly taken up one way or other about this Covenant of Faith. And if they be not (o) required from us, how shall they be excused from will-worship, and being inventions of man? God then may say, (p) *Who required these things at your hands?*

(o) Jer. 7. 31. & 32. 35. (p) Isa. 1. 12.

(9.) *Then*, The Pagans, that are utter aliens to Gods Covenant of Faith, are as much tyed to Duties of Religion, as true Christians that are Federates with God in Christ. For, these are (after this opinion) tyed to no duties, terms or conditions, by Covenant: and those, as well as Christians, are tyed by the (q) *Law* and *light of Nature* in the Natural conscience, to believe, obey, worship and serve the true God, that hath made Heaven and Earth.

(q) Rom. 1. 18. *to the end.* & 2. 14, 15, 16.

(10.) *Then*, Finally, The Gospel-Ministry and Ordinances of Christ both under Old and New Testament, (r) intended and given of God to his Church, For preparing man for Christ, for espousing man savingly to Christ, And for guiding men conscienciously in Christ unto perfection, Are altogether vain and useless. For (according to this opinion) All Conditions tending to prepare for Christ, unite to him, or to give Communion with him, are denyed. But the Scriptures abundantly testifie, That Gods Covenant of Faith appoints A Gospel-Ministry and Ordinances for the said end, to continue in his Church till the worlds end.

(r) Math 28. 18, 19, 20. Act. 26. 18. Eph. 4. 8. *to* 14. 2 Cor. 5. 19, 20. 2 Cor. 11. 2. 1 Cor. 11. 26.

From all this its plain, that to deny the *Conditionality* of the Covenant of Faith, is an Absurd opinion with a witness, that dashes upon so many notorious and intolerable Absurdities.

7. The judgements of sound Writers, godly and learned, Ancient and Modern, Forreign and Domestique, do unanimously subscribe to the *conditionality* of the Covenant of Faith or grace, in the sense before stated and explained. And we are to (s) *walk in the way of good men, and keep the paths of the righteous:* (t) and to *follow them* that are of the Truth, *as they follow Christ* and his Truth. *Ancient Writers* (I confess) speak more sparingly of Gods Covenant of grace, and so consequently of the *Conditions* therein required on our part: notwithstanding they frequently urge the necessity and use of Repentance, Faith, Obedience, &c. in order to the attainment of the respective blessings spiritual and eternal

(s) Prov. 2. 20. (t) 1 Cor. 11. 1.

eternal promised, which is as much for substance. But *Modern Writers* proceed to more exact consideration of Gods Covenant, and plainly assert the *conditionality* thereof in expres terms. I offer here (u) in the Margin a brief Taste of their sense in this point to the Reader, whereby he may see that this conditionality of the Covenant is not any odd opinion of singularity, but a Truth very generally Received.

(u) Clement of Rome, *who lived in the Apostles times, thus speaks of Gods expectation of Repentance in all that Convert to him*; Ἀνῶμεν εἰς πάσας τὰς γενεὰς πάσας, &c. *i. e.* Let us consider all generations, and we may learn that in every generation the Lord hath given place of Repentance to them that were willing to Convert unto him. *Noe* preached Repentance, and those that obeyed him were saved. *Jonas* preached destruction to the Ninivites, but they that repented of their sins, pacified God with their prayers, and obtained salvation, although they were aliens to God, *&c. Ezek.* 23. 11. *&c. Isa.* 1. 16. *&c.* Therefore he willing that all his beloved ones should be partakers of Repentance, hath established it by his omnipotent will. *Clem. Rom. in* 1. *Ep. ad Cor. p.* 10, 11, 12. *Edit. Oxonii.* 1633. *Thus he speaks of our Justification by faith alone, and not by good works; yet exhorts upon other grounds unto Good-Works*; Καὶ ἡμεῖς διὰ, &c. And we being called by his will in Christ Jesus, are not justified by our selves, nor by our own wisdom, or understanding, or godliness, or works which we have wrought in holiness of heart: but by Faith, by which the Almighty God hath justified all from the beginning. To whom be glory unto ages of ages, Amen. What then shall we do, brethren? shall we cease from well-doing, and relinquish charity? The Lord doth by no means suffer this to be done of us: but let us hasten with all diligence and readiness of mind to finish every good work. We see all the just were adorned with Good works: and even the Lord himself adorning himself with works rejoyced, &c. *ibid. pag.* 41, 42, 43. *And elsewhere he thus incites to obedience*; Take we *Enoch*, who being found righteous in obedience, was translated, nor was his Death found. *Noah* being found faithful, by his Ministry he preached Regeneration to the world; and by him the Lord saved the Creatures which with Consent entred into the Ark. *Abraham* called the friend of God, was found faithful in that he became obedient to the words of God. He by obedience came out from his Country, and from his kindred, and from his fathers House, that leaving a little Country, and a weak kindred, and a small House, he might inherit the Promises of God *Gen.* 12. 1, &c. 13. 14, &c. 15. 5, &c. *ibid. pag.* 12, 13, 14, 15. *And thus he elsewhere directs, in reference to the obtaining of Promised gifts, and the finding of Christ*; Ἡμεῖς οὖν ἀγωνισώμεθα, &c. i. e. Let us therefore earnestly strive to be found in the number of them that wait for him, that we may partake the gifts promised. But how shall this be, beloved? If our mind be established on God by Faith, if we seek out things well-pleasing and acceptable to him, if we perform things agreeable to his inculpable will, and if we shall follow the way of Truth &c. ——This is the way beloved, in which we shall find our Saviour Jesus Christ, the High-Priest of our offerings, the supporter and succourer of our infirmity, &c *ibid. pag.* 45, 46, 47.

Justin Martyr, the Philosopher, *Who wrote about* 150. *years after Christ, thus declares the necessity of Faith in Christ and repentance*, &c. *exhorting the Jews thereunto*; Εἰ τις ἔστιν ἐν ὑμῖν ἐπίορκος, &c. i. e. If there be among you any perjured person, or Thief let him cease to sin: If any fornicator, let him repent; and keep true and joyful Sabbaths to God: If any have impure hands, let him wash them, and become pure. For *Isaiah* hath not sent you into a bath, that there you might wash away murders and other offences, which even the water of the sea is not sufficient to purge away: but, as is meet, this anciently was that salvifical washing, which was spoken to the penitent: nor are they any more purified with the blood of goats or sheep, or with the ashes of an heifer, or like oblations, but by faith through the blood of Christ, and his Death, who dyed for that very cause, as *Isaiah* saith; &c. ——Therefore by the Lavor of Repentance, and of the knowledge of God, which was instituted for the sins of Gods people, as *Isaiahs* cryes, we believe, and know, and preach; that very washing declared by him, which alone can purifie the penitent, to be the

the water of Life. *Justin Martyr in Dialog. cum Tryphon. Judæo. pag.* 177. & 178. *edit.* 1593. *And afterwards he saith*; *Abraham* had not from God a testimony of his righteousness, for his Circumcision, but for his Faith. For before he was circumcised, thus it was said of him; And *Abraham* believed God, and that was reckoned to him unto righteousness. Wherefore we also in the uncircumcision of our flesh believing God through Christ, and obtaining that Circumcision which is profitable to the obtainers, *viz.* Circumcision of the Heart, we hope we shall appear just and well-pleasing unto God. *ibid. pag* 250. *lin.* 5. &c.

Cyprian, *who wrote about* 240. *years after Christ, singularly commends Faith, as that whereby we are justified, whereby we receive the plentiful endowments of the Holy Ghost, and whereby we have all our ability*; Fidem in totum prodesse: & tantum nos posse, quantum credimus. In Genesi; Et credidit Abraham Deo, & deputatum est ei ad justitiam. *Cypr. Testimon. l.* 3. *f.* 42. *p* 428. *edit.* 1593. *And elsewhere*, Non enim, qui beneficiorum terrestrium mos, in capessendo munere cœlesti, mensura ulla vel modus est: profluens largiter Spiritus nullis finibus premitur, nec coercentibus claustris intra certa metarum spatia frænatur. Manat jugiter: Exuberat affluenter. Nostrum tantum sitiat pectus, & pateat. Quantum illuc fidei capacis afferimus, tantum gratiæ inundantis haurimus. *D. Cyprian. Epist.* 2. *S.* 2. *Edit. Goulart. p.* 2, &c.

Ambrose *who flourished in the year* 374, *&c. after Christ, thus speaks of the necessity of Faith to Salvation*; Secundum propositum gratiæ Dei. Sic Decretum dicit à Deo ut cessante lege solam fidem gratiæ Dei posceret ad Salutem. —— Manifestè beati sunt, quibus sine labore vel opere aliquo remittuntur iniquitates & peccata teguntur, nullâ ab his requisitâ pœnitentiæ operâ, nisi tantum ut credant. *Ambr. Comment. in Ep. ad Rom. C.* 4. p. 189. *edit.* 1567. *And elsewhere, speaking of the Law of the Spirit he saith*; Hæc lex dat libertatem, solam fidem poscens: ut quia quæ non videt credit, de conditione erui mereatur. *Com. in Ep.* 2. *ad Corinth. C.* 3. *pag.* 299.

Hierom, *who flourished in the* 385. *year after Christ, doth plainly assert certain Promises (which have special reference to the times of the New Testament) to be upon Condition*; Illudque dicamus, quod etiamsi carnaliter sunt promissa Judæis, tamen sub Conditione sunt promissa. ut si suscepissent lumen suum quod ad eos missum fuerat, tunc etiam ista sequerentur. Quod viz. per desiderium auri, & opum abundantiam, rerumque carnalium, quarum semper ista gens capiatur illecebris, susciperent ad se missum Filium Dei: quem quia non susceperunt, universa sublata sunt, & susceipientibus spiritualiter reddita hæreditas. *Hieronym. Comment. in Isaiam. cap.* 60. *pag.* 228. *A. B. Tom.* 5. *Edit.* 1553.

Chrysostom, *who flourished, in the year* 398. *after Christ, shews that God requires faith unto justification*; Σωτηρίαν ἀκούσας, προσέθηκε καὶ δικαιοσύνην, &c. *i. e.* Hearing of Salvation, he added Righteousness and not thy righteousness, but Gods, subindicating the abundance and facility thereof. For thou dost not obtain it by sweatings and labours, but receivest it from the gift above, being onely one thing from within, To believe. *Chrys. Homil.* 2. *in Ep. ad Rom.* 1. 17 *p.* 28. *A. Edit. Paris.* 1633. *And afterwards*; How is it excluded, saith he? *By what Law? of works? Nay, but by the Law of Faith.* Lo, he cals even Faith a Law, persisting in the names, that he might lenifie the seeming newness. But what is the Law of Faith? To be saved by Grace. Hence he shews the power of God, that he not onely saves, but also justifies, and leads unto Glorying needing nothing of works, but requiring faith alone. *ibid. Homil* 7. *in Epist. ad Rom.* 3 27. *pag.* 79 *A. B.*

Augustine, *who flourished in the year* 420. *after Christ, declares Faith to be fundamentally necessary, but such a faith as works by love, and produceth good Works*; Fundamentum Christus est in structura Architecti sapientis 1 *Cor*, 3.—— Si autem Christus, proculdubio fides Christi: per fidem quippe habitat Christus in cordibus. sicut idem Apostolus dicit, *Eph.* 3. Porro fides Christi illa utique, quam definivit Apostolus, quæ per dilectionem operatur. *Aug. de fide & oper. b. c.* 16 *pag.* 71. *D. Tom.* 4 *Edit. Basil.* 1569. *Again*; Cum ergo dicit Apostolus, Arbitrari se justificari hominem per fidem sine operibus legis: Non hoc agit ut præcepta ac professa fide opera justitiæ contemnantur, sed ut sciat se quisque justificari, etiamsi legis opera non præcesserint. Sequuntur enim justificatum: non præcedunt justificandum. *ibid cap.* 14. *p.* 68. *C. And elsewhere*; Sicut per unius delictum in omnes homines in condemna-

condemnationem, ut nullus prætermitteretur: ſic & in eo quod dictum eſt, per unius juſtitiam in omnes homines in juſtificationem vitæ, nullus prætermiſſus eſt. Non quia omnes in eum credunt, & baptiſmo ejus abluuntur: ſed quia nemo juſtificatur, niſi in eum credat, & baptiſmo ejus abluatur. *De Natur. & Grat. contra Pelagian. cap.* 41. *page* 750. *D. Tom.* 7. *And a little after that*; Ea quippe Fides juſtos ſanavit antiquos, quæ ſanat & nos; id eſt, mediatoris Dei & hominum hominis Ieſu Chriſti, fides ſanguinis ejus, fides crucis ejus, fides mortis & reſurrectionis ejus. *ibid. cap.* 44. *page* 751. *D.*

To mention no more Antient writers, come we to the Latter writers, forrein and domeſtique, who ſpeak more punctually and clearly to the matter in hand.

Calvin, *that Apoſtolical man, Speaking of the Covenant mentioned in* Hoſ. 2. *thus expreſſeth the reciprocalneſs, and conſequently the Conditionality thereof*; Nunc declarat quibus legibus hoc facturus ſit: nempe, *In juſtitia & judicio*: hoc eſt, in ejus fedele nihil fuit ſimulatum vel fallax. Quum ergo ſyncere Deus populum adoptaſset, quibus vitiis opponit juſtitiam & judicium? Reſpondeo, hæc nomina ad utramque partem contrahentem referri. Juſtitiam ergo Deus intelligit, non ſuam duntaxat, ſed quæ mutua ſit & reciproca, ut loquuntur. *Joh. Calv. Com. in* Hoſ. 2. 19. *And afterwards*; Et *ipſa dicet mihi, Tu deus meus.* Propheta enim ſignificat Deum antevertere nos fedele ſuo, quia alioqui arcemur ab acceſſu. Deus ergo ſponte nos prævenit & porrigit nobis manum, deinde ſubſequitur Conſenſus fidei noſtræ. *ibid Comment.* in Hoſ 2. 23.

Luther *declares, that as God deals with us by Way of Promiſe We deal With him by way of Faith*; Deus non aliter cum hominibus unquam egit, aut agit, quam verbo PROMISSIONIS: Rurſus nec nos cum Deo unquam agere aliquid poſſumus quam FIDE in verbum promiſſionis ejus. Opera ille nihil curat, nec eis indiget, quibus potius erga homines & cum hominibus & nobis ipſis agimus. Indiget autem ut verax in ſuis promiſsis in nobis habeatur, taliſque longanimiter ſuſtineatur, ac ſic Fide, Spe & Caritate colatur. Quo fit ut gloriam ſuam in nobis obtineat, dum non nobis currentibus, ſed ipſo Miſerente, Promittente, Donante, omnia bona accipimus & habemus. *Luth. in Tom.* 2. *Latin. page* 280 *A.*

Pete. Martyr, *deſcribing the Covenant, aſſerts the mutual ſtipulation of the ſederates*, viz. *of God and his people to on another*; Quæ autem Promiſſa utrinque ſervanda fuerint, Scriptura non ſemel docet. Deus enim pollicitus eſt, ſe futurum populi ſui Deum, nempe qui adſit ei juvando, eripiendo, & modis omnibus quoad omnia bonorum genera ornando. Populus viciſsim recepit ſe Dominum Iehovam pro Deo ſuo credendo, colendo & obediendo habiturum. Chriſtus autem in Federe, tanquam Mediator, inter utramque partem intercedit. Hæc eſt Federis inter Deum & homines initi Explicatio & natura. *Pet. Mart. in Loc. Com. Claſs. Secund. Cap.* 16 *Sect.* 1.

Cameron *Deſcribes the Covenant of Grace by the expreſs mention of Faith in Chriſt as the Condition thereof, and aſſerts, that in that Covenant God ſtipulates and requires faith from us*; Fedus Gratiæ eſt illud quo deus, propoſitâ conditione fidei in Chriſtum, remiſſionem peccatorum in ejus Sanguine, & vitam cœleſtem pollicetur, idque eo fine, ut oſtendat Divitias miſericordiæ ſuæ *Joh. Cameron. de tripl. Dei cum Homine Federe. Theſ.* 82. *And before*; Quomodo differat Fides illa quam præſupponit juſtitia exacta in Federe Naturæ, ab ea Fide quam ſtipulatur Deus in Federe Gratiæ. *Theſ.* 11. ——— In hoc convenire cum Fide quæ poſtulatur in Federe Gratiæ, —— At fides quæ requiritur in Federe Gratiæ. *Theſ.* 14.

Urſinus and Pareus, *writing of that Common place, of Gods Covenant, do often expreſs the Conditionality of the Covenant of Grace*; Fedus Dei eſt mutua pactio inter Deum & homines, quâ Deus confirmat hominibus, ſe futurum eis propitium, remiſſurum peccata, *&c.* viciſſim homines ſe obligant Deo ad fidem & pœnitentiam, hoc eſt, ad recipiendum vera fide hoc tantum beneficium, *&c.* Fedus dei eſt unum ſubſtantia, duplex Circumſtantiis: Seu, eſt unum, quod ad Conditiones principales, quas Deus nobis, & nos Deo ſtipulamur: & ſunt Duo quod ad Conditiones minus principales, vel ut alii loquuntur, quod ad modum adminiſtrationis. *Zach. Urſin. in Explicat. Catechet. Queſt.* 18. *de Federe, Sect.* 1. *&* 3.

Wendeline

Wendeline, *in his excellent Syſtem of Chriſtian Theology, deſcribing the Covenant of Grace, ſtill inſiſts upon the Conditionality thereof*; Fedus Gratiæ, eſt diſpoſitio Dei Gratuita, quâ per mortem filii ſui ſalutem æternam promittit homimbus, obedientiam fidei repromittentibus & præſtantibus. *Materia* ſunt perſonæ ſeu partes Fedus ineuntes, 1. Deus, promittens vitam ſub conditione fidei & cultus ſui. 2. Homines, Fidem & obedientiam repromittentes. *Forma* eſt mutua Partium, ſecundum certas Conditiones, obligatio. — Et vel maximè huic commendat Dei gratiam & miſericordiam Quod ad præſcriptæ Conditionis impletionem ipſe hominem diſponit per gratiam non tantum ſufficientem quâ poſſit, ſed & efficacem, quâ velit implere conditionem. Hoſ. 2. 19, 20. Phil. 2. 13. *M. Fred. Wendelin. Chriſtian. Theol. l. 1. cap. 19. Theſ. 9. & Explic.*

The four learned profeſſours of Leiden, *viz.* Poliander, Rivet, Walæus, and Thyſius, *Though they deny the New Teſtament properly ſo called, to require the Condition of fulfilling the Whole Law in* Bellarmines *ſenſe; yet in another and ſound ſenſe they aſſert the Conditionality of the New Covenant:* Sed hoc negamus, quod illi volunt, Novum Teſtamentum proprie dictum, quatenus eſt promiſſionis gratiæ in Chriſto datæ Doctrina, *requirere Conditionem totius legis implendæ*, quod vult Bellarmin. Juſtificat. lib. 4. cap. 2. aut juſtos non eſſe liberos ab obſervatione legis divinæ, quatenus illa exigit obedientiam perfectam, quâ ex debito juſtus aliquis pronunciatur. — Deinde, non omnem Conditionem negamus in Evangelio & Novo Teſtamento requiri ad Salutem: Requiritur enim Conditio Fidei & Novæ obedientiæ, quæ ubique urgetur. Sed hæ Conditiones à Deo gratis donantur; neque imperfectione ſuâ ſi modo ſinceræ ſint, impediunt ſalutem quæ ab alia cauſa manat. At non ita ſentiendum de conditione totius legis implendæ, quam ſtatuunt illi ſalutis Cauſam, & quæ à Deo nemini in hac vita donatur talis, ut judicium Dei ſuſtinere poſſit. *Iac. 3. 2. & 2. 10. Synopſ. purior. Theol. Diſp. 23. Sect. 27, 28, 29.*

Mr. John Ball, *in his judicious Treatiſe of the Covenant of Grace, doth often mention the conditionality of the Covenant*; As, (1) *In the General Nature of it. Chap. 3. page 17, 18, 19, 20. The words I have heretofore expreſſed in this Queſtion.* (2) *In the Covenant of Promiſe with Adam*; Of this Covenant there be two parts: 1. A Promiſe. 2. A Stipulation. — The Stipulation is, that they believe in him that juſtifieth the ungodly, and walk before him in all well-pleaſing. This may be gathered, becauſe the Promiſe of forgiveneſs cannot be received, but by Faith, and by Faith it is that we overcome the world; and vanquiſh Satan the enemy of our Souls, *&c. Chap. 5. page 43, 44.* (3) *In the Covenant with Abraham*; This Covenant was made in Form of a Promiſe, to be performed according to the purpoſe of Election: *In thy Seed ſhall all nations of the earth be bleſſed*: And in Form of a Covenant, Conſiſting of a Free Promiſe, and Reſtipulation: *I am God All-ſufficient, walk before me, and be perfect. Chap. 6. pag. 48.* (4) *In the Covenant with Iſrael at Mount Sinai*; True it is the Promiſes run upon this Condition, *&c.* (*as I have formerly in this Queſtion Recited the words*) *Chap. 8. page 132, 133. And afterwards he adds*; The Condition of This Covenant (in the ſenſe aforeſaid) is Faith in the promiſed Meſſiah, which is implyed in the Promiſe, *I will be thy God*; and Commanded in the Precept built upon it, *Thou ſhalt have me to be thy God. Chap. 8. page 134. And again*; Theſe words, *do this and live*, muſt not be interpreted, as if they did Promiſe life upon a Condition of perfect Obedience, and for works done in ſuch exactneſs as is required: but they muſt be expounded Evangelically, deſcribing the ſubject capable of life eternal not the cauſe why life and ſalvation is conferred. And by Doing, ſincere uniform impartial obedience; Not exact fulfilling of the Law in every Title, is to be underſtood. *Chap. 8. page 136, 137.* (5) *In the Covenant with David*; The Condition of this Covenant is that they ſhould walk in the waies of the Lord, and keep his watch, *&c. Chap. 9. page 149* (6) *In the deſcription of the New Covenant*; The free Covenant which God of his rich Grace in Jeſus Chriſt incarnate, crucified dead buried, raiſed up to life, and aſcended up to heaven, hath made and plainly revealed unto the world of Jew and Gentile, Promiſing to be their God and father by right of Redemption, *&c.* — If they repent of their iniquities, believe in Chriſt, and through or by Chriſt in him, and walk before him in ſincere conſtant and Conſcionable Obedience. *Chap. 1. of the New Covenant, page 198.*

Mr. George Walker *in his Compendious Treat. of Old and New Covenant, thus expreſſeth the Nature of a Covenant in General*; *viz.* 1. Every true Covenant preſuppoſeth a Diviſion

or Separation. 2. It comprehends in it a Mutual Promising and Binding betwixt two distinct Parties. 3. There must be faithful dealing without fraud or dissembling on both sides. 4. This must be between choise persons. 5. It must be about choise Matters and upon choise Conditions agreed upon by both. 6. It must tend to the wel-ordering and composing of things between them. *Chap. 4. page* 48, 49. *Lond.* 1640. *Now if a Covenant in General, hath in it, Mutual Promising and binding of the federate parties, and choise Conditions agreed upon by both: consequently every particular species of a Covenant hath mutual Promising, binding, and Conditions. Again, touching the Covenant of Nature, he saith*; The condition on mans part, was obedience to Gods Law, and subjection to God his Creator in all things, *Chap. 5. page*, 50. 51. *And though he say*; That in the Covenant of Grace there is not any condition or Law to be performed on mans part by man himself, as in the Covenant of Nature: *yet he grants*, That Certain Gifts, Graces, works and fruits of the Spirit; Outward, as the word Preached and Heard. The Sacraments given, and received, *&c.* Inward, as Faith by which Christ is received and applyed: Repentance, Love, Hope, and other saving Graces, are required to be in man to make him an actual partaker of Christ, and of life and Salvation in him. *Chap. 5. page* 55, 56. *And this is as much as we assert, denying all conditions as of and from our selves, accounting all conditions or terms from us to be meer fruits of Gods grace.*

Mr. William Pemble *Opening the Nature of the Covenant of Grace and of works, for clearing the subject of Justification, saith*; The Diversity is this, The Law offers life unto man upon Condition of perfect Obedience cursing the transgressors thereof in the least point with eternal Death: The Gospel offers life unto man upon another condition, *viz.* of Repentance and Faith in Christ, promising remission of sins to such as repent and believe. That this is the main essential and proper difference between the Covenant of works and of grace, that is, between the Law and the Gospel, we shall endeavour to make good against those of the Romish Apostacy who deny it. *And after his proofs for it, saith*, From whence we conclude firmly, that the difference between the Law and the Gospel assigned by our Divines, is most certain and agreeable to the Scriptures, *viz.* That the Law gives life unto the just, upon condition of perfect obedience in all things: The Gospel gives life unto sinners, upon Condition they repent and believe in Christ Jesus. *Pemb. Treat. of Justif. Sect. 4. chap. 1. page* 214, 215, 216, 217. *Lond. An.* 1635.

Mr. Joh. Owen *saith*; Are we of our selves any way more able to fulfil the Condition of the New Covenant? Is it not as easy for a man by his own strength to fulfil the whole Law, as to repent and savingly believe the Promise of the Gospel? This then is one main difference of these two Covenants; That the Lord did in the Old only require the Condition; now in the New he will also effect it in all the federates, to whom the Covenant is extended. *In his Treat. of Redemp. Book 3. chap. 1. page* 103. 104. *Lond.* 1648.

Mr. William Perkins, *who by his left-handed Dexterity stabbed Popery to the heart, thus describes the Covenant of Grace*; The Covenant of grace, is that whereby God, freely promising Christ, and his benefits, exacts again of man, that he would by Faith receive Christ, and repent of his Sins. *Hos.* 2. 18. 19. *Ezek.* 36. 25, 26, 27. *Mal.* 3. 1. *The order of Causes of Salvation, Chap. 31. page* 70. *A. Vol.* 1. *Lond.* 1626. *And elsewhere saith*; In the Covenant of grace two things must be considered: The Substance thereof, and The Condition. The Substance of the Covenant is, That righteousness and life everlasting is given to Gods Church and people by Christ. The condition is, that we for our parts, are by Faith to receive the foresaid benefits. And this Condition is by grace as well as the Substance, *&c. Reformed Catholique, of Justificat. II. Difference about the manner of Justificat. page* 571. *B. C. vol.* 1.

Mr. Edward Reynolds *saith*; In the New Covenant [illegible] works first. In the first Covenant man was able by his created and natural strength to work his own Condition, and so to Expect Gods performance: But in the New, As there is a difference in the things Covenanted; then only righteousness and Salvation; Now, remission of sins, and Adoption; In the means or intermediate Causes, which are now Christ and his righteousness and Spirit; In the stability, That a perishable, This an eternal and final Covenant that can never be changed; In the Conditions, There Legal obedience, Here only Faith and the certain Consequent thereof,

thereof Repentance: So likewise is there difference in the manner of performing these Conditions; For now God himself begins first to work upon us and in us, before we move or stir towards him. He doth not only command us, and leave us to our created strength to obey the command; but he furnisheth us with his own grace and Spirit to fulfil the Command: and when he bids us come unto him, he doth likewise draw us unto him. *The life of Christ. page* 512. *Lond.* 1632.

The godly and learned Assembly of Divines, *who have done more faithful service to Jesus Christ and his Church then any Provincial or National Synod or Convocation before them since England received the Gospel, thus set forth Gods Covenant*: Man by his Fall having made himself uncapable of life by that Covenant, the Lord was pleased to make a Second, commonly called the *Covenant of Grace*; wherein he freely offereth unto sinners life and Salvation by Jesus Christ, requiring of them Faith in him that they may be saved, and promising to give unto all those that are ordained unto life, his Holy Spirit, to make them willing and able to believe. *Confes. of Faith, chap. 7: Sect.* 3. D

And elsewhere they express themselves yet more fully; The grace of God is manifested in the Second Covenant, in that he freely provideth and offereth to sinners a Mediator, and life, and Salvation by him: and requiring Faith as the Condition to intereſt them in him, promiseth and giveth his holy Spirit to all his Elect to work in them that Faith with all other saving graces, and to enable them unto all holy obedience, as the evidence of the truth of their faith and thankfulness to God, and as the way which he hath appointed them to salvation. *Larger Catech. page* 8. *Lond.* 1648. *in quarto.*

This Cloud of witnesses may suffice (though many more might easily be added) 1. To shew the Consent of writers to the *Conditionality* of the Covenant. 2. To clear yet further the true state of the Question. *But thus much for Confirmation of the Covenants Conditionality.*

III. Lastly, *As for Refutation of Contrary Arguments or Objections, militating against the Conditionality of the Covenant, they may be easily Answered from due consideration of the Premises.* I shall not need therefore to insist much upon them.

Arg. 1. (x) *If the Covenant stands upon any Conditions to be performed on mans part, it cannot be an everlasting Covenant, except man were so confirmed in righteousness, that he should never fail in that which is his part. But man is not now so Confirmed.* ——*Man did fail in the Condition, while there were Conditions before in the first Covenant, and thereby the Covenant was frustrated.*

(x) D. T. Crisp. *Christ alone exalted. Serm.* 6. *page* 160. *Lond.* 1643.

Answ. 1. True; The Covenant of Faith or Grace is a Final and (y) *Everlasting Covenant*, never to determine. 2. Its as True, That the Conditions which we Assert do no way prejudice the Covenants Perpetuity, but rather stablish it. The condition of Faith ensures the Promise; (z) *Therefore it is of Faith, that it might be by Grace: to the end the Promise might be sure to all the seed.* The Perpetuity of the Covenant stands not, is not founded or bottomed, upon Conditions in us: but upon Gods Free-grace, Inviolable Truth and faithfulness, and Christs Al-sufficient Everliving Merit. 3. The Objection holds Against *Conditions most strictly taken*, such as was *Adams* obedience to the First Covenant: but such Conditions we disclaim. Against *Conditions Asserted*, it holds not.

(y) Gen. 17. 13. 19. 2 Sam. 23, 5. Ier. 32. 40. Ezek. 37. 26. Heb. 13, 22.
(z) Rom 4. 16.

Arg. 2. (a) *Man hath no tye upon him to perform any thing whatsoever*

(a) D. T. Crisp. *ibid. page* 161. *to* 165.

in the Covenant, as a Condition that must be observed on his part. The Covenant plainly shews, that the whole performance of the Covenant lies only upon God himself, and that there is not one bond or obligation upon man to the fulfilling of the Covenant, or partaking in the benefit of the Covenant, Heb. 8. 10. Joh. 6. 45. Ezek. 36. 25, 29. *If there be a Condition, and there should be a failing in the Condition, he that undertakes all things in the Covenant must needs be in fault. But the truth is, the Particulars mentioned in those Texts are not conditions of the Covenant, but Consequents of the Covenant.*

Answ. 1. If God absolutely and properly do all in the Covenant, then it is not properly a *Covenant* but a *Promise*. 2. If we take Conditions *Most largely, for Antecedent Preparatory, Concomitant*, and *Consequent Conditions*; Or *more restrictively*, for the *Instrument of Application*, Faith, as hath been explained: then man hath many Tyes, bonds, and obligations upon him, as hath been proved. But if we take Conditions, for *Antecedent Impulsive*, or *Meritorious Causes*, Or *Most strictly*: such bonds we deny in this Covenant as well as *Crisp*. 3. God, as the Primary, most free, independing cause and agent, obliged by no superiour Law, undertakes in the Covenant both to perform his part, and to enable us in an Evangelical sense to perform our part, giving both *to will and to do*, both first Grace and second Grace, infusing habits, and drawing them into act; Notwithstanding, *Acti agimus*: being Acted by him, we act with him. God works not upon us, as men upon stones. He *draws*, and we *come*. He is (b) *author and finisher of faith*: yet we believe. *Efficiently* God performs all, by enabling us to perform: but *Formally* and *Subjectively* we perform from him. 4. Hence, All our performances are originally to be ascribed to God: all our failings to our selves. Its no less then blasphemous, to translate our Covenant-failings upon God.

(b) Heb. 12. 2.

Arg. 3. (c) *The Covenant in the Actual substance of it is made good to a person before he can do any thing. The main thing in a Covenant is Gods being the God of a People, and the model of that is Gods Love which is cast upon man before he can do any thing*, Rom. 9. 11.

(c) D. T. Crisp. ibid. p. 165. &c.

Answ. 1. Gods love in Election is cast upon man before the world was: much more before man can do any thing. 2. This Love is not Gods Covenant: The Covenant is the effect of this Love. 3. There are Concomitant and Consequent, as well as Antecedent Conditions. Further Resol. to objections, See in (d) others.

(d) Mr. Rutherford, Christ Dying, page 471. to 478. And Mr. Io. Grail, Vindication of conditions in the Covenant.

Corollary V.

V. Hence, **The COVENANT of FAITH is a sweet Paradise of Believers Union to, and Communion with God in Jesus Christ.** We may conceive of a threefold *Paradise*, and a threefold *Union* and *Communion* with God therein. A threefold Paradise, *viz. Terrestrial*, wherein (e) *Adam* was placed in innocency:

(e) Gen. 2. 8. to 18.

innocency: *Spiritual*, wherein believers are placed in Grace; And *Celestial*, wherein (f) the righteous are placed in glory. Answerably, A threefold Union and Communion with God, *viz.* Natural, Gracious and Glorious. *Natural*; and such union and Communion *Adam* had with God in Eden the Earthly Paradise before his Fall, by his Natural (g) integrity. *Gracious*; and such (h) union and Communion believers have with God in Jesus Christ through the Spirit by Faith in this world. *Glorious*; and such (i) union and Communion just men made perfect shall have with God in Christ fully and immediatly face to face for ever in the highest Heavens. The Naturall union and Communion with God, in the Earthly Eden, *Adam* enjoyed by the *Covenant of Works*. The Supernatural union and Communion with God, whether gracious on Earth, or glorious in Heaven, Christs seed enjoy by the *Covenant of Faith*, Initiate here, Consummate hereafter. And so this Covenant of Faith brings believers *from Paradise, through Paradise, to Paradise. From Paradise*, even the earthly Eden, where (k) this Covenant, after the Fall, had its first Rise and original: *Through Paradise*, even the spiritual Eden of union and communion with God in his Church, where (l) this Covenant hath its growth and increase: And *To Paradise*, even the third Heavens, where this Covenant shall have its fulness and accomplishment.

Now this union and communion with God (which is the Saints spiritual Paradise, and Heaven on Earth) is grounded upon this Covenant of Faith. How? In this sort. According to this Covenant, 1. We have union unto Christ by Faith immediatly. For, (m) accepting him by Faith as our Mediatour, Root and Representative; we Actually become his Seed, his Spouse, his Members: who before were only such intentionally by Gods Decree. 2. We thus united to Christ, are mediatly through Christs Mediation (n) brought into union with God, he becoming our God, and we his people. 3. Being thus brought into this mystical Union to Christ and God, we consequently obtain sweet heavenly Communion with them both: (o) *And truly our fellowship is with the Father and his Son Jesus Christ.* So that, Righteousness, both imputed to us, and inherent in us: Eternal life: And all things referring and appertaining hereunto, are freely made ours, in God and in Christ. These three things Christ notably expresseth in his sweet and heavenly prayer; (p) Praying *for all them that should believe on him through his Apostles word, That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us. —— I in them, and thou in me, that they may be made perfect in one.* Here's their union mystical to the Father and to Christ: but to Christ first, and then in him to the Father. *That the world may know that thou hast sent me; and hast loved them as thou hast loved me. Father, I will that they also whom thou hast given me, may be with me where I am, that they may behold my glory which thou hast given me.* Here's their Communion with the Father, in his *Love*; and with the Son, in his *Glory*, flowing from the former union.

(f) 2 Cor. 12. 2, 3, 4. Luke 23. 43. Rev. 2. 7.
(g) Eccles. 7. 29. *with* Gen. Chap. 1, 2, & 3.
(h) Ioh. 17. 20 *to the end.* 1 Ioh. 1. 3. 2 Cor. 13. 14.
(i) Ioh. 17. 24. 1 Ioh. 3. 2, 3. 1 Cor. 13. 12. Math. 5. 8. Heb 12. 22, 23.
(k) Gen. 3. 15.
(l) Heb. 8. 6, 8, 9.
(m) Ioh. 1. 11.
(n) Ioh. 14. 6. Col. 1. 20. Heb. 8. 10.
(o) 1 Ioh. 1. 3.
(p) Ioh. 17. 20. *to the end of the Chapter.*

COROLLARY

Corollary VI.

VI. *Hence*, **The Substance and Matters of this Covenant of Faith are most High and Great: far surpassing the matters of all other Covenants, whether of God or Man.** Man never could Covenant with man, what God herein Covenants with Christ and his Seed: And God never did Covenant with Man in the Covenant of Works, what he here Covenanteth in this Covenant. For,

1. How high and great are the Mercies here Promised on Gods Part! I. *To Christ the last* Adam, *God* (as hath been formerly proved) *promiseth*, 1. *To* invest him with a Mediatory office, whereby he should prevailingly mediate with God as Priest, Prophet and King for the Recovery of his Seed. 2. *To* Assist, comfort and protect Christ in the executing and fulfilling of this his office, against all extremities of sufferings, All oppositions of enemies, and All his deepest discouragements. 3. *To* exalt Christ gloriously, in his Resurrection from the Dead, Ascension into Heaven, and Session at Gods right hand: after he had been humbled and abased most ignominiously. 4. *To* accept Christ delightfully and contentedly in this his Mediation for his Seed. 5. *To* crown and prosper Christ with compleat success in this his office for the Recovering of all his Seed. These, amongst other excellent blessings, God Promiseth to Christ the last *Adam*, in order to the Recovery of his Seed. II. *To Christs seed also in him God Covenanteth and promiseth these things Principally: viz.* 1. *To* restore them from the state of Sin, to the state of Righteousness both Imputed and Inherent. 2. *To* Recover them from Death, to Eternal life by Christ. 3. *To* be to them a God. Now, how high and transcendent are these Blessings promised! No created beings can promise such Benefits. God never promised such things in the Covenant of Works to *Adam* in Innocency: there's no promise of any Christ, or to any Christ, or of any righteousness or life by him, or of being *Adam*'s God in him. These are the greatest mercies that Sinners can need, Christs seed can Receive, or God himself can give.

2. How high and great the Duties Restipulated! I. *By Christ the last* Adam, who re-obligeth himself to God, 1. *To* accept, undertake and discharge this Mediatory office chearfully and faithfully, for the Recovery of his Seed. 2. *To* depend and fully relie upon his heavenly Father, for Assistance, Protection and Acceptance in the execution of his office, notwithstanding all Distresses, Oppositions and Discouragements. II. *By Christs Seed*, who in Christ restipulate, 1. *To* accept Jesus Christ, and in him all Covenanted Mercies by faith unfained. 2. *To* walk worthy of Christ, and all these covenanted Mercies, according to the Gospel. 3. *And* in Jesus Christ to become the People of the living God. Behold, what manner of Duties are here! *Never office in this world so weighty and intricate as the Mediatory office.* For, hereby

hereby in order to the recovery of Christs Seed, Gods exactest Law was in all points to be fulfilled; Gods infinite justice offended by their sins was fully to be satisfied and appeased; Sin, Death, Hell and all the powers of darkness were to be condemned and subdued. What Abasement, what Temptations, what Reproaches and Persecutions, what Prayers, what Tears, what Torments of body, what Disertions and Agonies of soul, and what Effusion of his deareſt hearts blood, did the effecting of these cost Jesus Christ? Never Creature in this world did or could so depend upon God, in such a red Sea of Calamities, as Christ did: whose Faith failed not in the least degree. *And as for Christs Seed,* Their accepting Christ by Faith, walking worthy of him Evangelically, and becoming Gods People, are comprehensive Duties, altogether supernatural, and contra-natural; wholly above, and against all corrupted Naturals. They wholly debase Nature, but exalt Grace. They altogether nullifie the Sinner, strike him off his bottome, and strip him of his boasting: but they magnifie, yea omnifie the Saviour, set him upon his Throne, and ascribe to him all the glory.

Corollary VII.

VII. *Hence,* **The Properties and Perfections of this Covenant of Faith are divers and excellent.** In the Nature of this Covenant thus Described and opened, these are more especially Observable, *viz.* It is, 1. *Holy.* 2. *Gratuitous.* 3. *Ordered in all things.* 4. *Sure.* 5. *Comfortable.* 6. *Everlasting.*

I. **Holy.** The Covenant of Faith is stiled Holy, 1. In the Old Testament by *Daniel*, describing the wickedness of *Antiochus Epiphanes*; —— (q) *His heart shall be against the Holy Covenant.* —— *He shall have indignation against the Holy Covenant.* —— *And have intelligence with them that forsake the Holy Covenant.* To this Effect the Psalmist describing *Israels* wonderful Deliverance out of Egypt, lays down this as the Cause thereof, Gods faithfulness in his holy Promise or Covenant; (r) *For he remembred his Holy Promise, and* Abraham *his servant. Promise* here being put for *Covenant*, by a Synechdoche. 2. In the New Testament by *Luke*; (s) *To perform the mercy Promised to our Fathers, and to remember his Holy Covenant. The Oath which he sware to our Father* Abraham, &c. Thus, That this Covenant is Holy, is evident. But what is this Holiness ascribed to the Covenant? and in what respects is it Holy? *Answ.* A thing may be called Holy; and so this Covenant, Holy; in five respects, *viz.*

1. *In respect of its Separation from Common things: or from Common to Sacred use and Service.* Thus persons and things Dedicated and set apart for holy religious use, are frequently in (t) Scripture called Holy. And thus the *Covenant of Faith* is holy, being separated, dedicated

(q) Dan. 11. 28. 30.

(r) Psal. 105. 42, 43.

(s) Luke 1. 72,

(t) Lev. 21. 6, 7, 8. Exod. 3. 5. & 16. 23. Psal. 46. 4. 1 King. 8. 4.

dicated and set apart to an holy and spiritual use, *viz.* The uniting of God and sinners in a Sacred Bond of Reconcilement in Christ.

2. *In respect of its Perfection.* Holiness implies an absence of imperfection, and a presence of perfection. And this (u) Some think, is especially signified by Holiness. Thus God being (x) most absolutely perfect, without all imperfection: is most absolutely *Holy*. And Gods Covenant, being a Perfect Covenant in its kind, and wanting no Perfection therein for the Compleat advancing of the sinners Happiness and Gods Glory thereby, is in this regard proportionably *Holy*.

3. *In respect of its pureness and clearness from all pollution, defilement, spot, or stain of sin: when there's no sinful mixture in it.* As gold is said to be pure, when it is full of it self, all gold, and no mixture of dross in it: Honey is said to be pure, when there is no mixture of dregs in it. Thus, God being most pure, having (y) no mixture of sin or darkness at all in him, is most Holy. The Godly being (z) washed in Christs blood, and purified by Christs Sanctifying Spirit, are above all other people, *an* (a) *Holy Nation*, &c. And in this Sense Gods Covenant is holy, being pure, clean and separate from all Sin and sinful defilement, which may be incident to Mans Covenants. Every thing in and about this Covenant being in this Sense pure and Holy: The Covenant it self must needs be pure and Holy also. *For*, 1. The Author of this Covenant is Holy, *viz.* The Lord God, who is (b) *Holy, Holy, Holy.* (c) *Holiness* it self. — (d) *who is like unto thee, Glorious in Holiness?* 2. The Mediatour of this Covenant is Holy, *viz.* Jesus Christ, who is (e) *That holy thing.* (f) *The Holy one.* (g) *The Holy one of God.* 3. The Parties to this Covenant are Holy, *viz.* On the one hand the Most Holy God. On the Other hand, Jesus Christ the last *Adam* and his Seed. Christ is Holy, as hath been shewed. And Christs Seed are conformable to him in Holiness. And thereupon stiled (h) *Holy brethren.* (i) *Holy men.* (k) *Holy women.* (l) *An Holy Temple.* (m) *An holy Priesthood.* (n) *An Holy Nation* (o) *An Holy People*, &c. 4. The Matters or Blessings Covenanted on Gods part to us, are Holy, *viz.* Our Recovery by Christ, the Holy one of God, from the State of Sin unto a state of holiness and righteousness, (p) enjoyed in our persons, (q) expressed in our Conversations. 5. Finally, The Matters and Conditions restipulated by us unto God, are Holy; *viz.* Accepting Christ by believing, Believing being called (r) *Our most Holy Faith.* Walking worthy of Christ, &c. which is in other phrase stiled, (s) *walking before God in Holiness and Righteousness all the days of our life.* and ——— (t) *Perfecting Holiness in the fear of God*, &c. Oh therefore how Holy in these regards is this Covenant of God!

(u) *And. Rivet. Comment. in Exod.* 15. 11.
(x) Iob. 11. 7, 8, 9. *with* Exod. 15. 10, 11.
(y) Heb. 1, 13. Psal. 92. *last.* 1 Iohn 1. 5. Isa. 6. 3.
(z) Rev. 1. 5. Acts 15. 9. 1 Cor. 6 11.
(a) 1 Pet. 2. 5. 9.
(b) Isa 6. 3. Revel. 4. 8.
(c) Psal. 89. 35.
(d) Exod. 15. 11.
(e) Luke 1. 35.
(f) Acts 2. 27. & 13, 35. & 3. 14. 1 Iohn 2. 20.
(g) Mark 1. 24. Luke 4. 34.
(h) Heb 3. 1. 1 Thes. 5. 27.
(i) 2 Pet. 1, 21.
(k) 1 Pet. 3. 5.
(l) Eph. 2. 21. 1 Cor. 3. 17.
(m) 1 Pet. 2. 5.
(n) Exod 19. 6. 1 Pet. 2. 9. (o) Deut. 7 6. & 28, 9. Isa. 62. 12. (p) Eph 4. 24. 1 Pet. 1, 5, 9. (q) Luke 1. 72, 73 74, 75. (r) Jude 20. (s) Luke 1. 72. (t) 2 Cor. 7. 1.

4. *In respect of its Heavenliness.* A thing that is heavenly, sublime, Spiritual, abstracted and lifted up from Earthliness, is said to be Holy.

Holy. Hence (u) ſome derive the Greek word for *Holy*, ἅγιος, from α & γῆ *without the Earth*: as it were ἀγήϊος, *un-earthly*. For, every thing that is in Heaven, or is Heavenly, is *Holy*. Thus this Covenant conſequently is Holy; for it is a moſt ſublime, ſpiritual, Heavenly Myſterie. It was contrived in Heaven; All the world could not have deviſed or imagined ſuch a way for Recovery of Sinners; and it brings all them at laſt unto Heaven, that embrace it, and cloſe with God in it.

(u) *Gerhard. Harm. Evangel. c. 176. pag. 191. & c. 180. p. 460. Scap Lex. ad verb.* Ἅγιος.

5. Finally, *In reſpect of its firmneſs and ſetled ſtability a thing is called Holy.* Hence (x) *Auguſtine* thinks the Latin name for *Holy*, is derived from *firmneſs* and *eſtabliſhment*, *Sanctus*, *quaſi Sancitus*. Thus this Covenant is Holy, that is, firm, ſure eſtabliſhed that it cannot be ſhaken or overthrown, as after will appear in opening the Property of its *Sureneſs*.

(x) *Ideo Spiritus Sanctus dicitur, quoniam ad permanendum ſanciuntur, quicunque ſanctificantur; Nec dubium eſt à Sanciendo ſanctitatem vocari.* Aug. de Fld. & Symb. p. 147. D. Tom. 3. Baſil. 1569. Ger. Harm. Evan. c. 180. p. 400.

Now his Covenant of Faith being every way thus *ſacred* and *Holy*; 1. It is highly to be preferred above all Common humane Covenants in this point of Holineſs. 2. An unholy ſinful ſtate, and inward ſaving intereſt in this Holy Covenant are inconſiſtent. He that intends to have ſhare in this holy Covenant, muſt himſelf become holy in perſon and Converſation, 3. They that are Federates with God in Chriſt according to this Covenant, ſhould in Conformity to this Covenant, both think, ſpeak, act and in all points walk holily, heavenly, and unblameably.

II. **Gratuitous.** The Covenant of Faith is wholly and meerly of Free-Grace. For what the Apoſtle ſaid of the Inheritance of life and ſalvation, we may ſay of this Covenant of Faith promiſing this inheritance; (y) *Therefore it is of Faith, that it might be by Grace, to the end the Promiſe might be ſure to all the Seed. Grace* and *Faith* are inſeparable Relatives, which ſtand or fall together. If it be a Covenant of Faith, for the *Condition* of it; it muſt conſequently be a Covenant of Grace, for the *Foundation* of it: and ſo on the contrary. For Faith hath nothing for its object in this Covenant but meer Grace, having nothing herein propounded by way of Promiſe from God, or by way of reſtipulation from Chriſts Seed, but all of meer Grace. And that, not only, *The Grace of Favour towards Creatures*, which had place in the Covenant of works: but alſo *The Grace of Commiſeration towards ſinful, lapſed Creatures*, which only hath place in this Covenant of Faith. But of the (z) *Gratuitouſneſs* of this Covenant enough formerly.

(y) Rom. 4. 16.

(z) *In Book I I. chap. 2. Aphoriſm 2. Section I. & corollar. 2.*

III. **Ordered in all things.** (a) *Although mine houſe be not ſo with God, yet he hath made with me an everlaſting Covenant, Ordered in all things.* ברית ערכה בכל *Berith Hharoucah Baccol viz. A Covenant Ordered in all.* Thus *David* ſtiles Gods Covenant, which was made with him: and ſo proportionably every Particular diſcovery of this Covenant of Faith is *Ordered in all.* The Hebrew word tranſlated, *Ordered*, ſignifies, (b) *Orderly-diſpoſed, orderly ſet, or placed by reaſon and proportion, Orderly fitted, furniſhed, prepared, directed, ſetled, addreſſed*

(a) 2 Sam. 23. 5.

(b) *Vid.* Pagn in Theſaur. ad verb. ערך

dressed. The Lxxii render it ἑτοίμην, *ready, prepared.* As a *Table* is prepared and furnished when stored with all manner of Provision; Or as an *Army* is marshalled, ranked or set in graceful Order, when every one is in his place: so this Covenant is contrived and put in most excellent order, well furnished and prepared with all Necessaries to Salvation, and which shall be *orderly disposed* to Christs Seed in due Season. (c) *God is the God of order*; As he most (d) *orderly* created all things at first: so in most comely and *beautiful Order* he Governs all things created ever since; Especially the mysteries of Grace for the Salvation of his Elect? More particularly This Covenant is *Ordered in all things*, in these respects following. *viz.*

(c) 1 Cor. 14. 33. & 15. 23.
(d) Gen. 1. throughout. Psal. 104. throughout. Eccles. 3. 11.

1. *In respect of the inward Constitution of the Covenant.* How excellently and orderly hath God composed it and constituted it of *Matter* and *Form*? I. *The Matter*, 1. On Gods part promised, is *The Recovery of Christs Seed by Jesus Christ from the State of Sin and Death, to the State of righteousness and life, that so the Lord may be their God.* And this Matter is admirably well ordered. For, (1) *Here's* the Blessings or Mercies Promised, *viz. Recovery*, &c. *God becoming their God*, what could be ordered and prepared more suitably and more sufficiently for poor lost Sinners Salvation and happiness. Here are fit and full supplies for all their spiritual wants. (2) *Here* are the Parties to whom these Covenanted mercies are peculiarly intended; *viz. Christs Seed.* Not all men, but only Gods Elect. They alone must share in these special mercies: peculiarly prepared for them. (3) *Here* is the only Mediatour by whom these persons shall come to enjoy these promised Mercies, *viz.* Jesus Christ, with whom God had a blessed Transaction for effecting thereof. 2. On our part, the matter restipulated is; 1. Our accepting of Christ and covenanted mercies by true Faith. How shall they else be made ours? (2) Our walking worthy of them according to the Gospel. How else shall we walk thankfully, and really testifie they are ours? (3) Our giving up our selves to God as his people. How otherwise can we assure our selves that he is our God. II. *The form* of this Covenant is the mutual obligation and reciprocal engagement of the Federate parties to each other. Oh how comely and beautifully, with what symmetry and proportion are all things in this Covenant ordered and prepared!

2. *In respect of the Outward Dispensation of the Covenant, it is Ordered in all things.* God observed an Order of Degrees in Revealing it. He made it not known at all, (e) till *Adam* had quite broken the Covenant of works. And then but gradually; first discovering it more darkly, remotely and imperfectly, as we see things a great way off: but afterward more clearly, immediatly, & compleatly, as we discern things at hand. God observed also an *Order of Proportion* in Dispensing it, having therein respect both to his Churches *Non-age* & *Full age*. 1. *In her Non-age* dispensing it sparingly, carnally & servilly in certain initial Elements and Rudiments of Ceremonies, Types and carnal observances, as his Peoples weakness and dulness was able to bear it: But 2. *in her full age* he

(e) Gen. 2. 16, 17. *with* Gen. 3. 6, 15.

he dispensed it, more freely, fully and spiritually after the Coming of Christ. How orderly was this his proceeding!

3. *In respect of the Accomplishment of it in Christ, this Covenant is ordered in all things.* It makes Christ known first dimly, as at a great distance: then clearly, as at hand. This Covenant is a Cabinet: Christ is the rich Treasure in this Covenant-Cabinet; but not fully disclosed all at once. 1. At first he was represented, As the (e) *Seed of of the woman bruising the Serpents head.* 2. Then (under the Type of (f) *Noah* saving his Family in the Ark by waters;) As a Saviour of his family and little flock by his blood from perishing in their sins by the deluge of Gods wrath overwhelming all the world besides. 3. Then, (g) As the *Seed of* Abraham, *in whom all the kinreds and families of the earth should be blessed.* 4. Then, as the (h) Anti-type of the Mosaical Sacrifices, Purgations and other Ceremonies, both Expiating the Guilt, and Purifying the Filth of sin, from his Seed. 5. After this, As the (i) *Seed of David*, that as King, should *sit upon his Throne for ever*: Spiritually reigning and ruling over his Church. 6. Then, As *the true* (k) *David*, that should reunite his people into one Nation; and into one Kingdom, not to be divided any more. 7. After all, As (l) *God-man*, dwelling with men, full of Grace and Truth, actually dying for his Seed, and discharging all the Offices of his Mediatourship, So that they have eternal redemption obtained for them, and their sins and iniquities God will remember no more.

4. Finally, *In respect of the Application of it to Christs Seed, This Covenant of Faith is ordered in all things.* Herein God proceeds most orderly with them: though they do not always distinctly observe the Order and Method of his proceedings. 1. God tendereth his Covenant to them. 2. He in his due time Convinceth them thereby through the operation of his Spirit, That they are Naturally in a woful State of Sin and Death in the First *Adam*, and That notwithstanding there is a sufficient Remedy, and means of their Recovery in Christ the last *Adam*. 3. He converts and cals them Effectually from Sin to righteousness, *from darkness to light, and from the power of Satan unto God.* 4. He adopts them into his own family in Jesus Christ as his sons and daughters. 5. He Justifies them freely by his grace, imputing Christs righteousness unto them by Faith. 6. He vouchsafeth them sweet heavenly Communion with himself in Christ by his Spirit, affording all priviledges of Grace. 7. He glorifies them eternally with himself and Jesus Christ in the highest Heavens, vouchsafing immediate vision and full fruition of God, Father, Son, and Holy Spirit for evermore. O how admirable is this Order of *Covenant-Application*, and how highly estimable by all Christs Seed!

(e) Gen. 3. 15.
(f) Gen. 6. 18, &c. Heb. 11. 7. 1 Pet. 3. 20, 21.
(g) Gen. 12. 3. & 22. 18. *with* Acts 3. 25. Gal. 3. 8, 9.
(h) Exod. 24. & 25, &c. *with* Ioh. 1. 17. Col. 2. 17. Heb 9. 9. *to* 15.
(i) Psal. 89. 3. 4. 29. & 132. 11. *with* Acts 2 30.
(k) Ezek. 37. 21. *to* 28 *with* Ioh. 10. 16.
(l) Ioh. 1. 14. 1 Tim. 3. 16. Ioh. 10. 11, 15. Eph. 5. 25, 26, 27. Heb 9. 12. & 8. 8. *to* 13.

IIII. **Sure.** The Covenant of Faith is faithful, faithfully kept and performed by God, Firm, Sure, unbroken, whereof God will always be mindful, whereunto he will still have respect that it may be punctually and accurately performed. In this regard this Covenant

is in the Old Testament stiled (m) שמרה *Shemurah*, that is, *kept, observed, performed,* (one Translatour renders it, *Sure.*) And as that learned (n) *Mercerus* noteth, it imports *Care, diligence and sollicitude, lest any thing be let go, let slip,* &c. Such singular care and sollicitude God takes, lest his Covenant should in any respect fail. Hence it is elsewhere implyed to be a Covenant that (o) *cannot be broken.* In the New Testament it is stiled A *Promise firm,* or *sure to all the Seed:* βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, (p) *That the Promise might be firm to all the Seed.* It hath respect to Gods Covenant with *Abraham*, to whose spiritual Seed, whether Jews or Gentiles, the Covenant of the eternal inheritance is firm. And elsewhere Gods Promise or Covenant with *Abraham*, is called πρᾶγμα ἀμετάθετον, *An immutable thing*; (q) *That by two immutable things, in which it was impossible for God to lye,* &c. Gods *Promise* and Gods *Oath* annexed thereto, are these two immutable things, as the Context there clears it.

(m) 2 Sam. 23. 5.

(n) שמר *Curam, sollicitudinem & diligentiam connotat, ne quid emittatur, elabatur aut excutiatur.* Mercer. in Pagn. Thesaur. adverb.

(o) Ier. 31. 20, 21.

(p) Rom 4. 16.

(q) Heb 6. 18.

Now this *Sureness of the Covenant* is a Property most Consequential and Comfortable to the Heirs of the Promise, and children of the Covenant. Therefore it is said; (r) *God willing more abundantly to shew unto the heirs of Promise the immutability of his Counsel, confirmed it by an Oath. That by two immutable things, in which it was impossible for God to lye, we might have a strong Consolation.* —— ἰσχυρὰν παράκλησιν, that is a *valiant, strong, prevailing Consolation.* Let us therefore a little further enquire into this *Sureness of Gods Covenant*, and the grounds thereof: (which is incomparably more firm, sure, immutable and irrevocable then all other Covenants in the world;) that hereby we may lay a surer foundation of affiance and Comfort in Gods Covenant and Promise. We may fail; but Gods Covenant will never fail us. *This Sureness of the Covenant* may illustriously be discovered, 1. *From the Nature, Properties and Perfections of the Covenant-making God.* 2. *From Gods manifold methods for Establishment of his Covenant.* 3. *From Gods actual accomplishment of his Covenant most punctually, in the Experience of all ages.* 4. *From removal of all imaginable Corrumpent Causes that might render this Covenant infirm or unfaithful.* 5. *From the durable and Everlasting Nature of the Covenant it self.*

(r) Heb. 6. 17, 18.

I. *From the Nature, Properties and Essential Perfections of the Covenant-making God.* These are such, that they proclaim him to be a *God* (s) *Keeping Covenant and mercy with his servants, with them that love him,* &c. And, (t) *that there is no God like him, in heaven above, or on Earth beneath, keeping Covenant and mercy,* &c. For God that made this Covenant, is 1. *Jehovah.* 2. *Most Gracious.* 3. *True.* 4. *Faithful.* 5. *Wise.* 6 *Powerful.* 7 *Immutable.* And therefore his Covenant must needs be unquestionably Sure.

(s) Dan. 9. 4. Nehem. 1. 5. & 9. 32.

(t) 1 Kings 8 23 2 Chron. 6. 14.

(1.) *God is Jehovah.* JEHOVAH is Gods chief essential name, not onely denoting, 1. His eternal independing Being in and of himself. 2. And his Giving of Being to all created things: But also, 3. His

giving

giving Being and existence to his Covenant and Promises. Hereupon when God was now about to bring *Israel* out of Egypt, and to conduct them to *Canaan*, as he had Covenanted to *Abraham*, he saith; (u) *I appeared unto* Abraham, *unto* Isaac, *and unto* Jacob *by the name of God Almighty: but by my name* JEHOVAH *was I not known to them.* God was *Doctrinally*, and in part known to them by his name *Jehovah*, for it was (x) revealed to them before. But he was not *Experimentally* and so plenarily made known to them by this name, as now he was about to make himself known to *Israel* in his actual fulfilling and performing of his Promise and Covenant to them, by bringing them out of *Egypt* into *Canaan*. And this is the Interpretation plainly given in the following verses, *viz. ver.* 4. to 9. So then its most Natural to God, to fulfil his Promise. God can as soon forget his Nature, his being, and this his glorious Name JEHOVAH, as forget his Covenant.

(2) *God is most* (y) *Gracious.* His Free Grace, both of *Benevolence and favour* to his Creatures, and of *Commiseration* to his miserable and sinful Creatures, is incomparable. Of meer Grace God at First made this Covenant of Faith, lapsed Creatures having nothing at all in them, that might in the least degree move or invite the Lord thereunto, (as (z) hath been shewed;) but rather every thing inciting to the Contrary: Now if God make this his Covenant, not only without, but even quite Contrary to all Motives & inducements in the Creature, of his own meer Grace: shall he not of the same meer Grace make it good? That which is wholly bottomed upon meer Divine Grace, without the Creature, is founded onely upon God: therefore inexceptionably Sure. The eternal inheritance Covenanted, (a) *is therefore of Faith, that it might be by Grace; to the end the Promise might be sure to all the Seed: not to that only which is of the Law, but to that also which is of the Faith of* Abraham, *who is the Father of us all.*

(3) *God is most* (b) *True*; yea (c) *Truth* it self, the only Supream Truth. He is (d) *plenteous in mercy and Truth.* And (e) *the truth of the* LORD *endureth for ever, to all Generations.* Hence therefore God Promises and Covenant must needs be Sure and true for ever: Because God, the true *God*, (f) *which cannot lye*, promiseth and Covenanteth. So that Gods Covenant and promise is that (g) *immutable thing, wherein it is impossible that God should lye.* Man may Covenant and promise, and yet not perform: *all men are lyars.* The truest men, but mutably true. But (h) *God is not as man, that he should lye.* Now if it be impossible God should lye in promising; it is impossible his Promise should fail, till it come to performing.

(4) *God is Most Faithful:* therefore in his Covenants and Promises, he will not, he cannot delude or deceive. (i) *If we believe not, yet he abideth faithful, he cannot deny himself.* Many Jews did not believe Gods Covenant, yet their unfaithfulness did not overthrow Gods Covenant, or his faithfulness therein. (k) *For, what if some did not believe? shall their unbelief make the faith of God of none effect?*

God

(u) Exod. 6.3. *this verse is clearly expounded in ver.* 4. *to* 9. *following.*
(x) *To Abraham.* Gen. 22. 14
To Isaac. Gen. 26. 24, 25.
And to Jakob. Gen. 27. 20.

(y) רחום וחנון *commiserating and Gracious.* Exod. 34. 6. Psal. 103. 8.

(z) *See Book II. chap. II. Aphorism.* 2. *Section* 1. *& Corollar.* 2.

(a) Rom. 4. 16.

(b) Ier. 10. 10. Iob 17. 3. 1 Iohn 5. 20.
(c) Deut. 32. 4. Psal. 31. 5.
(d) Psal. 86. 15.
(e) Psal. 117. 2. & 100. 5.
(f) Tit 1. 2.
(g) Heb 6. 17, 18.
(h) 1 Sam. 15. 29.

(i) 2 Tim. 2. 13
(k) Rom. 3. 3, 4.

God forbid: yea let God be true, but every man a liar. —— How notably ſaith the Scripture elſewhere to *Iſrael*; (l) *Know therefore that the LORD thy God, he is God, the Faithful God, which keepeth Covenant and mercy with them that love him, and keep his Commandments to a thouſand Generations.* So then, becauſe he is a faithful God, he is a Covenant-keeping God: His Covenant is ſure. Hereupon the Apoſtle exhorts; (m) *Let us hold faſt the profeſſion of our faith without wavering*: why? *for he is faithful that promiſed.* And upon this Attribute of Gods faithfulneſs, *Sarah* raiſed up her Faith to believe Gods Covenant and Promiſe againſt reaſon and the courſe of Nature; (n) *Through Faith alſo* Sarah *her ſelf received ſtrength to conceive Seed, and was delivered of a child when ſhe was paſt age, becauſe ſhe judged him faithful that had promiſed.*

(l) Deut. 7. 9.
(m) Heb. 10. 23.
(n) Heb. 11. 11.

(5) *God is moſt wiſe.* He is (o) *the onely wiſe God*: *he* (p) *knoweth all things, and no thought can be withholden from him*: (q) he *underſtandeth our thoughts afar off.* (r) *Known unto God are all his works from the beginning of the world*: and ſo even unto the end of the world: yea, (s) *his underſtanding is infinite.* And as he (t) *worketh all things*, ſo he maketh, and maketh good his Covenants and Promiſes, *according to the Counſel of his own will.* Therefore Gods Covenants and Promiſes cannot fail and be infringed, as mans may and oft are, through imprudence, oſcitancy, inadvertency, want of foreſight, &c. God never promiſeth any thing, but he hath moſt wiſely Contrived and determined aforehand how to bring it to paſs.

(o) 1 Tim. 1. 17.
(p) Ioh. 21. 17. Iob 42. 2.
(q) Pſal. 139. 2.
(r) Act. 15. 18.
(s) Pſal. 147. 5.
(t) Eph. 1. 11.

(6) *God is moſt powerful.* Not only (u) *mighty*, but (x) *Almighty*: He can do all things; and all things with eaſe. He made the world with his word; (y) *He ſpake and they were created: he commanded and they ſtood faſt.* (z) He *is able to do exceeding abundantly above all that we ask or think.* Therefore, though man ofttimes promiſeth beyond his ability, yet God nor doth nor can promiſe beyond his power of performance. Though he Covenant and promiſe things never ſo Great, ſtrange, difficult, improbable, and to fleſh and blood, or created power impoſsible, yet he can eaſily perform all, above the Capacity of our Senſe, Reaſon and Faith it ſelf: (a) *Is any thing too hard for the LORD?* He Covenanted to give *Abraham* Seed by *Sarah*, and that in his Seed all the Nations of the Earth ſhould be bleſſed: And he was both able to perform this Seed, notwithſtanding the deadneſs of *Abrahams* body and *Sarah's* womb: and able to bleſs all Nations in his Seed, though *Iſaac* ſhould have been offered up for a burnt-offering. And therefore as to the former, (b) Abraham *againſt hope believed in hope, —and conſidered not his own body now dead, when he was about an hundred years old, neither yet the deadneſs of* Sarah's *womb; Neither ſtaggered he at the promiſe of God through unbelief: being fully perſwaded, that what he had promiſed, he was able alſo to perform.* As to the latter, (c) Abraham *when he was tryed, offered up* Iſaac: *and he that had received the promiſes, offered up his only begotten Son; Of whom it was ſaid, that in* Iſaac *ſhall thy Seed be called. Accounting that God was able*

(u) Iob 36. 5.
(x) Gen. 17. 1. Iohn 21. 17. Gen. 18. 14.
(y) Pſal. 148. 5. & 33. 9.
(z) Eph. 3. 20.
(a) Gen. 18. 14.
(b) Rom 4. 17. to 22.
(c) Heb. 11. 17, 18, 19.

able to raise him up even from the dead. Thus *Abraham* looks upon Gods Covenant, and Gods ability fully to perform it; overlooking all contrary difficulties and impossibilities: Gods promise resting upon the shoulders of his power, bears up *Abraham's* Faith in the Covenant, against all discouragements. Oh this power of God, is the pillar of Gods Promise; and should be the pillar of our Faith. We seldom stagger at the hardness and greatness of any promise of God: but we stagger first at the power of God. But Gods power makes his Covenant Sure.

(7) Finally, *God is immutable*, and unchangeable, still the same. (d) *With him is no variableness, nor shadow of turning. The strength of* Israel *is not as the son of man that he should repent.* Consequently his Covenant is Immutable and unchangeable also. (e) *That by two immutable things (viz.* Gods Promise and Oath) *in which it is impossible that God should lye, we might have strong Consolation.*

(d) Num. 1,17. 1 Sam 15.29

(e) Heb. 6. 17,18.

2. *From Gods manifold methods and ways for establishment and Confirmation of his Covenant, The Sureness of his Covenant is more infallibly assured to his people.* Gods Covenant barely delivered by him, is sure enough it self, and heaven and earth may sooner pass away, then any branch or word of his Covenant should pass away and be unfulfilled: But God hath used many other Courses, besides bare publication, for ratifying and ensuring of his Covenant to us; that our Faith therein might be firm without staggering, that our Consolation thence might be strong without fainting. God hath especially established his Covenant to his people, 1. *By writing it.* 2. *By Surest manner of Expressing it.* 3. *By ratifying Promises.* 4. *By Federal Solemnities.* 5. *By Covenant-Seals and Tokens.* 6. *By his own inviolable Oath.* 7. *By his Son Christs irrevocable Death.*

1. *By writing the Covenant.* At first Gods Covenant was declared to *Adam, Noah, Abraham,* &c. till the days of *Moses,* (f) onely by word of mouth; God uttering it to them by audible voice. But in, and after *Moses* his days, God still Committed his Covenant to writing: and this in all the Discoveries and Dispensations of it, from First to last. Holy Scriptures are his *Covenant-Tables,* His *Federal Instruments.* Herein we may read, as in a perpetual Record, The Tenour of Gods Covenant with his people, and of their restipulation with God, together with all the Promises, Priviledges, Conditions and clauses thereof. And all this, that Gods Covenant might be made infallibly evident, certain and Sure to his people in Christ from age to age. Time might obliterate a *vocal Covenant* only, out of Memory: but no time shall posibly wipe Gods *written Covenant* out of his Book.

(f) Gen. 2. 15. & 6. 18. & 17. 1, 2. &c.

(2.) *By surest manner of expressing the Covenant.* God Covenanting and Promising Mercies for time to come, expresses his Promise so as if they were performed already for the time past. Hereby denoting the Sureness of Performance, the Sureness of the Covenant. As God expressed his Covenant to *Abraham*; (g) *In that same day*

(g) Gen. 15. 18.

day the LORD *made a Covenant with* Abraham, *saying, Unto thy Seed have I given this Land from the river of* Egypt, *to the great river the river* Euphrates. At this time *Abraham* had no seed at all; (h) *Abraham said, LORD God, what wilt thou give me, seeing I go childless?* And when *Abraham* had Seed, his Seed enjoyed not this Covenanted Land of *Canaan* till after (i) their 400. years affliction in *Egypt*: And yet God saith, *Unto thy Seed have I given this Land.* How could this be? or, why is it thus expressed? That learned (k) *Mercerus* observes thus, out of *Rasi*, *I have given*, for *I will give: because that which the Lord promiseth for future is as sure, as if it were now done.* And out of *Rambam*; *He speaks in the pretertense*, I have given; *because of his present Covenant. In two Promises before God useth the future tense*, (l) To thy Seed I will give this Land: *But now when he strikes a Covenant with* Abraham, *he declares and fully makes him and his Seed Lords of that Land; And that he may signifie this, he useth the preter-tense*, I have given; i. e. *I give. Thou mayest certainly know that this Land is thy Seed's, by vertue of the Covenant I make with thee. Whereupon he prescribes the bounds of the Land, which he had not done before.* (m) Another observes, that the Hebrew Doctors scan the words thus: *He saith not*, I will give; *but*, I have given: *and yet* Abraham *had now begotten no children. But because the word of the holy blessed God is a Deed, therefore he so speaketh. Mideas Tillim. Psal.* 27. 2.

(h) Gen. 15. 2.

(i) Gen. 15. 13, 14, 15, 16.

(k) Ioan. Mercer. *in Prælect. in* Gen. 15. 18.

(l) Gen. 12. 7. & 13. 15.

(m) *H. Ainsworth in his Annotat. on* Gen. 15. 18.

(3.) *By Ratifying Promises superadded.* God not onely makes Covenant with, and promises to his people, but he also frequently and pathetically promiseth to make good his Covenants and Promises. These therefore may well be called, *Ratifying Promises*: because annexed for further Ratifying, Ensuring and peremptory confirming of Gods Covenant to us. (n) Thus God makes sure his Covenant to Israel; (n) *If ye hearken to these judgements, and keep and do them: The* LORD *thy God shall keep unto thee the Covenant and the Mercy which he sware unto thy fathers.* And elsewhere; (o) *I made you to go out of* Egypt, *and have brought you unto the Land which I sware unto your fathers. And I said, I will never break my Covenant with you.* (p) Thus God makes sure his Covenant to *David*; (p) *My Covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by mine holiness, That I will not lye unto* David. (q) Thus God makes sure his Covenant to his captive people; (q) *Thus saith the* LORD, *If you can break my Covenant of the day, and my Covenant of the night, and that there should not be day and night in their Season: Then may also my Covenant be broken with* David *my servant, that he should not have a Son to reign upon his throne. and with the Levites the Priests, my Ministers.* (r) Thus God makes sure his Covenant to the Church of the Gentiles; (r) *The Mountains shall depart, and the Hils be removed, but my kindness shall not depart from thee; neither shall the Covenant of my Peace be removed, saith the Lord, that hath mercy on thee.* (s) In a word, Thus the Lord makes sure his Covenant indefinitely;

(n) Deut. 7. 12.

(o) Iudg. 2. 1.

(p) Psal. 89. 34, 35.

(q) Ier. 33. 20, 21, 22.

(r) Isa. 54. 10.

definitely; (r) *The LORD is gracious and full of Compassion.* —— *He will ever be mindful of his Covenant.* What? will the Lord not break nor alter his Covenant; never break it? will he keep it: and be ever mindful of it? shall Gods Covenant be as inviolable as the course and Revolution of day and night: and more immovable then the very Hils and Mountains? Why then should we suspect or stagger at the sureness of Gods Covenant, oh we of little Faith?

(r) Psal. 111. 5

(4.) *By federal Solemnities annexed, God hath further established his Covenants to his people.* The usual solemnities in Covenant-making of old, was by striking, killing, dividing and offering up of sacrifices with sprinkling of their blood. Hence that phrase of *cutting*, or *striking the Covenant*; (t) *Gather together unto me my Saints, striking my Covenant with Sacrifice*: As it is to be rendred out of the Hebrew. The manner of this solemnity *Jeremy* declares, saying; (u) *I will give the men that have transgressed my Covenant, which have not performed the words of the Covenant which they had struck before me, when they* (x) *cut the calf in twain, and passed between the parts thereof.* Their manner was, to kill sacrifices: to cut these sacrifices in twain: to lay the two parts thus divided in the midst, piece against piece, exactly one over against another, to answer each other: Then the parties Covenanting passed between the parts of the Sacrifices, so slit in twain, and laid answerably to one another. The meaning of which ceremonies and solemnities is conceived to be this; *viz.* As part answered to part: so there was an harmonious correspondency and answerableness of their minds and hearts that struck Covenant. And as part was severed from part: so the Covenanters implyed (if not expressed) an Imprecation or Curse, wishing the like dissection and destruction to the parties Covenanting as most deserved, if they should break the Covenant or deal falsely therein. Whence that phrase of *Entring into a Curse, and into an Oath.* Neh. 10. 29. Now the Lord, for further ensuring of his Covenant to his people, hath sometimes pleased to use this Solemnity. As, to *Abram*: and to *Israel*. 1. To *Abram*, when he desired to have Gods promise of *Canaan* confirmed to him, saying; (y) *LORD God, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another.* —— *And it came to pass, that when the Sun went down, and it was dark, Behold a smoking furnace, and a lamp of fire that passed between those pieces. In that same day the LORD made a Covenant with Abram, saying*, &c. Thus God confirms *Abram* by his Covenant: and confirms his Covenant by this solemnity. And why may not we interpret, *The smoaking furnace*, as representing *Abram's* posterity that should be deeply afflicted in Egypt before *Canaan* be given them: and *the Lamp of fire*, as representing God that should at last enlighten their darkness and bring them out of Egypt, &c. God being often in Scripture

(t) Psal. 50. 5.

(u) Ier. 34. 18.

(x) This Ceremony, or Solemnity of Covenanting the Heathens used, having borrowed it probably from the Iews. —— *Et cæsa jungebant fœdera porca. Virgil. Æneid. l. 8.* See also *Homer. Iliad. l. 3. Cicer. de Invent. lib. 2. Liv. Hist. l. 1.* But especially *P. Virgil* describes this ancient custom among the Romans, with others among other Nations in their making of Covenants. See, *Polydor. Virgil de Inventione Rerum, lib. 2. cap. 15.*

(y) Gen. 15. 8, 9, 10 17, 18.

Scripture compared to (z) *fire*, and to a (a) *lamp*? 2. To *Israel* when they were brought out of Egypt, God also stablished his Covenant by (b) Sacrifices, and sprinkling of blood. Of which Sacrifices and Blood we have the Truth in Christ: as after will appear.

(5) *By Covenant-Seals and Tokens, God hath also confirmed and Ensured his Covenant to his people.* Thus when God made a Covenant with *Abraham*, to be a God to him and to his Seed: to give them Canaan, &c. he confirmed this Covenant by Circumcision, as (c) *a token of the Covenant betwixt God and them.* Yea so notably did Circumcision ratifie this Covenant, that (by a *Metonymy* of the thing signified put for the Sign signifying) it is called (d) *The Covenant of Circumcision*: And God saith of it, (e) *My Covenant shall be in your flesh for an everlasting Covenant.* So they did indelibly receive this Character of Gods Covenant into their flesh, and did alwaies carry about with them in their body this Sign and Mark of the Covenant, for their Notable Confirmation therein. God thereby assuring them, that as certainly as they had this Sign in their flesh: so certainly Gods Covenant should be made good to them. Nor only was Circumcision a *Sign* or *Token* of the Covenant to *Abraham*, but also a *Seal* of the Covenant; For, (f) *He received the Sign of Circumcision, A Seal of the righteousness of the Faith, which he had yet being uncircumcised.* Now as the righteousness of works was the matter of the Covenant of works: so the righteousness of Faith is the matter of this Covenant of Faith, as hath already been evidenced. If then Circumcision was a Seal of the righteousness of Faith, which is the Matter Covenanted: consequently it was a Seal of the Covenant it self: A Seal: to what end? Not for *Impression, Distinction*, or *Concealment*, (though for those uses seals are sometimes used;) but for *Confirmation.* Hereby God giving *Abraham* further assurance of his righteousness of Faith Promised him in the Covenant. Proportionably all the other Sacraments both before, and since Christ, are not only *Signs* and *Tokens*, but also *Seals* of the Covenant. For what belongs to one Sacrament as a Sacrament belongs also to every Sacrament. And of the Cup in the Lords Supper, Christ saith; (g) *This Cup is the New Testament* (or, *New Covenant*) *in my blood.* That is, This Cup is so true and Sure a token and Seal of the new Covenant, that it may be called the New Covenant it self. Thus, By these outward familiar signs incurring into the Senses, The Lord hath notably confirmed his Covenant to his people, and their Faith therein. Which Confirmation is grounded upon that *Sacramental Union* or *Relation* betwixt the Signs and things Signified; the Signs truly Signifying, Sealing and Exhibiting the inward Covenanted Mysteries. And which Sacramental union or Relation in signifying, Sealing and Exhibiting is grounded upon Christs Institution thus appointing it.

(6) *By his own inviolable Oath, God makes his Covenant Sure to his people.*

(z) Heb. 12. 29. Exod. 3. 2. Dan. 10. 6. Rev. 1. 14.
(a) 2 Sam. 22. 29.
(b) Exod. 24. 3. &c. 9.
(c) Gen. 17. 11.
(d) Act. 7. 8.
(e) Gen. 17. 13.
(f) Rom. 4. 11.
(g) Luke 22. 19, 20. with 1 Cor. 11. 25.

people. An Oath amongſt men is the ſtrongeſt, ſureſt, moſt ſacred, and inviolable Bond: (h) *For men verily ſwear by the greater, and an Oath for Confirmation is to them an End of all ſtrife: wherein God willing more abundantly to ſhew unto the heirs of promiſe the immutability of his Counſel, confirmed it by an Oath; That by two immutable things, (viz.* Gods Promiſe of the inheritance, and his Oath) *in which it was impoſſible for God to lye, we might have a ſtrong Conſolation,* &c. God then, not only makes his Covenant, but ſwears his Covenant. (i) *And when he could ſwear by no greater, he ſware by himſelf.* Thus God added the ſolemn Sanction and immutable band of an Oath to his Covenant and Promiſe: and this to *Abraham, Iſrael,* and *David.* To *Abraham*; (k) *For when God made promiſe to* Abraham, *becauſe he could ſwear by no greater, he ſware by himſelf.* Hence Gods Covenant with *Abraham*, is ſo (l) often mentioned with Gods *oath* to him and to his Seed. 2. To *Iſrael*, when God beſides his Covenant in *Horeb*, renewed his Covenant with them in the Land of *Moab*, peculiarly againſt the idolatry of the Nations: this God confirmed by (m) *Oath.* 3 To *David* finally God ratified his Covenant by Oath, for his greater ſecurity and aſſurance therein. God ſaid, (n) *I have made a Covenant with my choſen, I have ſworn unto* David *my Servant. Thy Seed will I eſtabliſh for ever, and build up thy throne to all generations.* — And again; (o) *My Covenant will I not break, nor alter the thing that is gone out of my lips. Once have I ſworn by mine Holineſs, that I will not lye unto David.* Which Covenant-Oath of God to *David* had its principal accompliſhment in (p) Chriſt, *of the fruit of his loyns according to the fleſh, raiſed up to ſit on* Davids *throne.* Now hath God ſaid it, and will he not do it? hath he ſworn it, and will he not bring it to paſs? yea the Exhibition of Chriſt in our fleſh in fulneſs of time, was in (q) *performance of the Mercy promiſed to our Fathers, and in remembrance of his holy Covenant: The Oath which he ſware to our Father Abraham,* &c. Dare we truſt an honeſt man upon his bare word? much more upon his Oath? And ſhall we not much more have ſtrong Confidence and Conſolation upon Gods Promiſe and Oath?

(7) Finally, *The Covenant is Confirmed and made Sure by Chriſts irrevocable Death.* In which regard, the Covenant is to be Conſidered in the Notion of a Teſtament; and Chriſt as the Teſtator of this Will and Teſtament, (as was formerly noted.) As therefore a Mans Will and Teſtament is (r) Confirmed by the Teſtators Death irrevocably, ſo that *no man adds thereto, nor takes thence-from; For where a Teſtament is, there muſt alſo of neceſſity be the Death of the Teſtator; For a Teſtament is of force after men are Dead, otherwiſe it is of no ſtrength at all while the Teſtator liveth:* So Jeſus Chriſt hath unalterably Confirmed his Will and Teſtament, the New Covenant by his blood and Death; *That by means of Death for the redemption of the tranſgreſſions that were under the firſt Teſtament, they which are called, might receive the promiſe of Eternal inheritance.* Hereupon Chriſts blood is called (s) *The blood of the Everlaſting Covenant, or Teſtament.* And, (t) *His*

(h) Heb. 6.16,17,18.

(i) Heb 6.13.

(k) Heb.6 13.

(l) Gen.26.3. Pſal. 105. 8, 9,10,11. Luk. 1.72,73.

(m) Deut.29. 12,14.

(n) Pſal.89. 3,4.

(o) Pſal.89. 34,35.

(p) Acts 2. 30,31.

(q) Luke 1. 72,73.

(r) Gal.3.15. *with* Heb 9. 15,16,17,18.

(s) Heb.13. 20.

(t) Mat.26. 28. Mark 14. 24.

blood of the New Teſtament. Alſo the Covenant it ſelf is ſtiled (u) *The New Teſtament in his blood.* Becauſe his Covenant and Teſtament is founded, ſtabliſhed, ratified, and immutably ſealed up, in, and by his blood. So then, his Covenant is moſt firm and ſure: there can be no Addition to it, detraction from it, or Alteration of it; unleſs the Death of Jeſus Chriſt, whereby its confirm'd, be fruſtrated and overthrown. Yea, the Covenant is as ſure, as Chriſts Death is ſure. The Covenant can no more fail or dye, then Chriſt can be brought down from the right hand of the Majeſty on high to dye a Second time. Chriſt being riſen, dyeth no more, returneth no more to Corruption, and therefore he is (x) *the Sure mercies of* David: conſequently his Covenant in his Death, never more to be repeated or re-iterated, is become the Sure Covenant of God, the Sure Teſtament of Jeſus Chriſt.

(u) Luke 22. 20. 1 Cor. 11. 25.

(x) *Compare* Iſa. 55. 3. *with* Acts 13. 34.

Thus by all theſe *Methods* for eſtabliſhing his Covenant, God hath made it unqueſtionably Sure to all his people.

3. *From Gods actual accompliſhment and moſt punctual performance of his Covenant to his people, in the experience of all ages, Gods Covenant will further appear to be moſt Sure.* God hath always been moſt exact in fulfilling his Covenant and Promiſe. He never yet failed his people herein; nor ever will. He ever did, and conſequently ever will make his Covenant and all the Promiſes thereof ſubſiſt in their Seaſon: for he is a faithful and an unalterable God, ſtill the ſame.

(1) God Covenanted in Paradiſe, That (y) *The Seed of the woman ſhould bruiſe the Serpents Head.* And this Covenant he punctually performed; For, (z) *When the fulneſs of time was come, God ſent his Son made of a woman, made under the Law, to redeem them that were under the Law.* And *for this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the Devil.* And this, (a) *As he ſpake by the mouth of his holy Prophets, which have been ſince the world began. That we ſhould be ſaved from our enemies, and from the hand of all that hate us. To perform the Mercy promiſed to our Fathers, and to remember his holy Covenant.*

(y) Gen. 3. 15.

(z) Gal. 4. 4, 5. *with* 1 Joh. 3. 8.

(a) Luke 1. 70, 71, 72.

(2) God Covenanted with (b) *Noah*, To ſave him and his family, and a Seed of the Creatures in the Ark from periſhing in that general deluge wherewith the whole world was drowned. And God (c) exactly performed this his Covenant with *Noah* and his family; they were preſerved, when all fleſh periſhed.

(b) Gen. 6. 17, 18, &c.

(c) Gen. 7. 23. & 8. *throughout. with* Heb. 11. 7.

(3) God Covenanted with *Abraham*, 1. To make his Seed (d) as numerous *as the Stars of Heaven:* when as yet he had no child. 2. To bring his Seed out of Egypts Affliction, after four hundred and thirty years. 3. To *give the land of* Canaan *to his Seed, from the river of Egypt, to the river* Euphrates. And, 4. That, (e) *in his Seed all the Nations of the Earth ſhould be bleſſed.* And all theſe Covenanted Mercies God exactly performed in their Seaſon. For, 1. His poſterity became wonderfully numerous. (f) *Through Faith* Sarah *her ſelf received ſtrength to conceive Seed, and was delivered of a child when ſhe*

(d) Gen. 15. 5, 13, 14, 18, &c.

(e) Gen. 22 18.

(f) Heb. 11. 11, 12.

she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the Stars of the skie in multitude, and as the sand which is by the Sea-shore innumerable. 2. His Seed was in Egypt under great affliction. (g) *But when the time of the Promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt.* —— (h) *And the children of* Israel *sighed by reason of their bondage.* — *and God heard their groaning, and God remembred his Covenant with* Abraham, *with* Isaac, *and with* Jacob. And God sent *Moses* and *Aaron* to deliver them, with many signs and wonders. Now God began *experimentally* to make himself known to his people (i) *by his name* JEHOVAH, in giving actual being to his Covenant and promises: in bringing them out of Egypt. (k) *And it came to pass at the end of the 430 years, even the self same day it came to pass, that all the hosts of the* LORD *went out from the land of Egypt.* Thus God kept touch with them in his Covenant, to a very year, yea to a very Day. 3. His Seed, the children of *Israel*, were also brought according to Gods Covenant with *Abraham*, into actual possession of *Canaan* the land of rest, after their deliverance out of Egypt; God conducting them thither by *Ioshuah*, the Type of Jesus. (l) *And the* LORD *gave unto* Israel *all the land which he sware to give unto their fathers: and they possessed it, and dwelt therein: And the* LORD *gave them rest round about, according to all that he sware unto their Fathers: and there stood not a man of all their Enemies before them: the* LORD *delivered all their enemies into their hand. There failed not ought of any good thing which the* LORD *had spoken unto the house of* Israel: *All came to pass.* This the *Levites* notably confessed and amplified, in their prayer on a solemn day of Fasting: saying; (m) *Thou art the* LORD *the God who didst choose* Abram, —— *and madest a Covenant with him to give the Land of the* Canaanites, —— *to give it to his seed: and hast performed thy words, for thou art righteous.* The manner and way of Gods performance being largely and emphatically described. And more particularly the Psalmist describes the accurateness of this performance of Gods Covenant, Beginning his description thus; (n) *He hath remembred his Covenant for ever: the word which he commanded to a thousand generations: which Covenant he made with* Abraham, *and his Oath unto* Isaac: *and confirmed the same unto* Jacob *for a Law, and to* Israel *for an Everlasting Covenant, Saying, Unto thee will I give the Land of* Canaan, *the lot of your inheritance.* And closing up his Description thus; (o) *For he remembred his Holy Promise, and* Abraham *his servant. And he brought forth his people with joy, and his chosen with gladness: And gave them the lands of the Heathen: and they inherited the labour of the people; That they might observe his statutes, and keep his Laws.* 4. Finally, In *Abraham's* Seed, (that Seed of Seeds, Jesus Christ, (p) the son of *Abraham*, according to the flesh) God blesseth all the families of the Earth, as *Peter* in his Sermon testifieth to the men of *Israel*, saying, (q) *Ye are the children of*

(g) Act. 7. 17.

(h) Exod. 2. 23, 24, 25. & 3. &c.

(i) Exod. 3, 4, &c.

(k) Exod. 12. 41. *with* Acts 7. 6, 7. & Gal. 3. 17.

(l) Iosh. 21. 43, 44, 45. & 23, 14.

(m) Nehem. 9. 7, 8. to 26.

(n) Psal. 105. 8, 9 10, 11. *and so on to ver.* 42.

(o) Psal. 105. 42, 43, 44, 45.

(p) Mat. 1. 1, 2, &c.

(q) Acts 3. 25, 26.

of the Prophets, and of the Covenant which God made with our Fathers, saying unto Abraham, *And in thy Seed shall all the kindreds of the Earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to Bless you, in turning away every one of you from his iniquities.* Nor were the Jews only, but the Gentiles also blessed in *Abrahams* Seed. For, (r) *Christ hath redeemed us from the Curse of the Law, being made a Curse for us.* —— *That the blessing of* Abraham *might come on the Gentiles through Jesus Christ.* —— *So then they which be of Faith* (whether Jews or Gentiles,) *are blessed with faithful* Abraham. Thus God performed his Covenant to *Abraham* most punctually, in the several branches and particulars of it.

(r) Gal. 3. 9,13,14.

(4) God Covenanted again at Mount *Sinai*, to (s) give *Canaan* to the children of *Israel*, (t) *To bring them to a good land, a land of brooks of water, of fountains, and depths that spring out of valleyes and Hils. A land of wheat, and barley, and vines, and fig-treess. and pomegranates, a land of oyl olive and Honey. A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; A land whose stones are iron, and out of whose Hils thou maist dig brass.* And *Solomon* before all the Congregation of *Israel*, at the Dedication of the Temple, confessed Gods performance herein, saying; (u) *Blessed be the* LORD, *that hath given Rest unto his people* Israel, *according to all that he promised: there hath not fallen,* (*or*, *failed*) *one word of all his good Promise, which he promised by the hand of Moses his servant.*

(s) Deut. 5. 1,7,16.
(t) Deut. 8. 7,8,9.
(u) 1 Kings 8. 56.

(5) God Covenanted and sware to *David* (x) To *raise up his Seed which should build God an house, To stablish his Seed for ever, and build up his throne to all generations*, &c. This Covenant God admirably fulfilled both in the Type, *Solomon*: and in the Anti-type, *Christ*, both of them of the Seed of *David*: both of them Kings, set upon *Davids* Throne: *viz. Solomon temporally*, Christ *Spiritually*: and both of them builders of Gods House, *viz. Solomon* of his Material Temple, Christ of his Mystical and Spiritual Temple the Church. Hereupon *Solomon* confessed: (y) *O* LORD *God of* Israel, *there is no God like thee in the Heaven, nor in the Earth; which keepest Covenant and mercy unto thy servants that walk before thee with all their hearts: Thou which hast kept with thy servant* David *my father that which thou hast promised him: and spakest with thy mouth, and hast fulfilled with thine hand, as it is this day.* But this Covenant had its chief accomplishment in Christ, of the fruit of *Davids* loins according to the flesh, whom God raised up to sit upon his Throne, and to build his Church, as is (z) elsewhere testified.

(x) 2 Sam. 7. 11,12,13, 14, 15,16. Psal. 89. 3,4.
(y) 1 Kings 8. 23, 24. & 2 Chron. 6. 14, 15.
(z) Act. 2. 29, 30. *to* 37. & 13. 32. *to* 38. Eph. 2. 20, 21, 22. & 4. 8. *to* 14.

(6) God Covenanted with his Captive-people in *Babylon*, (a) that after 70 years Captivity, he would visit the King of *Babylon*, and his land in judgement to destroy them, but would visit his people there in mercy to deliver them thence: and that though their condition seemed to be dead and desperate, yet he would *open their graves, and bring them out of their graves.* And God punctually performed this Covenant and promise to them. For, (b) *Belshazzar* King of *Babylon* being slain, *Darius*

(a) Jer. 25. 13,14. & 29. 10. *to* 15. Ezek. 36. 23. *to the end*, & 37. 11, 12, 13, 14.
(b) Dan. 5. 25. *to the end of the chapt.*

Darius the *Mede*, with *Cyrus* the *Persian*, took the Kingdom. (c) *And in the first year of* Cyrus *King of* Persia, *(that the word of the LORD, by the mouth of* Jeremiah *might be fulfilled,) the LORD stirred up the spirit of* Cyrus *King of* Persia, *that he made Proclamation, that all the people of the Jews, who were willing, should go up to* Jerusalem *to build the House of God*, &c.

(c) 2 Chron. 36. 22, 23. Nehem. 1. throughout; and the ensuing chapters.

(7) Finally, God Promised and Covenanted (d) to *make a new Covenant with the House of* Israel, *and the House of* Judah, and expressed what should be the Tenour of the Covenant. And God in performance of this Covenant and promise, sent Jesus Christ to be (e) *Mediatour of this better Covenant, stablished upon better promises.* The other Covenant thereby being *made old*, and vanishing away. For the Scripture saith of Christ: (f) *By one offering he hath for ever perfected them that are Sanctified, whereof the Holy Ghost also is a witness to us. For after that he had said before, This is the Covenant that I will make with them after those days, saith the Lord: I will put my Laws into their hearts, and in their minds will I write them: And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.* So then the New Covenant promising, *To remember their sins and iniquities no more*, is only accomplished in Christ, who hath so fully satisfied Gods justice for the sins of all his Seed by the price of his own blood and death, that there needs no more expiatory Sacrifice to be offered for their sins for ever. (g) *But in those Levitical Sacrifices, there is a remembrance again made of sins every year: For it is not possible that the blood of buls and of goats should take away sins.* Wherefore Christ came, and by the Sacrifice of himself blots out the remembrance of his peoples sins with God for ever.

(d) Ier. 31. 31, 32, 33, 34.

(e) Heb. 8. 6. to the end.

(f) Heb. 10 13. to 19.

(g) Heb. 10. 1. to 15.

Thus its evident in all the grand *Periods* of the Covenants-Administration, that in all ages God hath ever been mindful of his Covenant, exactly performing it in its Season. The Churches continued Experience hereof, notably demonstrates the unparalleld faithfulness of God, and Sureness of his Covenant. For God is still as True, Faithful, Unchangable, Al-sufficient, Gracious, Merciful, and every way as able and willing to perform his Covenant to Christs Seed now as he was of old. And what should I add more? Time would fail me to descend to particular *Promises*, the branches of Gods Covenant, and to shew how accurately they have been still accomplished: and that not onely to Christs Seed, but sometimes even to Christs enemies. But these may more properly be considered of, in handling of the Promises.

4. *From removal of all imaginable Corrumpent Causes, that might possibly render Gods Covenant unfaithful, or un-sure.* What can there possibly be imagined by the most trembling scrupling doubting Soul that can any way impeach or weaken the Sureness of this Covenant of Faith? For, 1. *Nothing in God*, can do it. 2. *Nothing in Christ.* 3. *Nothing in Christs Seed.* 4. *Nothing in the Enemies of Christ and his Seed,*

Seed, viz. *The Serpent and his Seed.* 5. *Nothing in the Law of God.* 6. *Nothing in the Threatnings of God.* 7. *Nothing in the Covenant it self* can possibly overthrow or once shake the stability and Sureneſs of the Covenant of Faith. And beſides theſe, what can be ſuſpected? wherefore then do we ſo doubt and ſtagger at Gods Covenant through unbelief, O we *of little Faith?*

(1) Nothing in God can be imagined againſt the Sureneſs of his Covenant. 1. Not any falſhood. For, (h) *God that* Covenanteth and *promiſeth, cannot lye,* yea, (i) *its impoſsible he ſhould lye* in his promiſes. 2. Not any unfaithfulneſs. For, God (k) *that promiſeth is faithful: He is the Faithful God, keeping Covenant and mercy.* 3. Not any folly or unskilfulneſs in bringing his Covenants to paſs. For, (l) *God is only wiſe:* and *his underſtanding is infinite.* He knows how to accompliſh every word of his; to that end, both how to remove all obſtructions and impediments to their performance, and how to overpower all things that they ſhall co-operate thereunto. 4. Not any infirmity or weakneſs. For, (m) *What God promiſeth he is fully able to perform.* And (n) *nothing can be too hard for him* who *can do all things.* 5. Not any injuſtice or unrighteouſneſs. For, (o) *Is God unrighteous? God forbid: for then how ſhall God judge the world?* yea (p) God is ſo righteous, that *no unrighteouſneſs is in him,* or can come from him, or can in the leaſt degree be approved by him. (q) *He made a Covenant with* Abraham, *and performed his words, becauſe he is righteous.* 6. Not any inconſtancy or variableneſs. For, (r) *With God is no variableneſs, nor ſhadow of turning.* His (ſ) Promiſe and Oath are *two immutable things, declaring the immutability of his Counſel.* (t) *The* LORD *hath ſworn, and will not repent.* —— God ſaith; (u) *Once have I ſworn by mine Holineſs, that I will not lye unto* David. *My Covenant will I not break, nor alter the thing that is gone out of my lips.* 7. Finally, Not any Covenant-breaking diſpoſition or inclination in God. For, (x) God is always a Covenant-remembring, and a Covenant-keeping God.

(2) Nothing in Chriſt can be imagined as Deſtructive to the Covenant of Faith. For that muſt be ſuppoſed to be in him, Either *As God*; Or *As Man*; Or *As God-Man, Mediatour* betwixt God and Man. For, in other notion or reſpect how ſhould we conſider him? but in none of all theſe regards or Conſiderations can any thing be found in Chriſt deſtructive to the Sureneſs of this Covenant of Faith. 1. *Not any thing in him as he is God.* For, it hath been cleared already, That nothing can be imagined in God againſt the Sureneſs of the Covenant. 2. *Nothing in Chriſt as he is Man, can infringe the Covenant.* For, if any thing: doubtleſs, Sin. But ſin in Chriſt cannot do it: for that muſt be either, *Sin Inherent in him,* and *Acted by him*; Or *Sin Imputed to him, and puniſhed in him*: Yet neither of theſe can prevail. (y) **Not ſin Inherent in him or Acted by him**: for, in this ſenſe (z) *He knew no ſin*: He was (a) *Holy, harmleſs, undefiled, ſeparate from Sinners*: (a) *He was in all points tempted like as we*

(h) Tit. 1. 2.
(i) Heb. 6. 17, 18.
(k) Heb 11. 11. *with* Deut. 7. 9.
(l) 1 Tim. 1. 17. *with* Pſal. 147. 5.
(m) Rom. 4. 21.
(n) Gen. 18. 14. Iob 42. 2.
(o) Rom. 3. 5, 6. & 9. 14.
(p) Pſal. 92. 15. Deut. 32. 4 Hab. 1. 13.
(q) Neh. 9. 8.
(r) Iam. 1. 17.
(ſ) Heb. 6. 16, 17, 18.
(t) Pſal. 110. 4.
(u) Pſal. 89. 34, 35.
(x) Pſal. 111 5. & 105. 8. 1 Kings 8. 23.
(y) 2 Cor. 5. 21.
(z) Heb. 7. 26.
(a) Heb 4. 15.

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are, yet without sin. When Satan had tempted him both before his publike Ministry, and at his Death with all advantagious Subtilties and importunities: yet *he* (b) *left him*, because he could find *nothing in him*; No tindar of Sin, to catch fire at any or all the sparks of his Temptations. (c) *He did no violence, neither was any deceit in his mouth.* Though therefore he was by wicked hands Condemned and put to death, yet none of his Judges, or Adversaries, or their witnesses could find any just cause or Matter against him: yea Contrariwise, *Pilate* his Judge professed before the Iews, that (d) *Neither he himself, nor yet* Herod, *found any fault in him*: The thief on the Cross crucified with him, said, (e) *This man hath done nothing amiss*: The (f) *Centurion when he saw what was done, glorified God, saying, Certainly this was a righteous man; Truly this was the Son of God. And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.* (g) **Not Sin Imputed to him, and Punished upon him,** could prejudice this Covenant: but rather stablished and fulfilled the same. For, hereby he only wrought the Recovery of his Seed from Sin to righteousness, and from Death to eternal life. (g) *He who knew no sin, was made sin for us: that we might be made the righteousness of God in him.* And (h) *what the Law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for Sin, condemned sin in the flesh: That the righteousness of the Law might be fulfilled in us.* And to this end Christ had Covenanted and restipulated with the Father, as hath been shew'd to accept & undergo the Mediatory office, & particularly as a Priest to offer up himself a Sacrifice for the sins of his Seed. 3. Finally, Nothing in Christ as God-man, Mediatour betwixt God and man, can shake or in the least degree weaken the Sureness of this Covenant. For, (i) Christ as Mediatour builds & (k) ratifies the Covenant by his Death, and therefore he cannot destroy it. (l) Again, (k) in Christ *all Gods Promises are yea, and Amen.* (l) Furthermore, if any thing in Christ as Mediatour should enervate the Covenant, it must be either some *Insufficiency*, or *Unfaithfulness* in his Mediation: for what else can be probably imagined? But in Christ neither of these can have place. **Not Insufficiency**: For, The (m) *fulness of the Godhead dwels in him*: He was (m) *annointed with the oyl of gladness above all his fellows*; for *he received not the Spirit by measure*, as they did; He is (n) *full of grace and Truth, yea all fulness dwels in him*, that *of his fulness we may all receive, and grace for grace*: He is (o) *made of God to us wisdom, righteousness, Sanctification and Redemption*: He is (p) *able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them*: He is (q) *All and in all, and* (r) *we are Compleat in him.* **Not unfaithfulness**: For, As he is (s) *A merciful, so he is a faithful High-priest in things pertaining to God, to make reconciliation for the sins of the people.* He (t) *was faithful to him that appointed, as also* Moses *was faithful in all his House*: yea more then so, Moses *was faithful in all Gods house,*

(b) Mat. 4. 11. Luke 4. 13. Iohn 14. 30.
(c) Isa. 53. 9.
(d) Luke 23. 14, 15, 22.
(e) Luke 23. 41.
(f) Mat. 27. 54. Luke 23. 47, 48.
(g) 2 Cor. 5. 21.
(h) Rom. 8. 3, 4.
(i) Heb. 7. 22. & 9. 15, 16, 17, 18, &c. 1 Cor. 11, 25.
(k) 2 Cor. 1. 20.
(l) Col. 2. 9.
(m) Psal. 45. 7 with Ioh. 3. 34.
(n) Iohn 1. 14, 16. Col. 1, 19.
(o) 1 Cor. 1. 30.
(p) Heb. 7. 25.
(q) Col. 3. 11.
(r) Col. 2. 10.
(s) Heb. 2. 17.
(t) Heb. 2. 1, 2, 5, 6.

as a servant, but Christ as a son over his own House, whose house are we. He (n) having loved his own, loved them to the end: he (x) gives eternal life unto his sheep, and they shall never perish, neither shall any pluck them out of his hand. And (y) Jesus Christ is the same yesterday, and to day, and for ever. Thus nothing in Christ can enfeeble Gods Covenant.

(n) Joh. 13. 1.
(x) John 10. 28, 29.
(y) Heb. 13. 8.

(3) Nothing in Christs Seed can dash the Sureness of Gods Covenant. For, neither their *Unworthiness*, Nor their *Weakness*, Nor their *Unfaithfulness*, Nor their *Inconstancy* shall do it. 1. **Not their unworthiness by reason of Sin and Corruption.** For, (z) When God first of all revealed this Covenant of Faith in Paradise, (a) it was presently upon *Adams* Fall: and at that time, *Adam* and all mankind in him were in the most wretched, sinful and unworthy Condition that ever they were or shall be in on earth from the Creation till the judgment day, as (b) hath been manifested. And when God renewed this Covenant to *Israel*, they were (as God (c) shews) altogether unworthy of any such Federal favour. As therefore their unworthiness hindred not God from making Covenant with them: no more can their unworthiness hinder him from keeping it with them, being made. (d) This is a *Covenant of Grace* and *Faith*, as hath been demonstrated. *Grace* is the foundation of it, on Gods part: *Faith* the Condition of it, on ours. And yet that *Faith* (e) *not of our selves: it is the gift of God.* Therefore Gods Covenant, and the Sureness thereof, hath no dependance at all upon us, or upon any thing that is ours, but only upon God: seeing both the *foundation* and *condition* of it are from God. Consequently it must needs be sure, though we be never so unworthy. (f) *Therefore it is of Faith, that it might be by grace: to the end the Promise might be sure to all the Seed:* whether Iews or Gentiles. (g) This Covenant of Faith removes and destroys all the sinful unworthiness of Christs Seed: God herein Covenanting (h) to *be merciful to their unrighteousness, and to remember their sins and their iniquities no more.* And therefore their sins and unworthiness removed by the Covenant, cannot destroy or shake the Sureness of the Covenant. The Covenant-remedy against their sin and unworthiness, incomparably transcendeth and surpasseth all their sins and unworthiness. Christ and his Death are this Remedy. Now Christ hath more *righteousness* for them then they have *unrighteousness*; Christ hath more *pardons*, then they have *debts*: Christ hath more *healing*, then they have *wounds*; Christ hath more *justification*, then they have *Condemnation*: Christ hath more *blessings*, then they have *Curses*; For Christs worthiness is the worthiness of an infinite God, their unworthiness is but at the utmost the unworthiness of finite Creatures. 2. **Not their weakness to perform their part of the Covenant, which they have Conditioned and restipulated,** shall infringe the Covenants Sureness. For, God (whose (i) *strength is perfected in* his peoples weakness) hath fully provided against all their weakness in this Covenant; Saying, (k) *I will make*

(z) Gen. 3. 6, 7, 15.
(a) In Book II. chap. 2. Aphorism 6. Corollar. 2.
(b) Ezek. 16. 2. to 9. & 36. 22. to 33.
(c) Eph. 2. 8.
(d) Rom. 4. 16.
(e) Heb. 8. 12.
(f) 2 Cor. 12. 9.
(g) Ier. 32. 40.

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an Everlasting Covenant with them, That I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. And again; (h) *I will put my Laws in their mind, and write them in their hearts: And I will be to them a God, and they shall be to me a people.* What a full Provision is here against all our weakness? And that chiefly two ways. (1) *Partly*, By Gods Principling us; he will *put his fear into our hearts, and write his Laws in our minds.* These shall so strengthen us, that *we shall not depart from him:* (2) *Partly*, By Gods undertaking for us, as well as for himself. He undertakes for both sides: That he *will not turn away from us*, and *that we shall not depart from him*: That *he will be our God*, and that *we shall be his people.* When Man and Wife Covenant, or when Man and Man Covenant, each Party undertakes only for himself; none undertakes for both parties, nor can. But God undertakes for both: True, *He will*, and *we shall* perform. Here's no place for *weakness*, to harm the Covenant's Sureness.

(h) Heb. 8. 10.

3. **Not their unfaithfulness in Gods Covenant**, can dash the Sureness of the Covenant. For, (1) The Covenants Sureness is bottomed upon the (i) faithfulness of God, and not of man. Therefore if Gods faithfulness abide sure and impregnable: his Covenant also will abide sure and impregnable. Mans unfaithfulness cannot overthrow Gods faithfulness. (2) God hath been wont to have respect to his Covenant and faithfully to perform it to the Political body of his People, his visible Church, though many therein dealt unfaithfully, perfidiously and rebelliously against him. Israel *departed not from the sins of the house of* Jeroboam, wherefore God gave them to be oppressed by *Hazael*, King of *Syria*, but destroyed them not presently: For, (k) *The LORD was Gracious to them, and had compassion on them, and had respect unto them, because of his Covenant with* Abraham, Isaac, *and* Iacob, *and would not destroy them, neither cast he them from his presence, as yet.* How often did they sin against God and provoke him both in the wilderness and in *Canaan*? For which, how often did God punish them by afflictions and Enemies? (l) *Nevertheless he regarded their affliction, when he heard their cry. And he remembred for them his Covenant, and repented according to the multitude of his mercies.* Hereupon saith the Apostle of the body of the Iewish Church, (m) *What if some did not believe? Shall their unbelief make the Faith of God* (that is, the faithfulness of God in his Covenant) *of none effect? God forbid, yea, let God be true, but every man a lyar.* (3) Yea God is pleased faithfully to perform his Covenant with every individual person of Christs true spiritual Seed, notwithstanding their manifold failings, and particular unfaithfulnesses: that his Truth and faithfulness may be the more gloriously commended. Their unfaithfulness (which is never habitual, and reigning) serves rather to illustrate, then overthrow the Lords fidelity: Inasmuch as he performs his Covenant and promise, even to those of his, that in some part deal unfaithfully in Covenant with him, rather pardoning their

(1) Heb. 6. 17, 18. (i) Psal. 89. 34, 35. Heb. 11. 11, 12. Tit. 1. 2.

(k) 2 King. 13. 6, 22, 23.

(l) Psal. 106. throughout. Especially ver. 44, 45.

(m) Rom. 3. 3, 4.

iniquities, then ſuffering his Truth to fail. Thus God dealt with *David*, as he confeſſeth, (n) *Againſt thee, thee only have I ſinned, and done this evil in thy ſight: That thou might ſt be juſtified when thou ſpeakeſt.* That is, (as (o) ſome expound it) I have fallen through thy juſt permiſſion, and this thou haſt ſuffered, that thou might ſt be juſtified: that is, Declared and known to be juſt and faithful in thy Promiſe. Thus God promiſed alſo to deal with *David's* Seed, in the tenour of his Covenant with him, (p) *My Covenant ſhall ſtand faſt with him. His Seed alſo will I make for ever, and his throne as the days of Heaven. If his children forſake my Law, and walk not in my judgements; If they break my Statutes, and keep not my Commandments: Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes. Nevertheleſs my loving-kindneſs will I not utterly take from him: nor ſuffer my faithfulneſs to fail. My Covenant will I not break, nor alter the thing that is gone out of my my lips. Once I have ſworn by mine holineſs, that I will not lye unto* David. So true is that of the Apoſtles touching Chriſt, (q) *If we believe not, yet he abideth faithful, he cannot deny himſelf.* 4. Finally, **Not the inconſtancy of Chriſts Seed**, can render Gods Covenant inconſtant or unſure. For, though carnal men and hypocrites be inconſtant, unſetled, wavering and toſſed to and fro: yet true believers are habitually fixed and unmovable. (r) *They that truſt in the LORD ſhall be as Mount Sion, which cannot be removed, but abideth for ever.* They are (ſ) *built upon a rock*, the rock Chriſt by faith, *and the gates of Hell ſhall not prevail againſt them.* The Lord himſelf hath in his Covenant engaged for them, to (t) *put his fear in their hearts, that they ſhall not depart from him.* Therefore though they may fall, yet ſhall they never finally and totally fall away. Though they may have reliques of inconſtancy in them: yet ſhall not that inconſtancy prevail to have prædominion over them. The immutable God, will not only be conſtant in his Covenant to them; but alſo make them Conſtant therein by him.

(4) Nothing in the Enemies of Chriſt and his Seed, *viz.* in the Serpent and his Seed, can ſhake the Sureneſs of Gods Covenant. For, what can be ſuppoſed in them to do it? 1. *Not their malice.* For Gods (u) love and tender dearneſs to his Covenant and people is infinite: and therefore incomparably ſurpaſſing the finite malice of the Devil and all wicked men againſt them. 2. *Not their policy.* For, though the Old Serpent the Devil and his Seed (x) deal extream ſubtilly againſt Gods Covenant and people: yet the Lord only wiſe, infinite in underſtanding, and unſearchable in Counſel, can eaſily infatuate all their policies. And the Counſel of the Lord, that ſhal ſtand. 3. *Not their power.* For, (y) God is *ſtronger then all*, and nothing can either enfeeble his Covenant, or pluck his Covenant-people out of his hand. 4. *Nor finally any thing that can be imagined in them.* For in this Covenant, God hath Covenanted and promiſed to (z) *put* ſuch *Enmity betwixt the two Seeds, viz.* of the *woman* and the *Serpent*, That though the Serpent and his Seed bruiſe

the

(n) Pſal. 51. 4. *with* Rom. 3. 3,4,5, &c.
(o) *D. Will. Sclater in his Expoſit. on* Rom. 3. 3,4.
(p) Pſal. 89. 28. *to* 38.
(q) 2 Tim. 2. 13.
(r) Pſal. 125. 1 2.
(ſ) Mat. 16. 18.
(t) Ier. 32. 40.
(u) Ioh. 3. 16. Iſa. 63. 7,8,9. Deut. 32. 10, 11, 12, 13, 14. 1 Ioh. 3. 1, 2. *compared with* Dan. 11. 30, 32, 45.
(x) Rev. 20. 2. Gen. 3. 15. *with* 2 Cor. 2. 11. Rev. 2. 24. Exod. 1. 10. Acts 7. 19 Pſal. 10. 2, 7, 8, 9, 10. 2 Sam. 15. 31. & 17, 14. Prov. 19. 21.
(y) Ioh. 10. 28, 29. Rom. 16. 20. Col. 2. 15.
(z) Gen. 3. 15.

the Heel of Christ and Christians, the womans Seed, to their molestation: yet they shall bruise the head of the Serpent and his Seed the wicked, to their utter destruction.

(5) Nothing in the Law of God can dash the Sureness of this Covenant. For, 1. This (a) *Covenant was confirmed* and established *to* Abraham *in Christ*, (and thereby the Earthly *Canaan*, and heavenly Inheritance,) 400 *and* 30 *years before the Law was given*: therefore the *Law cannot disannul it, that it should make the promise of God of none effect.* 2. The Law is not against Gods Covenant: therefore it cannot prejudice the Sureness thereof at all. (b) *Is the Law then against the Promises of God? God forbid.* Why? *Partly*, because the Law was not given on Mount *Sinai* to afford life and Justification by it, but rather to Seal up Condemnation, by convincing all of sin, that despairing in themselves they might go to Christ for life. *Partly*, because the Law was given to the Jews, to be their *Schoolmaster to bring them to Christ* (the *Moral Law* by Convincing and correcting them for sin; The *Ceremonial Law* by directing them unto Christ, the remedy against sin,) *that they might be justified by Faith*, according to the tenour of this Covenant. So that the Law (as published on *Sinai*) was given as a *Covenant of Faith*, not as a *Covenant of works*: as will further appear in the distinct handling of that particular administration of the Covenant; and therefore it tends to confirm, settle and establish the Covenant of faith, & not in the least degree to weaken it.

(6) Nothing in the Threatnings of God, can enfeeble or overthrow this Covenant. For, 1. If the Law it self cannot overthrow it, how should the Threatnings and curse of the Law do it, which are but denunciations of Penalties annexed to the Law. 2. *Christ* (c) *hath redeemed* his Seed *from the Curse of the Law, by becoming a Curse for them.* Therefore the curse and threatnings of the Law can in no degree prejudice their state in this Covenant of Faith. 3. Of Gods Threatning there is a double use; *Condemnatory*, and *Cautionary*. They are *Condemnatory* to them that lie under the penalty of the broken Covenant of works, who accept not Gods Covenant of Faith and Christ therein: but to none else. They are only *Cautionary* to Christs Seed who are in the Covenant of Faith with God, to prevent them from Sinning against God and his Covenant. *Curses* and *Threatnings*, as well as *Blessings* and *Promises*, are Additionals and appendixes to this Covenant. That phrase is observable, (d) *According to all the Curses of the Covenant.* And therefore being Additionals annexed, they cannot weaken, but strengthen the Covenant. In Gods Threatnings are (as of old in Gods (e) *Cloud* betwixt the *Israelites* and *Egyptians*) a *bright Side*, and a *dark side*; The Honey and the Gall; The good and the evil. The Evil, the dark side of the Threatnings, *viz.* The Curse, the vengeance of God, the Destruction, the Damnation, &c. are intended for Godless, Christless, Covenantless persons. But the good, the bright side of the threatnings, *viz.* as Incitements to an holy fear, Cautions against sin, Inducements

(a) Gal. 3. 16, 17, 18.

(b) Gal. 3. 19. *to* 25. *well weigh the Apostles Argumentation in this context.*

(c) Gal. 3. 13.

(d) Deut. 29. 21.

(e) Exod. 14. 19, 20.

Inducements unto duty and obedience, Indications of divine Truth and Justice, &c. are peculiarly intended to Gods Covenant-people. Without *Promises*, we should basely despair: without *Threatnings*, we should proudly presume. *Betwixt these two Milstones* (as *Luther* well said) *Gods people are made sweet meal.* Gods *Covenant*, is his Act or Charter of Grace to his Church: Gods *Promises* and *Threats*, are his Articles of Agreement, Proviso's and Cautions therein. Gods *Covenant* is as the Garden of *Eden*: The *Promises* as the pleasant fruit-Trees, especially as the Tree of life; And the *Threatnings* as the Tree of the Knowledge of good and evil. *Eden* was for delight; The fruit-trees for food; The Tree of life for Confirmation in Good; The Tree of knowledge for Caution against evil: So here proportionably, Gods *Covenant* is for his peoples spiritual delight; His *Promises* for her encouragement and establishment in all goodness and happiness; and his *Threatnings* for her Caution and preservation against Sin and Misery.

(7) Finally, Nothing in the Covenant it self can overthrow or shake the Sureness of it. 1. *Not the Foundation of it*; For, That is not weak or movable, but strong and immovable; *viz.* Gods meer (f) Grace, and Christs meritorious (g) Death: and (h) both according to Gods Eternal and immutable Decree. 2. *Not the Parties to it*; For, God on his part (i) *cannot lye*, or (k) *suffer his Covenant-faithfulness to fail*: And Christ with his Seed on their part, (l) shall not fail, or deal falsely in Gods Covenant. 3. *Not the Greatness of the blessings and Mercies Covenanted*; For, (m) *What God hath promised, he is fully able to perform*, and hath already performed them in all ages by-past, (n) *being able to do exceeding abundantly above all that we ask or think*; for he can do all things. 4. *Nor*, finally, *the difficulty of the Conditions restipulated by Christs Seed*; For, (o) Christ lives in them, acts in them, works all their works for them. And therefore they (p) *can do all things through Christ strengthening them.*

(f) Rom. 4. 16. Ezek. 16. 1. *to* 9. & 36. 32.
(g) Heb. 9. 14. *to* 21.
(h) Eph. 1 4, 5, 6, 7.
(i) Tit. 1, 2.
(k) Psal. 89. 33, 34.
(l) Ier. 32. 38, 39, 40.
(m) Rom. 4. 21.
(n) Ephes. 3. 20. Iob 42. 2.
(o) Gal. 2. 20.
(p) Phil. 4. 13.

Thus, Nothing in God; Nothing in Christ: Nothing in Christs Seed; Nothing in the Enemies of Christ and his Seed; Nothing in the Law; Nothing in Gods Threatnings; Nothing in Gods Covenant it self, can be imagined, as a Corrumpent Cause, to dash or shake the Sureness of Gods Covenant. Now therefore let all the children of the Covenant and Promises, fix their faith and confidence upon this Sure Covenant of God, as upon an impregnable rock; that thence they may extract *strong Consolation* in all times of need against all disconsolations whatsoever.

5. Finally, The Sureness of the Covenant may be further demonstrated from the durable and everlasting Nature of it. That must needs be Sure, which is everlasting. Now this Covenant is (q) *everlasting*. But this Everlastingness of it makes a distinct Property, particularly to be considered.

(q) 2 Sam. 23. 5. Heb. 13. 20.

V. **Comfortable.** The Covenant of Faith is a most Comfortable

table Covenant; it is an Exquiſite Heart-reviving Cordial indeed to all the Faithful. For clearing of this Sweet Property, let us ſee; 1. *How it may appear, That it is Comfortable.* 2. *To whom it is Comfortable.* 3. *In what reſpect it is Comfortable.*

1. *That this Covenant of Faith is A Comfortable Covenant*, may be evidenced divers ways. *For*, 1. The whole Scriptures are Comfortable. They are a rich ſhop or Cabinet of Cordials (r) For, *whatſoever things were written aforetime, were written for our learning, that we through patience and Comfort of the Scriptures might have hope.* Conſequently the *Covenant of Faith*, and the precious *Promiſes* thereof, being of all other the moſt eminent, ſweet, and Evangelical part of Scripture, muſt needs be Comfortable. 2. God ſingularly intended his peoples Comfort, in his making Covenant with them. For this very end, amongſt others, he Revealed his Covenant: that he might advance their Comforts. Hence the Apoſtle ſaith of Gods Covenant with *Abraham*; That (s) *he confirmed it by an Oath. That by two immutable things* (*viz.* his Covenant, and Oath, *in which it was impoſsible for God to lye, we might have a ſtrong Conſolation.* So then, God intended our *Conſolation*, by his immutable Covenant and Promiſe: and he intended our *ſtrong Conſolation*, by his immutable Oath ſtrengthening and Confirming his Covenant. Now if God intended our Comfort by this Covenant; doubtleſs he ſo fitted and framed the Covenant, that it might be Comfortable to us. For whatſoever means he ordains to any End, he makes them ſufficient and effectual for attaining of ſuch end. 3. Gods people have actually ſupported and Comforted themſelves by Gods Covenant, againſt ſaddeſt objects and occaſions of diſconſolation. Thus, though *Davids houſe* was not *like the morning light when the Sun riſeth without clouds*, nor *like tender graſs ſpringing out of the Earth by clear ſhining after rain*; as is promiſed to him that *rules over men juſtly in the fear of God*; though his houſe was not clear without clouds of troubles and afflictions, nor did grow at preſent ſo proſperouſly and flouriſhingly: yet againſt this ſaddening diſcomfort, *David* ſtays his heart with the rich Cordial of Gods Covenant. (t) *Although mine houſe be not ſo with God: yet he hath made with me an Everlaſting Covenant, ordered in all things, and Sure; Therefore* this is *all my ſalvation, and all my delight, although he make it not to grow.* (Thus we may render the Hebrew.) Thus alſo the Church of God, in extream Calamities under cruel perſecuting Enemies, yet comforteth and encourageth her ſelf in her prayer to the Lord, by conſideration of Gods Covenant, (among other grounds of ſupport,) ſaying; (u) *O deliver not the ſoul of thy Turtle-dove unto the multitude* of the wicked, *forget not the Congregation of thy poor for ever. Have reſpect unto the Covenant*, &c. When Gods people therefore have been in deepeſt waters and rougheſt Seas of diſtreſs, they have been wont to catch hold of this Sure Rock of Gods Covenant, and there to ſave and repoſe themſelves.

(r) Rom. 15. 4.

(s) Heb. 6. 17, 18.

(t) 2 Sam. 23. 3, 4, 5.

(u) Pſal. 74. 19, 20.

2. *To whom this Covenant of Faith is Comfortable*, May thus be declared,

clared. 1. *First we must distinguish of Persons.* All persons may be considered, Either Unconverted, and in their meer (x) carnal condition in the first *Adam*: Or, 2. *As in the way of Conversion* under Conviction of their extreme Natural misery, without Christ; and of the alsufficient supernatural remedy in Christ: which Conviction is effected in them by (y) the Spirit of Christ. Or, 3. *As effectually* (z) *Converted*, and actually Called, *from darkness to light, and from the power of Satan unto God.* 2. *Next we must distinguish of Comfort.* 1. *There's a Carnal Comfort*, which even hypocrites, formalists, & carnal persons may receive either from carnal Objects, or from (a) spiritual Objects carnally apprehended: but which vanisheth away. 2 *There's a Spiritual Comfort* arising from spiritual grounds and objects spiritually apprehended. As from (b) *the Spirit of God*: (c) *The light of Gods Countenance lifted up upon us*: (d) *Justification by Faith in Jesus Christ*: (e) *The fear of the Lord*, &c. which Comforts are the peculiar inheritance of Gods people; (f) *Strangers shall not meddle with their joy.* Now things may be said to be spiritually Comfortable two ways; *viz. Potentially*, and *Actually*. *Potentially* those Spiritual things are Comfortable, which have in themselves some Principle, Cause, Foundation, ground or matter of Comfort; whereby they are disposed and able to comfort, if applyed. Thus Christ, the Scriptures, the Covenant, and Promises have in them much matter and ground of comfort, if apprehended and applyed by Faith. *Actually* those spiritual things are Comfortable, which upon application do actually and effectually Comfort indeed. And this, *Partly* by *Secret Supportment* against despair and overwhelming disconsolations. Hereby the Heart is sufficiently, though obscurely, (g) *held up* and *staid* from fainting and sinking. *Partly* by *Sensible Refreshment*; Hereby the heart being evidently (h) enlarged, revived and cheared up against discomforts, even unto joy and delight, &c. Thus conceive of *Comfort*, and of *things Comfortable*. 3. *Now these things premised, we may more clearly judge, Unto whom this Covenant of Faith is Comfortable.* 1. Unto meer carnal unconverted Persons, The Covenant carnally apprehended, may be *carnally comfortable*: as the (i) Gospel carnally tasted, may rejoyce a carnal apprehension. To such also it is *Potentially Comfortable*, there being such ground and Matter of Comfort therein, as is able to Comfort any persons to whom it is or shall be effectually applyed. But *Actually*, and in a true spiritual Sense, This Covenant is not comfortable, nor can be, to any meer (k) Carnal man, so remaining. 2. Unto persons under Conviction and in the way of Conversion, This Covenant of Faith is Comfortable; Not only *Potentially*, as a (l) ground and foundation of Comfort, posible: But in some sense *Actually*, by supporting them Secretly against despair, under the terrours of Conscience, horror of divine wrath, and dreadful curse of the Law, for Sin. For did not the Lord secretly sustain and bear up a poor soul under such spiritual agonies, by his Covenant in Christ: how quickly would he run,

(x) Rom. 8. 6,7,8.

(y) Iohn 16. 9 10.
(z) Mat 18 3. Rom. 8.30. Acts 26 18.

(a) Mat. 13. 20,21. Mark. 6.20. Heb. 6.4,5.6.

(b) Rom. 14. 17.
(c) Psal. 4.6,7.
(d) Rom. 5, 1,2,3.
(e) Act. 9.31.
(f) Prov. 14. 10.

(g) Cant 2.5. Psal. 27. 13. 1 Sam. 30. 6.
(h) Psa. 94. 17,18 19. Rom. 5 1,2,3.

(i) Mat. 13. 20,21. Mark 6.20. Heb. 6 4,5,6

(k) Pro. 14 10

(l) Mat. 11. 28,29,30. Acts 2. 36, 37, &c.

run, (m) with *Judas*, into desperate extremities! 8. Finally, Unto Persons effectually called and Converted, This Covenant is Comfortable, Not *Carnally*, But *Spiritually*: And that not only *Potentially*, as having in it rich Matter of Comfort: But also *Actually*, as being actually applyed unto them for Comfort. In which regard, they are *Sometimes* secretly supported by it against sinking and fainting: *Sometimes* they are sensibly refreshed with evident peace, enlargement and joy. To these the Covenant is primarily and especially Comfortable. Hence the Apostle declaring (n) *Gods willingness more abundantly to shew the immutability of his Counsel in his Covenant, saith he, confirmed it by an Oath: That by two immutable things, in which it was impossible that God should lye, we might have a strong Consolation:* and Doth also express to whom all this Comfort by the Covenant was intended, viz. *To the heirs of Promise. — who have fled for refuge to lay hold upon the hope set before us.* That is, to true Converts, and believers, who have fled by Faith to lay hold of the Promised inheritance, as well as *Abraham*. How eminent then is the Priviledge of Gods People *Converted*, or *In Converting*, beyond all carnal unconverted ones in the world, in that this Covenat of Faith is so singularly and peculiarly Comfortable unto them! They alone shall eat this *hidden Mannah*: They alone shall drink this living water, and lick this refreshing Honey out of this Heavenly Rock.

(m) Mat. 27. 3, 4, 5.

(n) Heb. 6. 17, 18.

3. *How and in what respects the Covenant is Comfortable.* This Covenant of Faith is Comfortable to the Faithful heirs of Promise, 1. *Originally.* 2. *Divinely.* 3. *Comprehensively.* 4. *Strongly.* 5. *Gradually.* 6. *Suitably.* 7. *Continually.*

(1) *Originally Comfortable.* The Covenant of Faith was the First Dawning of Comfort, and Original discovery thereof, to lapsed man after the Fall. After *Adam* (and we all in him) had broke the Covenant of works: nothing but despair, Divine wrath, and Death, could be represented unto him: till this Covenant of Faith, in Christ (o) *the Seed of the woman*, was revealed. This was the first peering of the Morning and day of Salvation. This was Gods first Overture of Peace to poor Sinners. This was the first opening of A door of hope to hopeless Creatures. And all discoveries of Comfort from God do originally flow from this Primary and most Ancient Discovery. Gods meer Grace and eternal Decree in Christ are the very First Original of all our Comfort: but Gods Covenant of Faith in Christ, is the very First & original Discovery of all our comfort. And that which is Firist in any Kind, is excellent. Our comfort, if we look at the Antiquity of its publication, is as Ancient as Paradise.

(o) Gen 3. 15.

(2) *Divinely Comfortable.* The Covenant of Faith, and all the Comfortableness thereof, is wholly and only from God in Jesus Christ. *The Author* of it, is God *himself*. *The federate Parties* are Divine; *viz.* God and Christ with his Seed. *The foundation* of it Divine: *viz.* Gods (p) meer Grace. *The Benefits* and Matters promised to Christs Seed therein, Divine; Recovery from Sin and

(p) Rom. 4. 16.

Death to righteousnes and everlasting life by Christ, That the Lord may be our God and we his people. *The Condition* required of and restipulated by Christs Seed, Divine; *viz.* (q) Faith, which is *not of our selves, but is the gift of God*: and Evangelical obedience, (r) whereunto we *are created in Christ*. All these are Divine: and all these are most Comfortable; therefore they are Divinely comfortable. Now The Covenant's Comfortableness being meerly Divine, and not Humane: Consequently, The Comforts of the Covenant are *Cordial indeed*, *Transcendent*, *and Permanent*.

1. *Cordial indeed.* Not formally and in show, but really and effectually Comfortable. Man's comforts may sound in the ear, but never reach the heart: but Gods Covenant-Consolations reach to the very heart and soul to strengthen and revive them. Hence Gods (f) *speaking Comfortably*, is in the Hebrew phrase stiled *speaking to the Heart*. God alone (who hath all hearts in his hand, and made the heart,) knows the Hearts bitterness and dejections: and he alone can appropriate to the heart effectual refreshments. 2. *Transcendent.* Humane and Creature-Comforts may be small: but the Divine Covenant-Comforts are (t) *not small*, but great and transcendent. They far surpass all Created discomforts. If (u) discomforts of Gods Covenant-people abound; Gods Covenant-Consolations in Christ do abound and superabound. The Occasions of our discomforts are finite, the Foundation of our Comforts is infinite, even (x) *the God of all Consolation*, who can create and command all kinds and all Degrees of Consolation for his people. This is most sweet. 3. *Permanent and Continuing:* Mans Comforts are oftimes but a flash, quickly vanishing and leaving the heart sadder and more disconsolate; as a flash of lightning gone in a moment, and leaving the night darker: but Gods Comforts are fixed, lasting and (y) *everlasting Comforts*; they minister Matter of (z) *everlasting joy and* continual rejoycing.

(3) *Comprehensively Comfortable.* The Covenant of Faith doth (if well considered) comprehend all the Scripture-Consolations in it, which have been propounded to mankind since *Adam's* Fall. For, 1. *The Matter of all Scripture-Comforts*, is Christ with all his Benefits. All Scripture-Consolations are centred in Christ, as the Common meeting place. What is there in Scripture any way comfortable indeed, but as it tends to Christ, leads to the enjoyment of Christ in some regard or other? Now Christ and all his benefits are Compriz'd in this Covenant: Consequently all his Comforts. 2. *The Instrumental Mean*, whereby all Scripture-Comforts in Christ are tendered, is the (a) *Promises*, which *are all yea and Amen in Christ*. Now these Promises are all of them as so many branches, Clauses or Articles of the Covenant. Whatsoever Comfort there is in the *Promises*, it is Consequently in the Covenant it self. 3. *The Instrumental Mean* whereby all Scripture-Comforts in Christ and the Promises are actually and effectually applyed, is peculiarly (b) *Faith*. Now Faith is the Condition of this Covenant: whatsoever Comfortbalness

(q) Eph. 2. 8.
(r) Eph. 2. 10.
(f) Hos. 2. 14.
(t) Iob 15. 11.
(u) 2 Cor. 1. 4, 5.
(x) 2 Cor. 1, 3.
(y) 2 Thes. 2, 16.
(z) Isa. 51. 11. *with* 1 Thes. 5. 16. Phil. 4. 4.
(a) 2 Cor. 1. 20. 2 Pet. 1 3, 4. 1 Tim. 4. 8.
(b) Ioh. 1, 12, 13. Eph. 3. 17. Rom. 5. 1, &c. Gal. 2. 20.

fortableneſs therefore is in Faith, is alſo comprehended in this Covenant. Hence we may ſay of this Covenant of Faith, that it is *Gods great Magazein and Rich Treaſury of Comforts: Gods General Receptacle and Store-houſe of Heavenly Refreſhment, of Spiritual Support.* No kind or ſort of Comfort for any diſconſolate Condition whatſoever, but may be hence extracted.

(4) *Strongly and Prevailingly Comfortable.* Humane Comforts are but weak and feeble, diſcomforts oftentimes prevailing over them, and leaving the heart fainting, ſinking, deſpairing. But Gods Covenant-Comforts are ſtrong and prevailing Comforts. Stronger then all their Diſcomforts whatſoever, and prevailing finally over them. To this effect it is ſaid, That (c) *God confirmed* his Covenant, &c. *to the heirs of promiſe by an Oath. That by two immutable things in which it was impoſsible for God to lye, we might have* (ἰσχυρὰν παράκλησιν) *a ſtrong Conſolation* or, *a Potent, a mighty Conſolation.* It is oppoſed to that which is *invalid, infirm.* So then, God moſt *ſtrongly* Confirmed his Covenant, that his federate people might have *ſtrong Conſolation* from his Covenant. (c) Heb. 6. 17, 18.

(5) *Gradually Comfortable.* The Covenant of Faith was revealed by degrees, the Following Adminiſtrations (as hath been already ſhewed) being ſtill more Compleat and excellent then the foregoing. Proportionably the Covenant (though comfortable in every Adminiſtration, yet) is ſtill more and more Comfortable in the Succeeding then in the foregoing Diſpenſations: and in the laſt Adminiſtration, *viz. The New Covenant*, moſt comfortable of all. Chriſt *hath kept the good wine until now*: His beſt Conſolations, till this laſt Adminiſtration of the Covenant. *Chriſt actually exhibited*, being far more Comfortable, then *Chriſt meerly Promiſed.*

(6) *Suitably, ſufficiently & Compleatly Comfortable.* Chriſts Elect ſeed, whether Converted already, or in the way of Converting to Chriſt, can have no Cauſe of diſcomfort and trouble poſsibly incident unto them, againſt which they may not furniſh themſelves with pregnant, ſuitable & ſufficient Conſolations from this Covenant of Faith. For,

1. How comfortable is this Covenant againſt Sin, and all Self-unworthineſs! Herein God Covenanteth thus; (d) *I will be merciful to their unrighteouſneſſes, and their ſins and their tranſgreſsions I will not remember any more.* What an admirable Cordial is this to poor bruiſed and heavy-laden Souls, preſſed down to the Earth, yea even to the gates of Hell, with the ſenſe of ſelf-ſinfulneſs and ſelf-vileneſs? Theſe words may even lift up their ſpirits to Heaven, in hope and Conſolation. *For*, 1. Here's the Object of diſcomfort fully expreſſed, and that in three words, and all in the plural number: (e) *unrighteouſneſſes, Sins, Tranſgreſsions.* To intimate to us, That God hath mercy and pardon enough for all his Covenant-peoples Sins, of what kind ſoever: Original, Actual: againſt piety, equity, or Sobriety, &c: of what degrees or aggravations ſoever, whether againſt Mercies, judgements, means of grace, &c: and by what (d) Heb. 8. 12. Ier. 31. 34. (e) Ἀνομίαις. Ἁμαρτιῶν. Ἀνομιῶν.

what names or titles ſoever they be ſtiled and known. Why elſe doth the Lord here uſe ſuch an heap of words? 2. Here's Gods Act of grace for his peoples Conſolaton, againſt the former diſcomfort, moſt ſatisfactorily promiſed in two phraſes; (1) He *will be merciful to their unrighteouſneſſes.* Gods mercy is *infinite*, their unrighteouſneſſes *finite*: therefore his *Mercies* ſhall utterly ſwallow up all their ſinful miſeries. (2) He *will not remember their ſins and tranſgreſſions any more.* He will not only *forgive*, but *forget.* He will croſs his Debt-book, that they ſhall never be queſtioned or called to an account for them. He will paſs an Eternal *Act of Oblivion* upon them. Their ſins ſhall be utterly buried in Oblivion, as if they had never been. Oh ſweet refreſhment! Then, their ſins may *be* in them: but ſhall not *be imputed* to them. Their tranſgreſſions may *burden* them, but ſhall not *ſink* them: may *preſs* them, but ſhall not *oppreſs* them: may *exerciſe* them, ſhall not *execute them*: may *grieve and afflict* them a while, but ſhall not *condemn* them or *ſeparate* them at all from God in this or the world to come.

2. How Comfortable is this Covenant againſt all ſpiritual Enemies, The fleſh, the world and the Devil, and their Temptations! Theſe may oppoſe, tempt, and trouble Gods people, yet ſhall not prevail over Gods people, but rather Gods people over them, according to the intimation of this Covenant. 1. Over the fleſh and ſin; *Partly*, in that God (e) *will be merciful to their unrighteouſneſſes, and their ſins and tranſgreſſions he will not remember any more.* *Partly* in that God (f) *will write his Law in their minds, and put his fear in their hearts, that they ſhall not depart away from him.* If God then *will not remember their ſins any more*: Here's their juſtification from ſin, ſo that they ſhall not be condemned for it. If God will plant *his laws and fear in them that they ſhall not depart from him*: Here's their Sanctification againſt ſin, ſo that ſin ſhall never ſeparate them from God. In both here's their victory over Sin. 2. Over the world and the things of the world: *Partly*, in that Chriſt their Covenant-Mediatour hath already overcome the world for them. (g) *In the world ye ſhall have tribulation; but, be of good chear, I have overcome the world.* *Partly*, in that our Covenant-Faith, is the victory that overcometh the world. (h) *Whatſoever is born of God overcometh the world: and this is the victory that overcometh the world, even our Faith. Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God?* 3. Over the devil and Satan this Covenant aſſures us alſo of victory, in that it Promiſeth, (i) *That the* (i) *Seed of the woman* (*viz.* Chriſt and his Elect) *ſhall bruiſe the head of the Serpent.* And in the Serpents head chiefly is his poyſon, policy and greateſt miſchief ſeated. (k) *That* Gods Covenant-people ſhall have Gods (k) *fear put into their hearts, ſo as they ſhall not depart away from God.* Conſequently no power or devices of Satan ſhall ever be able *to ſeparate them from the love of God in Jeſus Chriſt their Lord*, in which regard they are *more then Conquerours.* (l) *That* (l) God *will be to them a God: and they*

(e) Heb. 8. 12. Ier. 31. 34.

(f) Heb. 8. 10. *with* Ier. 32. 40.

(g) Iohn 16. 33.

(h) 1 Ioh. 5. 4, 5.

(i) Gen. 3. 15.

(k) Ier. 32. 40. *with* Rom 8. 35. *to the end of the chapt.*

(l) Ier. 31. 33. Heb. 8. 10.

ſhall

shall be to him a people. And if God be theirs, (m) *if God be for them, what can* prevailingly be *against them?* How comfortable these things! what though we have many Enemies, in and for Christ? we have more and stronger Consolations in Gods Covenant through Christ.

3. How Comfortable is this Covenant against Divine wrath! Gods wrath is most terrible and intolerable to sinful dust and ashes. (n) *In his favour is life*, Consequently in his frown is Death. (o) *Who may stand before him when he is angry?* (p) *He* but *looketh on the Earth and it trembleth: He* but *toucheth the hils, and they smoak.* Hereupon Gods people, above all things, Supplicate for his favour; (q) *Many say, who will shew us good? LORD lift thou up the light of thy Countenance upon us*: and deprecate his wrath, (r) *O LORD rebuke me not in thine anger, neither chasten me in thine hot displeasure.* Now this Covenant doth sweetly secure and comfort us against divine wrath for sin; 1. By assuring us that the Matter, or Procuring Cause of Gods wrath, *viz.* our (s) sins, shall be totally and finally removed out of his sight and memory. Consequently his wrath shall be removed with our sins. 2. By certifying us, That, though (t) *God for our iniquities*, and failings (arising from the reliques of sin in us) *chasten us with stripes and visit us with a rod: yet his loving-kindness he will not utterly take from us, nor suffer his faithfulness to fail.* Now if Gods faithfulness and loving-kindness shall not fail us; Gods wrath shall not condemn us. 3. By telling us, That *The Lord* (u) *will be our God, and we shall be his people.* Now by this blisful Covenant-Relation betwixt God and us, Gods revenging wrath is removed from us for evermore.

4. How Comfortable is this Covenant against all Terrours of Conscience! when Conscience is once throughy awakened with clear apprehensions of Sin, the Curse, and wrath of God for sin; oh how furiously doth it sting, gnaw, and tear the very soul in pieces! How restless, how perplexed, how despairing, how dangerous is such a mans Condition! (x) *The Spirit of a man will sustain his infirmity: but a wounded Spirit who can bear?* Yet in this Covenant are excellent Antidotes against all these troubles and terrours of Conscience. For, 1. Herein God promiseth (as hath been shewed) Recovery from the state of sin and death, to a state of righteousness and eternal life: and this by Christ, through Faith. Therefore here is *Justification* and pardon of sin promised: *Free justification* through faith without merit: *and full justification* by Jesus Christ, God as well as man. And will not this calm the most perplexed and wounded Conscience? (y) *Being justified by faith we have peace with God through Jesus Christ our Lord.* So that *we* not only *joy in hope of the glory of God*: but also *we glory in Tribulation.* Therefore come unto this Covenant, and therein (z) *unto Christ by* Faith *all ye that labour and are heavy laden, and he will give you rest. Take his yoke upon you,* —— *and you shall find rest to your Souls.* Christ that by a word made such a perfect calm in the tempestuous Sea, can as easily by a word make a perfect calm in

(m) Rom 8. 31.

(n) Psal. 30. 5.

(o) Psal. 76. 7.

(p) Psal. 104. 32.

(q) Psal. 4. 6.

(r) Psal. 6. 1.

(s) Ier. 31. 34. Heb. 8. 12.

(t) Psal. 89. 30 to 35.

(u) Ier. 31. 33. Heb. 8. 10.

(x) Pro. 18. 14

(y) Rom. 5. 1.

(z) Mat. 11. 28, 29, 30.

in a troubled conscience. 2. Herein God Covenanteth to (a) *be our God, and that we shall be his people.* So that our main and principal happiness is safe and secure. Here's matter of Triumph, against all Terrour and trouble of Spirit whatsoever.

5. How Comfortable is this Covenant against *the wages of Sin, Death* that (b) *King of terrours*: and all the Harbingers of death, afflictions, weaknesses, pains, diseases, &c! *For,* 1. This Covenant of Faith is a direct and plenary remedy against the breach of the Covenant of works, and the penalty of that Breach, Death. According to this Covenant of works (c) man brought death upon himself by his own *disobedience*: According to this Covenant of Faith God restores lapsed Man from sin to righteousness, from Death to life, by the *Obedience* of his Surety and Mediatour Jesus Christ. 2. This Covenant leads us to Christ, and to a State of Salvation in him: Consequently, if once we be in Christ, (d) *there's no condemnation to us.* 3. This Covenant, embraced by Faith, makes God ours, and Jesus Christ ours. Now if God and Jesus Christ be once ours, all things are ours for our Good. Poverty as well as Riches; Wants as well as Fulness: Sickness as well as Health: Weakness as well as Strength: Pains as well as Ease: Death as well as Life. The worst of these are ours, for our benefit as well as the best of these. Death and its Harbingers are in their kinde through Christ advantagious, amicable and gainful to us, as well as life and its refreshments. (e) *All are yours, —— whether the world, or life, or Death, or things present, or things to come: all are yours: And ye are Christs, and Christ is Gods.* (f) **By Death's Harbingers,** Necessities, distresses, afflictions, &c. Gods people are (f) *Humbled,* that they wax not proud: (g) *Proved* and tryed that they be not dross, but pure gold: (h) *Purged* and refined from their sins and iniquities: (i) *Improved* and advantaged in their Graces and Spiritual Growth, as the body by a growing Ague, or as the grass by an *April* shower: (k) *Experimentally acquainted with God* and his ways in Christ, more then ever: (l) *Reduced* from disobedient wandrings out of Christs paths: (m) *Incited* to more diligent and vigilant Obedience; (n) conformed unto Jesus Christ their elder Brother: (o) *Assured* more and more of their filial Relation to God, and of Gods paternal faithfulness to them; And in a word, hereby they are (p) *wrought, fitted and prepared* for eternal glory. Our souls are apt to canker and grow rusty by sin: afflictions are Gods *sharp files* that rub off our rust. The strings of a musical instrument, when struck, make the sweetest melody: so the strokes of afflictions make our souls spiritually melodious. *Jo. Bradford,* in prison said, (q) *God doth thus punish me: nay rather in punishing blesseth me. And indeed I thank him more of this prison, then of any Pasture, yea then of any pleasure that ever I had; For in it I find my most sweet good God always.* (r) *Ignatius* professed when he began to be a sufferer, he began to be a disciple of Christ indeed. (s) **By Death it self,** Gods people *Are*

(a) Ier. 31.33. Heb. 8.10.

(b) Iob 18 14. Rom 6.23.

(c) Rom 5. 12. *to the end*

(d) Rom 8.1.

(e) 1 Cor. 3. 21,22,23.

(f) Deut. 8. 15,16.

(g) Deut. 8. 15,16. Iames 1 2,3.

(h) Isa. 27.9.

(i) Rom. 5.3, 4 5. Iames 1 3.

(k) Rom. 5.4

(l) Psal. 119.67.

(m) Psal. 119 67,71.

(n) om 8.29

(o) Heb. 12. 5.10 10.

(p) 2 Cor 4. 17.

(q) *Jo. Bradford. Epist. ad matrem. Act. & Mon. vol. 3.*

(r) *Ignat. epist. ad Roman.*

(s) *Delivered*

(s) *Delivered* from all their sins, sorrows, miseries and enemies; as *Israel* once by the Red Sea from the Egyptians, or as *Jonah* once from the Sea, waves and storms, by being swallowed up in the fishes belly. *Are* (t) *laid to sleep* in the bed of the Grave perfumed by Christs own body. And *Are* (u) *let out* of an earthly tabernacle into the *House not made with hands eternal in the Heavens.* It were ill with Christians if they might not dye, and so go home to their heavenly Father. Oh blessed Covenant that can thus turn poysons into medicines; and worst of evils for sin, unto Good for the Sinner!

(s) Rom. 6 7. Rev. 14. 13.

(t) Isa. 57. 2. 1 Thes. 4. 13.

(u) Luk 2. 29. 2 Cor. 5. 1.

6. How Comfortable is this Covenant in respect of all our Graces! 1. *Are we troubled about the Truth of Grace?* By this Covenant we may resolve our selves. Covenant-Grace, is true Grace. Now, Covenant-Grace, (v) *Illuminates* the darkest mind in the weakest Christian so as savingly to know the Lord, and Principles of Godliness. (x) *And they shall no more teach every man his neighbour, and every man his brother, saying, Know the* LORD: *For they shall all know me, from the greatest of them unto the least of them, saith the* LORD. (y) *Mollifies* the hardest heart; so as to transform and turn (z) *a heart of stone into an heart of flesh.* (a) *Renews* the very frame of heart and spirit, that they become New Creatures. (b) *A new heart also will I give you, and a New Spirit will I put within you.* (c) *Conforms* the Mind and heart sweetly to the Laws of God. (d) *I will put my Laws into their minde, and write them in their hearts.* So, there shall be a Law within them, answerable and conform to the Law without them. (e) *Purifies* and cleanses them both from (f) guilt and filth of their iniquities. (g) *Prevails* victoriously over the Old Serpent and all his subtilties: (h) bruising his Head. (i) Finally, *Covenant-Grace makes us* effectually and wholly the People of God. (k) *And I will be their God, and they shall be my people.* If we be furnished with such Grace as this: then we may be of good Comfort, for we have true Covenant-Grace. 2. *Are we obstructed in the Actings of Grace, that they are low, dull, feeble, &c. in their operations: and this discourageth us?* Behold this Covenant comforts against all such obstructions and discouragements. *Partly*, Promising That (l) *God will put his Spirit within us, and cause us to walk in his statutes, and keep his judgements and do them.* This is very comfortable. *Partly* Alluring our Graces, especially our Faith, Hope and Love, to act towards God and Jesus Christ with all vivacity and alacrity, who offer themselves in this Covenant of Faith, to do so much for us and to be wholly ours for evermore. What greater and quickning Motives could be laid before us? 3. *Are we perplexed at defects and weaknesses of Grace?* Herein this Covenant relieves and comforts us. For, according to this Covenant, (m) We have Gods (n) *Spirit put within us.* This is clearly Covenanted. Now Gods Spirit, being *the Spirit of Grace*, supplies them, in whom he is, with all kinds and degrees of grace necessary unto Salvation, and helps their infirmities, *Rom.* 8. 26. (o) Be our Graces never so

(v) Jer. 31. 34.

(x) Jer. 31. 34.

(y) Ezek. 36. 26.

(z) Ezek. 36. 26.

(a) Heb. 8. 10.

(b) Heb. 8. 12. Ezek. 36. 25, 26, 27, 29.

(c) Gen 3. 15.

(d) Jer. 31. 33.

(e) Ezek. 36 27.

(f) Ezek. 36. 27. *with* Zach. 12. 10. Gal. 5. 22, 23.

so weak and feeble, yet they are sufficient to make us (g) *Gods people*, both for present, and for ever. Though weak, yet are they so strong as to bring us at last unto glory. 4. *Finally, Are we afraid of Decays of Grace, that our graces will at last wither, and we fall away?* Have we such a Covenant as this: and shall we be afraid of Apostasie? Consider, (h) This Covenant is (i) *an everlasting Covenant*. Therefore the Grace of this Covenant, must needs be *everlasting Grace*. (k) This Covenant is most sure and faithful: nothing shall overthrow it. Therefore Grace begun in us according to this Covenant, cannot fail. (l) God in this Covenant expresly promiseth; (m) *I will not turn away from them, to do them good: but I will put my fear in their hearts, that they shall not depart from mee*, God *will not* turn from them: they *shall not* depart from God. Oh how sweet and cordial are these Comforts!

7. How Comfortable is this Covenant in regard of Prayer and all Christian duties! *For*, 1. *This Covenant notably encourageth unto Prayer, and to all Duties of Christian Obedience, by the many* (n) *Promises of Divine Audience and acceptance*, comprized in the Covenant. Hereupon Gods people in former ages have so encouraged themselves to Prayer, and in Prayer by Gods Covenant and Promises. As, *The* (o) *Church*, in great affliction. *Jacob* (p) in great fear of *Esau*, *David* (q) upon Gods renewing Covenant with him. *King Jehoshaphat*, (r) in extream danger of his enemies. *The Levites*, (s) in their solemn day of Humiliation for the sins of the people, &c. In like sort all Gods people in all succeeding ages may encourage themselves both unto Prayer and in Praying, by the Covenant and the Promises thereof. As *Aaron* and *Hur* held up the hands of *Moses* praying, so the Covenant and Promises hold up the hands of Faith and fervency in Christians praying. And in like sort Gods Covenant and Promises encourage unto all Christian duties. Hence Gods (t) Covenant and Promises, and the performance thereof to *Israel* most punctually, are remembred and storied, that (from Consideration thereof) Gods people *might observe his Statutes, and keep his Laws*. 2. *This Covenant singularly supporteth and comforteth God people against all their failings and infirmities discovered in Prayer or in any other Christian observance*: And this divers ways, As 1. *Partly*, By declaring upon what terms and considerations we are now to perform all Christian duties, *Prayer*, &c. Not as *Matters Antecedent* to our Justification and acceptation with God, (as once Personal obedience was required under the Covenant of works;) but as *Matters Subsequent to*, and following upon our Justification and acceptation with God in Christ. Not as *Causes* of Justification, but as *fruits and effects* of Justifying Faith, (u) *as Iames* implyeth. Not as *matters of righteousnes* before God: but as *Matters of true thankfulnes* unto God for his righteousnes bestowed upon us. As *Luther* said excellently. (w) *The weak are to be instructed how good works do not justifie: How they ought to be done, How not to be done. They ought to be done*

(g) Ier 31.33. Heb.8.10.

(h) 2 Sam. 23.5. Ier.32.40. Heb.13.20.

(i) Ier. 32.40.

(k) Zech.12, 10. Ier.29.12. Psal.50.15. Mat.7.7,11. *with* Luke 11. 13. Mat. 21.22. Iohn 16.23,& 14.13. Iames 5.15. Rom. 10.13.

(l) Psal.74, 19,20.

(m) Gen. 32.9,12.

(n) 2 Sam.7. 25. *to the end of the chapt.*

(o) 2 Chron. 20.7,8,9, &c.

(p) Neh.9. 7,8,&c. 32.

(q) Psal.106. 7,8,9,&c.42. 45.

(r) Iames 2. 14. *to the end of the chapt.*

(s) M. Luther in Gal.2.20.

done, not as the Cauſe, but as the fruits of righteouſneſs. And, when we are made righteous, we ought to do them: but not contrariwiſe, to the end that when we are unrighteous, we may be made righteous. The Tree maketh the apple, but not the apple the Tree. Thus this Covenant, though it require Faith as the *Inſtrumental Cauſe* of our Juſtification before God, yet it requires worthy walking in all Chriſtian duties as *fruits* and *effects* of a juſtified ſtate, and as *teſtifications* of love and gratitude to God for the ſame. Now this is Comfortable, that our Chriſtian duties are not the Cauſe or Matter of our righteouſneſs before God; for then our failings therein would condemn us: But are fruits of a juſtified State. Therefore God accepting the integrity of them covers their infirmities. 2. *Partly*, By diſcovering to them, That ſeeing God when he brings them firſt into Covenant with himſelf is (t) *merciful to their unrighteouſneſſes, and will remember their ſins and tranſgeſſions no more*, which they committed in their carnal ſtate: much more he will be merciful to all the infirmities, failings and weakneſſes of their Chriſtian duties, and to all the reliques of ſin in them, and *will remember them no more*, whereof they become guilty in their Covenant-State. If God remit the *Ten thouſand Talents*, will he not much more forgive the *hundred pence?* How Comfortable are theſe Conſiderations! Gods people according to this Covenant are not juſtified for their Chriſtian duties: nor ſhall they be condemned for their failings and infirmities in their Chriſtian duties. But their infirmities being covered, their Evangelical integrity in all their duties and ſervices ſhall be accepted.

(t) Ier. 31. 34. Heb. 8, 12.

8. Finally, How Comfortable is this Covenant againſt all Difficulties or Impediments that may ariſe, and all Objections that may poſsibly be made, contrary to the Salvation or happines of all Gods Covenant-people! This Covenant removes all Impediments, facilitates all difficulties, and anſwers all objections, that may ſtand in the way, or diſcourage them. 1. Is it guilt of Sin? (u) *God will be merciful to their unrighteouſneſſes, and will never remember their Sins or tranſgreſſions any more.* 2. Is it inherent filth and power of Sin? (x) *God will ſprinkle clean water upon them, and they ſhall be clean: from all their filthineſs, and from all their idols will be cleanſe them. A New heart alſo will he give them, and a New ſpirit will he put within them.* 3. Is it hardneſs and impenitency of heart? (y) *God will take away the ſtony heart out of their fleſh, and will give them an heart of fleſh.* —— *Then ſhall they remember their own evil ways, and their doings that were not good; and ſhall loath themſelves in their own ſight, for their iniquities, and for their abominations.* 4. Is it divine wrath, and the extream diſtance betwixt God and them? Gods wrath is paſſed away from them, Chriſt according to this Covenant having fully ſatisfied divine juſtice in their behalf: and they are by Covenant become a (z) *people neer unto God*; (a) *He* being *their God, and they his people.* 5. Is it the Curſe and Condemnation of the Law? (b) *Chriſt hath redeemed them*

(u) Ier. 31. 34. Heb. 8, 12.

(x) Ezek. 36. 25, 26.

(y) Ezek. 36. 26, 31.

(z) Pſal. 148. 14.

(a) Ier. 31. 33. Heb. 8. 10.

(b) Gal 3. 13, 14.

(according to this Covenant) *from the Curse of the Law, being made a Curse for them.* So that, (c) *Now there is no Condemnation to them that are in Christ Jesus.* 6. Is it infirmity or weakness of Graces or Duties? Be their graces never so infirm, yet shall they persevere to the end: God having Covenanted, (d) *To give one heart and one way, that they may fear him for ever.* (Heb. *All days.*) And, *To put his fear in their hearts, that they shall not depart from him.* Their weakest Graces then, shall be so strong as to last for ever, as to keep them close to God for ever. And Consequently they shall be stronger then all their sins and spiritual Enemies. As for infirmities in their Duties, God hath promised to relieve them by his Spirit; (e) *I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my judgements and do them.* And according to this Covenant of Faith, As their *Perfections* in duties cannot justifie them: so their *Imperfections* in duties shall not *condemn* them. For, (f) *God will be merciful to their unrighteousnesses.* In a word, God undertakes for both sides: For them, and for himself. He *will be their God, and they shall be his people.* 7. Finally, Is it Death, the Devil, or any thing, that can hinder the happiness of Gods Covenant-people? Nothing at all shall do it. Neither *Death*; For, this Covenant removes them from Death to life. Nor *Devil*; For, this Covenant assures the old (g) *Serpents head shall be bruised by the Seed of the woman.* Nor any thing; For; (h) *if God be thus for them; who, or what shall prevailingly be against them? — who shall lay any thing to the charge of Gods elect? It is God that justifieth: who is he that Condemneth?* Come hither ye children of Gods Covenant, and Heirs of Promise; and Comfort one another with these words.

(c) Rom. 8. 1

(d) Jer. 32. 39, 40.

(e) Ezek. 36. 27.

(f) Heb. 8. 12.

(g) Gen. 3. 15.

(h) Rom. 8. 31, 33, 34.

VI. **Everlasting.** Gods *Covenant of Faith* is not only *long lasting*, but *Everlasting*. This the last Property of this Covenant, which I shall here open; and that briefly, shewing, 1. *That this Covenant is Everlasting.* 2. *How, and in what sense it is Everlasting.*

1. *That this Covenant is everlasting*, is clear; 1. *From Gods Denomination*, who hath often stiled it, *An Everlasting Covenant.* In the Old Testament he frequently cals it, in Heb. ברית עולם Berith Hlholam; (i) *A Covenant of Eternity.* In the New Testament he cals it in Greek Διαθηκη αιωνιος, Diatheke Aionios, (k) *The Eternal Covenant*, or, *The Everlasting Covenant.* 2. *From the Confession of such as be in Covenant with God*, acknowledging Gods Covenant to be Everlasting, As, (l) The Covenant with *Israel* touching *Canaan* was *an Everlasting Covenant.* And *David* said of this Covenant renewed with him; (m) *Although mine house be not so with God, yet he hath made with me an Everlasting Covenant.* 3. *From the Nature of the Covenant it self*, as formerly opened and confirmed, it is clear The Covenant of Faith must needs be Everlasting, whether we take notice of the *Order, Sureness, Matter*, or *Mediatour of it.* 1. *The Order of it*, is last, The Covenant of works in innocency was First. That being

(i) Gen. 17. 19. Isa. 24. 5. & 55. 3. & 61. 8. Jer. 32. 40. Ezek. 16. 60. & 37. 26.

(k) Heb 13. 20.

(l) 1 Chron. 16. 17, 18. & Psal. 105. 10, 11.

(m) 2 Sam. 23. 5.

being wholly overthrown by the Fall, The Covenant of Faith succeeds and comes in place thereof, as a Remedy: offering Jesus Christ as a publique Surety for all Gods elect, Passively To satisfie divine justice offended to the full, by his suffering the Curse and Penalty of the broken Covenant for them; and *Actively* to fulfil all righteousness in his own person compleatly which the Covenant of works required. The Covenant of Faith, and therein Christ, being despised; No other Covenant takes place, by way of Remedy: But certain perdition follows. This Covenant therefore is everlasting. 2. *The Sureness of this Covenant* is such, that (as hath been abundantly cleared,) nothing can possibly overthrow it. Now that must needs be *everlasting*, which nothing can overthrow. The *Covenant of works* was not *Everlasting*, because it was not *sure*; it was quickly overthrown by *Adams* disobedience. 3. *The Matter of this Covenant is Everlasting*; *viz.* Righteousness and Everlasting life Covenanted on Gods part: and an Everlasting Covenant-Relation stablished betwixt God and his Covenant-people. (n) *I will not remember their sins and transgressions any more.* —— *I will be to them a God, and they shall be to me a people.* How long? For ever. No time is limited. Now the Matter Covenanted being Everlasting, the Covenant is so also. 4. Finally, *The Mediatour of the Covenant is everlasting*; *viz.* (o) *Jesus Christ yesterday, and to day, and for ever the same.* His Person is (p) Eternal, His Office (q) Everlasting: Consequently the Covenant whereof he is Mediatour, is everlasting.

(n) Heb. 8. 10,12.

(o) Heb. 13. 8.

(p) Ioh. 1, 1,2. Isa. 6. 9. Heb. 1. 8,10, 11,12.

(q) Heb. 1. 8 Isa. 9. 7. Heb. 5. 6. & 7. 3,25.

2. *How, and in what sense this Covenant is Everlasting:* For clearing of this, consider, A Thing is said to be Eternal or Everlasting three ways. *viz.* 1. *Most properly, perfectly and absolutely a thing is everlasting*, which never had beginning; Never Succession of former or latter, or any change, and never shall have end. This (as the Schoolmen phrase it,) is, *æternum & a parte ante, & a parte post: in quo nec est prius, nec posterius*, &c. viz. *Eternal both in respect of the part before, and the part after: wherein is neither former nor latter, but all at once.* This in the Hebrew phrase is stiled, (r) עולם עד Hhholam va-hhhed; *Ever and Yet*, from עלם Hhholam, *latuit*; which signifies *To lie hid*; Because the beginning and End of that which is Eternal is hid, past finding out: and in that which is properly Eternal, we can never come to a Period. There is still עד *Hhhed*, a *yet*: something further and further then we can comprehend. In Greek it is called, Αἰών, as it were, ἀεὶ ὤν, *Always existing*; for, that which is properly eternal is always existing, still the same. In this Sense (s) God, and he alone is eternal or Everlasting: being absolutely incapable of beginning, succession or end. 2. *Improperly*, A thing is stiled Everlasting or Eternal, which (though it had a beginning; yet) never shall have end. In this Sense, Hels torment is called (t) *Everlasting punishment*: Heavens happiness is called *life Eternal*; for these shall once begin, but never End. 3. *Most improperly*, A thing is sometimes counted Everlasting or Eternal, which is only *Diuturnal*, or *Long-lasting*;

(r) Psal. 55. 6.

(s) Gen. 21. 33 Isa 57. 15 Psal. 90. 2. & 102. 24. *to* 28

(t Mat. 25 46. *with* Dan. 12. 2. Luke 16. 9.

which both had a beginning, and shall have an End. Thus God Covenanted to give *Phineahs* and his seed, (u) *An everlasting Priesthood*: and yet his Priesthood had its beginning and End, as all other Ceremonies and Types. Thus God promised *Canaan*, &c. for an (x) *Everlasting possession* to *Jacobs* Seed: and yet as they began, so they ceased to possess that Land.

(u) Numb. 25.12,13.

(x) Gen. 48. 4.

Gods *Covenant* also may be Considered, 1. *According to the Substance of it*, As tendering unto Sinners Righteousness and eternal life by Jesus Christ through Faith, The Lord becoming their God and they his people. 2. *According to the Circumstances of it*, or its Manner of Administration, which was in one sort before *Moses*, in another sort under and after *Moses* till Christ, and in another sort after Christ, as hath been abundantly declared.

Now these things premised, it is easie to Resolve how the *Covenant of Faith* is *Everlasting*. 1. *It is not Everlasting* either for Circumstance, or substance, absolutely, perfectly and most properly. For that is Gods sole Prerogative. 2. *It is everlasting according to the Substance of it, Improperly*. That is, Though it had a beginning presently after *Adams* Fall, yet it shall never have an End: but Gods Covenant-people shall be his people and he their God both in this and the world to come. 3. *It is everlasting according to the Circumstance or manner of Administration, most improperly*: having both beginning and End. That is, being *Long-lasting*. So, the Mosaical Administration continued till Christ. The Evangelical Administration shall continue from Christ to the end of the world. Then all Administrations shall cease, and be swallowed up in immediate vision and full fruition of God in Christ blessed for evermore.

Thus The *Covenant of Faith* is *Everlasting*, that is, *without End*, for the Substance of it. *Consequently*, 1. It is most firm, faithful and Sure. That is Sure, which is Everlasting. 2. All the federates or Covenant-people of God shall Persevere to the End, and never Apostatize. They may fall: yet not totally, nor finally fall away. (y) Nothing shall separate them from Gods love in Christ, whilst the Everlasting Covenant keeps them still in Gods everlasting Arms. 3. This Covenant of Faith is God, Last Covenant, after which no succeeding Covenant is to be expected. What can succeed that which hath no end? The *Covenant of Faith* succeeded the First Covenant, the *Covenant of works*: and tendered a Remedy against that Covenant-breach. But if this Remedy, this Covenant of Faith, be not accepted but despised, where shall such despises appear?

(y) Rom. 8. 35. *to the end.*

Hitherto of the Properties *of this Covenant of Faith.*

COROLLARY

Corollary VIII.

VIII. *Hence, Finally,* **The Concord and Discord: The Agreement and Difference betwixt the Covenant of Works, and the Covenant of Faith, is notably conspicuous from the Nature of the Covenant of Faith thus unfolded in the General.** If the Natures of the *Covenant of Works*, and of the *Covenant of Faith*, formerly described, be duly weighed, it will evidently appear, that in some few thing they *Agree*, but in many things they *Disagree*.

As a Ground for opening of this *Agreement* and *Difference* betwixt these two Covenants, those words of the Apostle are Considerable. ——— (z) *Where is boasting then? It is excluded. By what Law? Of works? Nay: But by the Law of Faith.* In this accurate Epistle, the Apostle, Treating of our Justification before God, Having showed at large That neither Iew nor Gentile can be justified by the works of the Law, *chap.* 1. *verse* 17. *to chap.* 3. *ver.* 21. He Proves that both Iew and Gentile are justified of meer Grace by Faith alone in Iesus Christ. 1. *Because* God hath without the Law revealed another way of justifying Sinners, *viz.* by remitting their sins freely through Faith in Christs blood, *chap.* 3. 21. to 27. 2. *Because* Justification by Faith excludes all boasting from any thing at all in the Sinner. *ver.* 27. Therefore (God intending to take all the glory of Sinners Iustification to himself alone) all both Iews and Gentiles must be justified by faith only. God being one, and his way of justifying one also. *verse* 28, 29, 30. and yet this doth not make void, but establish the Law in Christ, *ver.* 31. 3. *Because Abraham*, the Father of the Faithful was justified by Faith only without the Works of the Law, and that in his uncircumcised state: consequently so must all his spiritual Seed be justified, *chap.* 4. *throughout*. Thus stands the Context. This 27th *verse* then shews; 1. *That's Gods way of justifying Sinners, which excludes all boasting from Sinners*. And, 2. Not *the Law of Works*, but *The Law of Faith* excludes such boasting. By, [*Law of Works*] understand, *The doctrine of works; viz.* That Doctrine which prescribes and requires *Works* as the Condition and Matter of our Iustification. This is only *The Covenant of Works*. It is said, *Works*: not *Work*. Because it is not one, but all the Works of the Law for kind and degree perfectly and perpetually done in mans own person, that will justifie according to the Covenant of Works. By [*Law of Faith*] understand *the Doctrine of Faith; viz.* That Doctrine which Prescribes Faith only as the Instrument and Condition of justifying. This is only *The Covenant of Faith*, The Gospel. Betwixt these two *Laws*, these two *Covenants*, this Text expresseth a *Concord*, and a *Discord*. *A Concord*, In that they are each of them stiled a [*Law*]: *A Discord*, In that the one requires *works*, the other *Faith*, as the Condition: and in that *Boasting*,

(z) Rom. 3. 27.

ing is excluded by the one, but not by the other. Whence it is clear, *That as there is some Agreement, so there is some disagreement betwixt the Covenant of Faith and the Covenant of Works.* Note, 1. *Wherein they Agree.* 2. *Wherein they disagree.* 3. *Results from both.*

I. The Agreement betwixt the Covenant of Works and Covenant of Faith consists chiefly in certain Generalities, viz. They agree in the General notion and Consideration:

1. *Of their Efficient Cause*, or *Author*. One and the self-same absolute, infinite and eternal God being the Prime Cause and (a) Author both of the *Covenant of Works*, and of the *Covenant of Faith*. For none but God can create and institute a Covenant betwixt God and Man, which shall be Acceptable to God, and Advantagious to man.

(a) Gen. 2. 16, 17. *with* Gen. 3. 15. & 6. 18. & 17. 2. &c. Exod. 24. 8. 1 Sam. 23. 5. Ier. 32. 38, 39, 40. &c. Heb. 8. 8. &c.

2. *Of their Impulsive*, or *Inward Moving Cause*; *viz. Divine Grace.* Of meer Grace God pleased to admit (b) *Adam* into Covenant with himself *in Innocency*: for the most perfect Creature having nothing but what he received from the Creator, can demerit nothing from the Creator. And of meer (c) Grace God admitted Man into Covenant with himself *after the Fall*: Lapsed man being much more unable then man innocent to challenge any thing from God by way of merit.

(b) Gen. 2. 16, 17. 1 Cor. 4. 7.

(c) Ezek. 16. 1. *to* 9. & 36. 22, 32.

3. *Of the Federates*, or *Parties Covenanting.* To both these Covenants, (d) *God* and *Man* are Parties. Not God and Angels: Not God and inferiour Creatures. *God* then is a Party on the one hand: and *Man* on the other. Yea *Man* (e) as *in an Adam*, as in a publique person, is a Party to the *Covenant of Faith*, as well as to the *Covenant of Works.* As these are two Covenants: so there are two *Adams* and their respective *Seeds.* With these two *Adams* and their Seeds, God contracts in these two Covenants respectively: as hath been (f) formerly cleared at large.

(d) Gen. 2. 16, 17. & 17. 2.

(e) *Compare* Gen. 2. 16, 17. & Rom. 5. 12, 14. *with* Gen. 3. 15. Rom. 5. 14. *to the end.* Gal. 3. 16, 17.

(f) See in *Book II. chap. 2. Aphor. 2. Section III.*

4. *Of the Matters Covenanted and restipulated.* In both these Covenants God (g) Propounds a Law, and Promiseth Life to man upon some Condition. And man restipulateth in some sense Faith and Obedience to God. There is a *Faith* required in the *Covenant of Works*, as well as in the *Covenant of Faith*: And an obedience required and restipulated in the *Covenant of Faith*, as well as in the *Covenant of Works*, (though of a different nature) as after will appear.

(g) Gen. 2. 16, 17 & 3. 15. Deut. 5. 2, &c.

5. *Of the Form of the Covenants.* The General Form of both these Covenants, is a (h) mutual Agreement and reciprocal stipulation betwixt the Federates God and man.

(h) See before in *Ch. II. Aphorism. 2. Sect. 4.*

6. *Of the inward foundation or Principle of performance on both Gods part, and Mans. On Gods part* the inward Principle (if we may so speak) inclining him to perform whatsoever he promised in both these Covenants, is his (i) *Truth and Fidelity. On Mans part* the inward ground and Principle disposing and enabling him to keep and perform what he restipulateth to God in both these Covenants, is Gods *writing his Law* and Covenant *in his mind, and putting his Spirit and*

(i) Tit. 1, 2. Heb. 10. 23. & 11. 11. Deut. 7. 9.

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fear into his inward parts. In (k) *Adams* heart the Law or Covenant of works was written, *naturally*: and enabled him to obserue it. In every godly man's heart (l) the Law or Covenant of Faith is written in his mind, and Gods spirit and fear put into his heart, *supernaturally*: and enableth them to keep it. When this inscription fails, or is obliterated, proportionably the federal performance fails and is obstructed.

7. Finally, *The Covenant of works and Faith do Agree in their General Scope and End. viz.* Gods manifestation of his excellent Glory to and in his Creature: and Man's Participation of true and eternal Happiness from and in his Creator God blessed for evermore. Amen.

Thus these two Covenants do well *Agree* in these *General* respects and Considerations. But all this Agreeement is very imperfect, remote, and at a great distance, being only *Generical*. The *difference* betwixt them on the other hand is more Perfect, immediate, and neer at hand, being *specifical*.

II. **The Disagreement, or Difference betwixt the Covenant of works, and the Covenant of Faith, is manifold and very great. And it Consists not in General, but in precise Special respects and Considerations,** As.

1. *They differ in the special Consideration of their Efficient Cause*, or *Author*. One and the same Faithful and everliving (m) God was the Author of them both: but in different respects. He was Author of the *Covenant of Works*, As a loving wel-pleased and bountiful Creator, dealing with his upright, perfect and spotless Creature: But he was Author of the *Covenant of Faith*, As a most gracious and merciful Redeemer in Christ, dealing with his Elect lapsed into sin and misery through *Adams* disobedience. So that God founded the Covenant of Works upon the integrity of Man's *Creation*: But he grounded the Covenant of Faith upon the Perfection of mans *Redemption*. Hence, the *Covenant of Works* is stiled by some, *A Covenant of Amity*, or *Friendship*: because when it was made there was perfect Amity betwixt God and man. Contrariwise the *Covenant of Faith* is called a *Covenant of Reconcilement*, because when it was first made there was betwixt God and man extream Enmity, needing Reconcilement.

2. *They differ in the Special notion of their Impulsive*, or *inward moving Cause*. Gods meer Grace was the sole inward Cause inclining him to make both these Covenants: but differently. Gods *Grace*, as it is *Grace of Benevolence*, or *of good-will* towards his perfect and innocent Creatures, (yet deserving no good thing at all from their Creator, no more then the most curiously fashioned pot can deserve ought from the Potter,) I say, this *Grace of good will* moved God to make his *Covenant of Works*. But Gods *Grace*, as it is *Grace of Commiseration and of bowels of mercy*, towards his sinful and miserable Creatures, deserving onely all evil from their Creator, moved him to make the *Covenant of Faith*; As (n) hath formerly been explained more at large. So that, though in some sense the *Covenant of Works* was

(k) Gen. 2. 16 17. *with* Rom. 2. 14, 15, 16.
(l) Ier. 31. 33. & 32. 40. Ezek. 36, 26, 27.
(m) Gen. 1. 16, 17. *with* Gen. 3, 15. & 6. 18. & 17. 2. &c.
(n) *See Corolary. 2 in this present Chap.*

was of Grace: yet the *Covenant of Faith* is of Grace much more peculiarly and Eminently. Hence by way of Singular Eminency it is called **The Covenant of Grace.**

3. *They differ in the Special Consideration of the Federates*, or *Parties Covenanting*. True, *God and man* (yea *Man as in an Adam*, as in a publique or universal Person) are Parties to both these Covenants: yet in far different sort. (o) *God* as a well-pleased, benevolent and bountiful Creator: *Man* as a pure and upright Creature in the *First Adam*, were Parties to the *Covenant of Works*. On the other hand, (p) *God* as a gracious, merciful and Compassionate Redeemer in Christ: *Man* as a polluted, wretched, undone Sinner, yet elected and respected in Christ Jesus the *last Adam*, are Federates or Parties to the *Covenant of Faith*.

(o) Gen. 2. 16, 17. Eccles. 7. 29.

(p) Gen. 3. 15.

4. *They differ in the Special Notion of the Matters Covenanted in both these Covenants*. For though, *On Gods part* there be A Law imposed, and A Promise of everlasting life Propounded And *On Mans part* Faith and Obedience restipulated, In both these Covenants: yet these *Matters* are set forth herein with great difference.

(1) **On Gods Part**, *His Law and Promise*, in the Covenant of Works and of Faith differ much. I. **His Law** or **Command** imposed in them, may be thus differenced and distinguished. 1. In that Covenant His Law is (q) *A Law of Works*, requiring *works*, as the Condition and matter of mans justification: In this Covenant, His Law is *A Law of Faith*, requiring *Faith* in Christ, as the instrument and condition of justification. 2. In the *Covenant of Works* Gods Law and Command is immediatly laid (r) upon Mans own Person only, in its utmost extent, exaction, rigour and Curse. But in the *Covenant of Faith* Gods Law and Command is immediatly laid (s) upon Christs person only in its utmost extent, rigour, and Curse; and in Christ upon (t) his Covenant-seed with merciful lenity & Moderation, God accepting their upright *respect to all his Commands* and covering their infirmities. This makes *Christs yoak*, an *easie yoak*: and his *burden*, a *light burden*. 3. The Law imposed in the *Covenant of Works*, was only *Natural*: but the Law of the *Covenant of Faith* is also *Supernatural*. II. **Gods Promise** in these two Covenants is exceeding different also. *For*, 1. The *Covenant of Works* Promiseth (u) Life, yea a blessed and everlasting life, yet only an Animate Life or Natural life on Earth in Paradise, so far as we can gather from Scripture: But the *Covenant of Faith* promiseth not only (x) an happy everlasting life, but a supernatural and Divine life, even a Noble Translation from Sin and Death to righteousness and eternal life, inchoate on Earth by Grace, consummate in Heaven by glory. 2. That Covenant promised everlasting life on Earth, as a Reward of justice: This Covenant promiseth eternal life in Heaven, as the reward of the riches of mercy and Free-grace. (y) *To him that worketh, is the reward not reckoned of grace but of debt: but to him that worketh not, but believeth*

(q) Gen. 2. 16, 17. with Rom. 3 27. Gal. 3. 11, 12.

(r) Gen. 2. 16, 17. Gal. 3. 10.

(s) Gal. 4. 4, 5. & 3. 13. Rom. 8 3.

(t) Rom. 8. 3, 4, 26. Psal. 119. 6. 1 Kings 15. 5. Mat. 11. 30.

(u) Gen. 2. 16, 17. Gal. 3 12.

(x) Rom. 1. 17. Gal. 3. 11. Iohn 6. 35, 53, 54. & 11. 25.

(y) Rom. 4. 4, 5, &c.

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on him that justifieth the ungodly, is the reward not reckoned of debt but of Grace. 3. That Covenant promiseth life Everlasting to (h) perpetual and perfect Personal Obedience, but in case of failing though but in the least degree, leaves no place for Repentance or Remission of Sin. But This Covenant promiseth (a) Eternal life to him that *believeth*; and withall (b) free Remission of Sin to him that *Repenteth*, yea (c) Repentance also to him that *Sinneth*. 4. Finally, That *Covenant of works* promised (d) life upon Condition of perfect personal Obedience, but promised not a permanent ability for such obedience: But this Covenant of Faith, not only promiseth everlasting life unto believing, but also (e) persevering Principles of Grace enabling them so to believe unto the end.

(2) **On Mans part,** *Faith* and *Obedience* restipulated in these two Covenants have their respective differences also. 1. **Faith** restipulated in the *Covenant of Works*, though it agree with *Faith* restipulated in the *Covenant of Faith*, in that (i) *Both* of them are of God; (k) *Both* of them tend to perswade man of Gods love; (l) *Both* of them beget and breed in man love to God (as that learned (f) *Cameron* hath well observed) yet it differs also from it, divers ways. *Viz.* 1. *in the Manner of Gods requiring it.* Faith in the *Covenant of works* is required, not *expresly*, But onely *implicitly* and by Consequence; because in innocency man had not the least cause to doubt or suspect Gods love to him. But Faith in the *Covenant of Faith* is required *expresly* and directly; because after the Fall the Conscience of the Sinner terrified with the guilt of Sin, Death, and Divine wrath, cannot possibly be raised up to true hope and Comfort, but by Gods free Promises embraced by Faith. 2. *In the foundation thereof.* Faith restipulated in the *Covenant of works*, As it was bestowed of God (*per modum Naturæ*, as the *Schools* speak,) in a natural way: so it is grounded and leaneth upon the Title of perfect Nature. But the Faith of this *Covenant of Faith*, As it is (g) from God, (*per modum gratiæ supernaturalis*,) by way of supernatural Grace, so it is (h) bottomed and leans upon Christs supernatural righteousness and Gods Promise in him. 3. *In the fruit and effect thereof.* The Faith of that Covenant, having but a changeable principle of Nature, produced in *Adam* only a changeable righteousness, which was finally and totally lost: But the Faith of the *Covenant of Faith*, arising from an eternal and unchangeable principle, (i) the Spirit of Grace, breedeth a righteousness like it self. (k) eternal and unchangeable, which can never be lost finally and totally. II. **Obedience** restipulated in that Covenant, remarkably differs from Obedience in this. *For*, 1. Obedience in the Covenant *of works*, was to be performed to God only as Mans Creator and Preserver: But Obedience in the *Covenant of Faith* is to be performed to God not only as Mans Creator and Preserver, but also as Mans Restorer and Redeemer in Jesus Christ. 2. Obedience according to that Covenant was to be (l) *Perfect* for kinds and degrees, *perpetual* for continuance without the least

(z) Gen. 2. 17. Gal 3. 12.

(a) Ioh. 3. 16. Mark 16. 16.
(b) Heb. 8. 12. *with* Ezek. 36. 25, 27, 31. Isa. 1. 16, 17, 18. & 55. 7.
(c) Ezek. 36. 26, 31. Zech. 12. 10, &c.
(d) Gen. 2. 16, 17. *with* Rom. 8. 3. Gal. 3. 21, 22.
(e) Ier. 32. 38, 39, 40.

(f) A. Cameron de triplici Fœdere, Thes. 2, 13, 14. *in* Oper. Miscel. p. 545. *in fol.* Genev. 1642.

(g) Eph. 2. 8.

(h) Rom. 3. 24, 25, 26. & 5. 18, 19.

(i) Gal. 5. 22. 2 Cor. 4. 13. *with* Zach. 12. 10, 11.
(k) Dan. 9. 24. Heb. 10. 12, 13, 14. *to* 19.

(l) Gen. 2. 16, 17. Gal. 3. 12.

least omission or intermission, and *Personal*, only performed by a mans own person. This Covenant admitting no *Mediatour*, Surety or Substitute at all, in point of Obedience or in case of failing therein. Obedience according to this Covenant, is to be (m) accurately perfect and perpetual in Christs person as the Sinners Mediatour and Surety, and (n) sincerely perfect, upright and Constant in the believers person in and through Christ. 3. This perfect, perpetual personal Obedience according to that Covenant was the very (o) Condition of *Adams* justification, and the very Matter of his righteousness. But according to this Covenant Christs perfect and perpetual (p) *Obedience Active* and *Passive* in his own person, imputed by Faith, is the only Matter of Sinners righteousness, whereby he is freely and fully justified before God. The justified persons obedience is not at all the cause or matter of his righteousness, or the Condition of his justification before God: but rather the consequent Qualification of the person justified: the fruit and effect of justification: The real testification of justified persons thankfulness unto God: The Matter of their righteousness only before men. (q) The Way to raigning, not the cause of raigning with Christ in Heaven. 4. Finally According to that *Covenant of works*, (r) the least failing in Obedience was punishable by death without all hope of mercy on Gods part, or possibility of Repentance and satisfaction on mans part. But according to this Covenant the justified persons upright obedience is in Christ accepted, and all the imperfections, infirmities and failings thereof Covered of meer grace and mercy in Christ, through Faith and Repentance. *Thus these two Covenants differ exceedingly in the Special and peculiar Consideration of the Matters Covenanted in them respectively, whether on Gods part or on Mans.*

5. *They differ in their Special Form or Manner.* Viz. *In their Form of Manifestation.* For, 1. The *Covenant of works* was (s) Promised and established both at once. The *Covenant of Faith* was (t) Promised in the Old Testament a long time before it was established by the blood of Christ in the New Testament. And it was discovered, not wholly and entirely all at once, but gradually by steps and degrees according to the Churches Capacity. 2. The *Covenant of works*, The Law of God, was in some sort evident to the Light of Nature and to Natural Conscience, at least in respect of the outward acts of duty required, & gross acts of sin prohibited. For, even (u) *the Gentiles, who have not the Law, do by nature the things contained in the Law, being the Law unto themselves, which shews the work of the Law* in some measure *written in their hearts.* But the *Covenant of Faith* is not at all evident in the least degree to a Natural Conscience by any light of Nature: but is meerly and wholly discoverd by Divine supernatural Revelation. All the men on Earth, all the Angels in Heaven, could not have devised or imagined such a way of justifying and saving of Sinners by Jesus Christ. *Hence*, though naturally we are very prone to seek for justification by works, and Duties, and with much

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(m) Gal. 4. 4.
(n) Gen. 17. 1.
(o) Gen. 2. 16, 17. Gal. 3. 12.
(p) Rom. 5. 18, 19. & 3. 23, 24, 25, 26.
(q) *Bona opera sunt via regni, non causa regnandi.*
(r) Gen. 2. 17. Gal 3. 10.
(s) Gen. 2. 16, 17.
(t) Gen. 3. 15. *with* Heb. 9. 15, 16, 17. 1 Cor. 11. 25.
(u) Rom. 2. 14, 15.

ado are beaten off from this false way, because somewhat agreeable to Nature: yet we are hardly drawn to believe in Jesus Christ for justification; Believing being wholly above Nature, yea and against Nature. Therefore the least degree of true Faith is most highly to be valued, & is very Comfortable. *II. In their Form, Sanction, or Establishment.* The *Covenant of VVorks* was established by (x) Command of Duty, A Threatning of death in Case of Disobedience, An Implicit Promise of life to contrary Obedience, and by two Sacramental Trees: yet all without a Mediatour. Nor needed there any Mediatour because *Adam* was perfect. But the (y) *Covenant of Faith* together with all the Commands, Promises, Sacraments, &c. thereof are established in and with a Mediatour Jesus Christ. III. *In their Form of Administration.* For, 1. The *Covenant of works* was Administred by a (z) *Natural Inscription* of it in the heart. The *Covenant of Faith* by a (a) *Supernatural Inscription* of it in the mind & heart. 2. That was Administred by (b) Divine voice, without Scripture: This (c) both by Divine voice and Scripture. 3. That was administred *Conditionally*, Promising life upon Condition of obedience: which Condition being performed, *Adam* should have had life as a due debt in some sense, and boasting would not have been then excluded. (Although *Adam* even in innocency could not in a strict sense have merited any thing from God: he having all of Gods meer bounty.) But this *Covenant of Faith* is administred more *absolutely*. That is, It promiseth not eternal life to any person for any Merit, work, worth, disposition or intention under any sense or Notion in him; but only to Faith accepting Jesus Christ. Otherwise *Faith* is required herein as *a Condition*: Nor is this Covenant so absolute as to exclude all Repentance, New obedience and walking worthy of God: which are herein required under other Notions.

6. They differ in their respective Properties and Perfections. For, 1. The *Covenant of works* was of *Grace*, yet that the *Grace of Benevolence* only to an understanding Creature: but the *Covenant of Faith* is of meer Grace, and that both the *Grace of Benevolence*, and the *Grace of Merciful Commiserations*, also to ill-deserving Sinners. 2. The *Covenant of works* was not *Sure*. For though Gods Promise, in respect of himself was Sure and inviolable: yet in respect of *Adam* and his mutable principles, (he being not confirmed in good immutably,) it became mutable also, and (d) was overthrown by his disobedience. But the *Covenant of Faith* is so immovably and inviolably Sure, that (as hath been shewed) nothing shall be ever able to overthrow it. 3. The *Covenant of works* was Comfortable only to a pure and perfect Creature, and that only whilest he continued in that purity and perfection: otherwise in case of the (e) least failing, it speaks nothing but death without mercy. But the *Covenant of Faith* is most Comfortable to an impure, imperfect Sinner, tendering to him a most pure, perfect and al-sufficient Saviour, (f) *able to save him to the uttermost*, and as willing as able. How much more is it Comfortable to an imperfect

(x) Gen. 2. 16. 17. 3.

(y) Gen. 3. 15 Gal. 3. 17. Heb. 8. 6. Joh. 14. 15, 21. 2 Cor. 1. 20. 1 Cor. 10. 1, 2, 3.

(z) Rom 2. 14, 15.

(a) Heb. 8. 10.

(b) Gen. 2. 16, 17.

(c) Gen. 3. 15 & 6, 18. & 17. 2. &c. with Exod. 24. 7, 8. Heb. 9. 19.

(d) Gen. 3. 6, 7.

(e) Gen. 2. 16 17. Gal. 3. 10.

(f) Heb. 7. 25. Mat. 11. 28, 29.

fect Saint, that hath already accepted Jesus Christ, and this Covenanted Salvation in him? So that this Covenant speaks nothing but Mercy, bowels of mercy, life, peace and Salvation to all distressed Creatures that will accept it. 4 The *Covenant of works* was no lasting Covenant. It continued no longer in its Priviledges and advantages to man, then *Adam* continued in his integrity, which probably was not very many hours, (as hath been shewed.) Though it (g) Continue of force still in its curse and penalty to all *Adam's* carnal Seed that have not accepted Jesus Christ the last *Adam* as their Saviour. But the *Covenant of Faith* is a long-lasting, yea an (h) *Everlasting Covenant*, as hath been explained. The *Covenant of Faith* first made in Paradise did antiquate and make old the *Covenant of works*: But no other Covenant shall ever succeed to antiquate or abolish the *Covenant of Faith*.

(g) Gal. 3. 10.

(h) 2 Sam. 23. 5. Heb 13. 20.

7. *They differ in regard of their peculiar and respective Effects.* For, 1. The *Covenant of works* afforded to man Communion with God only as a loving and bountiful Creator: The *Covenant of Faith* affords to man Communion with God also as with a most faithful, merciful, compassionate Redeemer in Christ. 2. The *Covenant of works* lifted innocent *Adam* up to the dignity of an Honourable servant, of a Noble Creature above all sublunary Creatures, so that he became (i) *little less then Angels*: But the *Covenant of Faith* surpassingly advanceth sinful and miserable man, (k) naturally a child of wrath, to the (l) High and Heavenly dignity of *Membership* in Christ, *Sonship* to God, and *Heirship*, yea *Co-heirship* with Christ in respect of Eternal Glory. So that now man little lower then the Angels according to that Covenant, becomes much higher then the Angels according to this Covenant. 3. The *Covenant of works* (m) excludes not all boasting, man having an inward ability in himself perfectly to perform the Condition of that Covenant required and restipulated on his part, which performance was the very Matter of his righteousness and Cause of his justification: But the *Covenant of Faith* totally excludes all boasting, the Matter of the Sinners righteousness and justification being wholly without himself, *viz.* The Obedience and righteousness of Christ. And the whole mysterie of this Covenant, being only a Contrivance of meer Grace. 4. The *Covenant of Works* thought it would have made man happy in persevering, yet it enabled him not to Persevere: But the *Covenant of Faith* both makes the federates Persevere, and happy in Persevering.

(i) Psal. 8.
(k) Eph. 2. 3.
(l) Eph 5. 30. 1 Joh. 3. 1, 2. Gal. 4 4, 5, 6. Rom. 8 16, 17.
(m) Rom. 3. 27.

8. Finally, *These two Covenants differ in regard of the Speciality of their End.* For, Though both of them tend *Ultimately* to advance Gods Excellent Glory, and *Secondarily* to promote Mans happiness: yet they tend hereunto differently. 1. The *Covenant of works* tends peculiarly to Display the excellent glory of Gods Freedom, Wisdom, Goodness, Bountifulness and Justice: But the *Covenant of Faith* much more Eminently advanceth Gods Glory in all these Perfections, and over and above, most singularly proclaims to all the world, the

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exceeding riches of the Glory of Gods Free-Grace, Tender-Mercies, and Long-suffering. 2. The *Covenant of Works* tends to advance Gods Glory, in dealing with his Creatures without a Mediatour: So that by the *Covenant of works* no Glory at all was intended to God as a Redeemer in Christ, or to Christ as a Mediatour. But the *Covenant of Faith* tends singularly to magnifie Gods glory, in dealing with his Creatures by a Mediatour Jesus Christ; so that the glory of the son of God Iesus Christ God-man, as Mediatour and Saviour of Sinners, is in this Covenant eminently provided for; (n) *That all men may honour the Son as they honour the Father.* 3. *The Covenant of works* tended to promote Mans Happiness through perfection of Nature, in an Everlasting life on Earth. But the *Covenant of Faith* tends to advance Mans happiness, through perfections of Christs righteousness, Grace, and Glory, in an everlasting life in the highest Heavens.

(n) Ioh. 5. 22, 23.

III. **Results arising from this Agreement and Disagreement betwixt the Covenant of Works, and the Covenant of Faith, are divers, viz.**

1. Hence, *The Covenant of Faith being once erected and set on foot by God, the Covenant of works is abolished and abrogated as to the point of justification and happiness by it.* Why? because the Covenant of Faith brings in a quite opposite and contrary way of justification and happiness; not by mans own personal obedience from principles of upright nature; but by Christs perfect, personal obedience imputed of meer grace, and apprehended by Faith. Now we must be justified and saved by righteousness and obedience without us, not within us: by righteousness imputed, not inherent: by Faith, not by works: of meer Grace, not of debt. Consequently the Covenant of Faith that brings in this New way of justification and happiness, doth antiquate the Covenant of works wholly as to that old way of justification and happiness by works. (o) *Christ is the End of the Law for righteousness to them that believe.*

(o) Rom. 10. 4.

2. *Hence, The Covenant of Faith, being truly accepted by us, the Covenant of works is also abolished and abrogated in respect of us, as to the point of Death and Condemnation by it.* For, Though the broken *Covenant of works* pronounceth nothing but Death and damnation upon *Adam* and all his posterity whilest under the penalty and forfeiture of that Covenant: yet the *Covenant of Faith* in Christ, by way of Antidote and Remedy thereunto, pronounceth life and salvation to all that will accept it and believe. The *Covenant of Faith* then is the poor Sinners *Sanctuary*, and *City of Refuge* to fly unto from the vengeance of the *Covenant of works*. They then that truly believe, accept this *Covenant of Faith*; and accepting it, they embrace Christ, and are implanted into him; and being once (p) *in Christ, there is no Condemnation to them*, in that regard the *Covenant of works* hath no more to do with them.

(p) Rom. 8. 1.

3. Hence, *The self-same persons cannot at one and the same time* be

be under the Covenant of works, and the Covenant of Faith. Successively, and at several times, they may be, and all are under them both since the Fall. *Adam* (q) presently upon his disobedience was under the Condemnation of the *Covenant of works*, till he accepted the *Covenant of Faith*: And so (r) all *Adams* posterity while carnal are under the Curse and Condemnation of the Covenant of works, til they by true Faith accept Christ and the Covenant of Faith. But none can be under both these Covenants *at once*. For None can be justified *by works* and *Faith* at once; by *inherent*, and *imputed* righteousness at once: None can be happy *without a Mediatour*, and *by a Mediatour* at once: None can be righteous *by Nature*, and *Grace* at once: None can be under two such contrary and irreconcileable Covenants at once. (s) *If by Grace, then is it no more of works: otherwise Grace is no more Grace. But if it be of works, then is it no more Grace: otherwise work is no more work.*

(q) Gen. 3. 6, 7, &c.

(r) Gal. 3. 10.

(s) Rom. 11. 6.

4. *The Covenant of Faith doth far surpass and excel the Covenant of works.* Consider well all these special differences betwixt them, and half an eye may see which excels. 1. The *Covenant of Works* was from God as a liberal Creator: The *Covenant of Faith* from God as a Compassionate Redeemer. 2. *That* was of the Grace of good-will: *this* of the Grace of Commiseration. 3. *That* was betwixt God and man as in the *First Adam*: *this* betwixt God and man as in Christ the *Last Adam*. 4. *That* required perfect and perpetual personal Obedience, to be performed by natural faith and abilities, promising thereupon everlasting life on Earth: *This* requireth perfect and perpetual personal Obedience in Christ, as the matter of our righteousness, accepts upright obedience in his Seed, to be performed by supernatural Faith and abilities, promising everlasting life in Heaven. 5. *That* was stablished upon the foundation of perfect Nature without a Mediatour: This upon the foundation of most perfect Grace in a Mediatour Jesus Christ. 6. That was Mutable, and lasted but a while: this most Sure and Everlasting. 7. *That* afforded Communion with God as a Creator, Elevated man to the dignity of an eminent servant, excluded not boasting, nor enabled unto Perseveting: *But this* affords Communion with God as a Saviour, elevates man to the honour of Sonship, heirship and co-heirship with Christ, excludes all self-boasting, and enables unto final persevering. 8. Finally, *That* tended to magnifie Gods wisdom, goodness and bounty, and to advance mans happiness on Earth, but both without any honour intended to a Mediatour: *But this* tends besides these to extol Gods Commiserating Grace, bowels of mercy and long-suffering, and to promote mans happiness for ever in heaven, in both intending most singular honour to Jesus Christ the Mediatour. Thus though The Glory of the Covenant of works in it self was great: yet Comparatively it was but small, to this Glory of the Covenant of Faith which so far excelleth.

5. Hence, *To be under the Covenant of Faith, is far better then to be under*

under the Covenant of works in any regard. For, *Since the Fall* they that are under the *Covenant of works*, are under the curse & damnation of it: but they that are under and in the Covenant of Faith, are in a state of Bliss and Salvation. *Before the Fall*, *Adam* able to keep the *Covenant of Works* had a Natural and Earthly happiness thereby: but they that are in the *Covenant of Faith*, have thereby Spiritual and heavenly happiness. Who would not long to be within this Covenant?

6. Hence, Finally, *Though Adam and all mankind in him, under Covenant of works were much bound to God before the Fall, yet mankind under the Covenant of Faith is much more bound to God since the Fall.* For, *In that* Covenant God condescended to a *finite Creature*: *In this* Covenant God descends to a *wretched Sinner*. *In that* Covenant God shewed much bounty to mankind, *deserving no Good*: *In this* God shews much Grace and mercy to mankind, *deserving nothing but ill*. *In that* God promised *Adam* an *Heaven on Earth*: *In this* God promiseth us an *Heaven in Heaven*. God hath done more for us by far in the *Last Adam*, then ever he did for us in the *First Adam*. *Then* he made us *happy*: *now* he make us *double happy*. *Then* he gave us *one world*, now he give us *two worlds*. Oh let us be double thankful for this Covenant of Faith. As thankful as is possible now on Earth, and hereafter we shall be more thankful then now is either possible or imaginable Eternally in Heaven.

Hitherto the two first things (t) *propounded, for opening the Nature of the* COVENANT *of* FAITH *more Generally, have been at large cleared, in two distinct Aphorisms, viz.* 1. That, the COVENANT of WORKS being broken in the First *Adam*: the Lord pleased to Reveal a COVENANT of FAITH in Jesus Christ the Last *Adam*. 2. What this COVENANT of FAITH is. *Next Consider we of the third and Last thing propounded for clearing of the Nature of the* COVENANT *of Faith in General, viz.* 3. How this COVENANT of FAITH is to be distinguished and distributed into its several branches. *This shall be very briefly evidenced in this third Aphorism ensuing*, viz.

(t) *See before at the beginning of this* CHAP.

APHORISM

APHORISM III.

The COVENANT of FAITH may be subdistinguished, or distributed into two branches, viz. 1. Gods COVENANT of PROMISE with one peculiar sort of people only before Christ: 2. Gods COVENANT of PERFORMANCE, or the New COVENANT, with all sorts of people since Christ.

This is not so much a Distribution of a Genus into Contra-distinct Species, or Different Kinds of Covenants: As of a Species, or of one kind of Covenant, into its Individuals, different one from another, not Substantially and essentially, but only Accidentally and Circumstantially, as will afterwards appear. For the better opening of this Distinction in this Aphorism, I shall endeavour to clear these particulars, *viz.* 1. *That, This Distinction is Agreeable to Scripture.* 2. *That, Jesus Christ the chief Matter of the Covenant of Faith, is the Foundation and Original ground of this Distinction, as he comes under different Considerations.* 3. *What the terms of the Distinction, viz.* Covenants of Promise, *and* Covenant of Performance, *do mean.* 4. *That, The Covenants of Promise were before Christ, and limited peculiarly to one sort of People; but the Covenant of Performance since Christ, and extended to all sorts of People.* 5. *Which are the Principal Periods and degrees of the Covenants of Promise, and of the Administrations thereof.*

1. *That this Distinction is agreeable to Scripture*, is not obscurely intimated in that passage of the Apostle to the *Ephesians*, (u) *wherefore remember, that ye being in time past Gentiles in the flesh, — That at that time ye were without Christ, being aliens from the Common-wealth of Israel, and Strangers from the* COVENANTS *of* PROMISE, *having no Hope, and without God in the world.* Here the Apostle, that he may make the *Ephesians* more abundantly sensible of their Spiritual state in Christ, & surpassing happiness thereof, remembers them of their contrary carnal State in Gentilism or Paganism, and the manifold miseries thereof. *Contraries compared together do conspicuously illustrate one another.* Whilst they were *Gentiles in the flesh*, that is, in their Paganism, which (for the Generality of them) lasted til Christs Coming and Death; As they were *without Christ*, the Head, and *aliens from the Common-wealth of Israel*, the Church of Christ: So they were *Strangers to the Covenants of Promise*, peculiarly belonging to the Church, in Christ: and Consequently they were *Hopeless*, and *without God in the world.* So then, *without Christ*, *without the Church*, his mystical Body: *without the Church*, *without the Covenants of Promise*, the Churches Charter of Priviledges: *without Covenants of Promise*, *without Hope*, which is immediately grounded upon the Promises: and *without Hope*, *without God himself*, who is the prime Efficient, principal Object, and Ultimate end of Hope. How elegantly are these things ordered by the Apostle! This the immediate intent

(u) Eph. 2. 11, 12, 13.

of these words. So that this Scripture gives notable light to this Distinction. For,

1, *Herein*, One Member of the Distinction is plainly expressed, *viz. Covenants of Promise*. What Covenant is here stiled, *Covenants of Promise*? Not *The Covenant of works*. For in what sense can it be called *Covenants* in the plural number, seeing it was but only one single Covenant, and had but only one single Administration? Therefore it must needs be *The Covenant of Faith*, which the Apostle here intends by *The Covenants of Promise*: which though it be but one for Substance, yet it had many several Administrations, and hence is called *Covenants*.

2. *Herein*, under this Notion of *The Covenants of Promise*, the *Covenant of Faith* is intended, only as it was dispensed in several distinct Administrations before Christs Death: and not at all as it was dispensed after his Death: *For*, 1. After Christs Death the Administration of the *Covenant of Faith* is onely one; and therefore in that respect it cannot be called *Covenants*: As it may in respect of the Many Administrations before Christ. 2. To the *Covenants of Promise*, these *Ephesians* and so all the Gentiles, during their Gentilism, were Strangers. How long? Till (x) Christ by his blood brought them nigh, and broke down the Partition-wall by his Death. So then, *These Covenants of Promise*, are the *Covenant of Faith* only as dispensed before Christs Death, unto which all the Gentiles were strangers, *The Covenants of Promise* peculiarly belonging to the *Commonwealth of Israel* only.

(x) Eph. 2. 12, 13, &c.

3. *Herein* finally, The other member of the Distinction is Consequently implyed, *viz. Gods Covenant of Performance*, or His *New Covenant*. For the Apostle saith not barely, *they were Strangers to the Covenants*, but exegetically and discretively he explains himself saying, *at that time ye were Strangers to the Covenants of Promise*: implying there was now a *Covenant of Performance*, a *New Covenant* in Christ *performed*, unto which they were not strangers as formerly they were to the *Covenants of Promise*. Now, *Covenants of Promise*, and *of Performance*, are Members directly Opposite and Contradistinct: and mutually implying one another. Thus, this Distinction is bottomed upon Scripture.

II. *That Jesus Christ the chief Matter of the Covenant of Faith, is the Foundation and original ground of this Distinction, as he comes under different Considerations.* Jesus Christ is Considered and presented to his Church in the *Covenant of Faith* two ways, *viz.*

1. *As Promised to come afterwards in fulness of time in humane flesh*, and therein to live, suffer, dye, be buried, Rise again, Ascend into Heaven, and to sit at Gods right hand, and all for the accomplishment of the Redemption and Recovery of his Elect from Sin and Death to Righteousness and Eternal Life. In this sense Christ was tendered to *Adam*, *Noah*, *Abraham*, *Isaac*, *Jacob*, *Moses*, *Israel*, *David*, and to all the holy Patriarchs, Prophets and people of God

under the old Testament, before Christs Incarnation. Hence Christ is stiled by *Zachariah* (y) *The Mercy Promised to our Fathers.* Or, *The Mercy with our Fathers. The Promise.* (z) *These all having obtained a good report through Faith received not the Promise*; that is, *Christ incarnate, &c. promised:* Christ being the great Promise; and the accomplishment of the Promises. Now the *Covenant of Faith* tendering Christ as *Promised*, is stiled the *Covenants of Promise. Covenants* in the plural, but *Promise* in the singular number: because for Substance the principal Promised Mercy, Christ, is but one; though for Circumstance and manner of Administration the tender of Christ of old was divers.

(y) ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν i.e. To perform the Mercy with our Fathers. See Luke 1.72.

(z) Heb. 11. 39.

2. *As Performed, and in fulness of time come already in our flesh*, and therein having lived, dyed, been buried, Risen from the Dead, Ascended, and being sate down on Gods right hand, and having done and endured already whatsoever was requisite for his Elects Recovery. In this sense and Notion Christ is tendered to his Apostles, Churches and people under the New Testament, especially from his Ascension till the End of the world. For upon the (a) Solemn day of Pentecost when People of all Nations were met together at *Jerusalem*, the Evangelical Kingdom of Christ began, and the *New Covenant* in him was most solemnly promulged, as (b) *Cameron* also well observeth. Hence, the Actual performance and exhibition of Christ, is called (c) *Some better thing provided for us by God:* that is, for us under the New Testament, then for them of the Old, *viz.* Christ exhibited, who is the Performance of the Types, Prophecies and Promises of Old. Of which *Zachariah* said; (d) *Blessed be the Lord God of Israel; for he hath visited and Redeemed his people, and hath raised up an horn of Salvation for us in the House of his servant* David. *As he spake by the mouth of his holy Prophets which have been since the world began.* —*To* PERFORM *the Mercy promised to our Fathers, and to remember his holy Covenant.* Hereupon the Covenant of Faith tendering Christ as *Performed* and exhibited already, may be called *The Covenant of Performance, or The New Covenant.* Thus as this Subdistinction of the Covenant is warranted by Scripture: So it is grounded upon *Christ* as *Promised* and *Performed*, the Chief matter and mystery of this Covenant.

(a) Acts 2.

(b) Iohan. Cameron. de triplici Fœdere. Thes. 39, 40. in Opuscul. miscellan.

(c) Heb. 11. 40.

(d) Luke 1. 68, 69, 70, 71, 72, 73, &c.

III. *What these terms of this Distinction, viz.* **Covenants of Promise**, *and* **Covenant of Performance** *do Mean, may be easily collected by what hath been said.* Some render it, (e) *Strangers from the Tables of Promise.* The Covenant of God being written in Tables, and committed as a choise Treasure to Israels custody. But this seems too restrictive: God having (f) made Covenants with his people long before any Tables thereof were made. Its better translated *Strangers from the Covenants of Promise.*

(e) Iohan. Calvin. in Ephes. 2.12.

(f) Gen 6.18. & 15. & 17.

1. By

1. *By Covenants of Promise*, Some understand (g) *the Covenants of the Law and of the Gospel; for these two Covenants were well known to Israel.* But this is too narrow; God having made Covenants with them before the Law, why should those be here excluded? Besides, it is not so exact and proper to say, *The Covenants of the Law* and *of the Gospel.* For if, by *Covenants of the Law* be meant (h) the Covenant at *Horeb*; this, as there made, was *Gospel*; as after in its place, may appear. Rather, by *Covenants of Promise*, understand Gods Covenant and Promise of Christ, in due time to be exhibited, and of life by him to sinners through Faith: which from the Fall of *Adam* till Christs incarnation was but one and the same for substance; therefore it is said, *Promise* in the singular number; but was manifold and various for Circumstance and Manner of Administration, and thereupon is called *Covenants*, in the plural Number. And thus those learned Authors (i) *Zanchy* and (k) *Beza* do well interpret these words. God made a Covenant with *Noah*, with *Abraham*, with *Israel at Sinai*, &c. yet these were not many Covenants really and Substantially distinct: but one and the same Covenant in Christ, under many several Dispensations and Administrations. All the Covenants, and all the Promises meet and concenter themselves in that one fundamental and Complexive Promise of Christ. Now after the Fall whatsoever Covenants were made in Christ to come for future, and to be exhibited afterwards, from the first *Adams* Sinning till the Last *Adam's* suffering, are called the *Covenants of Promise.*

2. By *Covenant of Performance*, (which term I use *docendi & discendi gratia*, for the more clear expressing my self) understand, That Dispensation of the same Covenant of Faith in Christ actually Performed and exhibited for Sinners salvation, which the Scripture stiles (l) *A New Covenant*, because this Dispensation should still Continue New, and never wax old or wear away till the worlds End, as the former dispensations (m) waxed old and vanished away.

(g) *Mr.* Paul Bayn *in his comment on Eph.* 3. 12.

(h) Deut. 5. 2. &c.

(i) *Conditiones, quas stipulabatur Deus, ad Summam & in substantia, eadem fuerunt. Fides scilicet viva cum Dei Dilectione conjuncta, & Obedientia. Sed pro diversitate Temporum, in accidentibus fuerunt variatæ. Quia ante Mosen paucas instituit Cerimonias; per Mosen multas; Per Christum abrogatæ istæ fuerunt, & pauciores & faciliores substitutæ. Atque hoc sibi voluit Apostolus, cum unam* Promissionem *nominavit, & plura* pacta. Zanch. Com. in Ephes. 2. 12. (k) Et extraneos a fœderibus Promissionis. *Una fuit Promissio, si rem ipsam spectes: sed sæpius sancita. Ideo* διαθήκας *scripsit multitudinis numero. Possumus etiam* Tabulas *Metonymice interpretari? Nomen autem* τῆς ἐπαγγελίας, *veteres codices secuti, cum præcedentibus conjunximus, quod nonnulli ad* διαθήκα *connectunt, eadem tamen manente sententia, cum nihil sperandum sit nisi quod promissum est, & vicissim nulla sit extra fœdus Promissio.* Bez. Annotat. in Ephes. 2. 12. (l) Ier. 31. 31. Heb. 8. 8. (m) Heb. 8. 13.

(l) *conditiones, quas stipulabatur Deus, ad Summam & in substantia, eadem fuerunt. Fides scilicet viva cum Dei Dilectione conjuncta, & Obedientia. Sed pro diversitate Temporum, in accidentibus fuerunt variatæ. Quia ante Mosen paucas instituit Cerimonias; per Mosen multas; Per Christum abrogatæ istæ fuerunt, & pauciores & faciliores substitutæ. Atque hoc sibi voluit*

IIII. *The Covenants of Promise were before Christ, and limited peculiarly to one sort of People: But the Covenant of Performance, or the New Covenant, since Christ, and extended to all sorts of People.*

1. The former, *viz. That the Covenants of Promise were before Christ, & limited peculiarly to one sort of people*, is Evident. 1. *Because* the Gentiles, (the Generality, the Body of the Gentiles,) till Christs Coming to break down the Partition-wall, and to incorporate them

into the Body of his Church, (n) were *without Christ*, the fountain of all Happiness; consequently *aliens to* the Church, *the Commonwealth of Israel*, founded upon Christ; and *Strangers to the Covenants of Promise*, the outward Bond of union betwixt Christ and his Church. 2. *Because* The Scriptures frequently account Gods *Covenants* and *Promises* to be the peculiar Prerogatives and Priviledges of Gods Church and people the Jews: wherein no Gentiles (unless some few Proselytes to the Jewish Religion) had any share. They neither had knowledge of them; nor interest in them. (o) *He sheweth his word unto* Jacob, *his statutes and judgements unto* Israel. (Herein his Covenants of Promise are Comprehended) *He hath not dealt so with any Nation: and as for his judgements they have not known them.* (p) —— *What advantage then hath the Jew? or what profit is there of Circumcision? Much every way: chiefly because that unto them were committed the Oracles of God.* (q) —— *Who are* Israelites, *to whom pertaineth the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the service of God, and the Promises.*

(n) Eph. 2. 11, 12, &c.

(o) Psal. 147. 19, 20.

(p) Rom. 3. 1, 2.

(q) Rom. 9. 4.

2. The latter, viz. *That the Covenant of Performance, or New Covenant is since Christ, and extended to all sorts of people and Nations*, is no less evident. For, 1. Jesus Christ (r) by his Death hath destroyed the midle wall of Partition betwixt Iews and Gentiles, and so hath made way for their union, incorporation and Consolidation into one mystical body of Christ. 2. Since Christ, This great *mystery*, viz. (s) *That the Gentiles should be fellow-Heirs, and of the same body, and Partakers of his Promise in Christ, by the Gospel, is revealed*, (so as it was not before,) *to his holy Apostles and prophets by the Spirit.* And not only so, but Christ after his Resurrection gave his Apostles express charge and Commission to (t) *go into all the world, to teach all Nations*, and *preach the Gospel to every Creature*, promising Salvation to every one that should believe in Christ crucified. 3. After Christs Ascension into Heaven, (when he had now fulfilled in his own person all things requisite for the Recovery of his Elect according to the Covenants of Promise,) This Covenant of Performance or New Covenant was solemnly promulged and published at *Jerusalem*, (u) before People of all Nations, on the day of Pentecost: As the Covenants of Promise were solemnly promulged on *Mount Sinai*, before all *Israel*. And since that time the New Covenant in Christ already crucified, risen again, ascended &c. is preached over all the world with great success to this very Day.

(r) Eph. 2. 13. *to the end of the chap.*

(s) Ephes. 3. 4, 5, 6.

(t) Mat. 28. 19, 20. Mark. 16. 15, 16.

(u) Acts 2. 1, 2, &c.

Herein therefore is a remarkable difference betwixt the *Covenants of Promise*, and that *of Performance*, the *New Covenant*, viz. in their *Extensiveness*. And there are many other points of Difference betwixt them needful to be opened. But it will not be proper nor orderly here to unfold either the **Agreement** or **Difference** betwixt them, till the Natures of them both be particularly handled: which will be after the Nature of the *New Covenant* shall be described.

Hence

Hence note by way of *Corollary*, 1. *That* the *Covenants of Promise*, and *the New Covenant*, are really and Substantially one and the same, both rendering the same Christ, but they differ circumstantially and accidentally. 2. The riches of Gods Grace and Covenant-Mercy is much more Diffusive and Extensive since Christ, then before Christ. And if such tenders of Grace be neglected, such neglect will be much more intolerable and inexcusable. 3. The People of God before Christ were in those times the only Happy people on Earth: and the Gentiles Generally most miserable, Those being in Covenant with God: (x) These *strangers to the Covenants of Promise*, without Christ, Church, Hope and God in the world. 4. Though under the *Covenants of Promise* The *Gentiles* were o nly miserable, whilest the *Jews* were happy: yet since Christ, The *Gentiles* are every way equal, yea many ways superiour to the *Iews* in happiness, being as freely and fully admitted into the *New Covenant* as the Jews, though before they were no Covenant-people.

(x) Eph. 2. 12.

V. *The Principal Periods, or chief gradual Discoveries of the Covenants of Promise and of the Administrations thereof, are represented in this ensuing Scheme*; viz.

Gods *Covenant of Faith* with Iesus Christ the Last *Adam*, and in him with all his Spiritual Seed, hath respect to Christ, and their Recovery by him from Sin and Death, to righteousness a nd Life, 1. *As Promised.* 2. *As Performed.*

1. *As Promised only*, and that from the Sin of the First *Adam*, till the Death of Iesus Christ the Last *Adam*, during the time of the Old Testament. And the Covenant of Faith thus respecting Christ and the Recovery of his Seed, onely as Promised, is stiled *The Covenants of Promise*. These *Covenants of Promise* in regard of their more remarkable Discoveries, Repetitions, and Administrations, may be principally reduced to these six Eminent Periods of time. *viz.*

(1) **From** Adam **till** Noah, which was the most obscure and imperfect Discovery of all.

(2) **From** Noah **till** Abraham, which was a little more clear then the former.

(3) **From** Abraham **till** Moses **and the Sinai-Covenant**, which was much more clear, and perfect then both the former.

(4) **From** Moses **till** David **the King**, which was a Federal Discovery and Administration more full, perfect and clear then that from *Abraham* till *Moses*.

(5) **From** David **till about the time of the Jews Captivity** in Babylon, which had much Additional perfection and clearness beyond that under *Moses*.

(6) Finally, **From about the time of the Babylonish Captivity till the Death of Christ**, which Discovery and Administration of the Covenants of Promise surpassed all the former in clearness, fulness and perfection: As (y) hath formerly been manifested in brief, and in the Opening of these Particulars will appear more at large.

(y) See in Book II. Chap. 2. Aph. 2. Sect. IV. The Form of the Covenant of Faith.

2. *As*

2. *As Performed according to Covenant and Promise*, and that Especially from the Death of Iesus Christ the Last *Adam*, till the End of the world, during the whole time of the New Testament. And the *Covenant of Faith* thus respecting Christ, and the Recovery of his Seed, as actually exhibited, effected and accomplished, may be stiled the *Covenant of Performance*, and is *The New Covenant*, far surpassing the *Covenants of Promise* in all its Periods, Excellencies and Perfections.

Hitherto of Gods COVENANT *of* FAITH *in Christ the last* Adam, In General. *Next of this self same Covenant* In Particular, *According to the particular Discoveries, Repetitions, Administrations and Periods thereof.*

BOOK

BOOK III.

OF

Gods Covenant

of Faith in Christ, In Particular.

Viz. OF

The COVENANTS *of* PROMISE, *before Christ*, in six remarkable Expressures thereof.

CHAP. I.

Of the Discovery and Administration of the COVENANTS *of* PROMISE, *in the first Period of time remarkable*; viz. **from** Adam, **till** Noah.

HAving in the former *Book* Treated of the COVENANT of FAITH, *In General*: I come now to handle the Several Discoveries, Administrations and Periods of the same COVENANT of FAITH, *In Particular*. And here, according to order of Nature, **The Covenants of Promise** come first to be considered: and then in the fourth Book, **The Covenant of Performance**, or **New Covenant**. Those being Before, *This* Since Christs Incarnation. *The Covenants of Promise* consisting of many several discoveries and Administrations of one and the same Covenant according

cording to divers revolutions of times, That Discovery and Administration of the Covenant which was in the First Period of time, *viz.* **From** Adam **till** Noah, shall first of all be unfolded: and the rest as they follow in Order.

(z) Psal. 90. 1. *title.* (a) Deut. 34. 10. 11, 12. Numb. 12. 6, 7, 8.

MOSES (z) (*the man of God*, (a) the Peerless Prophet of the Old Testament, The first and most Ancient Penman of Holy writ,) wrote first of Christ, and of Gods Gracious Promise and Covenant in him towards Sinners after *Adams* Fall. Hereupon he writing the *First Gospel*, may deservedly be stiled **The First Evangelist**: and from his writings Christ and his Apostles (b) were frequently wont to confirm their Evangelical Doctrine. His First Record of Gods Promise and Covenant in Christ for Recovery of Sinners after the Fall of *Adam*, is in those words which God himself immediatly uttered in Paradise presently upon *Adams* Fall: *viz.* (c) *The* LORD *God said unto the Serpent. Because thou hast done this, Thou art cursed above all Cattel and above every beast of the field: upon thy Belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy Seed and her Seed. It shall bruise thine Head, and thou shalt bruise his Heel.*

(b) Luk. 24. 7. Iohn 5. 46.

(c) Gen. 3. 14, 15.

These words are the *First and most Ancient Gospel* recorded in the Bible, almost as old as the very foundation of the world: whence the Gospel is stiled (d) *The Everlasting Gospel*. Here God began to lay the First Foundation-stone of The *Covenants of Promise*, and to open his rich Cabinet of Grace and Mercy towards Sinners: here therefore let us begin to inquire after his holy pleasure in that regard. And to that End Consider we chiefly, 1. *The Occasion of those words.* 2. *The Sense and meaning of them.* 3. *Such Positions or Aphorisms as result from them touching this first Discovery of Gods Covenants of Promise*, **From** Adam **till** Noah.

(d) Rev. 14. 6.

Section. I.

I. *The occasion of these words stands thus.* In this third chapter of *Genesis*, *Moses* describes the first Rise and Original of Mans sin and misery. More particularly he declares, I. *The Outward impulsive, or Moving Cause enticing the woman to sin.* viz. 1. The principal cause, *Satan*. 2. The instrumental cause imployed by Satan herein, *The Serpent*, *viz.* The *Spiritual Serpent*, and the *sensible Serpent* (as (e) *Chrysostom's* phrase is.) *Gen.* 3. 1. to 6. II. *The Actual perpetration of sin.* 1. *By the woman*, seduced by the Serpent. 2. *By Adam*, deceived by the woman, *ver.* 6. III. *The effects and consequents of their sin.* viz. 1. Their immediate guilt, shame, and flight from Gods presence, *ver.* 7, 8. 2. Gods Conventing, Examining and Convicting of them: who, *Partly* confessed the Fact. *Partly* excused themselves; *Adam* devolving the fault upon the woman, The woman upon the Serpent:

(e) *Iohan. Chrysost. Homil. l. 17. in Gen. 3. Tom. 2.*

Serpent: *ver.* 9. to 24. 3. Gods proceeding to Sentence with the offenders (as *Ambroſe* noteth) (f) *according to the order of their offending.* As the Serpent ſeduced the woman firſt, Then the woman ſeduced *Adam*: So the Serpent is firſt Doomed, Then the Woman, and *Adam* laſt of all. The Serpent is ſentenced to a fourfold puniſhment, *viz.* (1) To the Curſe above all Cattel. (2) To going upon his Belly, and to continual eating of Duſt. (3) To enmity betwixt him and the woman, betwixt his ſeed and her ſeed. (4) Finally, To Ruine and Deſtruction by the Womans ſeed, *ver.* 14,15. Thus is the Occaſion and coherence of theſe words with the Series of the Context: ſo that, God in pronouncing the Serpents ruine, promiſeth mans recovery. And God promiſed mans Recovery preſently after his ſinning, and before his Sentencing for ſin: Oh the riches of his mercy!

(f) *Secundum eversoris Ordinem damnationis quoque ordo ſervatus eſt.* Ambroſ. de Paradiſ. lib. cap. 15. To. 4.

Section. II.

II. *The ſenſe and meaning of theſe words*, is not ſo obvious, as the *Occaſion*. Among the Learned there are many queſtions moved, and different opinions about their Reſolution. Waving Curioſities, Let us inquire into the Senſe of ſuch Particulars, as more eſpecially tend to clear the words to us, and this Firſt Diſcovery of the Covenants of Promiſe, viz. 1. *What Serpent is here meant?* 2. *What woman is here intended?* 3. *What is meant by theſe two Seeds*; The Serpents Seed, and the Womans Seed? 4. *What Puniſhments they are which are here threatned and pronounced upon the Serpent, and his Seed?* 5. *What Benefits are conſequently implyed or Promiſed, for the woman and her Seed?* Theſe things being unfolded, the Senſe will be evident.

1. *What Serpent is here meant?* About this there are three Opinions. Two extream: and one Middle betwixt both. 1. *Some* underſtand here only the *Senſible* and *Corporeal Serpent*: the tenour of the words ſeeming to carry the ſenſe only that way. This the Opinion of ſome later Iews, as (g) writers obſerve. But this Opinion cannot ſtand. *Partly*, becauſe then the Corporal Serpent only which was but the inſtrument in Seducing *Eve*, ſhould be puniſhed; and the Spiritual Serpent Satan the Principal agent, ſhould go unpuniſhed. *Partly*, becaue then our firſt Parents and all their poſterity in them ſhould be deprived of that Comfortable Promiſe of their Recovery from Satan's power and tyranny, by *the Seed of the woman, bruiſing the Serpents Head.* Beſides which Promiſe, what had they to comfort themſelves withall for many hundreds of years? This Promiſe alone giving them hope of Reſtauration by Chriſt. 2. *Some* contrariwiſe underſtand here only the *Spiritual, incorporeal Serpent*, (h) *that old Serpent the Devil and Satan.* And this ſeems to be the Opinion of divers of the Ancient writers, who pleaſe themſelves here with witty Allegories, yet

(g) Andr. Rivet in Gen. 3. exercitat. 35. D. Pareus in Comment. ad Gen. 3. 14, 15, &c.

(h) Rev. 20. 2.

differing from one another, As (i) *Ambrose*, (k) *Augustine*, (l) *Gregory*, &c. But this Opinion cannot be admitted. *Partly*, because that phrase, *Because thou hast done this, thou art cursed above all Cattel, and above every Beast of the field. ver.* 14. plainly ranks the Serpent that was cursed among the Cattel and beasts of the field: *Partly*, because then the whole text must be understood only figuratively, and not at all literally, and so be turned into a meer Allegory, which is not safe nor solid. 3. *Some* seeing the inconvenience of both these extreams, understand both the *Corporeal and incorporeal Serpent*, *the sensible*, and the *Spiritual Serpent*, The Serpent which was one beast of the field, and the old Serpent the Devil and Satan. And that the Letter of the text intends both; but the Serpent *immediatly* and less principally, The Devil *mediately* and more principally. Of this Opinion is (m) *Chrysostom*, (divers learned Modern (n) writers also subscribing to him.) *If these things* (saith he of this Curse) *be spoken of the Sensible Serpent, much more are they to be taken of the intelligible Serpent*, &c. And no wonder; For, (o) How absurd and unreasonable is it to think that the righteous God would thus severely Curse and punish the *Instrument*, and let Satan the *Principal agent* scape Scot-free. (p) The Apostle alluding plainly to this place, saith, (q) *God shall bruise Satan under your feet shortly*. As the Corporal Serpent is bruised under foot *Corporally*: so the incorporeal serpent *Spiritually*. He implies *that*: expresseth *this*. (r) This whole Doom and punishment here denounced, is easily applicable to both these Serpents. As will afterwards appear in Resolving of the *fourth Particular Question*.

2. *What Woman is here intended?* Here also I find, among Authors, three Opinions. 1. *Some* take the word [*Woman*] here in a mystical sense. Either to signifie *the Church*, oppugned by the Old Serpent the Devil. Thus the Anabaptists, as (s) *Gomarus* noteth. Or to signifie, *Our sense*, as (t) *Ambrose*: who makes *the Serpent a type of Corporal delight*; *the woman, a Symbol of our Sense*; *The man, the delight of the minde*. But this is more witty, then solid. Nor is there here any cause to forsake the plain history and fly to Allegories. 2. *Some* by [*woman*] understand the *Virgin Mary*, the Mother of Christ, and render the following phrase, thus; *Shee shall bruise thine head*. Ascribing the *bruising of the Serpents Head* (u) to the woman, to the *Virgin Mary*: not to Christ, the principal *Seed of the woman*. And this is the interpretation of the Popish writers, in their *vulgar Edition*, made Authentique by their wicked *Trent-Council*: and in their *Mary's Psalter*. And for the better Countenancing of this corrupt translation, they have by the perfidiousness of *Guy Fabricius* corrupted the Hebrew text in the *Interlinear Bible* printed at *Antwerp*, putting in הִיא *Shee*: for הוּא *it*, that is, *The Seed of the woman*. But our learned (x) Divines justly condemn this notorious Corrupting of the Text,

(i) Ambros. lib. de fuga seculi. C. 7. circa med & lib. de Paradis. c. 15. Tom. 4.

(k) August. de Genes. contra Manich. l. 2. cap. 17. Tom. 1. —— & De Genes. ad lit. lib 11. cap 36. Tom. 3.

Tota ista sententia figurata est, &c.

(l) Gregor. in Psal 01.

(m) Ioan. Chrysost. in Gen 3. Hom. 17. circ. med. Tom. 2.

(n) Ioan. Mercer. Prælect. in Gen 3. And. River. in Gen. 3. Exercit. 35. —— Dav. Pareus Comment. in Gen. 3, 14. &c. —— Ioan. Calv. in Gen 3. 14, 15.

(o) Rom. 16. 20

(p) Fran. Gomar. in Append. ad Part Secund. p. 533. fol.

(q) *Serpentis ipsum accipe delectatio corporalis: mulier symbolum sensus est nostri; vir mentis est Delectatio.* Ambr de Paradis. lib c. 15. Tom 4.

(r) Pareus noteth Comment. in Gen. 3. 15.

(s) Andr. Rivet. in Gen. 3. Exercit. 38. —— Io. Calvin. in Gen. 3. 15. —— Io. Mercer. Prælection. in Gen. 3. 15. —— Franc. Gomarus in Append. ad Part. 2d. p. 533. fol. Amst. 1644.

(t) As

( ) As inconsistent with the double Syntax of the Hebrew Context. (ª) As incompatible with the Subject Matter in hand, *viz.* The bruising the Serpents head, which peculiarly belongs to Christ. (ª) As repugnant to the Testimonies of Ancient and Modern writers. Yea and the more learned and ingenuous Papists themselves confess the Corruption. 3. *They* think best (ᶜ) who here apply this word [*Woman*] *Immediatly*, and specially to *Eve*, as then the only woman in the world when this was spoken; The only woman that was immediately deceived by the Serpent, and did immediately deceive her husband: but *Mediately* to other women, even the whole Sex in some sort, *viz.* In Respect of *the Enmity* with the Serpent; but peculiarly in respect of the promised *Seed*, such women of whom Christ lineally descended according to the flesh, among whom the *Virgin Mary* was the most Eminent, being the immediate Mother of Christ. And Experience of all ages since the fall, testifies this implacable Enmity betwixt the Serpent and the woman; *viz.* not only *Eve* but her whole Sex. Every woman being presently filled with horrour at the very sight of a Serpent. And not only the woman, but the man also is at Enmity with Serpents: for it is added, *And betwixt thy Seed, and her Seed.* But the woman is chiefly Expressed, *Because*, (ª) The woman (ᵘ) was first *in the Transgression*, and had most need of this Caution, Monition and Munition against the Serpent, with whom she had been too familiar. (ª) The woman also having greatest cause of humiliation, had most need to be raised up with Consolation. (ª) Satan should be the more confounded and shamed, the woman the weaker vessel being opposed against him, as one that should subdue him.

(ᶜ) Andr. Rivet. in Gen. 3. exercit. 37. ad initium.

(ᵘ) Gen. 3. 6. 1 Tim. 2. 14.

3. *What is Meant by these two Seeds, the Serpents Seed, and the Womans Seed? Answ.* The word [*Seed*] properly denotes that, of which some like thing is generated. Thus *grains of corn, kernels of fruit*, &c. are called (ˣ) *Seed* properly. But by a Metonymy of the Effect, [*Seed*] sometimes signifies that which is generated of Seed. So children are called Seed: (ʸ) *The Seed of* Abraham, &c. In this better sense we are to take it here. Again [*Seed*] in this latter Sense is either, *Natural*, or *Spiritual*. 1. *Natural*, which is the proper issue of Natural Parents. And thus the word is used, Either *Distributively* for one alone. So *Seth* is called (ᶻ) *Another Seed in stead of* Abel. And of *Ishmael* God said, (ª) *Of the Son of the bond-woman will I make a Nation, because he is thy Seed.* Or *Collectively* for many together. So God said to *Abram*, (ᵇ) *I will establish my Covenant between me and thee, and thy Seed after thee, in their Generations*, &c. thus it is more frequently used. 2. *Spiritual*, or *Metaphorical Seed*, is that which hath some Analogy or Resemblance to Natural Seed or Posterity. Natural children resemble, imitate and obey their Parents: So (ᶜ) they that resemble, imitate and obey God are counted his children, his Seed; and (ᵈ) they that resemble, imitate and obey Satan are called his children, his Seed. Now these things premised, we may thus Resolve.

(ˣ) Gen. 1, 11, 12.

(ʸ) Gen. 17. 7. *with* Psal. 105. 6. Isa. 41. 8. Gal. 3. 16. Rom 11. 1.

(ᶻ) Gen. 4. 25.

(ª) Gen. 21. 13.

(ᵇ) Gen. 17. 7, 8, 9, 10.

(ᶜ) 1 Joh 3. 1, 2, 3. Psal. 22. 30. Isa. 53. 10.

(ᵈ) Joh. 8. 44. 1 Joh. 3. 8, 10. Joh. 14 30. Eph. 2. 2.

By [*Seed of the Serpent*] we are to understand, 1. *The Natural Seed* or *brood of the Corporeal Serpent*, betwixt which & the womans Seed here is setled a perpetual feud, an hereditary and incurable enmity. But we must not limit the interpretation to this Seed only, as the (e) *Jews* do. We are further to understand, 2. *The Spiritual* or *Metaphorical Seed of the Incorporeal Serpent, Satan. viz.* all reprobates and wicked persons, which he doth as it were beget by his diabolical instilling of evil into them, whereby he makes them like himself in corruption and destruction. This *Seed of the old Serpent* will be at perpetual and hereditary Enmity with the Seed of the woman: and the Seed of the woman against it. And this is the Seed which is here Principally intended: Satan, the father of this Seed, being the principal Agent in man's ruine.

By [*Seed of the Woman*] what we are to understand, is a (f) great and famous Controversie: and that not only betwixt the Orthodox, and Heterodox: but even among the Orthodox writers themselves. *viz.* whether the word [*Seed*] here is to be taken, 1. *Universally of all the womans posterity whatsoever*, Or 2. *Individually onely of Christ, the Principal Seed, the Seed of the virgin.* Or 3. *Collectively of Christ & all his spiritual Seed according to the Election.*

I. **Seed** *here cannot be taken universally of all and singular the Posterity of the woman without exception. For,* 1. Many, yea most of the Natural Seed of the woman do in all ages degenerate into the Seed of the Serpent. So that Christs flock is but (g) a *little flock*: and comparatively (h) *the whole world lyeth in wickedness.* Now those that degenerate into the *Serpents Seed,* cannot be here intended by the *womans Seed,* because these two Seeds are set at extream Enmity against one another. 2. The *womans Seed* here spoken of, shall bruise the *Serpents Head.* But all universally shall not bruise the *Serpents Head,* and have full victory over Satan: For then all should be saved, inasmuch as (i) *whosoever overcometh* shall be saved. Rather the greatest part is overcome by the (k) *Prince of the world that ruleth in the children of Disobedience.*

II. **Seed** *here cannot be taken only Inaividually and singularly of Christ alone, the Seed of the virgin, exclusively, so as to exclude all besides himself.* Though (l) some learned writers lean this way, and (m) *Pareus* gives some Reasons for this Opinion, which that learned *Rivet* Answers. Let the Reader consult them.

III. *But* [**Seed**] *here is to be taken Collectively, as Comprehending Christ and all his Seed, Christ and all his elect members*: (yet Christ as the Head, them as the body; Christ principally, them Secondarily; Christ by way of Eminency, as the Seed blessing, Them by way of participation with Christ, as the Seed blessed.) For, 1. The Antithesis, or Opposition of the Seeds requires this; *viz.* As the *Seed of the Serpent* is taken collectively, for all the wicked and reprobate vassals of Satan: So the Seed of the Woman is to be taken for all the godly Elect born of a woman, First Christ and then all his Seed in him. Otherwise the Opposition will not be fit. Doubtless if

(e) *Vid.* Andr. Rivet. in Gen. 3. Exercitat. 37. ad init.

(f) *Quid Semen mulieris sit controversia est nobilis.* Fran. Gomar. in Append. ad Part. 2. p. 532.

(g) Luk. 12. 32.

(h) 1 Iohn 5. 19.

(i) Rev. 2. 11, 17, 26, 27, 28, & 3. 5, 12, 21.

(k) Eph 2. 2, 3.

(l) Fran. Gomar. in Append. ad Part. 2. p. 532. —Io. Mercer. in Prælec. ad Gen. 3. 15.

(m) D. Pareus in Gen. 3. 15. cum Andr. Rivet. in Gen. 3 Exercitat. 37.

if Seed in the one phraſe be taken *Collectively*, then in the Oppoſite phraſe it muſt not be taken *Individually*. It muſt be underſtood *Collectively* in both, or *Singularly* in both. 2. By [*the woman,*] *Eve* is immediatly to be underſtood. Conſequently by the *Seed of the woman*, All *Eve's* poſterity that degenerate not into the Seed of the Serpent. But firſt, *Chriſt*: then *they that are Chriſts*. 3. That Seed of the woman is intended, againſt which the Serpent and his Seed are at Enmity; but the (n) *Serpent* and *his Seed* are at Enmity not onely againſt Chriſt, but againſt all that belong to Chriſt. 4. Finally that *Seed of the woman* is here meant, which ſhall victoriouſly *bruiſe the Serpents Head*: But that ſhall be done both by Chriſt and his Elect members. By Chriſt *originally and Primitively*, through his own power: by them that are Chriſts *Derivatively*, through power derived and victory Communicated from Chriſt unto them.

(n) Rev. 12. throughout. Ioh. 15. 18, 19, 20, 21.

4. *What Puniſhments they are which are here pronounced upon the Serpent.* For clearing this, Conſider; As there was a Twofold Serpent, Tempting: *viz.* the *inviſible Serpent*, Satan *Efficiently*, and the *viſible, corporeal Serpent*, the beaſt, *inſtrumentally*: So theſe two Serpents had two ſorts of puniſhments inflicted on them reſpectively; the *viſible Serpent* had his *Corporal puniſhments* laid on him, and proportionably the *inviſible Serpent* had his *Spiritual puniſhments* allotted unto him. *Thoſe* were grievous: *theſe* double grievous. And the puniſhments of the *viſible Serpent*, by *analogie indigitate* to us the puniſhments of the *Serpent inviſible*.

The Puniſhments of the viſible Serpent were eſpecially four. *viz.* I. An Extream Curſe above all Cattel, and wild beaſts of the Field. (o) *And the* LORD *God ſaid unto the Serpent, Becauſe thou haſt done this, Thou art curſed above all Cattel, and above every beaſt of the field.* Hereupon the Serpent becomes the moſt loathed, and abhorred of all theſe Creatures. But this is *more General*. II. An ugly, deformed and debaſed Poſture of body. (p) *Upon thy belly ſhalt thou go, and duſt ſhalt thou eat all the days of thy life.* 1. Touching the Serpent's *going upon his Belly*, (q) *Some* think this was the Serpents *Natural poſture*, and that it became *pœnal* to him only by divine deſtination. But (as (q) *Rivet* notes) this is not ſufficiently proved, by them that Aſſert it. (r) *Some* ſuppoſe that at firſt the Serpent had legs and feet, as other beaſts had, becauſe he ſeems (s) divers times to be reckoned or ranked with *cattel* and *beaſts*; now *beaſts* are (t) diſtinguiſhed in kind from *Creeping things*. And that he was deprived of his feet and caſt upon his belly, upon Satans abuſing him to ſeduce the woman. This is (u) aſcribed to *B. Ephræm.* (x) *Others* are of opinion, that though at firſt the Serpent had no feet, yet he crept more eaſily upon the hinder part of his body, his head and breaſt being erect and lift up from the Earth, not as the head and breaſt of a man, but of an *Heart*, *Peacock*, &c. but after his Seducing of the woman, his head and breaſt alſo were caſt upon the ground. This is aſcribed

(o) Gen. 3. 14.

(p) Gen. 3. 14.

(q) Andr. River. in Gen. 3 Exercit. 35. p. 173. b. Lugdun. 1633.

(r) Gen. 3. 1, 14.

(s) Gen. 1. 25.

(t) *Vid.* Moſes Bar-Cepha in lib. de Paradiſo.

ascribed to *Luther*. Now, though we cannot herein positively determine, the Scripture being so silent: yet forasmuch as the Serpent (u) spoke to the woman, it is very probable his posture was either *naturally erect* in the forepart of his body, or *occasionally lifted up* for that time; otherwise his other ugly posture might have caused the woman to fear and shun him. 2. Touching his *Eating of dust*, It seems not to be a New sort of punishment, that the Serpent should eat nothing but dust; for experience tels us the Serpent feeds upon herbs and other Creatures: but rather it is an Additional exposition and aggravation of the former punishment. As if it had been said, *Thou shalt so creep upon thy belly with thy whole body on the Earth, that thy mouth and nostrils shall be filled with dust raised up by thy creeping, thy mouth still going so close to the Earth, as if thou wert eating and licking up the dust.* III. An inveterate hereditary Enmity betwixt the Serpent and the woman, and betwixt their two Seeds. So that the Serpent fears and flies the very sight of man and woman, creeping into holes and caverns of the Earth from them: and contrariwise mankind, Especially women, fearing, hating and abhorring Serpents, even to their destruction. IV. Finally, An utter destruction of the Serpent by the Womans Seed: though the Serpent may in some strait wound and *bruise* mans *heel*, yet man shall *bruise his head*, totally destroy him, not contenting himself to crush or wound his body, but his most vital and hurtful part, *his head*. These are the Punishments of the Corporal Serpent. For these the Letter of the text is clear. And though the Serpent was without reason, did not properly Sin, nor could understand these judgments pronounced: yet was it according to Divine wisdom and justice, thus to denounce these punishments upon the Serpent. 1. *Partly*, because the Serpent became the instrument to dishonour God and ruine man: which was made in his kind to serve God and man. 2. *Partly*, to testifie Gods extreme detestation of the fact, who so punisheth the very instrument whereby it was effected. As when a man so abhorres a murder, that he breaks and burns the very knife or weapon whereby it was Committed, &c. 3. *Partly*, to instruct our first parents how hainous their sin was, and how deeply God displeased thereby, who so plagues the Serpent being the occasion thereof. 4. *Partly*, to let Satan the old Serpent see what vengeance he was to expect, for seducing mankind. For, if this be done to the instrument: what shall be done to the Principal Agent?

(u) Gen. 3. 1, &c.

The Punishments of Satan the invisible Serpent, which are principally here intended under the former literal punishments of the *visible Serpent*, are proportionably four also. *viz.* I. *He is extremely Cursed.* As the Serpent was cursed above all cattel: So Satan is cursed above all Creatures, with Gods direful Curse. II. *He is deeply debased, and that for ever without all hope or possibility of relief.* For as the Serpent was doomed to that basest posture of *creeping upon his belly*, and consequently as it were *eating the dust*, and that *all the days of his life*, (by

(by which postures the Scripture is wont to signifie (x) *deepest abjection and ignominy of a man subdued, prostrate, abased, fearing or feeling extreamest misery*, &c.) So Satan, that proudest Spirit, who lifted himself up against God, and disdained to be debased for his sin below man, was therefore for his seducing of man debased to utter ignominy, contempt, baseness, as it were creeping on the Earth and licking the very dust under mans feet, and to be trampled upon by him, and this Continually. Not, that Satan was not (y) *cast down* from heaven *to hell*, before, for leaving his first estate: but that now he Received an additional aggravation of his Punishment, for his destroying of mankind. This seems the most sober and sound application of this second punishment to Satan. As for those interpretations of his *going upon his belly, and eating the dust*, Either to intimate (z) *the double Sin, Pride and Luxury, whereunto he tempts man*; As some. Or to imply (a) *Gluttony, lustful thoughts or Actions, whereunto he sollicits men*; as others. Or to import, (b) *That Satan should thenceforth have no power over the Soul, but only over the body, which is dust*; as the Cabalistical Jews. Or, *that Satan, who delights to feed upon the death of men, shall only eat them that are dust, that is earthly men*; as (c) *Hierom.* These and like interpretations (though witty glosses, allusions or allegories,) seem not so safe and solid to be insisted upon. III. *He, and his Seed*, viz. *all wicked Angels and reprobate men, (who imitate him, obey him, are acted by him, and become like him in evil,) are plagued with a Spiritual Enmity of the woman and her Seed.* viz. *Christ and all his Elect against them* (d) *Michael* and his Angels and Saints, against the *Dragon* and his Angels and limbs. And (e) greater is he that is in us, then he that is in the world. IV. Finally, *Satan shall be utterly crushed and destroyed by the womans Seed.* For, though he may *bruise the Heel*, (far from Head and Heart) that is, do some less dangerous hurt to the womans Seed: yet shall his very *head*, (wherein his policy, strength and mischief chiefly lies) *be bruised* by the woman's Seed. He may *hurt* the womans Seed: but the womans Seed will totally *destroy* him. For (as one wittily observeth) The Serpent hath but *one head*; when that is bruised, he is ruined: as (f) *Luther* notes, the least blow on his head kils him; but the womans Seed hath *two heels*, when one is bruised, he can go upon the other, and both of them are far from the Heart the vital part. *These are judgments here threatned to the Serpent, visible and invisible.*

5. Finally, *The Benefits implicitly and explicitly Promised for the woman and her Seed*, are divers and excellent. Not to dispute now, ' *Whether* under the Serpents (g) *Curse* for ruining mankind, be not implyed a Contrary blessing intended for mankind? ' *Whether* under the Serpents deep debasement for debasing man and causing him to fall, there be not implyed contrariwise some hope of lapsed Mans advancement again to a more honourable Condition? Which things yet seem very probably to be insinuated. Yet these Mercies and

(x) Isa. 29. 4 & 49. 23. Mic 7. 17. Psal. 72 9. & 44. 25.

(y) 2 Pet. 2. 4.

(z) Augustin. de Genesi ad lit. C. 13. & 18.

(a) Greg. Moral. l. 12. C. 2.

(b) Ambr. lib 1. de Penit. c. 13.

(c) Hieron. in Isa. 65. 25. Tom. 5.

(d) Rev. 12. 7, 8, &c.

(e) 1 Ioh. 4. 4.

(f) *Serpens ictus corporis, quantumvis graves, sustinere potest sine periculo. Sed si caput vel minima virgula ferias, statim extinguitur.* Luth. in Gen. cap. 55. p. 193. b. To. 3.

(g) Gen. 3, 14.

and benefits seem clearly intended. *viz.* 1. Gods free love, rich Grace and Commiseration to the woman and mankind lapsed, in setting her at *Enmity* against Satan, by familiarity with whom she was undone. In which Enmity against Satan, seem to be implyed, *Enmity against Sin*, whereunto Satan tempts: *Amity and reconcilement with God*, from whom Satan tempts. *viz.* Repentance from Dead works and Reconcilement to God. 2. Such a Seed of the woman as should not onely be distinct, but quite Opposite unto the Serpents Seed, *viz. Principally* and *peculiarly*, Christ: *Secondarily*, all that are Christ's. This is contained in the *Enmity* of the two Seeds. 3. A Continued Conflict of the womans Seed against the Serpent and his Seed, and at last an absolute victory over Satan and his Seed when they have done their worst. (h) *It* (the womans seed) *shall bruise thine head: and thou* (serpent) *shall bruise his Heel.* But of these things more fully in the following *Aphorisms*. *Thus of the Sense of the words.*

(h) Gen. 3. 15.

Section. III.

III. *The Positions or Aphorisms, resulting from these words thus briefly unfolded*, Touching Gods First Discovery of his Covenants of Promise, **From** Adam **till** Noah, are divers. *viz.* Hence, 1. *Immediately upon* Adams *Fall God revealed a gracious promise touching mans Recovery.* 2. *This Promise of mans Recovery was revealed very imperfectly and obscurely.* 3. *This first Promise of lapsed mans Recovery, was Revealed in Christ, the Seed of the woman.* 4. *This First Promise in Christ Revealed lapsed mans Recovery in the Enmity threatned betwixt the woman and the Serpent, betwixt her Seed and his Seed; and in the Events or Fruits of that Enmity.* 5. *This First Promise revealed in Christ the Seed of the woman, though it had not the Name and Formality of a Covenant; yet had it the Nature, Substance and Reality of a Covenant.* These five *Aphorisms* being distinctly opened and cleared, **The First Discovery** of Gods *Covenant of Faith*, in the First remarkable Period of time, **From** Adam **till** Noah, (which was above one thousand and fifty years, as *Chronologers* observe out of the History of *Genesis*) will be sufficiently unfolded.

Aphorism

Aphorism I.

Hence, Immediately upon Adams **Fall God revealed a gracious Promise touching mans recovery.** Here note, 1. *That after the Fall God revealed a Promise touching mans recovery.* 2. *That this Promise was revealed immediately upon* Adams *Fall.* 3. *That this Promise was most gracious.* 4. *Corollaries ensuing hereupon.*

1. *That after the Fall God revealed A Promise touching mans Recovery*; is evident, 1. *By the heavy and dreadful doom which God pronounced upon the Serpent for ruining Man by his subtile Seducements.* This doom was fourfold, as hath been shewed. A doom not onely in Justice and wrath against the Serpent: but also in mercy, favour and compassion to man seduced by the Serpent, as the particulars thereof evince. Now in Gods *Explicit denouncing* of the Serpents destruction for Seducing Man, seems to be comprized an *implicit promise* of mans Salvation, though seduced by Satan. 2. *By the Enmity which God hath put betwixt the woman and the Serpent, and betwixt their respective Seeds.* For, where there is *Enmity* against the Serpent Satan who tempteth unto evil; there must be a Nature and principle Contrary both to Satan, and to Sin, whereunto Satan tempteth. What can this principle be, but *Repentance*, &c? And where there is *enmity expressed* against Satan: there is *Reconcilement, Amity and Union implyed* with the Lord God. This imports *mans Recovery.* 3. *By the utter victory promised to the womans Seed over the Serpent, in bruising the Serpents Head.* The Serpent overthrew the woman: but the womans Seed shall overthrow the Serpent, and all the ([i]) *works of the Devil*, Sin and Death. Satan is not subdued, till sin and Death be subdued. Now sin and Death being bruised in the Head, and subdued: Man is delivered from his deadly enemies and recovered. For (as ([k]) *Luther* said well) *Sin and Death are the Head of the Serpent.*

([i]) 1 Joh 3.8. Heb.2. 14,15. 1 Cor.15.54. to 58.

([k]) *Diaboli Caput sunt & mors & peccatum.* Luth. in Gen. fol. 55.b. Tom.1.

2. *That the Promise of Mans Recovery was Revealed immediately upon* Adam's *Fall*, seems clear by the Series and order of the History. For, *Adam*, in all Probability fell on the self-same day in which he was created, being the same day *made and marr'd, formed and deformed*, as hath been ([l]) formerly shewed: And was ([m]) on the same day wherein he sinned, cast out of Paradise, stript of all his Paradise-Priviledges, and sentenced to divers miseries: yet after his fall, and before his Sentence or ejection out of Paradise, whilest God was pronouncing Sentence upon the Serpent (who *first* offending, was *first* doomed) even then the Lord ([n]) Promiseth *the enmity of the woman and her Seed against the Serpent and his Seed, and the bruising of the Serpents head by the Womans Seed.* Una eademque dies vulnus opemq; tulit; *One and the same day brought on both the Woman and the cure, the Malady and the remedy.* In the Serpents *malediction*, is Comprised the Sinners *Benediction.*

([l]) See in *Book I I chap. 1. Aphor. 6. Partic. 3.*

([m]) Gen 3. *throughout duly considered.*

([n]) Gen 3. 14,15. &c. See *book I I. chap. 2. Aphor. 1. § I I.*

Whilest God denounceth the Serpents *Damnation*, he proclaimeth the Sinners *Salvation*. This Promise is not directed *to the woman*, deceived by the Serpent: nor yet to *Adam*, deceived by the woman; But it is expresly directed *to the Serpent*; for, as yet God continueth his speech to the Serpent, and this is part of his Doom, (o) *And I will put enmity between thee and the woman, and between thy Seed and her Seed*, &c. How is it directed to the Serpent? Not as a Promise (for God intended no Promise nor saving mercy to him,) but only as a *Threatning*. Every thing therein is destructive to the Serpent: not only *the Curse*, and his *debased Posture*: but also *the Enmity*, and *the bruising of the Serpents Head*. What could vex and punish the Serpent worse, then to be ruined by the Seed of the woman whom he had ruined? So then it is a *Promissory threatning*: and a *Minatory Promise*. As *Minatory* it was against the Serpent: as *Promissory* it was for Sinners seduced by the Serpent. It is as *Sampsons* Lyon with Honey in his bowels. *The Lyon* of the *threatning* is for the Serpents ruine; *the Honey* of the *Promise* is for the Sinners refreshment.

(o) Gen. 3. 14, 15, &c.

3. *That this Promise was most gracious*, may appear divers ways, *viz.* 1. *By the extream misery into which man was plunged by his Fall; before, & when this Promise was made.* For, at that time man was wholly under the deadly penalty of the broken Covenant of works admitting of no Mercy; The *Covenant of Faith* in Christ the Seed of the woman being as then wholly unknown to him as a Remedy. This was the utmost misery that ever mankind was in, or can be in, on this side hel, from the beginning to the end of the world. Consequently Gods promise of the Recovery out of this extreamest misery, must needs be supereminently gracious. 2. *By the compleat sufficiency of the Remedy promised for mans Recovery out of this extremest misery*, viz. *the Seed of the woman*, that is peculiarly & primarily J. C. God-man, to be born of a woman (p) who *is able to save to the utmost*. Nor man, nor Angel, nor any meer Creature in the world could have appeased infinite justice offended, & so have recovered man offending: had not Jesus Christ this *Seed of the woman* [illegible] undertaken and effected it. The promise then must needs be most gracious, that contrary to all desert, tenders to man most wretched, the only all-sufficient and Efficacious remedy. 3. *By the Speediness of the Promise*. Had God promised Recovery to *Adam* (q) nine hundred years after his Fall, it had been a glorious act of Grace: But that he promised this recovery so immediately after his fall the self-same day, this proclaims divine Grace double glorious. Oh the riches of the Glory of Gods Grace to wretched man, *That* would not suffer him to lie despairing in his misery, for one day; *That* would not permit Satan the old Serpent, to insult over him, and his misery, for one day; *That* would not suppress the yerning of his bowels of mercy to miserable undone man for one day: *That* would not defer the publication of the soul-reviving Gospel of Christ, the Sinners Salvation, the Serpents Damnation, for one day!

(p) Heb. 7. 25.

(q) Gen. 5. 5.

4. Corollaries

4. **Corollaries** hence. *Did God immediately upon* Adams *Fall reveal a Gracious Promise touching Mans Recovery? Then,*

(1) *See here the Antiquity of the Gospel.* The word *Gospel* is from the ancient Saxon *Godspel*, that is, *Good-speech*, as (r) some think: It is, *Glad tidings from God touching lapsed Sinners Recovery and Restitution.* Such glad tidings is peculiarly stiled (s) *The good word of God*: and is published not only *since Christ* under the New Testament, but *long before Christ* under the Old Testament. And they that reject or despise the Old Testament, as not Gospel, do neither understand what the Old Testament, nor the Gospel mean. The Gospel, the glad tidings of Sinners Recovery, was published presently upon man's fall: probably on the self-same day whereon man was corrupted, yea and created. And after that, still more and more cleared, by Scriptures in all succeeding ages. The Gospel then is almost as ancient as the Creation of the world. Hence its stiled, for the Great Antiquity of it, (t) *The Everlasting Gospel.* And to this effect it is said, that (u) *The un-lying God hath promised Eternal life before the world began.* Gr. *before times of ages*: or, *before ancient times.* Here (as (x) *Calvin* well noteth) we are not to carry the Promise *to before all times, but to most ancient times, even from the foundation of the world.* Thus the Gospel is most ancient. And good things, the more ancient, the more excellent, as most like to God himself, (y) *who is from Eternity.*

(r) *H. Ainsworth on* Psal. 40. 10.

(s) Heb 6. 5.

(t) Ευαγγέλιον αἰώνιον. Rev. 14. 6.

(u) Tit. 1. 2.

(x) *Ioh. Calvin. in Tit.* 1. 2.

(y) Psal. 90. 1.

(2) *Mans Recovery was at first but Promised.* It was not actually effected and performed (z) till the fulness of time, which was many thousands of years after the Fall: till when, Mans *Recovery* did hang only in the Promises, like water in the clouds, or like fruit in the blossoms. And yet this *Recovery* only *Promised*, was for those times effectual and sufficient for the Elects Salvation living in those days: Gods Promise being sure and infallible to all believers. But now in these later times Mans Recoverie, promised of old, is actually performed and accomplished. And *Performed Recovery*, far surpasseth *promised Recovery.*

(z) Gal. 4. 4, 5. 6.

(3) *Gods incomparable love to mankind is singularly to be Admired and Adored, in that immediatly upon mans fall he would graciously promise mans Rise and Recovery.* For, if we duly Consider, *The Author Promising, The Blessing Promised, The Object to whom the Promise was made, The Season when the Promise broke forth, And the Parties to whom the promise was denyed*; it will appear that Gods free love to mankind is most wonderful indeed. 1. *The Author promising mans Recovery is God.* That God, who (a) by a word made the whole world, and, the world becoming corrupt, could by a word have unmade the world again, and have created another world. That God who depends upon no creature, hath no need of man, not of any work of of his hands to add unto him. If man be saved, what gains he? if man perish, what loseth he? yet such his love to man, that he who hath no need of man, promiseth Recovery unto man. 2. *The*

(a) Gen. 1. *with* Psal. 33. 9.

blessing promised, is lapsed mans Recovery. In his *Enmity* against the Serpent, *Amity* and Reconcilement with God is promised: and in his *bruising the Serpents Head*, victory over Satan. O Happy Restauration! Man *un-recovered*, would have been as wretched as the Devils: Man *Recovered*, will become as blessed as the Angels. 3. *The Object of this Promised Recovery*, is lapsed man, Corrupted Man, Apostate man, worthless, loveless, liveless, hopeless, helpless man, dead in sin, enmity against God, without God in the world, wholly unfit for Heaven, a vassal of Satan, a child of wrath, and an heir of Hell. And will the Holy Lord cast his eye upon such a wretch, such a detestable lump of wickedness, More full of Sin then any toad of poyson; so as to restore him? 4. *The Season of this Promise of Recovery, was immediately upon* Adams *fall. Man*, presently upon his Creation, made haste to damn himself: God, presently upon Mans fall, made haste to save him. As a tender father speedily snatches up his fallen child from the ground, from fire or water, and hugs it in his Arms compassionately: So the heavenly father snatched our first parents speedily from their lapsed, hopeless state, far worse then of fire or water, by the hand of this Promise, and embraced them in the bosom of his love most tenderly. This was love indeed. (b) *Speedy kindness is double kindness.* 5. Finally, *The Parties to whom this Promise was denied, were lapsed Angels.* They were above man by Creation: Man becomes far above them by Restauration. The Angels fall, and find no mercy, no Promise, &c. but (c) woful Curses, sharp threatnings and severe judgements; Man fals, and yet he finds rich Mercy, and saving Promises of Restauration. Is the inferiour Creature thus *respected*, when the Superiour is *neglected*? Is man *healed*, when Angels are left *incurable*? Is lapsed Man saved, and fitted for Heaven, when lapsed Angels are damned and fixed in Hell? Here's an admirable love, a discriminating love to mankind, for ever to be adored.

(b) *Bis dat qui cito dat; nil dat qui munera tardat.*

(c) Gen. 3. 14, 15. *compared with* Jude 6.

(4) *God takes more pleasure in Sinners Recovery, then in Sinners Ruine.* This is evident, 1. *In that*, so immediately upon their Ruine he most sweetly promiseth their Recovery. As most unwilling, that mankind should remain at all in their lapsed State. 2. *In that*, Since then God so often testifieth, that he hath no delight in Sinner's Destruction. To this effect God interrogates, (d) *Have I any pleasure at all that the wicked should dye? saith the Lord GOD: and not that he should return from his ways and live?* —— yea God positively Asserts, (e) *I have no pleasure in the Death of him that dyeth, saith the Lord GOD: wherefore turn your selves, and live ye.* And if this be not pathetically enough expressed, he swears; (f) *As I live, saith the Lord GOD, I have no pleasure in the Death of the wicked, but that the wicked turn from his way and live: Turn ye, turn ye from your evil wayes; for why will ye die, O House of Israel?* How emphatically!

(d) Ezek 18. 23.

(e) Ez[illegible] 32.

(f) Ezek. 33. 11.

Doubt. If God have more pleasure in Sinners recovery, then in Sinners

Sinners ruine: why did God permit the Fall? and upon mans Fall, punish him with Death?

Answ. 1. God permitted the Fall, that he might glorifie himself the more in fallen mans recovery. For, as (g) *Augustine well: God is so good, that he would not suffer evil to be, were he not able,* and did he not intend *to bring greater good out of that evil.* Hereby (i) *The* weakness of the perfectest Creature, left to it self, is discovered. (k) *The* mysteriousness of the lapsed Creatures recovery is occasionally revealed. (l) *The* (h) Condemnation of the old Serpent the Devil and Satan is aggravated. (4) *The* just rejection and condemnation of reprobate persons is prosecuted. And (5) *In all* the glory of Gods power, freedom, Justice, Mercy, &c. is most illustriously advanced.

2. Though God permitted Mans fall, yet in that Permission, He neither did man any wrong at all, for he was not bound to uphold man, but left him in a perfect, yet mutable state: Nor was he any cause of mans Sin directly or indirectly: for he neither necessitated him to evil by creation or Constitution of his Nature, man being (i) made upright, free, and able to all good: Nor did God (k) tempt him to evil by his Providential dispensation, but only left him to himself to stand or fall.

3. Man being fallen, God justly punisheth the impenitent with Death. Not that he hath any pleasure in the Sinners Death as it is the Destruction of his Creature, but only as it is a due act or expression of his Truth and Justice for his own glory against Sin and Sinners.

(5) *How advantagiously hath God improved* Adams *fall, In promising his Recovery immediately upon his Fall?* What greater mischief or disadvantage ever came into the world, then by *Adams Apostasie?* For, *thereby Adam* and all his posterity to the end of the world were utterly undone, and involved under Death: *Hereby* Satan had most notably wreak'd his malice upon mankind, and brought them under his diabolical Tyranny: And *thereby* the Glory of the Creator was deeply obscured and Ecclipsed, his noblest Creature on Earth being ruined, and set against him in extreamest Enmity. Yet all these disadvantages the Lord hath turned to great advantage by this blessed Promise. *viz.* 1. *To the increase of Man's felicity.* Man was happy before his Fall by a Natural, mutable and finite righteousness in his own person: but he becomes more happy since his fall by a supernatural, immutable and infinite righteousness in the person of the Promised Seed. *Before,* upon continuance of his obedience, he should have had a continued life in Paradise on Earth: *Since,* upon his faith in Christ, he shall have eternal life in Paradise which is the third heavens. Thus *Adams* greatest loss is improved to his greatest gain. 2. *To the aggravation of Satans Misery.* Satan was miserable before mans fall, for not keeping his first estate, (l) being *reserved in chains under darkness unto the judgement of the great day*: But became much more miserable by effecting mans ruine: being (m) thereupon doomed to a fourfold judgement. *Then* he envied mans natural happiness,

(g) *Nec sineret bonus fieri malè, nisi omnipotens etiam de malo facere posset bene.* Aug. ad Enchirid. ad Laurent. C. 100. Tom. 3.

(h) Gen. 3. 14, 15.

(i) Eccles. 7. 29.

(k) Iam. 1. 13.

(l) Iude 6.

(m) Gen. 3. 14, 15.

happiness, so as to overthrow it: *Now* he shall twice so much envy mans supernatural happiness, which he can never overthrow, but must eternally be overthrown by it. Thus the Lord hath out-shot Satan in his own Bow: hath cut off this *Goliah's* head, with his own sword. 3. *To the illustration of his own glory. Before* mans fall God was much glorified by mans Creation: *Since* his fall, much more glorified by his restauration. *Before*, by mans integrity of Nature: *Since*, by mans integrity of Grace. *Before*, God was glorified in his wisdom, freedom, power and goodness: *Since*, he is glorified not only in these his perfections, but also in his free Grace, Mercy, bowels of Commiserations and long-suffering.

(6) *Hath God thus laid a foundation of Sinners Recovery in his Promise? Then let us, as children of this our heavenly father, resemble him, in endeavouring to Recover lapsed Sinners.* Are we our selves Converted and Recovered from a state of Sin, to a State of Righteousness? Then let us endeavour by Conviction, Admonition, Exhortation, Example, and by all means possible to win and gain poor lost souls unto God: especially such as are more neer and dear unto us. Let the Convert Minister labour to Convert the people Committed to him: the Convert husband to gain his carnal wife: The Convert Parents and Masters to win their carnal children and Servants. *For*, 1. *This* is a duty required and to be endeavoured, not onely of Ministers (n) publikely and Especially: but also of particular Christians privately and in their place. (o) *Brethren*, (saith *Paul* to the *Galatians*) *if a man be overtaken in a fault, ye which are spiritual, restore such an one with the spirit of meekness.* 2. *This* the godly have desired and endeavoured. One Convert soul, would have (if it were possible) all the world also Converted. *David* begging Restauration from his fall, upon his Restoring promiseth; (p) *Then will I teach transgressors thy ways, and Sinners shall be converted unto thee. Paul* once Converted, (q) was an happy instrument of the Conversion of many. And he saith of himself; (r) *Though I be free from all men, yet have I made my self servant to all, that I might gain the more: And unto the Jews, I became as a Jew, that I might gain the Jews: To them that are under the Law, as under the Law, that I might gain them that are under the Law: To them that are without Law as without Law, (being not without Law to God, but under the Law to Christ) that I might gain them that are without Law. To the weak, became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some.* 3. *For* the gaining of Sinners the Lord hath given particular directions: How some are to be won with sweetness, love and meekness; others with fear and terrour. (s) *Of some have Compassion, making a difference; and others save with fear, pulling them out of the fire.* 4. *The* Act of winning Souls is an high and excellent point of skil, most desirable. (t) *He that winneth souls, is wise*: spiritually, savingly wise indeed: for himself and others, for this and the world to come. 5. *How* much good doth this bring to the

Parties

(n) Act. 26. 18.

(o) Gal. 6. 1. *See also* Iude ver. 22, 23. Levit. 19. 17. Mat. 18. 15, 16, 17. Luke 17. 3, 4.

(p) Psal. 51. 12, 13.

(q) Act. 9. & 26. 16, 17, 18.

(r) 1 Cor. 9. 19. *to* 23.

(s) Iude ver. 22, 23. Gal. 6. 1.

(t) Prov. 11. 30.

Parties converted! (u) *Their eyes are opened, they are turned from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith which is in Chriſt.* And *Iames* ſaith; (x) *Brethren, if any of you do err from the Truth, and one convert him: Let him know, That he which converteth the Sinner from the error of his way, ſhal ſave a Soul from Death,* (and one (y) Soul is better worth then all the treaſure of this world,) *and ſhall hide a multitude of ſins.* 6. *Finally,* How advantagious will the Converſion of Sinners prove to the inſtruments of their Converſion! Hereby they ſhall ſweetly reſemble the compaſsionating God, who preſently upon *Adams* fall held forth his golden Scepter to him, His ſweet Promiſe of Recovery. And its no ſmall happineſs to be like unto the moſt Happy God. Hereby alſo they ſhall treaſure up for themſelves a great reward for a better world. For, (z) *They that be wiſe ſhall ſhine as the brightneſs of the firmament: and they that turn many unto righteouſneſs, as the Stars, for ever and ever.*

Thus; *Immediately upon* Adams *fall, God revealed a gracious Promiſe touching mans Recovery.* This the Firſt Aphoriſm.

(u) Acts 26. 18.

(x) Iam. 5. 19, 20.

(y) Mat. 16. 29.

(z) Dan. 12. 3.

Aphorism. II.

Hence, **This Promiſe of Mans Recovery was revealed very imperfectly and obſcurely.** For clearing of this, Conſider three things, *viz.*

1. *That this Promiſe of Mans Recovery was revealed very imperfectly and obſcurely,* is plain divers ways. 1. *In that* this Promiſe is not here fully and wholly expreſſed, but in part onely implied, *viz. In the* (a) *Enmity of the woman and her ſeed* againſt *the Serpent and his Seed,* explicitly threatned: the Reconcilement and amity of the woman and her ſeed with God, is contrariwiſe implicitly promiſed. And that which is not plainly expreſſed, but only implied, is imperfectly and obſcurely revealed. 2. *In that,* this Promiſe ſo far as it is expreſſed, is laid down very generally and remotely; (b) *The womans Seed ſhall bruiſe thine head,* ſaid the Lord to the Serpent. This is all that's expreſſed. Now though this for the *materiality* of it be a *Promiſe,* That the womans Seed ſhould ruine the Serpent, who had deceived the woman: yet for the *Formality* or manner of it, being uttered and directed only to the Serpent, it is only a *Threatning* of his Deſtruction by the womans Seed. And what is here Promiſed, is propounded very remotely and generally. For it is not declared particularly & diſtinctly, (c) *What* this womans ſeed ſhall be, for perſon and office. (d) *When* this Seed of the woman ſhould bruiſe the Serpents *Head.* Nor (e) *How* this Seed ſhould bruiſe the Serpents Head. But only in the General, *The Seed of the woman ſhall bruiſe the Serpents Head.* Now all Generals are very imperfect and obſcure. 3. *In that* this

(a) Gen. 3. 14, 15.

(b) Gen. 3. 15.

Diſcovery

Discovery of the Promise of Mans Recovery, comes far short of all following discoveries thereof, if they be Compared together. As in the opening of them hereafter will more fully appear.

2. *Why was this Promise of mans Recovery thus obscurely and imperfectly revealed?* *Answ.* 1. *Because*, This Promise was the First Promise, the first day-break of Salvation, and the very First Gospel that ever was preached unto Sinners. Therefore it was the obscurest and imperfectest of all the Promises. When God at First created the world, he proceeded from the most obscure and imperfect state of the Creature, to the more clear and perfect, till at last he came to the perfectest. At first he (c) created the confused Mass or lump, and the Earth was without form and void, darkness being upon the face of the deep; Then he created things without life; as light, the firmament, Dry land, and Seas. 3. After these he created things that had life, but no sense; as grass, herbs and trees. 4. After these, things that had life and Sense, but no Reason; as fowls, fishes, beasts and creeping things. 5. Last of all he created them that had life, Sense, and Reason; as Man and woman, that were perfectest of all. In like sort when God Re-Created the lapsed world of mankind, and Revealed this new work of his by Covenant and Promise, He laid open this mysterie in his Promises and Covenant, not all at once but by degrees. This first degree being darkest: the last clearest of all. As the first model of a building: The first lineaments of a Picture; The first draught of Covenants and Articles of Agreements, &c. are still most rude, imperfect and obscure. 2. *Because*, This Promise was the remotest and at greatest distance of all other from the Performance and accomplishment thereof in the actual exhibition of the womans Seed. (d) Betwixt this Promise, & Christs Death whereby he specially bruised the Serpents head, there were almost four thousand years. *Adam* and the fathers of the old world through this longest *Promissory Prospective* looked at Christ a great way off: and therefore they beheld him more dimly and obscurely. Every object, the greater distance it is off, the more darkly and imperfectly it is beheld: the nearer, the clearer. 3. *Because*, when this Promise was revealed, Gods Church was (to say the best) but in its primordial foundation, in its extream infancy, yea but an *Embryo*; This very promise being the first foundation-stone whereon it was built in Christ. Consequently the Capacity and apprehension of the Church, most weak, imperfect and obscure. God therefore suits them with the most imperfect and obscure Discovery of the promised Recovery: Gives them the first Elements, The A B C of the Gospel: as they were (e) able to receive it. God reveals not what himself is able to *Reveal*, but (such is his indulgence, and condescension) what his people are able to *Receive* from time to time. 4. *Because*, From this first Promise, till the actual Performance of mans Recoverie in the Recovering Seed of the woman, God intended still a clearer and clearer Manifestation of this Mysterie from age to

(c) Gen. 1. throughout.

(d) *Some place Christs Death in An. Mundi* 3960. *as* Broughton. *some in An. M.* 3952. *See Sacred Chronology by R.D. M.D. p.* 73.

(e) *Quicquid recipitur, recipitur ad modum recipientis.*

to age, till at last the full noon-tide or perfect day of the New Testament should be discovered most brightly and gloriously. By this gradual discovery, *The* Churches faith and hope are more & more nourished and encouraged against fainting: *The* worth and desirableness of the promised Seed is more and more displayed day by day: *And the* glory of divine Wisdom, Grace, Mercy and Goodness is still afresh magnified with greater and greater degrees of exaltation. Therefore, this first discovery is most dark and imperfect: that so there might be a more excellent and observable progress, from the darkest to the brightest, from the lowest to the highest Revelation of Mans Recovery in Christ. (e) *Pareus* also gives divers Causes of the obscurity of this First Promise. See them in the margin.

(e) There seem to be three Causes why this Promise was laid down thus obscurely and figuratively 1. Because of the Devil, to whom God would have this Promise remain obscure, that he might be exercised with perpetual fear, and might envy and suspect all women bringing forth children from that time till the exhibition of Christ, lest they should bring forth the promised Seed which was to bruise his Head For if the mysterie of the Incarnation remained a long time hid from the Angels themselves, how much more from Satan? *Eph.* 3. 9. 2. For the first Parents and their faithful posterity, whose faith and invocation God would exercise by this obscurity, and stir up in them a more ardent desire of the promised Seed, and diligence in searching out the time and manner of the Redemption to come. As *Peter* testifies of the Prophets, that they diligently searched and inquired of the grace and salvation that was to come upon us. 1 *Pet.* 1. 10. 3. For the Seed it self, Christ, for whose manifestation and glory, a clearer light was reserved; that betwixt the grace of the Old and New Testament there might be kept an eminent difference, as betwixt morning and midday. Meanwhile God was not wanting to the weakness of the Fathers; but divers ways relieved their Faith by immediate Conference with them, Revelations, Dreams, Oracles, Visions and Prophecies. And this same Promise of the womans Seed at first given more obscurely and more generally, by little and little he made clearer, when he restrained it to a certain Nation, To a certain Tribe, To a certain Family, To a certain Person, To a certain Place, and at last to a certain Time. *D. Pareus in Comment. ad Gen.* 3. 15.

3. *Corollaries resulting hence*, are these. *viz.* 1. Hence, *The wisdom and goodness of God in his Gospel-dispensations is very observable.* He Reveals not the mysterie of Christ, and of Sinners Recovery by him, all at once, nor in full clearness and perfection at first; but most obscurely. *Otherwise*, (1) The (f) glory of a full discovery would have dashed and dazled his people's weak apprehensions in those days of the Churches extreamest infancy. (2) The Faith and hope of his Church would not have so increased and grown by degrees from dimness to clearness. (3) Nor the desirableness of Christ have been more and more desirable from age to age, according to the sweet and comly order of Gods discovery. In these regards the wisdom & goodness of God is the more notable in this way of discovery. 2. Hence, *The Gospel at first had very weak and small beginnings.* This obscure and imperfect Revelation of mans recovery was the first out-breaking of it. Though afterwards it hath increased to wonderful perfection. Hence, Christ compares it to (g) *a little leaven, which at last leaveneth the whole lump, and to a small grain of mustard seed, which groweth at length to such a tree that the fouls lodge in the branches of it.* And Christ is compared to a little (h) *stone cut out of the Mountain without hands, that became a great Mountain, and filled the whole earth.* As the greatest River at first ariseth from a small spring. Or as the (i) waters of the

(f) *Nimis vehemens sensibile destruit sensum.*

(g) Mat. 13. 31, 32, 33.

(h) Dan 2. 34, 35 44, 45.

(i) Ezek. 47. 3, 4, 5.

Sanctuary that at last became *impassable*, were at first but up *to the Ancles*. Who then would *despise the day of small things*? who would not greatly prize the least beginnings or discoveries of the Gospel? The whole Gospel (which now hath filled all the world) was at first wrapped up in the narrow womb of this *Mother-Promise*. 3. Hence, *The Church and people of God after the fall, in the beginning of the world were very darkly and obscurely instructed in the mysterie of Christ.* They did but grope after him, as in the dawning of the day: They did but dimly discover him afar off: and yet sufficiently for their salvation in those times, if they believed; and for their condemnation, if they believed not. How much better hath God provided for us under the New Testament, upon whom the ends of the world are come, having most clearly, fully and with open face displayed Jesus Christ and the glad tidings of Sinners Recovery by him, as in the Noon-tide of cleerest Evangelical glory! Oh how faithful, obedient, and thankful should we be beyond them? But (k) if we neglect so great Salvation, so clear Gospel-manifestations: How shall we escape! where shall we appear!

(k) Heb. 2. 1, 2, 3.

Aphorism. III.

Hence, **This first Promise of lapsed mans Recovery was revealed in Christ, the womans Seed.** For clearing of this, let us see: 1. *That this First Promise was revealed in Christ, the woman's Seed.* 2. *What meant the Revealing of this Promise, in Christ, the womans Seed.* 3. *Why this First Promise was revealed in Christ, the Seed of the woman.* 4. *What Corollaries result hence.*

I. *That this First Promise of lapsed mans Recovery was revealed in Christ, the Seed of the woman*; is evident For, 1. This Text declares expressly, that (l) *the Seed of the woman shall bruise the Serpents Head.* Now this is the principal Promise of this Scripture: comprising in it lapsed mans Recovery; and this Promise is revealed in Christ *the Seed of the woman.* For, God doth not barely Promise, *that the Serpents Head shall be bruised*: but also, *That the Serpents head shall be bruised by the Seed of the woman.* At one and the same time that *the bruising of the Serpents Head* is promised, *The Seed of the woman*, Christ, is promised to bruise his Head: Consequently this first Promise of Mans Recovery is revealed in Christ the Seed of the woman. 2. This Seed of the woman that should bruise the Serpents Head, is no other then Christ. *viz. Primarily*, Christ Personal, God-man: *Secondarily*, Christ Mystical, his Church, his mystical body, they that are Christs. Not only the Person of the Mediator is stiled

(l) Gen. 3. 15.

(m) *Christ,*

(m) *Christ*, in Scripture; But also the mystical body of Christ (in regard of her spiritual Oneness and sameness with him) is denominated (n) *Christ. As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ*, that is, *Christ mystical.* Now as *the Seed of the Serpent* is here taken Collectively, for all the wicked: so *the Seed of the woman* is to be taken Collectively, not only for the *Eminent Seed*, Christs Person, who is the *Seed Recovering*: but also for the *Secondary Seed*, Christs mystical body, which is the *Seed Recovered.* Both bruise the Serpents Head: Christ personal *Primitively* by his own power; Christ mystical *Derivatively* by the power of Jesus Christ the Head, as after shall appear. Consequently this Promise of Sinners Recovery by bruising the Serpents Head, is revealed in Christ, Primarily, peculiarly, and especially in Christ personal, God-man.

(m) Ioh. 1. 41. & 3.28.

(n) 1 Cor. 12.12,13,14.

II. *What meant the Revealing of this First Promise in Christ, the seed of the woman?*

Answ. The Revealing of this first Promise in Christ the Seed of the woman, seems to have intended these four things. *viz.* 1. That *this Promise was grounded on Christ, and led to him, as the bruiser of the Serpents head, the Recoverer of lapsed sinners.* 2. That *Christ in Order to this bruising the Serpents head, and Recovering of lapsed sinners, should in future time be incarnate and take flesh of a Woman.* 3. That *Christ the bruiser of the Serpents head, should not only be the incarnate Seed of the woman, but beyond that, the Omnipotent God.* 4. That *those Sinners who in and by Christ, should bruise the Serpents Head, should become a joynt-Seed with Christ, contradistinct from the Seed of the Serpent.*

1. That, *this First Promise was grounded on Christ, and led to him, as the bruiser of the Serpents Head, the Recoverer of lapsed Sinners.* The words of the text speak this plainly, saying, (o) *I will put Enmity between thee and the woman, and between thy Seed, and her Seed: It shall bruise thine head.* All the Promises of God have their foundation and Confirmation in Christ the Mediatour: being (p) *in him yea, and in him Amen.* And so this Primitive Promise, this Ancient gray-headed Promise, was founded and setled on him. Before man's fall, the Promise of the Covenant of works was grounded and setled on man himself: Since the fall, the Promise of the Covenant of Faith is founded only upon Christ. Its a new kind of Promise; and hath a New foundation. As Gods Covenant made to *Abraham* (q) *was confirmed in Christ*, or (as the Greek implies) *confirmed towards Christ*; that is, stablished upon him, and leading unto him; So this first Promise was confirmed in Christ also. This Promise is like that (r) *Star in the East*, that directed the wise men unto Christ. This Promise is as the shell; Christ as the kernel in it. This Promise the precious Cabinet; but Christ the most precious jewel in this Cabinet.

(o) Gen. 3.15.

(p) 2 Cor. 1. 20.

(q) Gal. 3.17.

(r) Mat. 2 9.

2. That, *Christ in order to this bruising of the Serpents head, and re-*

covering of lapsed Sinners, should in future time be incarnate, and take flesh of a woman. He therefore that's here promised to bruise the Serpents head, and Consequently to rescue Sinners from the Serpent, is stiled *the Seed of the woman.* Not the Seed of the woman, for present, but for future. If Christ *the Seed of the woman* should *bruise the Serpents Head*; Then Christ was presupposed and implyed, first to become *the Seed of the woman*, by being made flesh; and then, being incarnate, to *bruise the Serpents Head.*

Doubt. *Then, the Serpents Head was not bruised, Satan not destroyed, Nor lapsed Sinners recovered, till the fulness of time, which was above three thousand nine hundred years after the worlds Creation, and mans Corruption; for till about that time (as (r) Scripture and divers (s) Chronologers evidence) Christ became not the Seed of the woman, was not made flesh. What became then of all mankind before Christ? did they perish? or could they be saved by the Seed of the woman, before the Seed of the woman was?*

Ans. 1. Christ the eternal Son of God became the Seed of the woman divers ways. *viz.* by *decree*, by *promise*, & by *performance*. *By Gods Decree* eternally determining it before the foundation of the world. Hence (u) the scattered Jews are said to be *redeemed by the precious blood of Christ, as of a lamb without blemish, and without spot, who verily was foreordained before the foundation of the world, but manifest in these last times.* *By Gods Promise* in beginning of time declaring it. (x) *The Seed of the woman shall bruise the serpents head.* And *By Gods Performance* of his Purpose and Promise, actually exhibiting (y) Christ in our flesh *in fulness of time.* Now Gods *Decree* of Christs Incarnation before all time, and his *Promise* hereof in beginning of time, were as sure as his actual *Performance* in fulness of time. Therefore in all these respects he became the womans Seed. 2. Christ the Seed of the woman, did proportionably bruise the Serpents Head, *Intentionally, Virtually, and Actually. Intentionally*, according to Gods decree, Christ being intended and ordained to that end. *Virtually*, according to Gods Promise, The vertue of Christs victory over Satan extending it self to all the Elect from the very foundation of the world. (z) *Jesus Christ being the same yesterday, and to day, and for ever.* Hence, he is called, (a) *The Lamb slain from the foundation of the world*; for this Reason among others, because the vertue of his blood shed in fulness of time extended it self even to the Elect from the worlds first Foundation, as the Sun at mid-day extends his light and influence backwards towards the East, and forwards towards the West, as well as to the very place where he is. And in this Sense, That of our Saviours to the Jews may be interpreted; (b) *Before Abraham was, I am.* As if Christ had said; *I am, not only in mine eternal Divinity, but also in the vertue and Efficacy of my Mediatourship, long before* Abraham. As (c) *Calvin* well expounds the place. And by this vertue of Christs

(l) Gal. 1. 4, 5. Dan 9. 24, 25, 26. Luke 1 & 2. throughout.
(r) H. Broughtons Concen. of Script. General view of H. Scrip. p. 338. &c. London 1640.
(s) Sacred Chronol. p. 73. London 1648
(u) 1 Pet. 1. 18, 19, 20.
(x) Gen. 3. 14, 15. Luke 1. 69, 70, 71.
(y) Gal 4. 4.
(z) Heb. 13. 8.
(a) Rev 13. 8.
(b) Ioh. 8. 58.
(c) *Aliqui impliciter hoc in æternam Christi Divinitatem competere putant, ac comparant cum illo Mosis loco,* Ego sum qui sum. *Ego vero longius extendo: quia virtus & gratia Christi, quatenus mundi redemtor est, omnium ætatum communis fuit.* Io. Calvin. in Ioan. 8. 58.

office

office was Satan destroyed from the beginning of the world. *Actually* Christ. (d) *bruised the Serpents Head* by his Actual incarnation and officiating in our flesh; As after will more fully appear. 3. All mankind therefore before Christs actual incarnation did not perish. All the Elect were saved by the same Jesus Christ from the foundation of the world. By faith they reallized Christ promised unto them as present and performed. (e) Abraham *rejoyced to see* his *day* by faith, *and he saw it, and was glad.*

(d) 1 Joh. 3. 8 Joh. 16. 11. Col. 2. 15. Heb. 2. 14, 15.

(e) John 8. 57.

3. That, *Christ the bruiser of the Serpents Head, should not be only the incarnate Seed of the woman; but beyond that, the omnipotent God.* Otherwise, as meer man he could not have fully bruised the Serpents Head, and have perfected the Recovery of Sinners. Because lapsed man was now wholly enthralled under the Dominion of Satan.

4. That, *Those Sinners, who in and by Christ should bruise the Serpents Head, should become a joynt Seed with Christ, contradistinct from the Seed of the Serpent.* Therefore he saith not, *Seeds*, in the plural; but, *Seed*, in the Singular number: and *it*, not *they*, *shall bruise the Serpents Head.* Referring this victory over, and destruction of the Serpent, to the *womans Seed*; that is, *Principally*, to Christ who bruiseth him by his own power: *Less principally*, to them that are Christs, who bruise him by Christs power. None can actually share with Christ in bruising the Serpents Head, till they conform to Christ, ceasing to be *the serpents brood*, and becoming *the womans Seed.*

III. *Why was this First Promise of Sinners Recovery thus Revealed in Christ, as the womans Seed?* *Answ.* For these Causes especially.

1. Because *Lapsed man, without reference and respect to Christ, this Seed of the woman, is wholly uncapable of any Promise of Mercy from God.* And this, whether we consider *Mans Sin*; *Gods Truth*: or *Gods Justice.* 1. *Mans sin* in falling from God, was an Offence against an infinite Majesty, an infinite Glory: and therefore in it self deserved a kind of infinite punishment, Even (f) *Eternal Death.* This is the most proper adequate wages of Sin. Now where Sin hath deserved infinite punishment: The Sinner in himself considered, must needs be incapable of all Promise of Mercy. 2. *Gods Truth* (g) threatned man with certain Death in case of Disobedience, against the Covenant of works: Man falling from his Obedience, the threatned judgement must needs be inflicted according to the inviolable Truth of *God*, (h) *who cannot lye nor alter*, had not God provided a Surety to undertake for him. 3. *Gods justice is* so infinite and exact, that it must needs (i) *render to every one according to his works, without respect of persons*; unless full Satisfaction be made to offended Justice, which is infinite. Finite lapsed man Considered without any respect to Christ, can never make Satisfaction to infinite justice; therefore no promise of mercy can have place towards lapsed man without reference to Christ. That therefore lapsed man might be rendered Capable of Gods Promise and Mercy,

(f) Rom. 6. 23.

(g) Gen. 2. 17, 18.

(h) Tit. 1. 2. Iames 1. 17.

(i) Rom. 2. 6. to 12.

The

The Promise of his Recovery is revealed in Christ the Woman's Seed.

2. Because, *there is no other way in the whole world for lapsed Sinners Recovery but by Jesus Christ* the Seed of the woman. (k) *Neither is there Salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved.* Besides him, without him, All the Creatures on Earth, all the Saints and Angels in Heaven, are not able to save one Soul, or to expiate one Sin. Therefore the Promise of Sinners Recovery, that it might be sufficiently revealed, was revealed in Jesus Christ *the womans Seed.*

3. Because, *God (from eternity foreseeing mans Fall) had eternally decreed lapsed Sinners Recovery by Jesus Christ the Seed of the woman.* Thus *Peter* saith; (l) *Ye were not redeemed with corruptible things, as silver and gold, from your vain Conversation,* —— *but with the precious blood of Christ, as of a Lamb without blemish and without spot. Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you.* Hereupon *Peter* calls them, (m) *Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ.* By which passages its clear, That God eternally fore-ordained the redemption of lapsed Sinners by Christs spotless blood: which blood he had, not as the Eternal Son of God, but as the Seed of the woman. Therefore proportionably this First Promise of Sinners recovery was revealed in Christ as *the Seed of the woman*, in order to the accomplishment of this Decree.

4. Because, *God peculiarly intended, in the Recovery of lapsed mankind, to glorifie his Son Jesus Christ the Seed of the woman, most Eminently.* And this especially, 1. In his (n) *Person*; 2. In his (o) *Office*; 3. In the (p) *States* wherein he executed his office; And 4. In the (q) *Effects* of his office. In all which, Christ God-man incomparably surpasseth all Men, all Saints, all Angels, and all Creatures in the whole world. Hereupon God revealed this First Promise of Sinners Recovery in Christ the Seed of the woman, as the first inlet and inchoation of Christs intended Glory.

IV. **Corollaries** hence resulting. Seeing, *This First Promise of lapsed mans Recovery was Revealed in Christ the womans Seed*; Then,

1. *Lapsed mans Recovery from his State of Sin and Death, is not from within, but from without himself: even from Christ the Seed of the woman.* Man could *ruine* himself: but being ruined, could not *repair* himself. Man could *fall*: but being, fallen could not *raise himself* again. Man that was wholly upright, could become a *Sinner*: but being a Sinner, could not possibly make himself *righteous*. Man that was perfect, yielded himself to be *bruised by the Serpent*: but being so bruised, had no power to *bruise the Serpents head*, nor to rescue himself from his Tyranny. No less, no other, then Christ, the supereminent Seed of the woman, could possibly effect lapsed Mans Recovery. Christ therefore is here Promised for that end. But God would never have promised

(k) Act. 4. 12.

(l) 1 Pet. 1. 18, 19, 20.

(m) 1 Pet. 1. 1, 2.

(n) Joh. 1. 14. 1 Tim. 3. 16. Isa. 9. 6.

(o) John 5. 22, 27.

(p) Joh. 13. 31, 32. & 17. 1, 2. Act. 3. 13, 14, 15.

(q) Joh 17 10. & 16. 14. 2 Thes. 1. 12.

promised Christ for lapsed mans Recovery, could lapsed man have possibly wrought his own Recovery.

Now lapsed man could never have Recovered himself from Sin and Death; 1. *Because, Lapsed man hath neither Skill, nor Power, nor Will to Recover himself. Not Skill*; for his (r) *Minde* and *heart* is blinded by Sin and Satan *the God of this world*, so that he neither (f) knoweth, nor can know the things of God, but counts them foolishness. Yea he is meer (t) *darkness*, and cannot comprehend Gods light *Not Power*: for lapsed man is (u) *without strength*, without all acceptable saving strength to Spirituals. (x) He is *not of himself sufficient to think any thing as of himself*. He is (y) *Dead in trespasses and sins*. (z) *In the gall of bitterness and bond of iniquity*. (a) *Taken Captive by the Devil at his will. Nor Finally hath lapsed man any will or true desire to recover himself*. (b) *Every imagination of the thoughts of his heart being only evil, and that Continually*. (c) —— *Having his Conversation in the lusts of his flesh, and fulfilling the desires* (Gr. *the wils*) *of the flesh and of the mind*. 2. *Because, Lapsed man could never fulfil the broken Covenant of works, so as to be sufficient for his own Recovery*. For he could neither fulfil it in an *Active*, nor in a *Passive way*. *Not in an Active way*: being wholly unable to yield unto it (d) perfect and perpetual personal Obedience; *Partly* because he hath already broken it: *Partly* because he hath no principle of ability left in him at all whereby he might for the future keep it. Nor in a *Passive way*: for lapsed man could not, by any manner of sufferings, for Quantity, or Quality, for kind or degree, in Soul or Body, ever satisfie Gods infinite justice offended: Infinite justice offended, requiring infinite satisfaction for such offence: now no meer finite person can give infinite satisfaction, nay a finite Sinner can give no satisfaction at all. Now without compleat fulfilling of the Covenant of works Passively and Actively, there is no possibility of recovering lapsed Sinners. For, this broken Covenant must be *repaired*: or the penalty of it must be *endured*. 3. *Because, Lapsed man is wholly opposite to his own Recovery, and wilfully set upon his own ruine*. (e) *The wisdom of the flesh is Enmity against God: for it is not subject to the Law of God, neither indeed can be*. The Lord Christ, the Recoverer of Sinners, (f) *came unto his own, but his own received him not*. And he saith of the Jews, (g) *Ye will not come unto me that ye might have life*. And to Jerusalem, (h) *How often would I have gathered thy children together, even as an Hen gathereth her Chickens under her wings: and ye would not*! yea the Iews said of Christ; (i) *we will not have this man to raign over us*. And God by the Prophet lamentingly expostulates with them for their wilful disposition to their own destruction; (k) *Why will ye die O house of Israel?* 4. *Because, Lapsed man cannot of himself accept Recovery already wrought by Christ, and tendered in Christ: much less can he work out his own Recovery*. (l) Christ is accepted by Faith: and faith is *not of our selves, it is the gift of God*. And

(r) 2 Cor. 4. 4. Eph. 4. 18.
(f) 1 Cor. 2. 14.
(t) Eph 5. 8. Ioh. 1. 5.
(u) Rom. 5. 6.
(x) 2 Cor. 3. 5.
(y) Eph. 2. 1.
(z) Act 8. 23
(a) 2 Tim. 2. 26.
(b Gen. 6. 5.
(c) Eph. 2. 3.
(d) Gen. 2. 17. Gal 3. 10.
(e) Rom. 8. 7, 8.
(f) Ioh. 1. 11.
(g) Ioh. 5. 40.
(h) Mat. 23. 37.
(i) Luke 19. 14.
(k) Ezek. 18. 31, 32.
(l) Ioh. 1. 12. *with* Eph 2. 8.

And Christ saith: (m) *No man can come unto me, except the Father which hath sent me draw him.* 5. *Finally, Because lapsed man could never have devised nor imagined his Recovery by Christ according to the Covenant of Faith, which is a meer supernatural mysterie made known only by divine Revelation*: much less could he have effected or brought about his own Recovery. How do these considerations dash asunder those fond opinions of *Universal Grace*, Of Carnal mans ability and *Free will in Spirituals*! How may these things abase carnal man to the dust, annihilate all his excellencies in reference to his happiness, drive him to despair in himself, and enforce him to seek beyond and above himself for Salvation!

(m) Ioh. 6. 44.

2. *The same Iesus Christ, God-man, who saves sinners now in the End of the world, was the sole Saviour of Sinners in and from the beginning of the world.* The promise of *bruising the Serpents head*, and consequently of rescuing poor sinners from the Serpents thraldom, was established in *the Seed of the woman*: and Iesus Christ is primarily and eminently this Seed of the woman. That of the Apostle's is Emphatical; (n) *Jesus Christ the same yesterday, and to day, and for ever.* Christ the same in office and substantial benefits or Effects of his office, *yesterday*, in all the time of the Old Testament from the beginning of the world till his Incarnation: *To day*, in all these times of the New Testament from Christ till the end of the world: *and for ever*, in the world to come. Though the same Christ was under the Old Testament represented as *Promised*: under the New Testament as *Performed*. Under the Old Testament *darkly* and *typically*: under the New, *clearly and fully*. Yet in both *sufficiently* for Salvation.

(n) Heb. 13. 8.

3. *The Promise of Sinners Recovery since the Fall, hath a firmer foundation then the Promise of Sinners life and felicity before the Fall.* Before the fall (o) the Promise of life and happiness was grounded upon mans mutable obedience: But since the Fall the Promise of Sinners Recovery is founded upon (p) Christ and his immutable Merit. That, upon mans finite righteousness; This, upon Christs infinite righteousness. How sweet is the Gospel, beyond the Law? How precious the Covenant of Faith, beyond the Covenant of works? How glorious the grace of God as a Redeemer, beyond the bounty of God as a Creatour?

(o) Gen. 2. 17.

(p) Gen. 3. 14, 15.

4. Finally, *Lapsed Sinners should peculiarly eye Christ, in this and all Gods Promises for their Recovery.* For in them all Christ is the Promised Recoverer, the Kernel, the Marrow, and the Soul of the Promises.

APHORISM

Aphorism. IV.

Hence, This first Promise in Christ, revealed lapsed Mans Recovery, In the Enmity threatned betwixt the woman and the Serpent, betwixt her Seed and his Seed; and in the Events of that Enmity. This *Aphorism* comprizeth in it the Substance of this Text, and the chief mysterie of *Sinners Recovery*, as Revealed in this *First Promise*. Therefore for the more Satisfactory clearing of it, Consider, 1. *That, in Gods Explicit Threatnings against the Serpent, are contained Implicit Promises for Sinners Recovery.* 2. *What Degree of Sinners Recovery is Promised, under the Enmity betwixt the Serpent and woman, betwixt his Seed and her seed, threatned?* 3. *What are the Events or Fruits of this Enmity? and how far the Recovery of lapsed Sinners is therein further Revealed.* 4. *What Corollaries or Consectaries may flow from all?*

1. *That, In Gods Explicit threatnings against the Serpent, are Contained his Implicit Promises for Sinners Recovery*, may be evinced, 1. *From the mutual Relation and reference, betwixt Promises and Threats.* They are in the Nature of Relatives; The one being Expressed, the other are proportionably implyed. Relatives mutually place, and displace one another. God (q) *expresly threatned* Death in case of disobedience; and therein *implicitly promised* life in case of obedience. So here; He *expresly threatned* judgements to the Serpent deceiving man: and *implicitly promised* mercies to man deceived by the Serpent. 2. *From the Procuring Cause of these Threatnings.* The Procuring Cause that moved God to thunder out these threatnings against the Serpent, was his Seducing and overthrowing of Mankind. (r) *The woman said, The Serpent beguiled me and I did eat. And the LORD God said unto the Serpent, Because thou hast done this, thou art cursed above all Cattel, &c.* The Serpent then being expresly threatned for ruining man; God seems implicitly to Promise the restoring of man. As mans ruine provoked Gods indignation against the Serpent *ruining*: so mans ruine as it were moved Gods Commiseration towards Sinners *ruined*. But if these two Arguments be less Cogent, the third that here follows is more clear and convincing. 3. *From the Particulars of Gods threatnings against the Serpent*; this is most clear. These passages in the text, are *Formally Threatnings*, as directed to the Serpent, but *Materially* they are *Promises*, as intended for mankind. May we not at least obscurely read, In the Serpents *Curse*, Mans *Blessing*? In the Serpents *Debasement*, Mans *Advancement*? In the *Enmity* of the woman and her Seed against the Serpent, their consequent *Enmity* against Sin and contrary *Amity* with God? And in the *bruising of the Serpents head* by the womans Seed, The full *deliverance of the woman and her Seed* from the Serpent and all his mischief; And if so, Then the *Explicit Threatnings* of the Sepents Ruine for deceiving

(q) Gen. 2. 16, 17.

(r) Gen. 3. 13, 14, 15.

man, have in them *Implicit Promises* of lapsed mans Recovery from the Serpents deceivings.

II. *What degree of Sinners Recovery is implicitly Promised, under the Enmity betwixt the Serpent and Woman, betwixt his Seed and her Seed, explicitly threatned?* *Answer*, Not to insist upon Mercies implyed in the (f) two First threatnings: In this *Enmity* of the woman and her Seed against the Serpent and his Seed expresly threatned, these steps or degrees of lapsed mans Recovery seem to be Implicitly Promised, *viz.* 1. *An Enmity of the woman and her Seed against Sin*, (t) *the work of the old Serpent.* 2. *A Contrary Reconcilement and Amity of the woman and her Seed, to and with God.* View a little the *Enmity* threatned, And then the *Degrees of Recovery* implyed.

(f) Gen. 3.14.

(t) 1 Joh. 3.8. Joh. 8.44.

1. *The Enmity expresly threatned is twofold, viz.* 1. *Corporeal*, betwixt the Corporeal Serpent and the woman with her Seed, serpents having a natural Antipathy against mankind: and mankind against Serpents, so as to endeavour mutually one anothers corporal ruine. 2. *Spiritual*, of the woman and her Seed, *viz.* Christ and his Members; against the old Serpent the Devil and his Seed, *viz.* all the wicked of the world. This Spiritual Enmity consists especially in their Contrariety of *Natures*, *Affections*, and *Actions*. (u) *They have Contrary Natures.* They are (x) from above: these are (y) from beneath. (z) They *are not of this world*, but by Christ *chosen out of the world*: *these* are of this world. *They* are supernaturally (a) holy and righteous: *these* naturally (b) unholy and unrighteous. Thus their Natures are Contrary: And hence flows all other Contrariety. (c) *They have contrary affections.* (d) *They* love God, godliness, the godly, and the light manifesting these from their contraries: (e) *These* hate God, godliness, the godly, and the light discovering their deeds and ways of wickedness. 3. *They have Contrary Actions.* (f) *They* walk in sobriety, righteousness and holiness, oppugning the Contrary intemperance, unrighteousness and impiety in Satan and his Seed; (g) *These* do walk in all impiety against God, unrighteousness, cruelty and persecution against Christ and the godly, and intemperance in themselves. This their Spiritual Enmity against each other reciprocally. Now God is not the Author of this *Sinful Enmity* of Satan and his Seed, against the woman and her Seed: that proceeds originally from themselves. But God is the Author of the *Judicial Enmity* of the woman and her Seed, Christ and his members against the Serpent and his Seed. Notwithstanding God is the most wise orderer, over-ruler and disposer of them both.

(u) Joh. 3.3,7. *in the margin.* (x) Psa. 17.14. (y) Joh. 15.19. (z) Eph. 4.24 Col. 3.12. (a) 1 Tim. 1.9,10. (b) Psal. 18. 1. & 116. 1. 1 Joh. 5.1,2,3. Psal. 119. 20,97. Joh. 3,21. (c) Rom. 1.30. Luke 19.14. Rom. 8.7. Joh 15.18,19. 1 John 3.12. to 16. John 3.20. (d) Tit. 2.12, 13. Luke 1. 6 Psal. 26.5. & 119.136. (e) Eph. 2.1,2, 3. 1 Pet. 4.4. 1 John 3.12. Galat 4.29. (f) Psal 1.9 124. 1 John 3.8.

2. *The degrees of Sinners Recovery implicitly promised under this threatned Enmity, are chiefly two.* viz. 1. *An Enmity of the woman and her Seed* (f) *against Sin, the work of the Old Serpent the Devil.* For, if they are set in Enmity against Satan and his Seed the wicked, not as Creatures, but as wicked, Consequently they must much more have Enmity against

against Sin and wickedness, called (f) *the Deeds* and *lusts of the Devil.* They cannot have Enmity against Sin, but by having principles of grace and holiness infused, Contrary unto Sin. This implies the New-creation and Renovation of their Natures, the principling of them with Faith and Repentance especially, whereby sin is more peculiarly opposed. And these are sweet degrees of *Sinners Recovery.* 2. *A Contrary Reconcilement and Amity of the woman and her Seed with God.* For, how can there be an *Enmity* against Satan, and against his Seed, and against Sin, all which are most Contrary to God: but there must be Contrariwise, a *Reconcilement* and *Amity* with God, implyed? They cannot be at Enmity against Satan, his Seed & Sin: but only by contrary natures & principles bestowed upon them from God. And God never bestows truly gracious Principles, opposite to Sin, Satan, and his Seed: but only upon such as he Reconciles to himself and actually accepts in Iesus Christ by effectual Calling and Conversion. Put all these together; *Enmity against Satan and his Seed, Enmity against Sin,* by *Principles Contrary both to Sin and Satan;* And *Amity with God*: How excellent degrees are these of lapsed Mans *Recovery*!

(f) 1 Ioh. 3. 8. Ioh. 8. 44.

III. *What are the Events or fruits of this Enmity? and how far the Recovery of lapsed Sinners is therein further Revealed? Answ.* The events or fruits of this Enmity here mentioned are only two. *viz.* 1. *The bruising of the Serpents Head by the Seed of the woman.* 2. *The bruising of the Heel of the womans Seed, by the Serpent.* (h) *It shall bruise thine Head, and thou shalt bruise his Heel.* But yet in these two, the Recovery of Sinners is very notably Discovered and Promised.

(h) Gen. 3. 15.

1. **The bruising of the Serpents Head by the Seed of the woman,** denotes the destruction of Satan the old Serpent, together with all his Mischief, Power and Policy by (i) Temptations, (k) Sin, (l) Death and all the harbingers of Death, Afflictions whereby he opposeth the Elect of God. These are *the Serpents Head,* wherein all his mischief and danger lies, and these shall be wholly ruined by the Seed of the woman: *viz. Primarily,* by Christ, the Eminent Seed. *Secondarily,* by all that are Christs, through Christs power and victory. 1. *Christ bruiseth the Serpents Head in his own Person for his Elect.* 2. *Christ bruiseth the Serpents Head in the Persons of his Elect: and by them, through his power.*

(i) Gen. 3. 1. to 6. Mat. 4. 1. to 12. 2 Cor. 11. 3. & 2. 11. Rev. 2. 24.
(k) 1 Ioh. 3. 8. Eph. 2. 2, 6, 11, 12.
(l) Heb. 2. 14.

(1) *Christ bruiseth the Serpents Head,* (viz. *Temptations, Sin, Death and Afflictions,*) *in his own person, for his Elect*: and that divers ways. I. *By his Incarnation and taking humane flesh.* Hereby he (m) became our neer kinsman, our Brother, that so the right of our Redemption might be his, and he become actually capable of destroying Satan, as the Seed of the woman. (n) *In fulness of time, he was made of a woman, made under the Law, to redeem them that were under the Law.* —— (o) *For this End was the Son of God manifested, that he might destroy the works of the Devil.* And it is observed by some,

(m) Lev. 25. 25, &c. Ruth. 4. 4, 6. Heb. 2. 14, 15, 16, 17. Gal. 4, 4, 5.
(n) Gal. 4. 4, 5.
(o) 1 Ioh. 3. 8.

some, That when Christ was born, all the Devils false and lying Oracles, cried up in the world, did cease. II. By his Life and Conversation on Earth. Herein Christ overcame the Devils Capital (p) Temptations, By his innocency, by Scripture, by his Divine power and wisdom: that in his Conquests, his Members might be more then Conquerours. He also overcame all the malice, reproaches, calumnies, penalties and persecutions of Satans instruments, by his spotless Purity, Holiness, Patience, and other Divine accomplishments. III. By his Death, and the vertue, efficacy, and merit thereof. Hereby Christ bruised the Serpents head meritoriously and mysteriously. For, 1. He destroyed Sin (q) by becoming Sin for us. By being made a Sacrifice for Sin, he condemned Sin in the flesh: that the righteousness of the Law might be fulfilled in us. 2. He crucified the Cross, by being crucified on the Cross; (r) He destroy'd death, by dying; and he buried the very Grave, by being buried in the Grave. Why? Because he was Crucified, dyed, and was buried, as an all-sufficient Surety for Sinners, for his Elect. Therefore he fully discharging our debt, wholly cancelled our Bonds, and crossed the Debt-book which was against us. (s) Christ hath redeemed us from the Curse of the Law, by becoming a Curse for us. 3. He also by death (t) Destroyed him that had the Power of Death, that is the Devil. ——— and having spoyled Principalities and Powers, he made a shew of them openly, triumphing over them in it. So then, Christ by Dying destroyed the Devil, Spoyled him, triumphed openly over him: for as much as by Death he hath rescued us from Satans power, and redeemed us to himself. Hereupon said Origen: (u) Two are understood to be fixed to the Cross; visibly Christ, of his own will, for a time; Invisibly the Devil against his will, for evermore. Therefore the Eye of Faith (faith (x) Davenant) beholds Christ on the top of the Cross, as were sitting in his Triumphant Charet: But the Devil at the lower part thereof, fast chained to the Cross, and trampled under Christs feet. IV. By his Resurrection on the third day from the Dead. By Death, Christ conquered and crucified the Serpents head: by his resurrection he evidently declared and demonstrated the truth of this his Conquest. (y) Having loosed the Pains of Death, because it was not possible that he should be holden of it. Herein Christ shewed himself a true Sampson indeed, (z) For as he rose at midnight and carried away both gates, posts and bars of the City wherein he was imprisoned, (a) So Christ about midnight, early in the morning arose carrying away as it were the gates and bars of the Grave wherewith he was imprisoned. V. By his Ascension into Heaven. For, (b) when Christ ascended up on high, he led Captivity Captive, that is, Satan and every enemy that captivated his people, he then led Captive. He chained them all to his triumphant charet as his subdued slaves, and victoriously gloried over them. And after his Ascension, he sent forth his (c) Spirit to Convince the world of righteousness, because he went to the Father; and of judgement, because the Prince of this world is judged. VI. By his glorious

(p) Mat. 4. 1. to 12.

(q) 2 Cor. 5. 21. Isa. 53. 6. Rom. 8. 3, 4.

(r) Heb. 2. 14, 15, 16, 17.

(s) Gal. 3. 13

(t) Heb. 2. 14, 15. with Col. 2. 15.

(u) Duo in cruce affixi intelliguntur; Christus visibiliter, sponte sua, ad tempus; Diabolus invisibiliter, invitus, in perpetuum. Origen.

(x) Dav. in Expos. ad Col. 2, 15.

(y) Act. 2. 24.

(z) Judg. 16. 2, 3.

(a) Mat. 28. 1, 2. Mark. 16. 1. Joh. 20. 1.

(b) Psal. 68. 19. Eph. 4. 8.

(c) Joh. 16. 8, 9, 10, 11.

glorious Session at Gods right hand in highest heavenly Majesty. For, hereby God hath exalted him, (d) *far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to the Church.* So that hereby Christ the Head of the Church, is become head over all things to the Church: even over the Devil, and all his Churches Enemies. They are all put under his feet: and brought under his Subjection. VII. Finally, *By his coming to judge the world at the last day,* Christ shall compleatly and perfectly bruise the head of the Old Serpent the Devil for Evermore. For, the Devil and his Angels which are (e) *reserved in chains of darkness, till the judgement of the great day,* (f) shall then be *cast into the lake of fire and brimstone,* prepared for them by God, *where they* with all the wicked *whose names are not written in the book of life, shall be tormented day and night for ever and ever.*

(d) Eph. 1. 20,21,22. Phil. 2.9,10, 11.

(e) Iude 6.

(f) Rev.20. 10, 15. Mat.25.41.

Thus by these seven degrees Christ the Eminent Seed of the woman in his own person *bruiseth the Serpents head,* till at last he hath obtained over him a total and final victory for us.

(2) *Christ bruiseth the Serpents Head in the Persons of his Elect, and by them, through his own power and victoriousness Communicated to them.* And this he doth in them by divers Degrees. *viz.* I. By **Calling and Converting them Effectually,** (g) *from darkness to light, and from the Power of Satan unto God,* through the preaching of the Gospel. Even the Elect of Christ, whilest in their Carnal state, (h) are wholly under the raign and dominion of Satan, *taken Captive by him at his will.* Yea Satan keeps them in his power, as a strong man armed keepeth his palace and Goods in peace: till Christ a stronger then Satan comes, disarms him, and despoyls him. So that of Our Saviours in *Luke* seems intended; (i) *When a strong man armed keepeth his palace, his goods are in peace. But when a stronger then he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.* Satans first practice against mankind was (k) to turn them away from God by unbelief, &c. the returning of lapsed man again to God by Faith and Repentance in Conversion, is his first blow that he gives to the bruising of the Serpents Head. Then (l) *they are delivered by God from the power of darkness into the kingdom of the Son of his love.* II. By (m) **Sanctifying them throughout** *in Soul and Spirit and body.* Christ is (n) *made of God, Sanctification to them.* He (o) gives them his Spirit: furnishing them with the holy Habits of all saving graces. By which gracious Principles infused, they are *mortified* to Sin, but *revived* to holiness and righteousness. So that they walk not any longer as formerly (p) *according to the Course of this world, according to the Prince of the power of the air, the Spirit that now worketh in the children of disobedience:* but they begin (q) *to walk as Christ walked, who destroyed the works of the Devil.* By this Sanctification,

(g) Act. 26. 17,18. Eph.4,7,8, &c.

(h) Eph. 2. 1, 2,3. *with* 2 Tim. 2. 25, 26.

(i) Luke 11. 21,22.

(k) Gen.3. *throughout.*

(l) Col. 1. 14, 13.

(m) 1 Thes. 5.23.

(n) 1 Cor. 1. 30.

(o) Rom. 8. 9. Gal. 5. 22,23.

(p) Eph. 2. 1, 2,3.

(q) 1 Iohn 2. 6. & 3. 8.

tion, the Saints bruise the old Serpents Head; whilest Satans black image is obliterated out of the Soul, and the beauteous image of God implanted instead thereof. Whilest the Soul, which was a Den of Devils and cage of all filthiness, becomes a spiritual Temple for the Holy-ghost. III. **By Adopting them into Gods family and houshold.** Lapsed man naturally (r) hath the *Devil for his father*; and therefore is of the Devils family, yea is (s) the *Devils palace*: but he supernaturally becomes a (t) *fellow-citizen with the Saints, & of the Houshold of God*, by the Spirit of Adoption. This is an eminent degree of Sinners Recovery, and consequently of bruising the Serpents Head. IV. **By** (u) **Justifying them freely,** sprinkling his blood upon their Consciences by faith: so that all their sins are remitted, and their persons accounted as righteous as if sin had not been committed by them. *He is made unto them* (x) *Righteousness*; yea, *the LORD their righteousness*. He having for them more *Righteousness*, then they have *unrighteousness*: more *Pardons*, then they have *debts*: fully acquits them in the Court of Heaven, from Death and damnation: (y) *There being no Condemnation to them that are in Christ*. Hereby then (z) *they are delivered from Death, and from him that* (as an Executioner) *had the power of Death, the Devil*: and may triumph with the Apostle; (a) *Who shall lay any thing to the charge of Gods Elect? It is God that justifieth; who is he that Condemneth? It is Christ that dyed.* Their justification, is virtually Satans Condemnation. V. **By assisting them powerfully in their sharpest Conflicts with Satan, so that they victoriously prevail.** Satan fights against Christs members two ways. *By Temptations, and By Tribulations.* 1. *By Temptations*, and herein he hath his (b) *Devices*, (c) *Depths*, extream (d) *subtilties*, and (e) *indefatigableness*: endeavouring one while to draw them from the Faith & Truth of the Gospel to errour; another while from a good Conscience unto unconscionable & sinful courses. *Against the former* of these the Apostle notably intimates the Lords potent Assistance, saying; (f) *I beseech you brethren, mark them which Cause Divisions and Offences, contrary to the Doctrine which ye have learned, and avoid them.——And the God of peace shall bruise Satan under your feet shortly.* That is, God shall bruise under your feet Satan, who is the principal author of Schisms, Errours and Offences, against the Truth. *Against the latter of these*, The Lord among other parts of the Spiritual Armour, doth especially afford us (g) *The Sword of the Spirit, the word of God*; whereby Christ so utterly spoiled Satan in his most Capital Temptations; and (h) *Faith, his peculiar gift, which is a shield* whereby *we quench all the fiery darts of the wicked.* For Faith carries the tempted to the Promises, and to Christ, and there cools and quenches the burning poyson of Satans Temptations. 2. *By Tribulations*, Satan also fights against Christs members. But they are still sufficiently assisted therein, being either preserved from them, supported under them, delivered out of them, or advantaged by them. Christ saith to the Angel of the Church in *Smyrna*; (i) *Fear*

(r) Ioh. 8. 44. (s) Luke 11. 21, 22. (t) Eph. 2. 19. Rom. 8. 15.

(u) Rom. 3. 22. Io. 17. 1 Pet. 1, 2. Heb. 12. 24. 1 Cor. 5. 21.

(x) 1 Cor. 1. 30 Ier. 23. 6.

(y) Rom 8. 1.

(z) Heb. 2. 14, 15.

(a) Rom. 8. 33, 34.

(b) 2 Cor. 2. 11.

(c) Rev 2. 24.

(d) 2 Cor. 11. 3.

(e) 1 Pet. 5. 8.

(f) Rom. 16. 17, 18, 19, 20.

(g) Eph. 6. 16, 17.

(h) Eph. 6. 16. & 2, 8.

(i) *Fear none of those things which thou shalt suffer: Behold the Devil shall cast some of you into prison, that ye may be tryed and ye shall have tribulation ten days: Be thou faithfuful unto death, and I will give thee a crown of life.* Christ overcame Satan Every way, but especially by his Blood and Death: Christs members shall also proportionably overcome the Serpent and bruise his head Every way, but peculiarly by their sufferings and tribulations. When they seem most Conquered by Satan, they shall be the greatest conquerours of Satan. (i) Rev. 2. 10.

VI. Finally, Christ in his members shall bruise the Serpents Head, **By advancing them triumphantly above the old Serpent, the Devil, and all his Angels, at the day of judgement.** Then they shall totally and finally trample him under foot for ever, so as never to be molested with him more. And this especially three ways. *viz.* 1. *By their victorious Resurrection from the Dead.* Then (k) all that sleep in Jesus, shall awake out of the Dust, and put on incorruption, power, spiritualness and glory: quite shaking off all bonds of Death, and fetters of the grave. (l) *Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death, where is thy sting? O grave, where is thy victory?* consequently, as then they shall have full victory over Death and Grave, so they shall have victory over *him that had power of Death* and Grave, *the Devil.* This bloody *executioner* shall no more kill them by Death; this cruel *Jaylor* shall no more imprison them in the grave. 2. *By their Glorious Judging of the world*; yea even the Devil and his Angels shall be doomed by them. (m) *Do ye not know, that the Saints shall judge the world? —— Know ye not that we shall judge Angels?* How shall this be! Christ shall judge as *Supream*: Saints as *subordinate*, or as *Assessors.* Christ by his Mediatory *Authority*: Saints by *acclamation* to, and *approbation* of Christs Sentence. What? shall the Devil and his Angels: the old Serpent and his Seed, be at last judged and doomed by the Saints, and hear from them, *Go ye Cursed?* How shall they then bruise the Serpents Head in pieces? 3. *By their celestial co-habitation with Christ for evermore.* After Christ hath said, (n) *Come ye blessed*, &c. they shall ascend with Christ triumpantly into Heaven, and so *be ever with the Lord.* They in Heaven: Satan in Hell. They in joys unspeakable: Satan in woes and torments intolerable. They far above all Satans malice and darts of temptation: Satan far below all hopes of help or Consolation.

(k) 1 Thes. 4. 13. to 18. 1 Cor. 15. 42, 43, &c.

(l) 1 Cor. 15. 54, 55, 56, 57.

(m) 1 Cor. 6. 2, 3.

(n) Mat. 25. 34, 46. 1 Thes. 4. 17.

Thus, the *Seed of the woman*, Christ *shall bruise the Serpents Head.* Christ *Personal*, by his own power: Christ *mystical* by Christs power.

2. **The bruising of the Heel of the womans Seed by the Serpent**, Comes next to be considered: (o) *And thou shalt bruise his heel.* That is, Thou *Corporeal Serpent*, shalt (from thine Enmity against the woman and her natural Seed,) bruise and offend, not their princial part, *Head* or *Heart*; but their less principal part, *the Heel.* And

(o) Gen. 3. 15.

And thou *Incorpreal Serpent*, Satan, shalt (from thine Enmity against the woman and her Spiritual Seed, Christ and his Elect,) bruise and offend, not the Principal, but less Principal and lowest part of Christ and his Elect, *the Heel*. If *the Heel* only be crushed, there's less danger, its far from the Heart, it may be healed again, and the party live: But if the *Head* or *heart* be crushed and bruised, that will be capital and mortal. So great is the disparity betwixt these parties here at Enmity; as (†) *Mercerus* well noteth. They shall both Conflict and fight against one another: yet with this difference, the Serpent can only reach and bruise *the Heel* of the womans Seed, but the womans Seed shall crush *the very head* of the Serpent. The disadvantage therefore shall wholly lie on the Serpent's side. Thus *Generally*. *More Particularly* this Metaphor of the Serpents bruising the Heel of the womans Seed, looks, 1. *Primarily at Christ the Eminent Seed*. 2. *Secondarily, at them that are Christs*: both shallbe bruised by him.

(†) *Vide magnum discrimen inter Christi & Satanæ pugnam, quod in vocibus Capitis & Calcanei ostenditur. Caput Satanæ Christus petit & contrit; in quo totum robur, quo contrito totum corpus conteritur & perit; totum eius regnum & potentiam evertit, ac ejus ministros, peccatum, mortem, ac infernum, &c. At Satanas non nisi Calcaneum ejus petit, id est, leviora & infirmiora, etsi valide eum oppugnet, & delere conetur totis viribus; brevi regnum, non tamen petit nisi Calcaneum, &c.* Io. Mercer. in Gen. 3. 15.

(1) *Primarily, this hath reference to Christ, the most Eminent Seed of the woman.* The Serpent should bruise his Heel. In the Serpents bruising of the Heel of Christ, who should bruise the Serpents Head, we may note three things especially. *viz.* 1. *Gods Permission of this bruising.* 2. *Gods Limitation of it.* 3. *Gods Ordination of it.* I. **Gods Permission of this bruising of Christs Heel, by the old Serpent, the Devil and Satan.** Could not the (p) Devil touch one of the *Gadarens* Swine, without Christs Permission? How then should he touch or bruise Christs Heel, without Gods Permission? Those words; (q) *And thou shalt bruise his Heel*: As they are Directed to the Serpent, are not *Preceptive*, but only *Permissive*. And as they have reference to the Seed of the woman, they are Prophetical and *Promissory*, rather then *Minatory*: The Serpents bruising Christs Heel, being Christs way to the bruising of the Serpents Head. Q. *But How did the Serpent (God permitting it) bruise the Heel of Christ, in his own Person?* Ans. Satan the old Sepent, bruised Christs Heel many ways: These ways especially. 1. *By his audacious and impudent* (r) *Temptations*, frequently *troubling* Christ: though not *tainting* or Corrupting Christ at all. They *afflicted* Christ; They *infected* him not. The blasphemousness and wickedness of them could not chuse but *grieve* Christs Spirit: but they neither did nor coud *defile* Christs Spirit. 2. *By multiplied Tribulations and afflictions* raised up against Christ, all his life long, through Satans instigation. Assoon as he was born, (s) *Herod Ascalonita* sought to kill him, and least he should miss him, murdered all the infants in *Bethlehem* two years old and under, so that Christs

(p) Mark 5. 1, 12, 13.

(q) Gen. 3. 15.

(r) Mat. 4. 1. *to* 12. Mark 1. 12, 13. Luke 4. 1. *to* 14.

(s) Mat. 2. 13 *to* 19.

Christs mother was forced to fly with him into Egypt, till *Herods* Death. As soon as he appeared in his publike Ministry in order to the accomplishment of his Mediatorship, (t) *his own* people the Jews *Received him not*: (u) but *rejected him*; (x) hated him; (y) despised him; (z) opposed him; (a) reviled, reproached and blasphemed him, stiling him (b) *A Sinner*; (c) *A Sabbath breaker*; (d) *A Blasphemer*; (e) *A Samaritan that had a Devil*; (f) *mad*: (g) *A glutonous man, and a wine-bibber, and a friend of publicans and Sinners*: (h) *A caster out of Devils through* Beel-zebub *the Prince of Devils*, &c. yea (i) they plotted against him how they might entangle him, apprehend him, and destroy him: (k) *They sent officers to take him*, who were so taken with him, they were not able to lay hands on him: and at last (l) *they gave* Iudas *thirty pieces of Mony* to betray him unto them, that they might put him to death. To All these villanies, the Devil instigated them: Hence Christ saith of them, (m) *Ye do that which ye have seen with your Father.* And — *ye are of your father the Devil, and the lusts of your father ye will do: he was a murderer from the beginning*, &c. Were not all these tribulations raised up by Satan against Christ, as so many bruisings of his Heel?

3. Finally, *By a* (n) *grievous, painful, shameful, causeless and Cursed Death of Christ upon the Cross*, extreamly embittered and aggravated to him, by passages *Antecedent, Concomitant*, and *Consequent* thereunto. This was the greatest blow or bruise upon Christs *Heel* by Satan. (o) *Satan put it into* Judas *his Heart to betray him* to this end; and to that purpose strongly *entred into* Judas. And Christ saith to the Jews acting this Horrid Tragedy; (p) *This is your hour, and the power of darkness.* Thus Satan bruised Christs Heel by Gods *Permission.*

II. **Gods Limitation of Satans bruising of Christ the womans Seed.** He should bruise his *Heel*, his meanest and lowest part; but *only his Heel.* He must not bruise nor touch his *Head*, his *Heart*, his *Breast*, or other his superiour and more principal parts, wherein his Life, Sense, Wisdom, Power, &c. were radically seated. He should only annoy his meaner inferiour outward part, his *Heel*. More Particularly, The Serpent could not touch *The Godhead of Christ*; *The Personal union betwixt his Godhead and Manhood*; *The Essence and Immortality of his Humane Soul*; *The Incorruptibility of his Humane body*; *The Spotless purity and innocency of his Person*; *Nor the Sufficiency and Efficacy of his Mediatory Office.* 1. *The Serpent could not bruise or touch Christs Godhead.* For the Godhead is impassible, cannot suffer or dye at all, being a meer Act altogether (q) *Eternal* and (r) *unchangeable*, infinitely above the reach or activity of all created beings or infernal Devils whatsoever. 2. *The Serpent could not bruise The Personal union betwixt the Godhead and Manhood of Christ.* For, from the first moment of Christs Conception according to his Humanity, it was indivisibly and personally united to the second person in Trinity, and never after separated, no not at Death it self. By Death Christs body was separated from his Soul, but his Divinity neither

(t) Ioh. 1. 11.
(u) Mat. 21. 42. Mark 8. 31. Luke 17. 25.
(x) Luke 10. 14. Ioh. 15. 18, 24.
(y) Mar. 9. 12.
(z) Heb. 12. 3.
(a) Luke 22. 63, 64, 65.
(b) Ioh. 9. 24.
(c) Ioh. 9. 14, 16.
(d) Mark 2. 7. Luke 5. 21.
(e) Ioh. 8. 48.
(f) Ioh. 10. 20. Mark 3. 21.
(g) Mat. 11. 19. Luke 7. 34.
(h) Mat. 12. 24. Mat 12. 24.
(i) Psal. 41. 9. Acts 4. 25, 26, 27, 28. Mark 12. 13. Ioh. 12. 5.
(k) Ioh. 7. 30, 45, 46.
(l) Mat. 26. 15.
(m) Ioh. 8. 38, 41, 44.
(n) Luke 23. throughout. Gal 3. 13.
(o) Ioh. 13. 2. 27.
(p) Luk. 22. 53.
(q) Psal. 90. 2.
(r) Iam. 1. 17.

neither from his Body nor Soul. *For*; (t) *Then*, during Christs Death, he should have had an Actual Subsistence in his Humanity; *viz.* His soul in (u) *Paradise*, his Body in the (x) *Sepulcher*, distinct from his Deity: which cannot be, seeing Christ united not to his Deity any Humane person distinctly of it self subsisting, but onely the true and perfect humane Nature never subsisting but in personal union with Christs Godhead. As the *Miscelto* is united to the Apple-tree, into one tree: that *Miscelto* never subsisting distinctly of it self, but only in the Apple-Tree (z) *Then* also, Christ should have ceased *to be* (a) *Immanuel, God-man, God with us*; and Consequently, for so long, he should have ceased to be our Mediatour, and have been totally Conquered for a time by Sin, Death and Satan. (b) And *then*, this would have been the Serpents bruising not only of his Heel, but also of his Head!

3. *The Serpent could not bruise the Essence, and Immortality of Christs Humane Soul.* His Soul was (c) *surrounded with sorrow* for our Sins *to the Death* but was not bruised (d) *to Death*, as his Body was. When his Dead body was in Grave: his living Soul (e) was *in Paradise*. That was mortal, and dyed: this immortal and could not dy.

4. *The Serpent could not bruise and destroy the incorruptibility of Christs Humane Body.* (f) God *left not his Soul in Hell*, (that is, his person or life, in the state of the Dead,) *nor suffered his Holy one to See Corruption*. His body was brought into the Grave: but not at all Corrupted or putrified in the grave.

5. *The Serpent could not bruise or destroy the spotless purity and innocency of his Person.* The Serpent could (h) *Tempt* him, but could not *taint* him; could *afflict* him with many sufferings, could not *infect* him with any Sin: could bring him to yield up his *Spirit*, but not at all to yield up the least degree of his *Sanctity*: He could never deter him from good, or draw him to Evil, by all his Serpentine Subtilties: but he still remained both in *Conception, Birth, Conversation* and *Death*, (i) *holy, harmless, undefiled, and separate from Sinners*. His *innocency* always triumphed over the Serpents *iniquity*.

6. Finally, *The Serpent could not bruise or at all prejudice the Sufficiency or Efficiency of Christs Mediatory office.* Notwithstanding all the bruises which he had from the Serpent in his *heel* through *Temptations, Tribulations*, and *Death*; yet he did once in his (k) *state of Humiliation*, and doth still in his (l) *state of Exaltation*, faithfully discharge and fulfil his Mediatory office in all the parts and functions of it; (m) Prophetick, (n) Priestly, and (o) Kingly. To the full (p) pleasing and satisfying of God, (q) Redeeming and Recovery of his Elect, (r) Ruine and destruction of all his and their Enemies. Yea Satans bruising his Heel by Temptations, Tribulations and Death, through Gods over-ruling hand, helped forward the Execution of his Office, as in the next branch will appear. Thus Satan bruised but Christs Heel, and that through Gods restraint and *limitation* of him.

III. **Gods Ordination and over-ruling Dispensation of Satans bruising Christs Heel,** comes in the last place to be considered: and it is very

(t) Luke 23. 43.
(u) Luke 23, 52, 53.
(x) Mat. 1. 23. Joh. 1: 14. 1 Tim. 3. 16.
(z) Πᾶς ἰὸς δεῖ τὸν μετὰ τοῦ Σωτῆρος. Mat. 26. 38.
(a) Mat 10. 20.
(b) Luke 23. 43
(c) Psal. 16. 10, 11. Acts 13. 34. to 38.
(d) Mat. 4. 1. to 12. John 12. 30.
(e) Heb. 7. 26.
(f) Phil. 2. 6, 7, 8.
(g) Phil. 2. 9, 10, 11.
(h) Eph. 1. 20, 21, 22.
(i) 1 Joh. 3. 2 & 17 6, 7, 8. Luke 24. 45. John 14. 26. Act. 2. 2, 3, 4, &c
(k) Heb 9 25, 26, 28. & 7. 24, 25, 26, 27. & 9. 24.
(l) Psal 16. Heb 2. Eph. 1. with 1 Col. 1 10. 1, 4.
(m) 1 Cor. 15. 24. 25, 26.
(n) Mat. 3. 17 Eph. 5. 2.
(o) Heb. 9. 12. & 10 14.
(p) Rom. 8. 3. Heb. 2. 4, 15.
(q) Col. 2. 14, 15.

mysterious. For, By Satans bruising Christs *Heel*, Christ bruiseth Satans *Head*. Jesus Christ (m) was Tempted by Satan; that he might Conquer his Temptations, and fortifie us against them. Christ was exercised with manifold afflictions and sufferings from Satan: That he might (n) *overcome* all sufferings: (o) *Be touched with the feeling of our infirmities*, in that *he was in all points tempted like as we are, yet without Sin*: And (p) *that he might be a mercyful and faithful High-priest in things pertaining to God, to make reconciliation for the sins of the People: For in that himself hath suffered being tempted, he is able to succour them that are tempted*. Yea Christ was (through Satans subtilty) put to death, and buried in the grave: That so he might be the Death of Death: the plague of the Grave: (q) *that through death he might destroy him that had the power of Death, that is the Devil: and deliver them who through fear of Death, were all their life time subject to bondage*. Thus mysteriously and wonderfully hath the Lord over-ruled, ordained, and disposed all the bruisings of *Christs Heel*, to be the bruises of the *Serpents Head*. The Serpent *hurts* Christ, but thereby *kils* himself, He is slain with his own weapon, as *Goliah* was beheaded with his own sword. Christ tramples upon *Temptations*, by being *Tempted*: triumphs over *sufferings*, by *sufferings*: afflicts *afflictions*, by being *afflicted*: crucifies the *Cross* by being *crucified*; Curseth the very *Curse*, by becoming a *Curse*: Deadens *Death*, by *Dying*; Buries the *Grave* by being *buried in the Grave*; And in all these *Destructively* bruiseth the Serpents Head, while the Serpent only *afflictingly* bruiseth his Heel. O the Depth of the wisdom and dispensations of God!

Thus of the Serpents bruising the Heel of the womans Seed, as it hath reference to Christ, the Eminent Seed, Primarily.

(2) *Secondarily, this hath reference to them that are Christs.* As Christs Heel was bruised, so their Heel shall be bruised by the Serpent also proportionably. The members must be conform to the Head, and drink of the same Cup with Christ. They are the *womans Seed* also, as opposite to the *Serpents Seed*. Christ the *Primary*, they the *Secondary Seed*. As Christ had the *Primary*, so they shall have the *Secondary bruise in the Heel* by the Serpent. This their Bruise is, 1. *Permitted*, 2. *Limited*, and 3. *Over-ruled by God*. 1. Permitted. God Permits Satan the old Serpent to bruise the Heel of Christs members, by *Temptations, Afflictions, and Death*. 1. By Temptations. (r) *Satan desires to have them, to sift them as wheat*: desiring to find them, or make them, not *wheat*, but *chaff*. (s) *David* was tempted by Satan to number the people. *Paul* himself, (t) who *was caught up into the third Heaven, into Paradise*, (u) *had a thorn in the flesh, the messenger of Satan to buffet him*. And Satan hath his (x) *Depths*, His (y) *Devices*, His (z) *Serpentine Subtilties*, sometimes (a) *transforming himself into an Angel of light* that he may deceive, sometimes as (b) *a roaring Lyon, walking about, seeking whom he may devour*, always (c) *watching* and (d) *Compassing the Earth to and fro*, to

(m) Mat. 4. 1. *to* 12.
(n) Ioh. 16. 33.
(o) Heb. 4. 15.
(p) Heb. 2. 17, 18.
(q) Heb. 2. 14, 15. Col. 2. 14, 15.
(r) Luk. 22. 31.
(s) 1 Chron. 21. 1.
(t) 2 Cor. 12. 2, 3, 4.
(u) 2 Cor. 12. 7.
(x) Rev. 2. 24.
(y) 2 Cor. 2. 11.
(z) 2 Cor. 11. 3.
(a) 2 Cor. 11. 14.
(b) 1 Pet. 5. 8.
(c) 1 Pet. 5. 8.
(d) Iob. 1. 7. & 2. 2.
(e) Iob. 1. & 2. *chapters.*

to do mischief. 2. By Afflictions. (e) Satan the old Serpent raiseth many a storm against Christians, against the godly. Satan (through Gods permission) brought a terrible tempest, yea a whirl-wind of afflictions upon *Job*. And saith Christ to the Church in *Smyrna*, (f) *The Devil shall cast some of you into prison, that ye may be tryed, and ye shall have tribulation ten days.* (g) *The Dragon*, the Devil, *persecuted the woman which brought forth the man-childe*; *viz.* the Primitive Church, which brought forth Christ mystical: *and the woman flying into the wilderness, the Serpent cast out of his mouth water as a flood, after the woman,* ——— *and went to make war with the remnant of her Seed, which keep the Commandments of God, and have the testimony of Jesus Christ.* 3. By Death. Satan hath been (h) *a murderer from the beginning*, for he brought death upon all mankind. Yea a murderer of Saints from the beginning; for, (i) Cain *was of that wicked one, and slew his brother, because his own deeds were wicked, and his brothers righteous.* What massacres and butcheries were ever executed upon the Saints, but the Devil (k) (who *had the power of Death*) was the prime agent therein? (l) *The Beast, that bare the woman*, the scarlet-whore of *Babylon, drunken with the blood of the Saints, and with the blood of the martyrs of Jesus, ascended out of the bottomless pit, and received his power, and seat, and authority from the Dragon*, the Devil. II. **Limited.** Satan shall bruise them that are Christs; not wherein he pleaseth, but wherein God permitteth, onely in their *Heel*. Their *Heel* he shall bruise: beyond their *Heel* he shall not bruise. God that bounded the Sea, saying; (m) *Thus far shalt thou go, and no further, and here shall thy proud waves be stayed*: hath bounded Satan also, intimating; Thus far shalt thou bruise, and no further, and here shall thy proud rage be stopped. He may bruise them so as *To tempt them, to afflict them*, and perhaps *To kill their Bodies*: but when he hath done his worst, he shall never be able to bruise them, so as, (1) *To tempt, afflict, or kill them at his pleasure*; (2) *To kill their immortal Souls at all*; (3) *To detain their dead Bodies perpetually in the Grave*; (4) *To Destroy Gods image in them*; (5) *To separate them from the Love of God which is in Christ Jesus our Lord*: Or (6) *To deprive them of their eternal inheritance in Heaven.* 1. *Satan cannot tempt, afflict, or kill them at his pleasure.* For, that they are tempted, afflicted or slain, is only by divine permission. And God (that (n) *numbers the very hairs of their head*, (o) *tels their wandrings, and puts all their tears in his bottle*) limits all Circumstances, whether of time, place, person, manner, &c. (p) *The Devil shall cast some of you* (not all) *into prison*, (not into grave, or Hel) *that ye may be tried*, (not destroyed:) *and ye shall have tribulation ten days*, (not ten moneths, ten years, or for ever.) In *Jobs* case, Satan might (q) *touch all that he had, but not himself*: and afterwards, *Iob himself* was permitted to be under *Satans hand, but not his life.* 2. *Satan shall not kill their immortal Souls*, though he may afflict and kill their mortal Bodies. Its (r) *Gods* sole prerogative to *be able to kill both Body and Soul, and cast them into Hell.*

(e) Iob. 1. & 2. chapters.
(f) Rev. 2. 10.
(g) Rev. 12. 13, 14, 15, 16, 17.
(h) Ioh. 8. 44. Gen. 3. 1. to 7. Rom. 5. 12.
(i) 1 Ioh. 3. 12.
(k) Heb. 2. 14, 15.
(l) Rev. 13. 1, 2, 4. & 17. 4, 5, 6, 7, 8.
(m) Iob 38. 11.
(n) Mat. 10. 30.
(o) Psal. 56. 8.
(p) Rev. 2. 10.
(q) Iob 1. 12. & 2. 6.
(r) Mat. 10. 28.

And

And when they are dissolved by Death, the body *returns to the Earth as it was, and the* (f) *Spirit to God that gave it.* 3. *Satan shall not detain their bodies perpetually in the grave. For,* (t) God (i) *will redeem their soul from the power of the grave, for he shall receive them.* (t) God is their God: (u) therefore *they all live to him* and *shall rise again.* (i) Christ their Head (x) *is risen,* As a *last Adam,* As *the first-fruits from the Dead*; therefore they that are Christs shall rise by vertue of his Resurrection. (y) *If* (y) *we believe that Iesus dyed, and rose again; even so them also which sleep in Iesus, will God bring with him.* They do but *sleep in Iesus*; therefore they shall *awake in Iesus.* And when they that are Christs shall rise again at Christs Coming, then (z) *Death and grave shall be swallowed up in victory,* the risen Saints triumphing, *O death where is thy sting, O grave where is thy victory?* —— *Thanks be to God who giveth us the victory through our Lord Iesus Christ.* 4. *Satan shall never so bruise them, as to destroy Gods image in them.* The (a) Natural image of God in man, Concreated with man, he quickly destroyed; but the (b) supernatural image of God, new created in the Elect, he shall never destroy. (c) This is (c) a *Seed remaining in them,* so that *they cannot sin,* viz. as the unregenerate sin. (d) This is (d) *everlasting life,* viz. the beginning, principle and foundation of everlasting life, and therefore it can never perish. Everlasting life hath no end. (e) Whom God (e) *Calls, he justifies, and whom he justifies, he glorifies.* Satan may through temptations obscure, darken and enfeeble Gods image in them, may shake, wound and weaken their graces, but shall never finally or totally overthrow them. 5. *Satan shall never so bruise them, as to separate them from the love and favour of God in Christ,* or (f) *pluck them out of his hand* by Temptations, Tribulations or Death. He may separate them from their *dear friends:* but never from their *dearest Christ.* He may separate their Heads from their Bodies, their Bodies from their Souls: but shall never separate Either soul or body from the Lord. (g) *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?* —— *Nay in all these things we are more then Conquerours, through him that loved us. For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the Love of God, which is in Christ Iesus our Lord.* 6. Finally, *Satan shall never so bruise their Heel, as to deprive them of their eternal inheritance in Heaven.* He may perhaps dim their Evidences for their inheritance, that they may suspect and question their title; but shall not destroy their title, or deprive them of their inheritance. For, (h) This inheritance, or kingdom (h) was *prepared for them from the foundation of the world* yea before the foundation of the world. (i) *God that cannot lye,* (i) *hath promised them eternal life before times of ages.* (k) Christ is ascended up into heaven (k) *to prepare a place for them, and will come again to receive them to himself.* (l) The *inheritance*

(l) *incorruptible*

(f) Eccles. 12. 7.
(t) Psal. 49. 15.
(u) Luke 20 37, 38.
(x) 1 Cor. 15. 20, 22.
(y) 1 Thes. 4. 14, &c.
(z) 1 Cor. 15. 54, 55, 56, 57.
(a) Gen. 1. 26, 27. Eccles. 7. 29. & 3. 1. to 7.
(b) Eph. 4. 24. Col. 3. 11.
(c) 1 Ioh. 3. 9.
(d) Ioh. 17. 3. & 10. 28. 29.
(e) Rom. 8. 30
(f) Ioh. 10. 28, 29.
(g) Rom. 8. 35, 36, 37, 38, 39.
(h) Mat. 25. 34.
(i) Tit. 1. 2.
(k) Ioh. 14. 2, 3, 4.

(l) 1 Pet. 1 4. (m) 1 Pet. 1 3,4,5.

(l) *incorruptible and undefiled, and that fadeth not away, is reserved in heaven for them.* (m) And *they are begotten again unto a lively hope of this inheritance, being kept* (Gr. *kept as in garrison*) *by the power of God through faith unto Salvation.* Thus Satan (though *permitted* to bruise the *Heel* of Christians, yet) is *Limited* in his *bruising*. He shall *bruise* but their *Heel*. III. **Over-ruled.** Satan as he is *Permitted* to bruise; and *Limited* in bruising; So in this his bruising them he is *Over-ruled* by God, Ordering and most wisely disposing all the Temptations, Tribulations and Corporal death, wherewith their Heel is bruised, to their great advantage; but to Satans disadvantage, even the bruising of his Head. 1. **Their Temptations by Satan** God over-powers and Orders for their Good, and Satans Ruine. For, (n) *Hereby*, they are so buffeted that they are preserved from Spiritual pride, (o) *least they should be exalted above measure* with the abundance of spiritual dignities and priviledges conferred upon them. (n) *Hereby*, they are driven to fly to God for Succour by Prayer, and to wrastle more fervently with the Lord for deliverance. (o) *For this* (saith *Paul*) *I besought the Lord thrice, that it might depart from me*, that is, *I besought him often*: A definite number being put for an indefinite. Violent *Temptations* awaken to vehement *Supplications*: whilest they discover Satans power and subtilty, together with our own weakness and simplicity to withstand him. (p) *Hereby*, they come to have such experience of the (p) *al-sufficiency of Divine Grace* against all Satans Temptations, & of Gods *perfecting his strength in their weakness*; that they *glory in their infirmities*, afflictions, and temptations, *that* upon this occasion *the power of Christ may rest upon them* the more conspicuously. (q) *Hereby*, they have many Opportunities both of exercising their (q) *Compleat-Armour*, their Graces, in this Conflict against Satan: (Armour is wont to rust in times of peace) and of exalting their Comfortable Experiences and thankful triumphs upon their Conquest of Satan. (r) *The shield of Faith quenches all the fiery darts of the wicked.* And if they (s) *resist the devil*, they have this Promise, that *he shall fly from them*, and that God (t) *will shortly tread him under their feet*. 2. **Their tribulations and afflictions raised up against them by Satan**, the Lord over-powers, and orders for their benefit, but Satans prejudice. For, By their afflictions (u) *Their sins* (u) are scoured off, and destroyed. As *rust* is rubbed off by a sharp file, or as *drosse* is purged out by a vehement fire. (x) *Their wanderings* from God are reclaimed, and they reduced from stray-Courses. (x) *Before I was afflicted, I went astray; but now have I kept thy word.* (y) *Their Spiritual State and Graces* are (y) proved and tried; that they may be discovered to be gold and not drosse, by coming out of the furnace and fining pot, refined and purified. The fire makes the mettles more shining and precious, & afflictions makes the Saints graces more orient and glorious. (z) *Jobs faith, Patience*, and *uprightness* were rendred much more illustrious by his great distresses: as the Sun shews largest face in lowest state.

(n) 2 Cor. 12. 7.

(o) 2 Cor. 12. 8.

(p) 2 Cor. 12. 9, 10.

(q) Eph. 6. 13, &c.

(r) Eph. 6. 16.

(s) Jam. 4. 7.

(t) Rom. 16. 20.

(u) Isa. 27. 9.

(x) Psal. 119. 67, 71.

(y) Rev. 2. 10. 1 Pet. 1. 6, 7. & 4. 12.

(z) Job. 3. 15. & 19. 25, 26, 27. James 5. 11. Job 1. 1, 8. & 2. 3.

(4) *Their*

(a) *Their Graces and Duties are improved and increased.* The *Pomander* smels the better for rubbing, the *Camomile* sents the more fragrantly for treading upon, the *musical instrument* makes sweet melody when strucken with a skilful hand, and some *trees* by beating become doubly fruitful: So afflictions better our Graces and Obedience. (a) *He for our profit, that we might be partakers of his Holiness.* (b) — *We glory in tribulation; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed.* When did *David* breath out more ardent love, zeal and affections to God, or perform more accurate spiritual obedience to God, or pour out more fervent heaven-piercing prayers to him; then when under his greatest afflictions? As *Israel, the more they were* (c) *afflicted, the more they grew*: The *Palm tree*, the more its pressed downward, the more it contends upwards: or as the *Birds* in the Spring, tune their notes most sweetly, when it rains most sadly. (d) *Their filial Relation* to God is strengthened and confirmed; whilest God doth (d) correct and *chastise* them *as children*, not neglect and despise them *as Bastards*. (e) *Their Condemnation* with the wicked is prevented. (e) *When we are judged, we are chastened of the Lord, that we might not be condemned with the world.* The cattel destined to slaughter are put into the fattest meadows: whilest they that are reserved for use, must bite on the bare Commons. (f) *The men of this world have their portion in this life*, and (g) *receive their good things here*, because they shall be *tormented* hereafter: but the people of God here *receive their evil things*, because hereafter *they shall be comforted.* (h) Finally, *Their eternal glory* and happiness in Heaven shall be promoted and increased by their present Tribulations. (h) *Our light affliction, which is but for a moment*; (Gr. *the momentany lightness of our affliction*) *worketh for us a far more exceeding and eternal weight of Glory.* (Gr. *worketh for us an eternal weight of glory from Hyperbole to Hyperbole.*) The Greek here transcends the Emphasis of our English tongue. (i) The greater the *Cross* now, Christianly managed, the greater shall their *Crown* be for ever when Christianity comes to be rewarded. 3. **Their Corporal Death**, finally, the Lord over-rules and orders for the healing of their Bruise, but for the bruising of the Serpents Head. Forasmuch as, (k) *By Death*, they are fully freed and delivered from (k) all their Sins, *the works of the Devil*, from which they could not fully be released while life lasted. Death *delivers* the Saints, but *devours* their Sins: As the Red-Sea delivered *Israel*, but drowned and swallowed up the *Egyptians*. (l) *By Death* they are set far above the Gun-shot of all Satans Temptations. As they are freed from Sin: so they are freed from all Temptations unto Sin. (m) *By Death* they are set free from all their labours, sorrows and miseries in this vain vexing world. (l) *Blessed are the Dead that dy in the Lord, — that they may rest from their labours.* Their heads shall no more ache, their eyes be dim, their ears deaf, their heart sad:

(a) Heb. 12. 10.
(b) Rom. 5. 3,4,5.
(c) Exod. 1. 12.
(d) Heb. 12. 5,6,7,8.
(e) 1 Cor. 11. 32.
(f) Psal. 17. 14.
(g) Luke 16. 25.
(h) 2 Cor. 4 17.
(i) Luke 6. 21,22,23. Mat. 5. 10, 11.
(k) Rom. 6. 7. 1 Joh. 3. 8.
(l) Rev. 14. 13.

sad; their spirits faint, nor their limbs feeble, &c. (m) *They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any heat.* (They shall be freed from both Privative and Positive miseries.) *For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.* (n) *By Death* they shall make an happy change, *viz.* Of visibles, for invisibles: of Shadows, for Substances: of terrestrials, for celestials: of Temporals, for eternals. They shall exchange sorrows, for joys: troubles and conflicts, for triumphs: Faith, for fruition: Baseness, for glory: Society with Sinners, for the fellowship of glorious Saints and Angels: and Earth, for Heaven it self. (o) Finally, *By Death* they shall presently come to (n) *See God*, (o) *to be with Christ*, and to enjoy God in Christ immediately face to face, *which is far best of all.* They shall see him, admire him, love him, delight in him, and be ravisht with him for evermore, as being the reward of rewards, the fulness of joy, the jubilee of gladness, the Heaven of Heaven, and the very Glory of Glory. Thus, the Serpents bruising of the Heel of Gods people, is wonderfully over-poured and disposed by God, for their best, but for the bruising of the Serpents Head.

Hitherto of the Enmity betwixt the Serpent and the woman, his Seed and her Seed: and of the Fruits of that Enmity, viz. The bruising of the Serpents Head by the Seed of the woman Christ and his members, and the bruising of the Heel of the womans Seed by the Serpent, Explicitly Threatned: And therein of lapsed Sinners Recovery Implicitly Promised.

IV. **Corollaries** *hence resulting are divers.* Did this First Promise in Christ reveal lapsed mans Recovery in the Enmity threatned betwixt the woman and the Serpent, betwixt her Seed and his Seed, and in the Events or Fruits of that Enmity? *Then,*

1. **Gods threatnings are not to be slighted, or neglected by lapsed Sinners, no not by Gods own redeemed people themselves: but to be duly weighed and considered.** For, besides that Gods Threatnings may have a manifold and good use upon them, 1. *Cautioning* them (p) against sin, 2. *Quickning* them (q) to Duty, 3. *Discovering* (r) Gods justice and truth, and 4. *Preserving* them (s) from threatned judgements; 5. There may be sweet and precious Promises wrapped up in the bowels of the Threatnings. As here (t) in the Threatning of Satans Destruction expressed, The very *First Promise* of lapsed mans Restitution is implyed. (These words are pronounced against the Serpent, only in a *Minatory* way: But are intended for the benefit of mankind, in a *Promissory* way. Therefore let us, when threatnings are before us, intentively view them on every side. We may finde sweetest Roses and Lillies amongst these thorns: Honey-combs in the bellies of these Lyons: precious stones in the heads of these Serpents. Let's therefore dive into them narrowly: and not fly from them as once (u) Moses *from his rod becoming a Serpent*, but rather let us *take these Serpents by the tail*, and handle them;

(m) Rev. 7. 16, 17. & 21. 4.
(n) Mat. 5. 8. 1 Joh. 3. 2.
(o) Phil. 1. 23.
(p) Gen. 2. 17. Exod. 20. 4, 5, 6, 7.
(q) Jonah 3. 4, 5.
(r) Gen. 2. 17. with 3. 19. Rom 5. 12, &c.
(s) Jonah 3. 4, 5, 10.
(t) Gen. 3. 14, 15.
(u) Exod. 4. 3, 4.

them; they may become an useful and Comfortable *rod* in our hands.

2. **Behold here the riches of Gods love, bowels of mercy, and Commiserating Grace to lapsed man; in that before he came to Sentence man for his fall, he Revealed the mysterie of mans Recovery from his fall.** According to their order of Sinning; (x) first the *Serpent*, then the *woman*, and last of all the *man* offended: So God proportioned his order of Sentencing and judging them for Sin; (y) first dooming the *Serpent*, (z) then the woman, and lastly (a) the man. Now before God comes to pronounce sentence upon *woman* or *man*, whilest he was now judging the *Serpent*, he reveals (b) Mans *Blessing* in the Serpents *Curse*; Mans *Advancement*, in the Serpents *Debasement*; Mans *Amity* with God, in the Serpents mutual *Enmity* with man; Mans *bruising the Serpents Head*, in the Serpents *bruising of his Heel*; Mans Restitution and Salvation, in the Serpents Condemnation and Destruction. Oh what haste did God make to be gracious! How did his bowels yern and roul within him most Compassionately, over lapsed man, till he had published this Gospel, this glad-tidings of his Recovery! Man hasted to his ruine by Sin: God hasted to his Recovery by the womans Seed. Man hasted to break the old *Covenant of works*: God hasted to stablish a New *Covenant of Faith* that should never be broken. Who can behold this (c) *heigth and depth and length and breadth of divine love* to Loveless man, to loathsome Sinners, and not admire it, and adore it!

3. **How notably is the depth of lapsed mans misery hereby intimated!** In the *Remedy*, we may read the *malady*: In the *Recovery*, the *Ruine*. What is the Remedy here propounded for mans Recovery? (d) *The Enmity of the woman and her Seed, against the Serpent and his: and the womans Seed's bruising the Serpents head, as the Serpent bruiseth its Heel.* What and how great is the misery of lapsed man herein implyed? *viz.* 1. His Amity with the Serpent, the Devil, and with the Deeds of the Devil. Naturally carnal man is the *Serpents Seed*, and (e) *of his father the Devil, and the lusts of his father he will do.* This miserable and damnable Amity which is the very worst in the world, God cures by planting a supernaturall Enmity in man against Satan and Sin. 2. His Enmity against God and all his ways. (f) *The carnal mind is Enmity against God, and is not subject to the Law of God, nor indeed can be. So then, they that are in the flesh, cannot please God.* This *Enmity against* God, the Lord removes by destroying the Cause of this Enmity with God, *viz.* Amity with Satan and Sin. And this Amity with Satan and Sin is destroyed by the Seed of the woman, *bruised in his heel* by the Serpent, but *bruising the head of the Serpent.* 3. His extream thraldom and bondage under Satan, Sin, and the wages of Sin, Death, the Serpents Head: from which he could not be delivered but by *bruising the very Head of the Serpent*, (which is especially Sin and Death,)

(x) Gen. 3. 1. to 7.
(y) Gen. 3. 14, 15.
(z) Gen. 3. 16.
(a) Gen. 3. 17, 18, 19.
(b) Gen 3. 14, 15. *well considered, as hath been explained.*
(c) Eph 3. 18.
(d) Gen. 3. 15.
(e) Joh. 8. 44.
(f) Rom. 8. 7, 8. Col. 1. 21.

Death,) by Christ the Seed of the woman. 4. His Actual estrangement from Christ and from all saving interest in him: till he cease to be *the Serpents Seed* and become *the womans Seed* in and with Christ. Oh how complexive is this Misery of Carnal man Compounded of these four deadly poysons, *Amity with Sin and Satan, Enmity against God, Bondage under Satan and Sin, and Estrangement from Christ the only Remedy against them all!* Sit down in the dust O Carnal man, break thine heart with Sighs and sobs at this thine undone Condition. Rest not contented in thy Carnal state, lest thou beest undone for evermore.

4. This First Promise though very dark and obscure, yet comprehended in it much Gospel in a few words. It is a Compendious Abstract or Epitome of the Gospel. The First sweet Glimps of Evangelical Glory. *Come and See:* Herein are disclosed these glad-tidings. *viz.*

(1) That lapsed man should not still continue lapsed, but in time be most graciously Recovered.

(2) From what Evils and Miseries lapsed man should be recovered. *viz.* From *Amity with Satan and Sin*, From *Enmity against God and his ways*, and From the *Serpents Head:* that is, his tyranny, power, mischief and subtilty, especially by *Sin, Death and Hell.*

(3) How and by whom lapsed man should be Recovered from these evils. Not *Immediatly* by himself or his own power, which was quite lost: But *Mediately* by an intervening Mediatour, *The Seed of the woman.* For Gods Truth and Justice must be fulfilled and satisfied, which lapsed man could never have effected.

(4) What this Mediatour, this Recoverer of lapsed man, must be for Person, *viz.* The *Seed of the woman*: therefore he must be *true* and *perfect Man.* And yet he must be stronger then the Serpent, then Satan, able to *bruise his* very *Head:* therefore he must be (g) *the mighty God.* (h) God-man, *Immanuel*, in one person.

(5) In what way this Mediatour Christ God-man should effect lapsed mans Recovery. Namely, By discharging his *Mediatory office.* Two eminent branches of which office are here notably insinuated. 1. *His Priestly function* in Suffering for Sinners; *The Serpent bruising his Heel.* 2. *His Kingly office*, in Subduing his and their Spiritual Enemies, Satan, Sin, Death and Hell; *He bruising the Serpents Head*, thereby crushing and overthrowing all his policy, power and kingdom.

(6) Who they are that shall partake of this Recovery. Not all lapsed mankind universally without exception: but only *the woman and her Seed*, as contradistinct to *the Serpent and his Seed. viz.* (i) All the Elect of God in Christ, through faith unto Salvation. All that in this Sense become *the joynt Seed of the woman with him*, shall *jointly* with him *bruise the Serpents Head.* But as for the Serpent and his Seed, (k) Christ would not so much as *pray* for them, much less would he *bruise* for them.

(7) Finally, How they that shall be Recovered by this Christ, the

(g) Isa 9. 6.
(h) Isa. 7. 14. Mat. 1. 23. Ioh 1. 14. 1 Tim. 3. 16.
(i) Ioh. 10. 15. Eph. 5. 25, 26, 27.
(k) Ioh. 17. 9

the Eminent Seed of the woman, shall become actual partakers of him, and of Recovery by him: *viz.* by meer *Grace*, on Gods part; and by *Faith*, on theirs. This Recovery of them by Christ, is offered them by God of meer Grace, without respect to any worth in them, or merit by them, which is none at all: yea quite contrary to their desert, being wholly in their lapsed state, and having deserved only Death by their Fall. And being a Recovery without them of meer Grace, How can it become theirs but by the appropriating and applying act of Faith?

These *Evangelical mysteries* seem to be sweetly couched and comprized in this *Primitive Promise*. O it is a pregnant, teeming Promise: The *Mother-Promise* of the Gospel: yea, the *Great Grand-mother Promise* of all the Promises of God in the whole Scripture. Well spake that learned *Mercerus* of it; (†) *O excellent Promise, and more then necessary to our First parents, without which they could never have endured to have lived, but their Conscience accusing them, they would a thousand times have been guilty of their own Death, when they should see themselves as authors to derive so many and great Evils to all their Posterity.* And as this golden Promise preserved our first Parents from despair under their dreadful fall: So the faithful Fathers in the *First age* of the world lived upon this Promise *especially*, if not *only*: and drew *waters of Consolation* out of this *Well of Salvation*, for the first 1536. years of the world.

† O Promissionem egregiam, & primis parentibus nimis quam necessariam, sine qua vivere minquam sustinuissent, sed conscientia accusante millies sibi mortem constituissent, cum se tot ac tantorum malorum in omnem posteritatem suam derivandorum authores viderent, Io. Mercer in Prælect. ad Gen. 3. 15.

5. **Then lapsed Sinners are actually in a State of Recovery, when this Enmity against the Serpent and his Seed, together with the fruits of this Enmity:** (viz. **Bruising the Serpents Head, and having only their Heel bruised by the Serpent,**) **are effectually implanted in them, wrought by them, or belonging to them.** For, God explicitly threatning these three things to the Serpent, therein implicitly Promised and Revealed the Recovery of Sinners, as hath been explained: Consequently when these three things are Actually fulfilled and verified in any lapsed Sinners, they are actually Partakers of their Promised Recovery.

But How may we know, 1. *That we have true Enmity against the Serpent*: 2. *That we have bruised and do bruise the Serpents Head*: and 3. *That the Serpent doth but Bruise our Heel, when he doth his worst against us?* *Answ.* These three things will be very comfortable indeed to be known. And they may be discovered severally by these Evidences ensuing. *viz.*

1. *That we have true Enmity against the Serpent implanted in us*, May be Convincingly and Comfortably cleared to us, 1. *By the Causes of this Enmity*; 2. *By the Effects thereof*; And 3. *By Amity with them that are Contrary to Satan.*

(1) *By the Causes, grounds or foundations of this Enmity.* If they be in us: this Enmity against Satan the old Serpent is in us. The *Cause* being put and present, the *Effect* is put and present also. Now the

Grounds whence our Enmity against the Serpent principally ariseth, are especially these three. *Transmutation of our State: Dissimilitude to the Serpent, thereupon*: and *Enmity against sin, flowing from both.* 1. *Transmutation of our State.* When we, who are Naturally the Seed of the Serpent, and (l) *of our Father the Devil*, become supernaturally the Seed of the woman, as opposite and contradistinct to the Seed of the Serpent, and (m) Children of our heavenly Father the Lord God: then the foundation is laid of our Enmity against Satan. For, whilest we are wholly Satans, we love Satan and his lusts: But when our State and Condition is quite changed, and we become Gods people, we cannot chuse but have enmity against Satan, who is so Contrary both unto God and all godliness. 2. *Dissimilitude to the Serpent, upon our transmutation of State.* Our State and Condition being changed, from (n) Carnal to spiritual, from (o) Natural to supernatural, from (p) Sinful to sanctified, from (q) dead in sin to alive in Grace, from (r) Diabolical to Divine, &c. we thereupon become extreamly unlike to the Serpent, who were before like unto him. He (s) *the father of the lyes*: we the *children of Truth.* He (t) *the prince of darkness*: we *light in the Lord* and *children of the light.* He an (u) *unclean Spirit*: we *clean through the word*, and *sanctified by the Spirit.* He (x) *the God of this world*: we *not of this world, as Christ is not of this world, but chosen by him out of the world*, &c. Here is great dissimilitude. Now as similitude & likeness is the foundation of *Love* & *Amity*, like will love his like: so *dissimilitude* & unlikeness is the ground of *Hatred* and *Enmity.* Are we spiritually become unlike to the Serpent? then we have Enmity against the Serpent. 3. *Enmity against sin*, flows from both the former. If we be changed from our carnal to a gracious state, and thereby are become quite unlike to Satan the old Serpent: Consequently hence inevitably resulteth in us an Enmitie against Sin. (y) *The flesh lusteth against the Spirit, and the spirit against the flesh: and these are Contrary the one to the other.* If then we have a true Contrariety and Enmitie in us against Sin, (that is, (a) Against Sin as it is Sin Especially and principally: (b) Against all Sin, Consequently, without partiality: (c) Against our own sins most of all:) we have in us also a true Enmity against the Serpent, and consequently have actual part in this precious Promise, and in Recovery from our sinful state here promised.

(l) Joh. 8. 44.
(m) 2 Cor. 6. 17, 18.
(n) Joh. 3. 3, 5, 6.
(o) 1 Cor. 2. 14, 15.
(p) 1 Cor. 6. 9, 10, 11. Tit. 3. 3, 4, 5.
(q) Eph. 2. 1. to 10.
(r) Joh. 8. 44. 1 Joh. 3. 12. with 2 Pet. 1. 4.
(s) Joh. 8. 44. 1 Joh. 3. 19
(t) Eph. 6. 12. & 5. 8.
(u) Mar. 12. 43. Joh. 15. 3. 1 Cor. 6. 11.
(x) 2 Cor. 4. 4 1 Joh. 15. 19.
(y) Gal. 5. 17.

(2) *By the Effects or Fruits of this Enmity.* If they are in us: Enmity against the Serpent is in us. Where the proper *Effect* is, there the *Cause* is producing that Effect. These fruits are three. *viz. Hatred of the Serpent. Resisting his Dominion. Conflicting against him.* 1. *Hatred of the Serpent is an effect of Enmity against the Serpent.* Hating is an act or fruit of Enmity. Hence Christ saith in the Parable, (z) *those that hated him, were his Enemies.* And *David*, (a) *Do not I hate them that hate thee? I hate them with a perfect hatred, I count them mine Enemies.* Proportionably to hate the Serpent the Devil, as a Serpent, as a Devil, for his wicked works, &c. ariseth from enmity, and argues Enmity against

(z) Luke 19. 14, 27.
(a) Psal. 139. 21, 22.

against him. 2. *Resisting his Dominion.* We cannot endure to be under his Dominion and reign, whom we hate, if we can help our selves. Christs (b) *Citizens, that hated him, said We will not have this man to reign over us.* In resisting his Dominion, they express their hatred against him. Thus if we truly resist Satans reign over us, not enduring that he should (c) *take us Captive at his will*, nor that he should act and sway in us, as (d) *he worketh in the children of disobedience*: then we have Enmity against Satan. 3. *Conflicting against him, and his Temptations.* Enmity breeds Opposition: Contrariety of Natures causeth mutual and destructive Conflicts. Fire and water fight one with another, because they are contrary each to other: So Christs Members being contrary to Satan, through the Divine nature in them, do as spiritual (e) *well-armed souldiers* and enemies fight and war against him, as also (f) Christ their chief-Captain did fight against him. And herein they discover their Enmity against Satan.

(b) Luk. 19. 14

(c) 2 Tim. 2. 25.

(d) Ephes. 2. 2 & 6. 12.

(e) Eph. 6. 11. &c.

(f) Mat. 4. 1. *to* 12. Heb. 2. 10. ἀρχηγὸς.

(3.) *By our Amity with God, his wayes and people, which are contrary to Satan; we discover our Enmity against Satan.* They that truely (g) love God and his wayes, cannot chuse but hate the Devil and his works. They that truly (h) love Gods people, as his Seed: cannot chuse but hate the wicked, as the Serpents seed. To love both at once, or to hate both at once, is impossible. And by the Rule of Contraries, the loving of one implyes the hating of that which is Contrary thereunto.

(g) Psal 97 10.

(h) 1 Joh. 5. 1. Psal. 16. 3. & 26. 4, 5. & 139. 21, 22.

2. *That we have, and do bruise the Serpents Head*, we may comfortably conclude on these and like grounds. *viz.*

(1.) *When through the power of the Gospel and Spirit of Christ we are rescued* (i) *from the power of Satan, in our effectual Conversion.* Then Satan's power is broken, (k) *his armour wherein he trusted is taken from him*, and we are no longer (l) *taken Captive by him at his will.* This is our First degree of bruising the Serpents Head, through Christ plucking us out of his hand.

(i) Act. 26. 17.

(k) Luk. 11. 21, 22.

(l) 2 Tim. 2. 25.

(2.) *When we are compleatly armed with the Panoply or whole armour of God.* Then we bruise the Serpents Head *fundamentally.* For then God furnisheth us with principles and foundations of strength, *viz.* the Habits of victorious graces, (m) whereby we are *enabled, not only to wrastle against flesh and blood, but also against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, yea to withstand in the Evil day:* yea, *to quench all the fiery darts of the wicked, and having done all to stand.* This is our second degree of bruising the Serpents head, when we are sufficiently principled by Grace against him.

(m) Ephes. 6. 12. *to* 19.

(3.) *When we actually* (n) *resist the Devil, so that he flyes from us.* Then we *actually* Bruise his head, crushing him in his politique and potent Temptations. A *flying* Enemy, is a *foyled* Enemy. Now we resist Satan, 1. *By* rejecting and slighting his Temptations, not revolving them or meditating upon them in our thoughts. Its hard to touch pitch,

n Jam 4. 7.

pitch, and not to be defiled: to ponder upon Satans Temptations, and not to be polluted with his Temptations. As Satan (o) *darts* them at us: so must we fling them away out of our thoughts presently, as a poysoned gloss. To rowl them in our mind, is to open a door to Satan to enter into our hearts. 2. *By* repelling them (if violent, impetuous, and reiterated) by (p) *the whole Armour of God*, according to the peculiar property of every peice. As Temptations to Error, Heresie or Hypocrisie: by *the Girdle of Truth.* To looseness or unrighteousness in Heart or Life; by *the breast-plate of righteousness.* To discouragements, Apostacy, &c. by reason of the rough ways of tribulation, &c. by *the shooes of the preparation of the Gospel of peace.* All fiery darting temptations: by *the shield of Faith.* All temptations to doubt or despair of Gods love, or our own salvation: by *the Helmet of Hope.* All temptations, in a word, to any sin, or from any duty: by *the sword of the Spirit, the Word*; and by *Prayer.* We fight on foot with Satan, by the *shooes of the Gospel*, &c. We fight on Horse-back with him, by *Prayer*: We fight as engarrisoned in a Castle, by *Faith* and *Hope.* 3. *By* occasional improvement of Satans Temptations, to act the Contrary Graces and Duties so much the more vigorously. As, when he tempts to *diffidence*: we strive more earnestly to *believe.* When he tempts to *pride*: we strive to be so much the more *humble*, &c. thus we undermine Satan in his own works, and Countermine his Mines.

(o) Eph. 6.16.

(p) Eph. 6.12. &c.

(4.) *When Sin is pardoned and subdued, Then we bruise the Serpents Head indeed.* Our Sins are his (q) *works.* (r) *His armour wherein he trusts.* His (s) *strong-holds*, by all which he hath naturally power over us. When our sins therefore are pardoned to us and subdued in us: His *works* are destroyed, His *armour* taken from him, and his *strong-holds* cast down, and sleighted.

(q) 1 Ioh. 3.8. Ioh. 8.44.
(r) Luk. 11. 22.
(s) 2 Cor. 10.4.

(5.) Finally, *when the Curse and terrour of Death are removed from us, then Satan's Head is bruised by us.* For, (t) Satan as an Executioner, *hath the power of death*, in reference to the Serpents Seed, *keeping them still in bondage through fear of Death*, yea of the utmost (u) *curse of Death.* But both curse and terrour of Death are removed from them that are Christs; *virtually*, by the (x) Merit of Christs Death and Resurrection: *Actually*, by (y) the Spirit of Grace and Sanctification, changing their cursed into a blessed state, and suppressing their fears by the predominancy of Faith, Love, and Christian Magnanimity.

(t) Heb. 2.14, 15.
(u) Gal 3.10.
(x) Gal. 3.13
(y) 1 Cor. 6. 11. Eph. 2 3,4, 5,6. Tit. 3.3,4 5,6. 1 Ioh. 4. 17,18.

3. *That Satan the old Serpent doth but bruise our Heel, when he doth his worst against us*; may be comfortably clear to us,

(1) *Whilest our Head is safeguarded by the Hope of Salvation.* The (z) *Hope of Salvation* is compared to an *Helmet.* An Helmet guards the Head, the principal part of the body, wherein the Senses outward and inward, the Animal spirits and rational soul it self are especially seated. A wound or blow there, is very dangerous. So the Hope of salvation, guards as it were a Christians Head and spiritual Senses. Whilst he keeps up his Hope of Salvation, the main is safe: he shall not despair.

(z) Eph 6.17. 1 Thes. 5.8.

(2.) *Whilst*

(2) *Whilst the Heart is defended by* (a) *the breast-plate of Righteousness, Faith, and Love.* The Heart is another principal part: the seat of the vital Spirits; the first that lives, the last that dies in a man: the breast-plate defends the Heart. Thus a good conscience, integrity, faith in God, and love to him, defend the Heart of Christians in Comfort and peace with God, against all Satan's suggestions, accusations and Temptations. (b) *Jobs* Faith and uprightness held up his Heart from fainting under all his trials and sorrows.

(a) Eph. 6.14. 1 Thes. 5.8.

(b) Iob 13.15, 16. & 19. 25, 26, 27. & 27. 1. to 11. & 31. throughout.

(3) *Whilst all our Christian vitals are preserved safe,* (c) *by the Girdle of Truth, Shield of Faith, and Sword of the Spirit.* If Satan bruise not, touch not the vitals: he only bruiseth our Heel. *The Girdle of Truth* preserves from Errour and Hypocrisie: *The Shield of Faith,* preserves from diffidence, unbelief, and all Satans fiery darts: And *the sword of the Spirit,* not only *defends* the whole of a Christian, but also *offends* Satan, and every enemy to a Christian. All's well if we be thus preserved.

(c) Eph. 6.14, 16, 17.

(4) *When the Serpents Temptations rather afflict us, then infect us, rather distress us, then defile us; rather correct us, then corrupt us: then Satan bruiseth but our Heel.* (d) Satan's temptations *troubled* Christ, but did not *taint* him at all. The more we are troubled at them, the less we are tainted with them, and the more we are conform to Christ, whose Heel alone was bruised by them.

(d) Mat. 4. 1. to 12.

(5) Finally, *When both the Temptations and Tribulations, which Satan raiseth up against us, become* (e) *our advantages, rather then our disadvantages,* (as hath formerly been explained); *then he only bruiseth our Heel.* He shakes our Tops, but our roots fix the faster. He casts us into a furnace: but the dross being consumed, our gold becomes the purer. He treads us under foot, but our Heavenly Spices and Graces smel the sweeter.

(e) 2 Cor. 12. 7, 8, 9, 10. Rev. 2. 10.

By these things we may discover whether we are actually brought into a state of Recovery by Jesus Christ.

6. **These Threatnings were not so terrible to the Serpent and his Seed: But they were as Comfortable to the Woman and her Seed.** To the Serpent and his Seed they express nothing but Destruction: To the woman and her Seed (implying Promises in them) they intend nothing but Recovery from Destruction. What a Ground of manifold Comfort is this Scripture to poor lapsed sinners! As 1. *That,* the Serpent (f) for seducing and overthrowing mankind, should be Cursed, debased, opposed by the Enmity of the woman and her seed against him, and bruised in his Head by the Womans Seed. Thus the Deceiver is Deceived: the Destroyer is Destroyed. 2. *That,* in the Enmity of the woman and her seed, against the Serpent and his seed, should so notably be implied their Enmity also against Sin, (g) *the work of the Devil*; but their Amity and reconcilement with God, the Enemy of the Devil 3. *That* the Seed of the Woman, (Christ *Primarily* by his own power, They that are Christs *Secundarily* by Christs power, should

(f) Gen 3.14, 15.

(g) 1 Ioh 3.8. Ioh. 8.44.

should bruise the very Head of the Serpent: that is, utterly and irrecoverably destroy Satan, Sin, Death and Hell, even all the powers of darkness. 4. *That* the old Serpent the Devil and Satan, when he should do his worst against Christ and them that are his, by Temptations, Tribulations, or Corporal Death, should but bruise their lowest and meanest part, their *Heel*. 5. *That* Satan's bruising of their Heel *afflictingly*, should be the very way for the womans Seed to bruise Satans head *destructively*. Oh here is a very fountain of Comfort overflowing! various Comfort, mysterious Comfort, saving Comfort.

7. **This First Promise, Revealing such Grace and Mercy to lapsed Sinners, did and doth oblige poor Sinners to all possible gratitude.** *Here* the (h) Day of Salvation did first dawn upon the world, and the Day-spring from on high did first visit us. *Here* the sluce of Commiserating Grace was first opened, & the streams of Mercy began first to flow out to Sinners. *Here* the (i) *everlasting Gospel* was first preached, the all-sufficient Mediatour and Redeemer was first tendered, and lapsed Sinners Recovery in him was first Revealed. *Here* Life is promised to Sinners, before Death was pronounced upon them for Sin, and the *Heavenly Paradise* is set open for them, before the *earthly Paradise* was shut against them. *Hence, here*, therefore is no ordinary matter of thankfulness offered unto Sinners. If (k) *the morning-stars sang together, and all the sons of God shouted for joy*, at the worlds Creation: How much more should lapsed Sinners, and with them Heaven and Earth, Sing and shout together for joy, at their own Restauration? As for us, if we have any part in this Primitive Promise, let us abound in thankfulness to the God of this promise: and thus,

By punctual Recognition and Notice-taking of this Mercy in all its Proportions, Dimensions, and Amplifications.

By singular Estimation of this Mercy according to its Excellency.

By suitable Retribution, or (l) *rendring* to the Lord again according to this Benefit. 1. *Believing* this Promise without staggering, that it shall compleatly be performed. 2. *Loving* the Lord with all endeared affections who hath thus (m) *loved us first* from the foundation of the world. 3. *Maintaining* an irreconcileable Enmity against the Serpent and his Seed, till we bruise his Head, and be (n) *more than Conquerours through Christ that loves us*.

Thus, *This First Promise in Christ revealed lapsed mans Recovery, in the Enmity threatned betwixt the woman and the Serpent, betwixt her seed and his Seed, and in the fruits or Effects of that Enmity.*

(h) 2 Cor. 6. 2. 2 Pet. 1. 19. Luk. 1. 77, 78.

(i) Rev. 14. 6.

(k) Iob 38. 6, 7.

(l) Psal. 116. 12. 2 Chron. 32. 24, 25, 26.

(m) 1 Ioh. 4. 19.

(n) Rom. 8. 37.

APHORISM

APHORISM. V.

HEnce, **This First Promise revealed in Christ the Seed of the Woman, though it had not the Name and compleat formality of a Covenant; yet had it the Nature, Substance and Reality of a Covenant, and that the Covenant of Faith.** This *Aphorism* is very Evident by what hath been said already of this famous and Primitive (o) Promise: and may be yet further cleared, and that briefly, by a distinct Consideration of 1. *The Author*, 2. *Parties*, 3. *Matter*, and 4. *Form* of this *Promise*, which are for Substance the same with those of the Covenant of Faith, though very dimly and obscurely revealed in this First Promise.

(o) Gen. 3. 14, 15.

I. *The Author, or Efficient Cause* of the Covenant of Faith, is only God, and that of his meer Mercy and Commiserating Grace, as (p) hath been showed: And the same God, of meer commiserating Grace and mercy was the Efficient cause, or Author of this Promise. For, (q) *The* LORD *God said unto the Serpent, Because thou hast done this, thou art cursed—— and I will put Enmity between thee and the woman*, &c. So then, the *Lord God* immediately revealed this Promise. And nothing but meer Mercy and riches of Commiserating Grace to lapsed Sinners could be imagined to move him hereunto. They being wholly deprived of all acceptableness, amiableness, and moral goodness: and involved in the bondage of Sin and Death.

(p) *Book II. Chap. 2. Aph. 2. Section 1.*

(q) Gen. 3. 14, 15.

II. *The Parties* to the Covenant of Faith, (as (r) hath been proved,) are, God blessed for Ever, on the one hand; And Jesus Christ the last *Adam*, with all his Elect Seed on the other hand: And these self-same are the parties to this Promise. For, 1. *God* is the (s) Party Promising, to *put Enmity*, &c. 2. *Christ and his Elect Seed*, (who with Christ the Eminent seed, are collectively Comprized under this phrase, (t) *The Seed of the woman*, as Contradistinct from, and opposite to *the Seed of the Serpent*,) are the Party restipulating, to accept these promised Mercies by Faith, and to walk worthy of them; as after will more appear. This Promise was not *setled* upon *Adam*, as the (u) first Covenant and Promise was: It was not so much as *directed* to *Adam*, but to the Serpent, and to the Serpent, not under the form of a *Promise*, but of a *Threatning*. But it was *Setled* upon *the Womans Seed*: that is, on Christ and on them that are Christs according to the Election. The Seed of the woman shall bruise thine head, and thou shalt bruise his Heel.

(r) *Book II. ch. 2. Aphor. 2. Sect. 2.*

(s) Gen. 3. 14, 15.

(t) Gen. 3. 15.

(u) Gen. 2. 17.

That *Question* which is moved by some, may here Receive a brief Solution. viz. *Whether All and singular the children and posterity of* Adam, *which should after the Fall be brought into the world, were with* Adam *comprehended in this First Promise, in this First Dispensation of the Covenant of Faith: As they were* (x) *all comprized in and with him in the First Covenant of Works standing and Falling with him.*

(x) Gen. 2. 16, 17. Rom. 5. 12. *to the end.* 1 Cor. 15. 21, 22.

Resol. This Query may be resolved, 1. *Concedendo, By way of Concession.*

cession. It is granted, That not only *Adam*, but all and singular persons that should ever descend from him by natural propagation, were comprized with him in the Covenant of Works. So that he standing, they stood: he lapsing, they fell. As (y) hath formerly been sufficiently cleared. II. *Denegando*, *By way of Negation.* It is utterly denyed, That all and every one of *Adam's* posterity were comprehended with him in this First Promise or Dispensation of the Covenant of Faith since the Fall: as they were comprehended with him in the Covenant of works before the Fall. *For*, 1. *The Covenant of works* God made with *Adam* immediately, as with a publique person, founding it upon *Adam's* natural integrity and ability to keep it: and therefore if *Adam* had persisted in his integrity, and kept the Covenant, all his posterity had persevered and kept Covenant with him, partaking the blessings of the Covenant: But God made not this *First Promise*, to the First *Adam* immediately, as to a publique person; no (z) nor directed it to him at all in the promulgation of it. For, before God came to sentence the man or woman, while he was now dooming the Serpent, and directing his Speech only to him; He publisheth this Excellent Promise of mans Recovery by Christ, *the Seed of the woman*, to the terrour and Confusion of the Serpent. This Promise then was founded, not upon the *First Adam* at all, but *immediately* only upon Jesus Christ *the Seed of the woman*, as a *last Adam*: and in him it is *mediately* extended to all his Spiritual posterity. 2. This *First Promise* makes a plain (a) Distinction betwixt two contrary *Seeds*, *viz.* The *Seed of the Serpent*, and the *Seed of the woman*; and of an hereditary *Enmity* betwixt them. And it speaks Destruction to the Serpents Seed: Victory and Restauration to the womans Seed. Therefore, though these two Contrary Seeds might be under the outward Administration of this Promise, as (b) *Cain* and *Abel* were: yet could they not both be under the inward efficacy, Grace and Consolation thereof. *The Womans Seed*, Christ and they that are Christs, are all comprized within this Promise in this sort: but *the Serpents Seed*, who (c) *are of their father the Devil, and will do his lusts*, devilish reprobates, are not the womans Seed, nor thus comprized in the promise with them. 3. Many thousands and Millions in the world, if they never come to enjoy so much as the Outward Administration of this Promise, or of any other Evangelical dispensation, Pagans, Turks, &c. how shall they be comprized under this Promise in respect of the inward Efficacy, Grace, or Consolation thereof? 4. These two *Covenants* of *Works*, and *Faith* are most different. *That* was in a sort Natural to man; *this* meerly Supernatural: *That* founded immediately upon *Adam* himself without a Mediatour; *this* founded not upon man, but upon Jesus Christ the Mediatour; *That* conditioning for perfect and perpetual obedience in *Adam's* own person, *this* conditioning for true Faith in Christs person and obedience. Therefore, though all *Adam's* posterity were comprized with him under that Covenant, it

(y) Book II. Chap. 1. Aphoris 3.

(z) Gen. 3. 14, 15, 16, &c.

(a) Gen. 3. 15.

(b) Gen. 4. 3, 4, &c.

(c) Joh. 8. 44.

it doth not follow that they must be comprehended under this: but rather the contrary.

III. *The Matter* of the Covenant of Faith, is either *Promised* or *Restipulated*. *Promised* on Gods Part, *viz.* The recovery of lapsed man out of the State of Sin and Death, to a state of righteousness and life by Jesus Christ. *Restipulated* on the Part of Christ and his Seed; *viz.* Christs accepting and undertaking of a Mediatory office to effect this Recovery; and his Seed's accepting Christ and these promised mercies by Faith, with resolution to walk worthy of them according to the Gospel.

In like sort the Matter of this Eminent Primordial Promise is either *Promised on Gods part, or Restipulated on the part of the Woman's Seed.*

1. *The Matter Promised explicitly on Gods part,* is, 1. *That* a Spiritual (d) *Enmity should be put betwixt the Woman and her Seed, The Serpent and his Seed.* And Consequently, that the Woman and her Seed should have *Enmity against in*, and *Amity with God:* which could not be without Conformity to God, and Contrariety to Sin, by Supernatural Grace; nor without renouncing and departing from Sin by true Repentance. 2. *That* (e) the *Seed of the Woman should bruise the* very *Head of the Serpent*, that is, utterly destroy the old Serpent the Devil and Satan with all his Policy, Dominion, and Deeds, whether Sin or Death. Consequently that lapsed Sinners in and by Christ should be recovered from the State of Sin and Death, and become Conquerers of the Serpent himself that had implunged them in that estate: and that Jesus Christ for the obtaining of this victory for them, should with them become true and perfect man, *the Seed of the woman*; and not only perfect man, but should above them be the mighty God, above the Serpent, and so able to *bruise the Serpents Head.* 3. That, in order to Christs bruising the Serpents Head, (f) *the Serpent should bruise his Heel.* Christ should be (g) *consecrated through sufferings* and *Death, that he might destroy him that had the power of Death the Devil.* Consequently, herein God Promised, That Christ should be a *Priest*, in suffering *bruises in his Heel*: And a *King*, in inflicting *bruises on the Serpents Head.* Now in these Matters and Mercies Promised, Sinners Recovery from the state of Sin and Death to the State of Righteousness and life by Jesus Christ is promised.

(d) Gen. 3. 15.

(e) Gen. 3. 15.

(f) Gen 3. 15.
(g) Heb 7. 28. & 2. 10, 14, 15.

2. *The Matter Restipulated implicitly on the part of the Womans Seed,* is, either *on the part of Christ*, or *of his Elect Seed and members.* I. On the part of Christ: 1. *That*, he would submit to that low state of Incarnation and (h) become the woman's Seed. His Incarnation was deep Humiliation. 2. *That* he would, as the womans Seed, abase himself to be bruised in his Heel, by the Serpent, *viz.* even (i) to sufferings, and death: that hereby he might bruise the Serpents Head, and recover his Elect out of his Dominion. 3. *That* all his Elect should become a joynt *Seed of the woman* with himself, opposite to the *Seed of the*

(h) Heb. 10. 5, 6, 7, 8, 9.
(i) Heb. 10. 9, 10.

Serpent, that with him, and and by vertue of his bruises, they might *bruise the Serpents Head* also. II. On the part of Christs Seed and members; 1. *That* they would accept Christ, and these promised Mercies in him, by Faith. This Faith they implicitly restipulated: *For*, (k) without Faith (k) neither Christ, nor any benefit promised by him, can be received. (l) Without Faith they could not *bruise the Serpents Head*, (l) *quench his fiery darts*, (m) Conquer sin, and (n) *overcome the world*. (o) The Fathers of the old world acted Faith, and by their Faith were accepted of God, which could not have been without this mutual agreement betwixt God and them touching Faith. (o) *By Faith the Elders obtained a good report*. By Faith *Adam* after the Promise (p) named his wife *Eve*, *living*, in hope of life to him, and his, Promised. (q) *By faith* Abel *offered unto God, a more excellent Sacrifice then* Cain, *by which he obtained witness that he was righteous, God testifying of his gifts*. — (r) *By faith* Enoch *was translated that he should not see death, and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without Faith it is impossible to please him*. These Testimonies may evince, that these ancient Saints knew how necessarily Faith was required of them by this First Promise. Yea (s) They offered Sacrifices, and that by Gods appointment, otherwise God would not have (t) accepted them: And these Sacrifices being types of Christ, testified their Faith in Christ. 2. *That* they would walk worthy of Christ and these promised Mercies to all well-pleasing, according to Evangelical Rule. For (u) Faith being required in them, love and good-works were also required: (x) *Faith working by love*, and being naturally (y) *fruitful in good works*, as the way to heaven: though not the cause of Heaven. (z) Their course and good-works are highly commended, *As Godly*; Enoch *and* Noah (a) *walked with God*, Noah *was a just man and perfect in his generations*; *As* (b) *accepted of God*, and well-pleasing before him, which could not be, had not God required them of them; and consequently they implicitly restipulated them.

(k) Ioh. 1. 11, 12. Ephes. 3. 17.
(l) Eph. 6. 16.
(m) Act 15. 9.
(n) 1 Ioh. 5. 4, 5.
(o) Heb. 11. 2.
(p) Gen. 3. 20.
(q) Heb. 11. ver. 4.
(r) ver. 5, 6.
(s) Gen. 4. 4, 7.
(t) Gal. 5. 6.
(u) Jam. 2.
(x) Gen. 5. 22. & 6. 9.
(y) Gen. 4 4, 7. Heb. 11. 6.

IV. Finally, *The Covenant of Faith hath its Form*; viz. *Inward*, The mutual Compact or Agreement of the Fœderates: *Outward*, the various Manners of Administrations. So here this Primitive Promise had its *Inward*, and *Outward* Form also.

1. *The Inward Form of it*, was the mutual Agreement betwixt the Fœderates or Parties to the Covenant touching Matters Promised, and Restipulated, which Agreement was *partly* expressed; *partly* implyed: As hath been noted.

2. *The Outward Form of it*, was that visible Form, way, or Manner of Gods Administring this Promise, and of the affairs of his Church and People under this Promise, in *the First notable Period of time from* Adam *till* Noah: In all which *Form* or *Manner* of Administration there are evident characters and intimations of the *Covenant of Faith in Jesus Christ*. And this may be briefly thus represented. Man having

having broken the Covenant of Works, And God having promiſed lapſed Sinners Recovery by Chriſt the Seed of the woman, after this Promiſe thus dealt with him and his Poſterity; *viz.*

1. *He pronounced an heavy Sentence* (z) *upon both the Woman and the Man, for their Firſt Sin, whereby they brake the Covenant of Works.* That ſo he might more experimentally convince them of the Sinfulneſs of that Sin, more deeply bruiſe and humble them for it, and contrariwiſe more eminently diſplay the glory and ſweetneſs of the Firſt Promiſe revealing their Recovery both from Sin and miſery.

(z) Gen. 3. 16. to 20.

2. *He not only* (a) *drove them out of the Garden of* Eden, *but alſo Guarded the Tree of Life therein from them, with Cherubims and a flaming ſword, which turned every way to keep the way of the tree of life.* Why? Not, that God envyed them Eternal life: for he had now but newly (b) *Promiſed* it them in Chriſt. Nor, that the *tree of life* could have made them live for ever, if they had taſted it: for the *Covenant of works* being broken, *the Sacraments* or *tokens* thereof were evacuated and of no force. But, that hereby God might teach them, not to delude and deceive themſelves with vain hopes of life from the *Covenant of works* or the *external uſe of the tokens* thereof, whilſt they had already broken that Covenant irreparably: but wholly now to apply themſelves for life and happineſs to the (c) Promiſe, or Covenant of Faith, in Chriſt, the *womans Seed.*

(a) Gen. 3. 23, 24.

(b) Gen. 3. 15.

(c) Gen. 3. 15.

3. *He* (d) *clothed* Adam *and* Eve *his wife with coats of the ſkins of dead beaſts.* This he did; 1. *Partly* to cover their nakedneſs and ſhame, the fruit of their Sin. 2. *Partly* to make them yet more ſenſible of the ſhame and beaſtlineſs of their Sin and apoſtacy, that ſo both their nakedneſs and their cloathing might tend to remember them of, and humble them for their Sin; as (e) *Calvin* well noteth. 3. *Partly* to inſtruct them touching the neceſſity of being cloathed ſpiritually with Chriſt to be crucified, and his righteouſneſs, for covering their deformity from the pure eye of God. 4. *Partly* to remember them daily of their (f) mortality contracted by Sin. That under thoſe dead ſkins, they had dying bodies.

(d) Gen. 3. 21.

(e) *Cur autem pelliceis veſtibus induerit ipſos dominus, hæc mihi videtur eſſe ratio: quia ex ea materia confectâ, belluinum quiddam magis ſaperent, quam ſinea vel lanea. Voluit ergo deus in tali habitu primos homines, non ſecus ac prius in nuditate, conſpicere ſuam fœditatem: atq; ita peccati reminiſci.* Io. Calvin. Comment. in Gen. 3. 21. They were clothed with coats of skins for a perpetual Memorial of their diſobedience. *Chryſoſt.*

(f) *Pelliceæ veſtes ſignificant mortalitatem. Corpus enim Adami ab initio fuit tenuius & mollius, nec omnino mortale, ſed mediæ conditionis inter mortale & immortale.* Nazianzen. Orat. 2. de Paſch.

4. *He inſtituted and ordained Sacrifices, under this firſt Diſpenſation of his Promiſe and Covenant in this firſt Period of time from* Adam *till* Noah.

That Sacrifices were then of Gods Inſtitution and appointment, we have juſt cauſe to think; *For,* 1. God (g) *clothed* Adam *and his wife with coats of ſkins.* Of what ſkins? (h) *Juſtin Martyr* is of opinion, that *God did not kill beaſts, and cloth them with their ſkins: but rather immediately created ſkins by his word of Command, and ſo clothed*

(g) Gen. 3. 21.

(h) *Juſtin. Martyr. in Queſt. & Reſpon. 49 ad Orthodox.*

clothed them. Yet this opinion seemeth scarce probable; because its strange to think that God should create beasts-skins without the beasts, nor find we any colour for any such act in the whole Scripture. (i) *Calvin* thinks, that *God imposed this task upon* Adam *and* Eve, *that they should make themselves coats of skins. Some* conceit that these skins were skins of beasts created before *Adam's* fall; and that after his fall God slew some of those beasts, (k) cloathing them with their skins, by his commanding word: and that he taught them to offer the dead bodies of those beasts in Sacrifice. For, God doubtless would not have the bodies of those beasts lost and useless. And seeing the (l) *eating of flesh* was not permitted till after the flood, what other use can we imagine their bodies to be put unto, besides that of Sacrificing? This also is the more probable, because in the story of *Genesis*, presently after mans expulsion from *Eden*, there is mention of *Adam's* two first sons, and of their (m) *sacrificing*, (and this without any intervening Command expressed;) wicked *Cain* bringing his *offering* to God, as well as righteous *Abel*. 2. *Abel* is said (n) *by Faith to offer unto God a more excellent Sacrifice then* Cain. He could not have offered any Sacrifice by Faith, unless the Lord had appointed that Sacrifice: Gods appointment and institution of his worship, being the ground of our faith, in worshipping. 3. God accepted in those days the sacrifices of righteous persons. (o) *He had respect to* Abel, *and to his offering: but to* Cain *and his offering he had not respect.* And when *Noah offered burnt-offerings* (p) *the* LORD *smelled a sweet savour*; Heb. *A savour of rest.* Now had their Sacrifices been of Humane invention, and not of Divine Institution; they had been *will-worship*, and God would never have accepted them, but have abhorred them.

But to what end and use did God appoint Sacrifices under this First dispensation of the Promise? *Answ.* For divers excellent ends, *viz.* 1. *For* the more clear convincing of lapsed Sinners of their Sin and Misery. *Of their Sin:* because (q) in their *Sacrifices there was a remembrance of Sin*, which needed such Sacrifices, frequently renewed. Every Sacrifice for Sin, being an implicit Arraignment and condemnation of the Sinner. *Of their misery by sin:* the Death of those Sacrifices implying that the due (r) *wages of their sins were Death*, unless divine Justice had full satisfaction. 2. *For* the familiar instructing of lapsed Sinners touching the Remedy against Sin and Death. (s) The Death therefore of those Sacrifices typified the Death of Christ the true Sacrifice, the true (t) *Lamb of God taking away the Sins of the world.* These Sacrifices were *Types*, instructing them in the mysterie of Christ the *Anti-type.* 3. *For* ratifying the *First Promise* in Christs blood, as it were *Sacramentally*; they being in the Nature of visible Signs, Pledges and Tokens annexed to the Promise. The bruising of the Heel of the womans Seed, denoted Christs blood, stablishing the Promise *Meritoriously*: the Sacrifices, typifying Christs blood, stablished the Promise *Sacramentally.*

(i) Io. Calvin. in Comment. ad Gen 3. 21.
(k) *Adam* and *Eve* were clothed with skins, as it should appear, with skins of beasts, to shew their beastlinesse, which God for them had slain to offer for Sacrifice, to teach them the use thereof. For no doubt God would not destroy beasts to have them spoyled, seeing that *Adam* was not to eat any. *The General view of the holy Scriptures.* p. 19. *Lond.* 1640.
(l) Gen. 9. 2, 3, 4.
(m) Gen. 4. 1. *to* 6
(n) Heb. 11. 4.
(o) Gen. 4. 4, 5.
(p) Gen. 8. 20, 21.
(q) Heb. 10. 3.
(r) Rom 6. 23.
(s) Heb. 9. 9. *to* 15.
(t) Ioh. 1. 29. 36.

Sacramentally. In these Sacrifices Christ and his Death being typified, Christ may be said to be the (u) *Lamb slain from the foundation of the world.* 4. *For* a visible Means and way of Divine worship, whereby they testifie their Faith, Devotion, Homage and Obedience unto God, as his own people.

(u) Rev. 13.8.

5. *He Confirmed and further strengthened this First Grand Promise, by* 1 *Promises,* 2 *Mercies,* 3 *Threatnings,* and 4 *Judgements.*

By Promises, (x) encouraging Faith, obedience, &c. according to the Grand Promise.

(x) Gen. 4.7.

By Mercies heaped, as rewards, upon Believers and Well-doers, walking uprightly. Thus God (y) testified his acceptance of the person and Sacrifice of righteous *Abel.* (z) *Enoch walking with God; God took him,* that is, *translated him that he should not see death.* (a) *Noah* being *just and upright in his Generations, and walking with God,* was preserved in the Ark by water, when the whole world was drowned.

(y) Gen. 4.4.
(z) Gen. 5.24. *with* Heb. 11.
(a) Gen 6.9, 17, 18.

By Threatnings denounced against all unbelievers and Evil-doers contrary to this First Promise. Thus, wicked *Cain* is threatned with imminent judgement for Sin; (b) *If thou dost not well, sin lieth at the door;* with the Earths barrenness, with a vagabond life, &c. (c) The wicked world also, and for their Sins every creature breathing therein is threatned after 120. years to be destroyed, except those that were preserved with *Noah* in the Ark.

(b) Gen. 4.7, 12
(c) Gen. 6.3, 7, 13, 17. & 7. 4.

By righteous judgements upon the unbelievers and ungodly of that first age. Thus God (d) *cursed* Cain *from the Earth,* and *set a* dreadful *mark upon him,* probably thought to be a continual, miserable and horrid quaking of his body for murdering his brother *Abel.*

(d) Gen. 4.11, 15.

6. *He for a long time contended and strove with the wicked world to bring them to Faith, Repentance and Reformation of their Evil wayes:* that so in Christ the seed of the woman they might have bruised the Serpents Head: (e) *And the LORD said, My Spirit shall not always strive with man; for that he also is flesh: yet his dayes shall be an hundred and twenty years:* Gods Spirit strove with them three ways especially; 1. By the great (f) Patience and long-suffering of God, *leading them to repentance;* yea after God had determined in the time of *Noah* to destroy the world, yet (g) *his long-suffering waited* for their return 120 years. 2. By (h) *Preaching* to them (which are now *spirits in prison*) by the Patriarchs of the old world, especially by *Enoch the 7th from Adam,* (whose Prophesie (i) *Jude* recites): and by (k) *Noah the 8th person* (the 8th saved in the Ark, but the 10th from *Adam*) *a Preacher of righteousness;* So called, because He preached, both by his Doctrine, and by his Practice in building the Ark, Gods *righteous judgements* that would come upon the world, and the *righteousness of Christ by Faith,* whereby they might escape Gods judgements. 3. By his secret illuminations, convictions, Motions and stirrings in the hearts of many, urging them to make a saving use of Gods patience, and the Patriarchs preaching unto them.

(e) Gen 6.3.
(f) Rom. 2.4.
(g) 1 Pet. 3.20.
(h) 1 Pet. 3. 18, 19, 20.
(i) Jude v. 14, 15.
(k) 2 Pet. 2. 5.

7. Finally,

7. Finally, *When the world generally neglected and despised Gods precious promise of lapsed sinners Recovery in Christ the Seed of the woman, and* (k) *were swallowed up with violence and all manner of wickedness incurrigibly:* then (m) *the Lord brought in the Flood upon the world of the ungodly, in the midst of their* (n) *impiety and Security, and destroyed them all.* Thus this First Administration of the Covenant began at the worlds *First Corruption* by Sin, and ended at the worlds *First general Destruction* by the Flood.

(k) Gen. 6. throughout.

(m) 2 Pet. 2. 5.

(n) Gen. 6. with Mat. 24. 37, 38. Luk. 17. 26, 27.

Thus this First Promise, though it had not the Name and Compleat Formality of a Covenant: yet if the *Authour, Parties, Matter* and *Form* thereof be duly considered, it had the Nature and Reality of a Covenant.

Hitherto of Gods Covenants of Promise, as Discovered and Administred in the first notable Period of time, **from Adam till Noah.** viz. *Till about the* (o) 480th *year of* Noah's *age.* (*for about that time God renewed the Covenant with* Noah;) *which was about the* 1536th *year from the worlds Creation, and the First Promises publication.*

(o) Consider well Gen. 6. 3. & Gen. 7. 6. See also A Concent of Scripture by H. Broughton A little after the beginning; and Sacred Chronology, by R. D. p. 25. &c.

CHAP. II.

Of the Discovery and Administration of the Covenants of Promise, *in the second Period of time;* **from Noah, till Abraham.**

THE *second remarkable Period of time* wherein the Lord God pleased to renew the *Covenant of Faith*, in reference to Christ Promised, was **from Noah till Abraham**, *viz.* from the (a) 480th year of *Noah's* life, or thereabouts, being the 1536th year from the worlds Creation: till about the 71th year of *Abrams* life, when the (b) *Promise* of Christ was first made to *Abram*, (as the (c) Authour of *Sacred Chronologie* clears it) which was in the 2079th year of the world. This Period was very short, being but about 542 years: yet it was enlarged somewhat, by the repetition of this Covenant when *Abram* was (d) 99 years old; and so it was extended to 571 years.

(a) Compare Gen. 6. 3. with 7. 6.

(b) Gen. 12. 1, 2, 3. with Act. 7. 2, 3, 4.

(c) Sacred Chronol. Difficulty 2. & p. 36.

(d) Gen. 17. 1. &c.

As this Period of the Covenants Administration was very short: so I shall proportionably contract my self in opening of it with all Convenient brevity. And for clearness sake I shall insist upon these three *Aphorisms* especially, *viz.* 1. That, *The Lord God, having determined to destroy the old world for its extream wickedness, established his Covenant with righteous Noah, to save him, his family,*

and

and a seed of the Creatures in the Ark, from the Common destruction. 2. That, *God having destroyed the wicked old world by a flood of waters, not only Resolved with himself, but also established his Covenant with* Noah, *with his Seed, and with the Creatures, Never to destroy the Earth any more by a flood. Annexing the Rainbow as a token of the Covenant.* 3. That, *These Covenants of God with* Noah, *were a renewed discovery of the Covenant of Faith, touching Sinners Salvation by Jesus Christ.* Some writers, who purposely handle the Subject of Gods *Covenants of Promise*, yet omit this *period* of the Covenants Discovery. Why, I know not: unless upon opinion, that this Covenant of God with *Noah* was not the *Covenant of Faith.* This therefore I shall in this third *Aphorism* endeavour to evince: after I have first briefly opened the two Former *Aphorisms* to make way thereunto.

Aphorism. I.

The Lord God, having determined to destroy the old world for its extream wickedness, established his Covenant with righteous Noah, to save him, his family, and a Seed of living Creatures in the Ark, from the common destruction. This *Aphorism* may be briefly, 1. *Confirmed*; 2. *Explained*; and 3. *Applyed* in certain *Corollaries* or *Inferences* thence resulting.

I. *For Confirmation*, It is clear, that thus the Lord Covenanted with *Noah*, from the Historical Narrative that *Moses* made hereof; (c) *And God said unto* Noah, *The end of all flesh is come before me: for the Earth is filled with violence through them, and behold I will destroy them with the Earth. Make thee an Ark of Gopher wood*, &c. *And behold, I, even I do bring a flood of waters upon the Earth, to destroy all flesh wherein is the breath of life*, &c. *But with thee will I establish my Covenant: and thou shalt come into the Ark, thou, and thy sons, and thy wife, and thy sons wives with thee: and of every living thing of all flesh, two of every sort shalt thou bring into the Ark, to keep them alive with thee: they shall be male and female.* These words clearly and fully prove the truth of the whole *Aphorism.* And this is the very First place wherein the Word ברית *Berith*, or, *Covenant*, is used in the whole Bible. Let us the more heedfully mind the meaning of it.

(c) Gen. 6. throughout. Esp. ver. 13, 14, 17, 18, 19.

II. *For Explication of this Fœderal Transaction of God with* Noah; Consider, 1. *What this word* Covenant *meaneth.* 2. *How God stablished his Covenant with* Noah. 3. *Who were the Parties to this Covenant.* 4. *What were the matters Covenanted betwixt them.* 5. *What the Occasion and end of this Covenant.*

1. *What this* word ברית Berith, *or* Covenant, *meaneth*; hath been

(f) See Book 1. Chap. 11. A. b. 1.

(f) formerly at large explained in opening the *General Nature of the Covenant*. Here therefore no more needs to be super-added.

(g) Gen 6.18.

2. *How God stablished his Covenant with* Noah: seeing he saith, (g) *With thee will I establish my Covenant?* Here he only promised to *establish his Covenant* with *Noah*: but When, or How did he *perform* this promise? *Answ.* 1. The *Hebrew* phrase הקימותי את-ברית *Hakimothi Eth-Berithi*, that is, *I will stablish* (or, *make firm*; or, *make firmly to stand*,) *my Covenant*, is very emphatical. The word הקימותי *I will establish*, is derived from קום *Koom*, which signifies either *To rise up*; or, *Firmly to stand*. According to the former Signification, it may be rendred; *I will lift up my Covenant*: or, *I will make my Covenant rise up*; that is, I will make a Covenant with thee. An allusion to the customary manner of Covenanting, wherein (h) a *statue*, or a *stone*, or *Heap of stones*, &c. was wont to be lifted up by the parties Covenanting, to testifie their agreement, as (i) *Oleaster* hath observed. According to the later signification, it may be translated (k) *I will firmly-stablish my Covenant*; or, *I will firmly ensure my Covenant*, or *make it stand sure*. For when a Covenant is *kept*, it is said to *Stand*: when it is *broken*, it is said to *Fall*. This latter signification is herein thought more apposite and fit: denoting the firmness, sureness and faithfulness of Gods Covenant. 2. Though God promised to *Noah*, I will establish my Covenant with thee; yet this Promise of God was his establishment of his Covenant. *Here* (saith that learned (l) *Rivet*) *the* Hebrews *enquire, How God saith he would stablish his Covenant, which he had not yet made. But both are in one and the same moment, for when it is entered into, it is established.* So then Gods *publishing* his Covenant to *Noah*, was his *establishing* his Covenant with him.

(h) Gen. 18. 18. &c. & 31. 44, 45. *to the end of the chap.*

(i) *Oleast. Comment. in Genes.* 6.18.

(k) *I will stablish*] that is, *make sure and stable, and faithfully keep my Covenant.* For so the word importeth, and other Scriptures open it. As, *establish thou*, 2 Sam. 7.25. is expounded, *Let it be faithful*, (or, *sure*) 1 Chron. 17.23. And *to stablish the words of a Covenant*, 2 King. 23.3. is, *to do*, (or, *perform*) *them*. 2 Chron. 34.31. and *to continue* in doing them, Gal. 3.10. *with* Deut. 27.26. *H. Ainsworth Annot. on Gen.* 6.18.

(l) *Ubi quærunt Ebræi, quomodo stabilit suum dicat Deus, Fœdus, quod nondum percusserat. Sed utrumq; fit uno eodemq; momento: Stabilitur enim cum initur.* Andr. Rivet. in Gen. 6. Exercit. 53.

3. *Who were the Parties to this Covenant?* The Text, and the *Aphorism* express them, *viz.* God and *Noah*.

(m) Gen. 6. 13, &c. 18.

God was the (m) *Author* of this Covenant, and the *Party* promising and Covenanting with *Noah*, to save him, when the whole world should be drowned. And God Revealed this Covenant *Expressly*, and Formally, stiling it a **Covenant**: Not only *Implicitly*. Nor did he Express and declare this Covenant to *Noah*, *Mediately* by the Ministry of Man, Angel or Creature: but *Immediately* by his own lively voyce; and this of meer (n) *Grace*. So that this Covenant was *Divine*, in regard of the foundation of it: *Eminent*, *excellent* and *sure*, in respect of the publication of it.

(n) Gen. 6.18.

Noah was the Party restipulating certain duties to God: as God promised certain benefits to him. *Noah's* (o) Restipulation was partly *Explicit*: partly *Implicit*, as after will appear. Consider a little, *who this* Noah *was*, whom God thus Honoured with his Covenant.

(o) Gen. 6.18.

I. **For his Pedigree**, or *Natural descent*; He was the (p) *son of* Lamech, *&c.* the 10th from *Adam*, in a direct line: and (q) *by* Noah's *three sons*, Sem, Ham, *and* Japhet, *was the whole earth overspread and planted.* II. **For his Name**; *Noah* signifies *Rest proceeding from Comfort*, or *Comforter*, or *Restorer*. His Father *Lamech* gave him this Name, saying; (r) *This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.* A Prophetical (s) denomination of him, who was to be a Type of Christ the true *Noah*, in building the Ark, and offering Sacrifices: whereupon (t) the *Lord smelled a savour of Rest*, and promised no more to curse the Earth for man's sake. In this Name given to his son, *Lamech's* Faith is observable, not only touching the Comfortable restoring of the drowned world by *Noah*, but also touching the restoring of ruined mankind by Jesus Christ the *Seed of the woman.* III. **For his Religion**; God himself gives him high and ample Commendation, both in Old and New Testament. For, 1. He was *a* (u) *just and righteous person before God in his Generations.* A righteous man in the midst of the unrighteous world, yea (x) *an heir of righteousness which is by Faith.* The Scripture names (y) Three persons, Eminent for righteousness, and *Noah* was one of those three, yea the first of the three, nor only righteous in himself, but also (z) *A Preacher of righteousness* to the world. 2. He (a) *was a perfect and upright man*, without hypocrisie, guil or deceit in his Religion. Had the power as well as the form of godliness in him. 3. He (b) *walked with God.* His habitual Course of life and Conversation was with his God, when the world walked in wickedness. God was his God Reconciled in Jesus Christ. For (c) *can two walk together unless they be agreed?* The *Guid* of his *Actions*; The *Center* of his *Motions*; The *Load-stone* of his *affections*; The *Companion* of his *life*; And the chief *end* of all his *aims* and *undertakings.* Blessed *Noah* thus walking with God, thus having sweet Communion with God in a wicked world, had an *Heaven on Earth*, yea as it were an *Heaven in Hell.* 4. He excelled in Faith, (d) believing things revealed of God, though unseen. 5. He had an holy aw and (e) fear of God and his judgements. 6. He was notably (f) obedient to all Gods Commands, though against greatest difficulties and discouragements, especially in that stupendious Act of *Making the Ark.* IV. **For his privileges**; God invested him with many, and those most remarkable. For, 1. He was singularly (g) preserved by divine grace from the general Corruption that in his times had over-run the whole world. 2. He alone with his family was saved in the Ark which he made at Gods appointment: when the (h) the whole world besides was universally drowned with a deluge of Waters. 3. He alone is (i) accepted in *Covenant* with God touching his and his families salvation from the Flood, 120 years before the Flood came. 4. He was the Period of the Old world, and the Beginner of the New world; the *Omega* of that, the *Alpha* of this: (k) having lived *before* the *flood*, 600 years, and

(p) 1 Chron. 1.1,2,3,4, Gen. 5. throughout.
(q) Gen. 9.19.
(r) Gen. 5.29.
(s) H. Ainsworth also speaks to this effect. *Annot. on Gen.* 5.29.
(t) Gen. 8.21.
(u) Gen. 6.9. & 7.1.
(x) Heb 11.7.
(y) Ezek. 14. 14. 20.
(z) 2 Pet 2.5.
(a) Gen. 6.9.
(b) Gen. 6.9.
(c) Amos 3.3.
(d) Heb. 11.7.
(e) Heb. 11.7.
(f) Gen. 6.22. Heb. 11.7.
(g) Gen. 7.1.
(h) Gen 7.23.
(i) Gen. 6.3, 17,18, *&c.*
(k) Gen. 7.6. & 9.28.

and living 350 years *after* the flood: so that he was compared to *Janus* with two faces. And in respect of this New world, replenished by him and his family, he was as another *Adam*: All mankind being reduced to him, and flowing from him. 5. He, in making the Ark, and therein saving his family with himself from the dreadful flood, which destroyed the world of the ungodly, was a special Type of Christ: as after shall appear. 6. Finally, (l) Of him *according to the flesh Jesus Christ came, who is over all, God blessed for ever. Amen.* This was that *Noah*, with whom God established his *Covenant*.

(l) Luk. 3 36. Rom 9.5.

4. *What were the Matters, or Things Covenanted betwixt God and* Noah? *Answ.* The Subject-Matter of this Covenant, is twofold. 1. *Promised, on Gods part.* 2. *Restipulated, on* Noah's *part.*

(m) Gen. 6. 17, 18. & 7. 23.

On Gods part the Matter promised, was; (m) The Preservation and Salvation of *Noah* and his family with a Seed of living Creatures in the Ark, from the destructive Flood of waters, wherewith the whole world should be drowned. This God promised: and this he punctually performed to *Noah*, and to them that were with him in the Ark, acccording to his Covenant.

(n) Heb. 11.7.

On Noah's *part* the Matters restipulated by him, and which God required of him, were; 1. *Faith* (n), to believe God, *warning him of things not seen as yet. viz.* That God would destroy the whole world with a flood, at the end of 120 years. That God notwithstanding would save him, his family and a seed of the Creatures in an Ark, for replenishing the world anew. The Apostle ascribes this to his Faith. And without both the *Assenting*, and *Applying* act of Faith, *Noah* could never have entertained or depended upon this divine Revelation: nor have done what God prescribed. 2. *Obedience*, to Gods will and warning; *viz.* (1) In (o) *Preparing an Ark for the saving of his House.* A strange, a difficult, a chargeable, a wearisome and tedious work for 120 years together. (2) In (p) Providing and laying up food in the Ark for himself, and for all in the Ark with him, for the space of a whole year: for so long time they were in the Ark. (3) In (q) *Entring into the Ark*, He, His House, and the Creatures, as God had commanded him. (4) In (r) Persisting in his *Righteousness, Integrity*, and *walking with God*: for which God so (s) commended him, and rewarded him. Gods *Commending* and rewarding him for these excellencies, was an implicit *Commanding* and indenting with him to continue therein: Nor can it be reasonably thought, but that *Noah* thus understood the Lord, and implicitly resolved and contracted with him, to persevere in these acceptable vertues and practises.

(o) Heb 11.7.

(p) Gen. 6. 21.

(q) Gen 7.7. 8,9,10,11, & 8.13,14.

(r) Gen. 6 6,7, 8,9.

(s) Gen. 6.9. & 7.1.

5. *What was the Occasion and End of the Lords making this Covenant with* Noah?

The Occasion of Gods establishing this Covenant with *Noah*, was double; *viz.* I. *The extream* (t) *wickedness of the old world, for which God determined to destroy it with a flood.* Hereupon God took occasion

(t) Gen. 6. throughout.

occasion to reveal his Covenant to *Noah*. The wickedness of the old world was extream. For, 1. Piety and true Religion was overgrown with (u) wickedness and great ungodliness. The (x) Preaching of *Enoch* and *Noah*, The Patience and long-suffering of God, and the striving of Gods Spirit with them, little or nothing availing to bring them to Repentance and Reformation. 2. Equity and righteousness to man was swallowed up with tyranny, (y) *violence*, and oppression. Giants became great Tyrants, and *the Earth was filled with violence*. 3. Sobriety and Temperance were overthrown, *Partly* by their intemperate (z) *Eating and drinking* to excess, not for necessity. *Partly* by their intemperate and disordered Marriages, for satisfaction of their lusts, rather then for procreation of an holy Seed. (a) *The sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose*. The godly families *in the Church*, matched promiscuously with the wicked posterity of *Cain out of the Church*; for (b) *Cain departed from the presence of the Lord*. This brought a wicked Confusion into godly families. 4. All this Sinfulness of the old world was exceedingly heightned by these haynous Aggravations. (1) *viz.* The Extensiveness and Universality thereof. Not only *Cain's* family had degenerated: but (c) *the whole Earth was Corrupt, all flesh had corrupted his way upon the Earth.* (2) The Intensiveness of this general corruption, wholly and continually depraving all their inward principles. (d) *God saw that the wickedness of man was great in the Earth, And that every imagination,* (Heb. *figment*) *of the thoughts of his heart was only evill continually*, (Heb. *every day*,) What? Not only *works* and *words*, but the very *thoughts* of mans heart: yea the *figment* or *imagination of his thoughts*: yea, *every imagination*; was *Evill*; *Only evill*: *Continually Evill*. How emphatically! Again, (e) *The Earth was filled with violence*. (3) Their deep Security in all their wickedness; (f) *till the very day that* Noah *entred into the Ark, and they knew not untill the flood came and took them all away*. (4) Their Final impenitency; (g) Gods *patience and long-suffering*, the *Preaching of* Noah, and the *striving of Gods Spirit* with them, nothing at all prevailing with them to reclaim them; but they were then drowned, and now remain *Spirits in prison*. II. *The* (h) *singular godliness of* Noah *in the midst of all the worlds wickedness*; This was the other *Occasion* of Gods Covenanting with him to save him, when the world should be destroyd.

The End or **intent** of God, in making this Covenant with *Noah*, seems especially to be fourfold, *viz.* 1. Thereby to signifie his (i) peculiar love, grace, and Mercy to righteous *Noah*, and that familiarly in a Covenant way: when his justice, severity and wrath should be so dreadfully revealed from Heaven against the unrighteous world. 2. Thereby to encourage *Noah* the more effectually to undertake and accomplish that chargeable, difficult, dangerous, and tedious task of framing the Ark: seeing in that Ark God assured him, and his, of preservation, as (k) *Calvin* well observeth. 3. Thereby, to instruct

(u) Gen. 6. 5.
(x) Jude 14, 15. 2 Pet. 2. 5. Gen. 6. 3.
(y) Gen. 6. 4, 11.
(z) Luk. 17. 26, 27.
(a) Gen. 6. 2. Luk. 17. 27.
(b) Gen. 4. 16.
(c) Gen. 6. 11, 12, 13.
(d) Gen. 6. 5.
(e) Gen. 6. 13.
(f) Mat. 24. 38, 39.
(g) 1 Pet. 3. 18, 19, 20.
(h) Gen. 6. 9. *to the end of the chap.* & 7. 1.
(i) Gen. 6. 8.
(k) *Joan. Calv. Comment. in Gen.* 6. 18.

instruct *Noah* and his Family in the Mystery of the *Covenant of Faith*, touching the salvation of Gods Elect Family by the *true Noah*, *&c.* and by the *streams* of his blood: as we shall see afterward. 4. Thereby, to let all in after-ages see, that God (l) *knoweth how to deliver the righteous, but to reserve the unjust to exemplary punishment.*

(l) 2 Pet. 2 3 to 11.

III. 1. **Corollaries**, or *Inferences* hence resulting. *Hence,*

1. *The Sin of the old world was exceeding great, and reached up to Heaven: seeing that it was plagued with so great a judgement.* The earth was filled with *Violence*: and it was filled with *vengeance.* The Sin was *universall*, and the judgement *universall. All flesh* had corrupted his way on earth: and *all flesh* is swept away from off the earth. O heavy punishment! Oh hainous sinfulness!

(m) Gen 3 6. (n) Gen. 3. 16 to 20. Gal. 3. 10. Rom. 8. 20, 21, 22.

2. *The fruit of sin is bitter, wofull and deadly: though the acting of sin seem never so sweet and delightfull.* The eating of the forbidden fruit was (m) pleasing to *Adam* and *Eve*: but the (n) *curse* that followed upon them, all mankinde, and the whole Creation, was gall and wormwood. The old worlds *impiety*, *unrighteousness*, *intemperance*, *mixt Marriages*, *Security*, *&c.* were delightfully acted: but when the flood took them all away for these things, the dead carkases of man and beast being spread like dung upon the face of all the habited earth, they were dismally plagued. Beware of the first and smallest beginnings of sin: it *will be bitterness in the end.*

3. *The wrath of God, after Means of Grace and long waiting of his patience without fruit, is most severe against the ungodly.* To the old world *Enoch* prophesied, *Noah* preached righteousness, and Gods long-suffering waited 120 years in his time for the worlds reformation, but all were utterly disappointed and ineffectuall: therefore God swallowed them up at once with a flood, Husbands and wives, Parents and children, Masters and servants, young and old, male and female, bond and free, Man and fowl and beast, they were all drowned together, not one of them was left, but those with *Noah* in the Ark. Had not *Noah* preached, and God waited so long for them, their judgements had been more tolerable; but when they despised all means of grace, and tyred out all Gods patience, then the *wrath of God came upon them to the uttermost.* Oh (o) *it is a fearfull thing to fall into the hands of the living God*, in this Case! The greater Gods patience, and means of Grace on earth, if fruitless, the greater will be the damnation and torments of the wicked in Hel. The longer God is in drawing his *Bow* of patience, the deeper will be the wounds of the *arrows* of his vengeance. *Though he hath leaden Heels: yet he hath iron hands.* When he is long before he strike, he strikes home when the blow comes. (p) *It shall be more tolerable for Tyre and Sidon, then for thee Chorazin, and Bethsaida: for Sodom and Gomorrah then for Capernaum* (that was *lifted up to heaven* in the means of Grace,) *at the day of judgement.* Why, because they had more Means of Grace, then these. What city was honoured like *Jerusalem* with Means of Salvation? and what city was ever laid so low in judgements for despising

(o) He. 10. 31.

(p) Mat. 11. 20. to 25.

deſpiſing thoſe meanes? If *England* abuſe all Gods patience, be incurable under all Gods means and medicines; where ſhall *England* appear?

4. *Oh how precious treaſures are Piety and integrity that preſerve from publique judgements and common calamities.* Upright *Noah* is alive and ſafe in the Ark, when the wicked are rolling, gaſping and dying in the mercileſs waves. The Giants of thoſe times with all their power, greatneſs, violence, tyranny and wealth, could not ſave themſelves from drowning: but *Noah's* (q) *righteouſneſs delivered him from Death.* Who would not be in love with piety and integrity! Theſe will bring us into Gods Ark, theſe will preſerve us: when the tranſgreſſion of the ungodly ſhall deſtroy them. (q) Prov. 11.4.

5. *The Lord knows how to preſerve the righteous when the wicked are deſtroyed.* He had an (r) *Ark* for *Noah*: when the old world is choaked in the flood. He had a (ſ) *Zoar* for *Lot*: when *Sodom* and *Gommorrha* are conſumed with fire and brimſtone. He had a ſafe refuge for *Jeremiah*, even in (t) *Priſon*, when *Ieruſalem is taken.* Let us therefore ſincerely walk with him, and depend upon him in greateſt extremities; for (u) none *can deliver in this ſort.* (r) Gen. 6.18, &c. (ſ) Gen. 19.20, 21, 22. (t) Jer. 38.28, *and* 39.11, 12, 13, 14. (u) Dan. 3.29.

6. *The Lord preſerves his people by means ordinarily. Noah*, by an Ark. *Lot* by flight from *Sodom*, &c. Yet ſometimes thoſe means are ſtrange meanes. *Noah* ſaved from drowning by the ſame (x) *waters* that drowned the world. *Iſrael* preſerved from the Egyptians, by the ſame (y) waves that overwhelmed the Egyptians. *Ionah* is (z) delivered from the *belly of the Sea*, by being ſwallowed up by the *belly of the Whale.* Therefore uſe we meanes: but truſt we God. To depend upon God without uſe of meanes, is to tempt God, and endanger our ſelves: to depend upon meanes, and not upon God; is to deſpiſe God, and idolize means. (x) 1 Pet. 3.20. (y) Exod. 14. *and* 15. (z) Ionah 1. 15, 17.

7. *Gods Covenant is his peoples evidence or ſecurity for their Salvation.* By the fal of *Adam* we have forfeited all, both Temporals and Spirituals. Without a new Contract or Agreement with God, we are out lawes, and can claim nothing. God, by Covenant, interreſſeth us in Chriſt; and through Chriſt, in (a) *all things.* *Noah* himſelf had no Security for his ſalvation from the flood, till God ſecured him by Covenant: Nor have *Noah's* poſterity any protection from a ſecond Deluge but by Gods (b) other Covenant with him and them. Nay, without Gods Covenant, what evidence or ſecurity could lapſed ſinners have for their ſpirituall Recovery or Eternall ſalvation? Gods Covenant then is the *great Charter* of our Salvation. By this we have and hold All. How ſhould we then ſtudy and value Gods Covenant: and labour to be fœderate-Parties with God therein? (a) 1 Cor. 3. 21, 22, 23. (b) Gen. 8.20, 21, 22. *and* 9.8. *to* 18.

APHORISM.

APHORISM II.

THe Lord God having destroyed the wicked old world by a flood of waters, not only resolved with himself, but also Covenanted with Noah, with his seed, and with the creatures, Never to destroy the earth any more by a flood: annexing the Rainbow for a Token of the Covenant. This was Gods *second Covenant* with *Noah*; His *Additionall Covenant*, super-added to the former. For clearing of it, This *Aphorism* (as the former) shall be 1 *Confirmed*; 2 *Opened*; and 3 *Applyed*.

I. **Confirmed** *this Aphorism may be, in the principall branches of it, by evident Scripture-Testimonies. As*,

1. That God resolved and determined with himself, after the worlds destruction by the flood, never to destroy it again by a flood of waters. (c) *And* Noah *went forth of the Ark, —— And Noah builded an Altar unto the* LORD, *and took of every clean beast, and of every clean fowl, and offered Burnt-offerings on the Altar. And the* LORD *smelled a sweet savour, and the* LORD *said in his heart*, (there's his Determination with himself,) *I will not again curse the ground any more for man's sake, (though the imagination of mans heart be evill from his youth;) Neither will I again smite any more every thing living, as I have done. Henceforth all the dayes of the Earth, Seed-time and Harvest, and Cold and Heat, and Summer and Winter, and Day and Night shall not cease.*

(c) Gen. 7. 21, 22, 23. with 8. 20, 21, 22.

2. That God Covenanted this with *Noah, with his Seed*, and with all living creatures. (d) *And God spake to* Noah, *and to his sons with him, saying; And I, behold I, establish my Covenant with you, and with your seed after you, and with every living creature that is with you, of the fowl, of the cattell, and of every beast of the earth with you, from all that go out of the Ark, to every beast of the earth. And I will establish my Covenant with you; Neither shall all flesh be cut off any more by the waters of a flood, neither shall there any more be a flood to destroy the earth.*

(d) Gen 9. 8, 9, 10, 11. Isal. 54. 9.

3. That God also annexed the *Rainbow* as a sign or token to this Covenant, (e) *And God said, this is the Token of the Covenant, which I make between me and you, and every living creature that is with you, for perpetuall generations; I do set my bow in the cloud, And it shall be for a token of the Covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my Covenant, which is between me and you, and every living creature of all flesh, and the waters shall no more become a flood to destroy all flesh. And the Bow shall be in the cloud; and I will look upon it, that I may remember the everlasting Covenant between God and every living Creature of all flesh that is upon the earth. And God said unto Noah, This is the Token of the Covenant, which I have established between me and all flesh that is upon the earth.* By this heap of words and variety of expressions touching the *Tokens of Gods Covenant*

(e) Gen. 9. 12. to 18.

nant with *Noah*, we may perceive, Both what need *Noah* and his sons had to be comforted against a future flood, the deluge now newly past leaving such prints of astonishment and amazement upon their Spirits; and also how solicitous the Lord was by those reiterated phrases to raise up their faith and confidence for future, above their present fears and despondencies. And in the last clause he summarily and emphatically recapitulates the whole, *This is the token of the Covenant which I have established, &c.* Yea (as (f) *Mercerus* noteth) *some among the Jews think, that at these words, God demonstrated a Rainbow in the cloud to Noah, for the strengthening of his Faith.*

(f) *Joan. Mercer. in prælect. ad Genes. 9. 17.*

II. **Explained,** *and Opened this Aphorism may be also, by inquiring into, and unfolding of these Particulars,* viz. 1. *The Causes and Occasion of this Covenant.* 2. *The Parties Covenanting.* 3. *The Matters Covenanted.* 4. *The Token of this Covenant, the Bow in the Cloud.*

1. *The Causes and Occasion of this Covenant may be thus declared.* 1. *The Efficient Cause, or Author of it, was God.* (g) *God spake to* Noah, *saying; And I, behold I establish my Covenant with you.* 2. The Inward impulsive or Moving Cause, can be imagined to have been none other, but his own Meer Grace and Commiserating Mercies to *Noah*, and the small remnant with him surviving the flood. 3. The Outward impulsive or Moving Cause, was twofold. (h) Less Principall and Typicall; *viz.* *Noah's* (h) *Altar* and *Burnt-offerings* offered thereon to God, In which God *smelled a sweet Savour*, and whereupon he took occasion to Resolve and Covenant never more to destroy the world with a flood. (i) More Principall and Anti-typicall, or Typified; *viz.* Jesus Christ and his offering himself up a sacrifice for sin to God upon the Altar of his Godhead, wherein he was (i) *an Odour of a sweet smell to God.* And this was the Outward Moving Cause of Gods Covenanting both his Elect's Recovery and the worlds Restitution and Preservation in reference thereunto, As shall after more appear. 4. The Finall Cause, or end intended in this Covenant, was (k) *Partly* to assure *Noah* and his Posterity of his great Mercy intended to the world, (k) notwithstanding mans sin, in that it should never more be destroyed by a Flood of waters. (l) *Partly* to instruct him and his Seed, that as sin brought destruction upon the creature; so Christ satisfying Gods justice for sin, should bring Restitution and Preservation to the Creature. (l) *Partly* to glorifie the riches of Gods Grace, Mercy and loving-kindness in both.

(g) Gen. 9. 8, 9.

(h) Gen. 8. 20, 21, 22.

(i) Eph. 5. 2. *with* Heb.

(k) Gen. 8. 21, 22. *and* 9. 12, 15.

(l) Gen. 8. 20, 21, 22. *and* 9. 8, 9, 10, 11.

2. *The Parties Covenanting* are 1. God, on the one hand. God as (m) appeased, *and smelling a savour of rest*, upon *Noah's* Sacrifices in this notion God establisheth this Covenant. 2. (n) *Noah* and his sons, and their Seed, and all living Creatures, on the other hand. Here (as (o) *Calvin* notes) there are three degrees of foederates with God mentioned, or (as (p) *Parens*) four, *viz.* (1) *Noah* himself. The Parent and common Father of the New world. The second *Adam*. With whom the LORD had established his Covenant towards the period

(m) Gen. 9. 8, 9, 10, 12, 13, 16, 17.

(n) *Joan. Calv. Com. in Gen. 9. 9.*

(o) *D. Par. Com. in Gen. 9. 9, &c.*

riod of the old world. God honoured this righteous sincere and heavenly man with the first place. (2) *Noah's sons, Sem, Ham, Japhet*, who were saved with *Noah* in the Ark. The females are implyed and included in the males. (3) *Their* (p) *seed* after them, *viz.* All the Posterity of *Noah*, and of his sons, till the end of the world, *for perpetuall Generations*. In this branch we are comprehended, and all mankinde. God Covenants not onely with his people, but (q) *with their Seed, and with their Seed's Seed*, that keep Covenant with him, even to all Generations. This Covenant therefore in some sort concerns all the world. Oh the infinite Bounty of the Lord in his fœderall Administrations! (4) *All living Creatures*, fowls, beasts, and creeping things. Them also being created for man, God takes into Covenant with man. *Noah* was confederate with God herein: And the other three sorts were as *Subfœderates* under him. But here some *Doubts* may arise, and are to be removed.

(p) Gen. 9. 12.

(q) Isal. 59. 20, 21.

Doubt 1. Seeing God established his Covenant not onely with *Noah*, but with his sons, and their seed also, God seems to admit into Covenant with himself the wicked as well as the righteous: For (r) *Cham* was ungodly, and cursed by his own Father; and more of the posterity of these three sons of *Noah* were wicked than godly. Consequently, (s) God Covenants not onely with Christ and his Seed, but also with the seed of the Serpent. And *Godliness alone hath not the Promise of this and the life to come.* *Resol.* This is a Materiall Doubt. Thus Conceive, 1. God never Covenants with the *Seed of the Serpent*, formally *as such*; nor makes Promises to the ungodly in that notion *as they are ungodly*. For then God should approve them in their evill; and equalize them to his Elect: both which it is impossible for God to do. 2. Since the Fall, The Covenant of Faith and all the (t) Promises of it, are (as hath been shewed) setled upon Christ, and in him upon them that are his, and that are godly, in one respect or another: or at least upon others, with reference to the godly, and for the benefit of Christs members. Thus Promises were made to wicked (u) *Cyrus*, with reference to his Church; God intending him to be a noble instrument of her good, &c. Now people may be said to be godly, or to be *Christ's* divers wayes, *viz.* *Actually, Virtually, Professedly.* (1) *Actually*, when they are truly implanted into Christ already by their effectuall (x) Calling, and are really sanctified. Of these there is no doubt, but Gods Covenant and Promise are actually and formally theirs. (y) As called and sanctified, they are within Covenant. Such an one was *Noah*, here first named in this Covenant with God. And probably such were *Shem* and *Japhet*, his sons. (2) *Virtually* and potentially, when they are in a Capacity or possibility of becoming Christs. Thus all that are (z) Elected, though many of them be as yet unborn, are Christs virtually according to Election, and God establishing his Covenant with those that are his, and with their Seed, must needs intend all such before they are in being. Thus God takes in here not onely

(r) Gen. 9. 22, 24, 25, 26, 27.

(s) 1 Tim 4. 8.

(t) 2 Cor. 1. 20 1 Tim. 4. 8. *See before in Book* II. *Chap.* II. *Aphor.* 2.

(u) Isa. 44. 28. and 45. 1, 2, 3, 4, 5.

(x) Rom. 8. 28, 29, 30

(y) Acts 2. 39.

(z) Rom 11. 5.

onely *Noah* and *his sons*, but *their seed* also. (a) *Professedly* men may be said to be Christs, and godly, when they make a true Profession of Christ, and of godliness: and this either *in themselves*, (b) as *adults* growyn up to years of discretion, or *in their Christian Parents*, as Infants which by reason of being so born are counted federally (c) *Holy*, and in Covenant with their Parents. And thus God entred into Covenant not onely vvith *Noah*, *Shem* and *Japhet*, but also vvith *Cham*. He at that time professing godliness vvith his pious father and family: and (c) not discovering his levvdness till after this Covenant vvas made. Yea he entred into Covenant vvith their *Seed* as vvell as vvith themselves, their *seed* professing godliness *implicitly* and *fundamentally* in their Parents. If then the Lord admit both Root and Branches, Parents and their seed into his Covenant joyntly: hovv unvvarrantable and dangerous are the Acts of *Anabaptists* vvho forbid Infants of such Parents to partake of the initiating signe and Token of the Covenant?

(a) Acts 8. 13.

(b) 2 Cor. 7. 14.

(c) Gen. 9. 8. *to* 18. *with ver.* 22. *&c.*

3. In Gods Covenants vve must further distinguish betvvixt The *Outward Administration* and Common benefits thereof vvhich come short of Salvation: and the *Inward Efficacy* and special benefits thereof vvhich reach unto Salvation. In the former sense all the seed of *Noah* and of his sons vvere comprehended in this Covenant, and thereby secured against any other universall deluge of vvaters: but in the latter sense onely the Elect of their seed are comprized in this Covenant, as tending to secure them from eternall perdition in Christ.

Doubt 2. But hovv and in vvhat sense can God be said to establish his Covenant vvith the bruit creatures, fovvls, beasts and creeping things, that can neither understand Gods Promises, nor restipulate any performances? *Resol.* 1. *Some* say, that this Covenant here made vvith *Noah*, *&c.* was absolute, and required no conditions on the Creatures part: and such an absolute Covenant may be made even vvith bruit creatures, though they neither understand it nor restipulate. But every Covenant consists in mutual agreement, *Explicit* or *Implicit*. Promises may be absolute vvithout restipulation: but not Covenants. And in this Covenant vve shall finde some things restipulated. 2. *Others* resolve better, vvho say; God Covenanted here vvith these bruit Creatures, Not Properly and Directly for themselves, but improperly, indirectly and relatively, vvith reference and relation to mankinde, that they should not any more be generally destroyed vvith a flood. For as at first these (d) Creatures were all made for mans use and service, And vvere aftervvards drovvned in the flood, not for their ovvn sakes, but (e) for man's sin; So now while man should continue in this world, God covenanteth that these Creatures should continue also for his service and Benefit.

(d) Gen. 1. 26, 27, 28.

(e) Gen. 6. *throughout.*

3. *The Matters Covenanted in* this Covenant are, either on *Gods part*, or on the *part of Noah, his sons and their seed.*

God on his part Covenanted, (f) that he would never more destroy the earth and the living Creatures therein with an universall deluge,

(f) Gen. 8. 21, 22. *with* 9. 8. *to* 18.

as he had done: but that the Natural Courses and Revolutions of Times and Seasons, should successively continue till the worlds end. Herein therefore God hath given notable Security and Assurance that the whole Earth shall no more be drowned with a *General flood*. Yet this hinders not, but that; 1. Particular persons and places may be destroyed with floods of waters, and out-breaking of the unruly Sea, as hath come to pass both in *England* and in forreign Countries. Particulars and individuals may be destroyed by Waters: but not the whole universe. 2. The whole world, (though it shall not be destroyed by a flood and streams of waters, yet) may be destroyed with streams of Fire. (g) *For the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, the Earth also and the works that are therein shall be burnt up.*

(g) 2 Pet. 3. 10.

Noah, *his sons, and their Seed* on their part, at least *Implicitly* restipulate with God; 1. To believe this Promise of God, That the Earth and the living Creatures therein shall no more be destroy'd generally with the waters of a flood. 2. To believe in Christ the *true Sacrifice* appeasing Gods wrath against the world, and restoring stability to the perishing Creature, and so becoming the foundation of this and of all Gods Covenants and Promises. 3. To make use of the *Rainbow* appearing, as a Sign or Token of this Covenant, for strengthening their Faith therein.

(h) Gen. 9. 12. to 18.

4. *The Token of the Covenant*, is Gods (h) *Bow in the Cloud*, as hath formerly been expressed from the text. For better understanding of this token, Consider, [1] *What Bow this is.* [2] *When this Bow was set in the cloud.* [3] *What manner of Sign or Token it was, and is, in respect of this Covenant.*

(i) Gen. 9. 13.

(i) What Bow this is, which is added as a Token of this Covenant, may be concluded from that phrase, (i) *I will set my Bow in the cloud.* That is, *The Rain-Bow*; Which is the most Beautiful of all the *Meteors*, and most admirable both in its generation and figure. (k) Hence the Poets call it *filiam Thaumantis*, that is, *The daughter of that God which is most wonderful.* It is called *a Bow*, because it resembles a bended bow in the figure of it: *A Bow in the Cloud*, because there only it appears: *The Rain-Bow*, because it naturally signifies *Rain*: *Iris*, in *Latine* from [illegible], *to foretell*, Because it still foretels some Natural, or Supernatural thing. *The Rainbow is an image or representation of a Bow or Semicircle of many colours arising in a moist wateriſh cloud from the various reflexion and refraction of the Sun-beams thereupon.* The chief colours of the Rainbow are three: *viz. A reddish colour* uppermost. *A greenish colour* middlemost. *A wateriſh colour* lowest. Sometimes appears a *yellowish colour*, from the commixture of the Red and Green. Further discourse about the Natural Mysteries in the Rainbow, I leave to the Natural Philosopher, as not so pertinent to my present purpose.

(k) Videatur B. Keckermann. Syllem. Physic. lib. 6. sub finem.

(l) When this Rainbow was set in the cloud, is variously disputed. Some think it was first set in the cloud at that very time when

when God made this Covenant with *Noah*. (l) *Mercerus* ſaith, *Raſi* was of this opinion, and that preſently as God ſpake theſe words to *Noah*, he brought a dewy cloud into the Air with a Rainbow in it, ſhewing it to *Noah*, ſaying, *This is the token of the Covenant*, &c. (m) Others rather conclude, that whether at that time God ſhow'd the Bow to *Noah* or not, the Rainbow did appear in the clouds long before that time: There being the ſelf ſame Natural cauſes to produce this Natural effect of the Rainbow, before, as well as ſince the flood: and no impediment hindering ſuch production. The Rainbow might be before the flood, from the begining, as a Natural effect of Natural Cauſes: But till after the flood when God made this Covenant, it never was a *Sign* or *Token* of a *Supernatural Covenant*.

(l) Raſi vult, quia ſupra generaliter tantum propoſuerat ſe ſignum foederis hujus arcum in nube conſtituere, nec interim eum in cœlo collocaret, nunc in præſentia ad majorem rei confirmationem in præſentia eum in cœlo collocaſſe, inductis rurſum nubibus & arcu in illis: Et ſic adjecſſe, *En tibi ſignum*

de quo tam locutus; itaq; velut illi comm onſtraſſe; videt hunc Arcum, hoc tibi pro Signo erit mece Promiſſionis & fœderis, ne quicquam dubites. Quod etſi non rejecta im, ſimul tamen cum & hoc loco Epexegumaſſe & Summum ſuperiorum. Jo. Mercer. in Gen. 9. 17. ——— *Joan.*

(m) *D. Parens in Geneſ.* 9. 12 ——— *And. Rivet. in Gen.* 9. *Exercitat.* 60. *ſub finem. Calvin. Comment. in Gen.* 9. 13.

(1) What Manner of Sign or Token of the Covenant the Rainbow was, we may thus conceive. *Signs* or *Tokens* are *things that Signifie and betoken ſome other thing to the mind, beſides what they repreſent unto the Senſe. Signs* are either *Natural*, or *Voluntary and Inſtituted*. I. *Natural Signs* are they which of themſelves, and in their own Nature Signifie ſomething *Preſent* or *Future*. 1. *Preſent*, as Smoak is a Sign of fire: Paleneſs of ſome diſeaſe, &c. ſuch ſigns are meerly *Significative*. 2. *Future*, as (n) the *Red Evening* fore-ſignifies a fair day: the (o) *Red Morning* a fowl day: The *Rainbow* ſignifies Rain ſhortly to come, &c. II. *Voluntary* or *Inſtituted* Signs are ſuch as ſignifie, not of their own Nature, but only according to the will or pleaſure of the Author or Inſtitutor thereof. Thus the (p) *Paſſeover* ſignified Chriſt: (q) *Bread* his Body: *Wine* his Blood: and here the *Rainbow* ſignifies *Security*, that the world ſhall no more be generally drowned with a flood. So then the Rainbow which Phyſically and *Naturally* denotes Rain, *Theologically*, ſupernaturally and by Inſtitution ſignifies Fair weather and Security from Rain and a Flood. It's not a *Natural*, but an (r) *Inſtituted* Sign. When we look upon it, we are not ſo much to take notice of its *Natural*, as of its *Supernatural* and *inſtituted Signification*, and of Gods great favour in reſolving never to drown the world again, remembred thereby. Thus God ſometimes makes uſe of Contrary Means, for our good.

(n) Mat. 16. 3.
(o) Mar. 16. 4.
(p) 1 Cor. 5. 7.
(q) 1 Cor. 11. 23, 24, 25.
(r) The Rainbow was no Natural, but an Inſtituted Sign, and therefore it may Seal the aſſurance of the Promiſe, though there were no correſpondency betwixt it and the thing ſignified: and yet it was the fitter to be a Sign of Security from the future Flood. 1. Becauſe of the place, which is in the clouds of Heaven, whence the rain came that drowned the world before. 2. Becauſe the Bow is bended upwards towards God, not towards the Creature below, as when it is taken in hand to ſhoot at a mark: Nor is there in the Bow any Arrow, which is ſaid to be made ready upon the ſtring, when hurt is intended. Pſal. 11. 2. 3. Becauſe the Rainbow commonly appeareth with Rain, and ſo where men might begin to fear this judgement, there they may take comfort againſt it, in that it is a Sign of his Covenant for ſafety. 4. Becauſe the Rainbow appears not but when there is a clearneſs and a brightneſs in ſome part of the ſky: but at the General Flood it was all black with Rain. *See the late Annotations on Gen.* 9. 13.

The

The Rainbow then confirming and Sealing the Certainty of Gods Covenant, and our assurance thereof, not by *Natural signification*, but by *Supernatural Institution*, those Conjectures of some are more witty then solid and weighty, who thus interpret the Natural Colours of the *Rainbow*, *viz.* The *waterish colour*, which is lowest, to signifie the flood past: The *Greenish colour*, which is in the midst, to signifie the Mercy present, and Security against another general Flood: And the *fiery colour*, which is highest, to signifie the future destruction of the world by fire, as (f) *Peter* intimates.

(f) 2 Pet. 3. 10.

III. **Applyed** this *Aphorism* may be in these brief ensuing Corollaries. *viz.* Hence,

1. Noah *was singularly honoured and favoured of God*; In that God established his Covenant twice with him, *viz.* (t) *Before* the Flood, to assure him that himself and family should not perish with the wicked world: (u) *After* the Flood, to assure him that he would never bring such another Flood upon the World.

(t) Gen. 6. 18. &c.

(u) Gen. 9. 8. to 18.

2. *The Greatness of Gods commiserating Grace and Mercy to mankind is to be observed and admired in this Dispensation.* Especially in that, 1. Gods judgement upon the old world is closed up with Mercy to the New, though as Sinful as the Old. 2. This Mercy is tendered in a Covenant, and that a Covenant upon divine Record. 3. This Covenanted mercy is assured by a Sacrament; the *Rainbow*. 4. This Mercy, so far as temporal, is extended to all: to the wicked, as well as to the Godly, yea to Creatures irrational, neither understanding the Nature nor Obligation of the *Covenant*, as well as to rational Creatures.

3. *There shall never be another* (x) *General Flood to drown the world*, Nor shall the Natural Revolution and Course (y) of Seed-time and Harvest, cold and heat, Summer and Winter, Day and Night cease by any general judgement, while this Earth Continues.

(x) Gen. 9. 11.
(y) Gen. 8. 21, 22.

4. *When we See Gods bow in the clowd, we should heedfully remember Gods Severity in drowning the world for Sin, and Gods Goodness assuring the New world that it shall never be drowned with a general Flood any more.*

APHORISM

APHORISM. III.

These two Covenants of God, established with Noah, Before and After the Flood, for saving Noah and his family in the Ark by water from perishing with the wicked world, and for preserving the world from future destruction by a General Flood; were a renewed discovery and administration of the Covenant of Faith, touching Sinners Salvation by Jesus Christ. The two former *Aphorisms* I have briefly opened, for the better clearing of this. *In them* Gods Covenant with *Noah* hath been explained in reference to the *Temporal Benefits* therein expressed: *In this* Gods Covenant with *Noah* is to be unfolded in reference to *Spiritual benefits* and mysteries under those temporals implyed. In the two former *Aphorisms* we have seen the *outside* of these Covenants: In this we shall behold the *inside* also. For more full satisfaction herein, Consider, 1. *That these Covenants of God with* Noah, *were a renewed discovery and Administration of the Covenant of Faith touching Sinners Recovery and Salvation by Jesus Christ.* 2. *What was the Spiritualness, or Spiritual meaning of this Covenant.* 3. *What Additionals are annexed to this fœderal Administration, more then to the First from* Adam *till* Noah. And consequently *what differences and agreements there were betwixt these two Dispensations.* 4. *Corollaries or Inferences from the whole.*

1. *That these two Covenants of God with* Noah, *before and after the General Flood were a renewed Administration of the Covenant of Faith, touching Sinners Recovery and Salvation by Jesus Christ,* may be evinced by these ensuing Arguments, *viz.*

1. All Gods Covenants and Promises since Mans fall were founded, stablished and principally accomplished in Jesus Christ the Sinners Saviour. (z) *For all the Promises of God in him* (that is, in Jesus Christ) *are Yea, And in him Amen, unto the glory of God*: As hath been formerly explained. The same Christ for substance being tendered in them all: in several ages, severally. Why then shall Jesus Christ, and the mysterie of Sinners salvation by him, be excluded from these Covenants and promises to *Noah*? It's granted that Christ was revealed in these Covenants with *Noah*, very dimly, obscurely, and but implicitly; and it cannot be denyed, but that in all the several Administrations of the Covenants of Promise before Christs Coming in the flesh, Christ was represented very obscurely, especially in the First Administrations, when Divine Grace in him began but to dawn and break forth to the world. Yea in the (a) *First Promise*, which is darkest of all, we have found Christ and Sinners Recovery by him intended and implyed; 1. In *the Seed of the woman.* 2. In *the Enmity betwixt the Seed of the woman and the Serpent.* 3. In *the bruising of the Serpents*

(z) 2 Cor. 1. 19, 20. *with* 1 Tim. 4 8. Gal. 3. 17. Heb. 13. 8.

(a) Gen. 3. 14, 15.

Serpents Head by the womans Seed, And 4. In *the Serpents bruising of his Heel*. Why then should it seem a thing incredible or impossible to find out Christ, and Sinners salvation by him; 1. In *Noahs and his families Salvation in the Ark by water from destruction*, 2. In *his Sacrifices offered*, 3. In *Gods promises of his and the worlds preservation from all such floods for future*, and 4. In *the Rainbow confirming the same*? Surely there were some glimmerings of Christ, in *Noah*, The *Ark*, The *Waters*, *Salvation* thereby, The *Altar*, *Sacrifices*, *Rainbow*, &c. as after may more distinctly appear.

2. *Noah* by his Faith, being moved with fear at Gods Warning and making his Ark, became heir of the righteousnes which is by Faith.

(b) Heb. 11. 7. (b) *By Faith* Noah *being warned of God of things not seen as yet, moved with fear, prepared an Ark, to the saving of his House, by the which he condemned the world, and became heir of the righteousnes which is by faith.* In which words note I. The foundation of *Noahs* Faith; *viz. Gods warning him of things unseen as yet.* Gods will and warning by his Word is the ground of our Faith. II. The Commendation of *Noahs* Faith; by the excellent effects, fruits or advantages thereof, notably flowing from one another, *viz.* 1. A reverential aw, and respect to God, and to his warning revealed; *being moved with fear.* 2. Hereupon an obediential *preparation of an Ark*, (a) Primarily, *for the saving of his own house.* (b) Secondarily, for the *condemning of the world.* In his building of which Ark he condemned the world two wayes; *Partly*, by his Faith and Obedience in building it, hereby he condemned the Unbelieving and Disobedient world. *Partly*, by his Preaching to the old world whilst he did build it: Every knock upon the Ark for 120 years together, being as a Penitential Sermon to the world of the ungodly. Hereby he condemned the obstinate and impenitent world. 3. Consequently from both, a true Title to, *and heirship of the Righteousnes which is by faith*: Even as an Heir hath right and title to his inheritance. This (c) *righteousnes by Faith* is that Perfect Righteousnes of Jesus Christ, which God of his meer Grace imputeth to them that by Faith accept and receive the same, having renounced all self-righteousnes, and all other wayes of Sinners justification whatsoever. It's called (d) *Gods righteousnes*; Because it is a righteousnes whereof God is author, which alone God will accept, and which consists in the perfect obedience of him who is God as well as man. It's stiled (e) *the righteousnes by Faith*, or *of Faith*; because it is instrumentally apprehended and applyed only by Faith. It is (f) opposed to the *Righteousnes of the Law*, called *our own righteousnes*, which consists (g) in our own perfect and perpetual personal fulfilling of the Law: This being not our own, (h) but Christs righteousnes, perfectly fulfilling the Law, and undergoing the Curse thereof for us, and making his righteousnes ours by (i) Faith. Of this *Righteousnes of Christ*, *Noah* became heir, whilst by Faith he reverenced Gods warning touching the flood, and prepared an Ark according

(c) Rom. 3. 21. to 27.

(d) Rom. 3. 21, 22. Mat. 6. 33. Rom 10. 3.

(e) Rom. 3. 22. & 10. 6.

(f) Rom. 10. 3, 4, 5, 6. Phil. 3. 9.

(g) Rom. 10. 5. Gal. 3. 10.

(h) Rom. 5. 17, 18, 19. Gal. 4. 4, 5. Gal. 3. 12, 13, 14.

(i) Rom. 3. 24, 25.

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ing to Gods Covenant with him, for his families Salvation. Hence therefore it is evident, that *Noah*, in all this *fœderal transaction* betwixt God & him, had a special eye to Christ by Faith: and that beyond the *temporal salvation* of his House in the Ark by waters from the general deluge, he beheld and apprehended the *Spiritual Salvation* of Christs House the Church, and peculiarly of himself from the wrath of God by Jesus Christ and his blood; otherwise how could *this Act of his Faith* have made him *heir of Christs righteousness?* None can inherit Christs righteousness, but by Faith in Christ. Consequently this Covenant of God with *Noah*, touching his *Salvation in the Ark by Water*, principally intended the great Salvation by Christ: and so was an Administration of the Covenant of Faith.

3. *Noah*, was a singular Type of Christ; The Ark, a figure of the Church; and the temporal saving of his House with himself in the the Ark by water, a special type of the salvation of Christs Elect in the Church by Jesus Christ. Consequently Gods Covenant with *Noah* touching the saving of him and his family in the Ark by water from the Common destruction upon the wicked world, intended herein to signifie the Elects salvation by Christ through Faith: and so this *Covenant* was the *Covenant of Faith* renewed with *Noah* touching Sinners Recovery and Salvation by Christ. The *Consequence* is clear. The *Antecedent*, consisting of three distinct branches, may be thus evidenced also in order.

(1.) Noah *was a singular Type of Christ.* The (k) Scriptures not obscurely intimate this: and learned (l) writers both *ancient* and *modern* affirm it. Parallel them a little, and then see how notably *Noah* adumbrated and resembled Jesus Christ. I. Of *Noah* it was foretold, that he should (m) *comfort his family concerning their work and toyl, and the curse of the ground.* Whereupon he was named *Noah*, that is, *Resting, Comforting*, or *Restoring*; as before was noted. Of Christ also it was foretold; that (n) *he should save his people from their sins:* whereupon he was called *Jesus, A Saviour*, that (o) *he should preach good tidings unto the meek*; should *bind up the broken-hearted*; should *proclaim liberty to the Captives, and the opening of the prison to them that are bound*; should *proclaim the acceptable year of the LORD*; should *comfort all that mourn*; should *give unto the Mourners in Sion Beauty for Ashes, the oyl of joy for mourning, the garment of praise for the spirit of heaviness.* And how sweetly doth Christ allure distressed Souls to himself! (p) *Come unto me all ye that labour and are Heavy-laden, and I will give you Rest; take my yoak upon you, —— and ye shall find rest unto your souls.* II. When (q) *all flesh had corrupted his wayes*, and the whole world was over-flowed with extream wickedness, yet (r) *Noah was a just, and upright man, walking with God*, and *found grace in the eyes of the LORD.* So Jesus Christ, in the Corruptest times wherein he lived, was (s) perfectly just, (t) *did nothing amiss*; (u) had *no guil in his mouth*; was (x) *holy, harmless, undefiled, and separate from Sinners.* (y) *Increased*

(k) Mat. 24. 37,38,39. Luk. 17. 26, 27. 1 Pet. 3. 20,21,22.
(l) *Christus etiam figuratus est in* Noe, *& in illa Arca orbis terrarum*, Aug. Expos. in Evang. Joan. Tract. 9. p. 80. A. Basil. 1569. Tom. 9. — H. Broughton *in the General view of holy Scripture.* p. 42. London 1640. Dr. Tho. Taylor, *in his Christ Revealed. chap. 3.*
(m) Gen. 5. 29.
(n) Mat. 1. 21.
(o) Isa. 61. 1, 2, 3. Luk. 4. 18, 19, 20, 21.
(p) Mat 11. 28, 29.
(q) Gen. 6. 12.
(r) Gen. 6. 8, 9.
(s) Mat. 27. 19. Psal. 45. 4, 6, 7.
(t) Luk. 23. 41.
(u) Isa. 53. 9.
(x) Heb. 7. 26.
(y) Luk. 2. 40, 51.

in favour with God and man. And was (z) *the Son of his Fathers love.* III. *Noah* was a Prieſt, a Prophet, and a King. 1. A Prieſt; for (a) *he builded an Altar unto the LORD; and took of every clean beaſt, and of every clean fowl, and offered Burnt-offerings upon the Altar.* 2. A Prophet, for he was (b) *a Preacher of righteouſneſs* to the old world. And 3. A King; for the flood having drowned the whole world except himſelf, and his family, *Noah* was the ſole Monarch of the whole Earth: (c) and *by his three ſons*, Shem, Ham, *and* Japheth *was the whole earth over-ſpread*; and all creatures ſubdued under them. So Chriſt was, 1. A Prieſt, yea our (d) *great High Prieſt*, Both (e) making *ſatisfaction* to Gods juſtice for our ſins by offering up his Manhood once upon the Altar of his Godhead; And by (f) Making continual *interceſſion* in Heaven for us. 2. A Prophet, (g) Revealing unto Sinners Gods will touching their Salvation: and (h) *opening their underſtandings* to diſcern the ſame. 3. A King, (i) Conquering and Subduing us to himſelf; (k) Applying his benefits to us Purchaſed and Revealed; (l) Governing, and (m) Guarding us; And (n) cruſhing all his and our Enemies under his foot. IV. *Noah* (o) builded a Material Ark, for the ſaving of his Natural Poſterity therein from the general deluge of waters, according to Gods Covenant. So Jeſus Chriſt (p) builds a Spiritual Ark, his Church, for the ſaving of all his Elect, his ſupernatural Poſterity therein, from the deluge of Gods wrath. V. *Noah* Sacrificing (q) *Burnt-offerings to God, God ſmelled a ſavour of Reſt*, and took Occaſion hereby to Promiſe and Covenant with *Noah* never to deſtroy the world with a Flood of waters, making his *Bow in the Cloud* a Sign or *Token of the Covenant.* So Jeſus Chriſt (r) *by the eternal Spirit offering up himſelf without ſpot to God,* (s) *and giving himſelf for us an Offering and a Sacrifice to God for a Sweet ſmelling ſavour*; The Lord hereupon hath eſtabliſhed (t) *A New* and *Everlaſting Covenant* with them that are Chriſts, never to deſtroy them for their ſins by the deluge of his wrath, but to be *merciful to their iniquities, and remember their ſins no more*; yea to *be their God, and that they ſhall be his people:* adding (u) *Baptiſm* and the (x) *Lords Supper*, as Tokens and Seals of this Covenant. VI. The dreadful ſtorm of the Flood being over, (y) *Noah ſent forth out of the Ark a Dove*, which *returned to them into the Ark with an Olive branch* (an Embleme of Peace and comfort) *in her mouth*, ſignifying that the waters were abated. So Jeſus Chriſt, the terrible Storm and Tempeſt of his Paſſion and Death for our ſin being over, (z) ſends forth his holy Spirit (ſometimes (a) *appearing in the form of a Dove*) the (b) Authour of Comfort Peace and Joy in the hearts of his people, (c) *witneſſing with their Spirits that they are Gods children*, that their ſins are pardoned, their peace with God is concluded, and the Flood of his wrath is for ever turned away. VII. Finally, *Noah* was a Reſtorer of the world ruined by the Flood of waters; (d) his ſons *over-ſpread the whole Earth*; and the Creatures, which he preſerved and provided for in the Ark, repleniſhed

(z) Col. 1. 13.
(a) Gen. 8. 20.
(b) 2 Pet. 2. 5.
(c) Gen 9. 1, 2, 3, 19.
(d) Heb. 4. 14.
(e) Heb. 9 14, 28, & 10. 10. *to* 19.
(f) Heb. 7. 24, 25. & 9. 24. 1 Ioh. 2. 1.
(g) Ioh. 1. 18. & 15. 15. & 10. 31. 1 Pet. 1. 10, 11, 12.
(h) Luk. 24. 45.
(i) Pſal 110. 2, 3. Act. 15. 14, 15, 16, 17.
(k) Eph. 4. 8. *to* 14.
(l) Iſai 33. 22.
(m) Iſ 32. 1, 2.
(n) 1 Cor. 15. 25. Pſ. 110. 1.
(o) Gen. 6. 14. *to the end.*
(p) Heb. 3. 3, 6. Mat. 16. 18.
(q) Gen. 8. 20, 21, 22. & 9. 8. to 18.
(r) Heb. 9 14.
(s) Epheſ. 5. 2.
(t) Heb. 8. 8. *to the end.* & 13. 20.
(u) Mat. 28. 19. Act. 38. 39.
(x) Mat. 26. 26, 27, 28. 1 Cor. 11. 20, 23, 24, 25.
(y) Gen. 8. 8, 9, 10, 11.
(z) Ioh. 16. 7. Act. 2. *throughout.*
(a) Mat. 3. 16. 17.
(b) Ioh. 16. 7. & 14. 16, 17. Rom. 14. 17.
(c) Rom. 8. 16.
(d) Gen. 9. 19.

repleniſhed the world. So, and much more eminently, Jeſus Chriſt is the reſtorer of the whole world, diſſipated, ſcattered, broken, curſed and ruined for mans ſin by the flood of Gods wrath: Redeeming, Preſerving and propagating his Church throughout the whole world, Reſtoring and ordering all Creatures for the good of his Church. (e) *In the diſpenſation of the fulneſs of times, God hath gathered together in one all things in Chriſt, both which are in heaven, and which are in earth, even in him. —— And hath put all things under his feet: and gave him to be head over all things to the Church.* And of Chriſt it is ſaid, (f) *He is before all things, and by him all things conſiſt. And He is the Head of the body, the Church: who is the beginning, the firſt-born from the dead, that in all things he might have the preheminence. For it pleaſed the Father that in him ſhould all fulneſs dwell. And (having made peace through the blood of his Croſs) by him to reconcile all things unto himſelf by him, I ſay, whether they be things in earth, or things in Heaven.* Thus *Noah*, in reference to this fœderall Tranſaction of God *with him*, notably reſembled Jeſus Chriſt. And therefore how can we but conclude, that Gods Covenants with *Noah* were intended for an Adminiſtration of the *Covenant of Faith*, touching ſinners Recovery by Jeſus Chriſt?

(e) Eph. 1. 10, 20, 21, 22, 23.
(f) Col. 1. 17, 18, 19, 20. *Herewith well compare, and conſider,* Rom. 8. 19. to 23. 1 Pet. 3. 13. Act. 3. 21. which aſcribe to Chriſt *the creating of a New Heavens & New Earth; and Reſtitution of all things.*

(2) *The Ark of Noah was a Notable Type of the Church of Chriſt.* The Apoſtle (g) *Peter* intimates ſo much, in the judgement of *Hierome*. Both (h) *Auguſtine*, (i) *Hierom*, (k) *Cyprian*, and other (l) later writers hold, that *Noah's* Ark was a Type of Chriſts Church: yet in the accommodation of the reſemblance, they run out into ſome Niceties and curioſities which will hardly abide a ſtrict examination. Pitch we upon thoſe things which ſeem more ſolide herein.

(g) 1 Pet. 3. 20, 21. *Arca Noe Eccleſiæ typus fuit, dicente* Petro *Apoſtolo. In Arca Noe, pauci, id eſt, octo animæ, &c.* Hieronym. adverſ. Luciferianos. p. 145. A. Baſil. 1553 Tom. 2.

(h) Auguſt. de Civitat. Dei. lib. 15. cap. 26. Tom. 5. —— *& in* Dialog. Queſtion. LXV. p. 691. q. 51. &c. Tom. 4. Baſil. 1569. —— *Præcipuè verò in* lib. 12. contra Fauſt. Manichæum cap. 14. ad 21. Tom. 6.

(i) Hieronym. adverſ. Luciferian. p. 145. A. &c. Tom. 2. Baſil. 1553.

(k) Cyprian ad Novatianum Hæreticum. num. 3, 4, 5, 6. p. 476. An. Dom. 1593. — *Illa Arca figuram Eccleſiæ ſicut ſuperius diximus, portabat, quæ verberabatur hinc atq; illinc aquis inſurgentibus tantum. Cataclyſmus ergo ille qui ſub Noe factus eſt, figura perſecutionis, &c.*

(l) D. Taylor of Types. Chap. III. — *H. Broughton in the* Generall view of the holy Scriptures. p. 50, 51. London 1640. And that learned Rivet herein thus expreſſeth himſelf: *Illud certum eſt, Eccleſiam in qua ſervamur per baptiſmum, per Arcam fuiſſe ſignificatam aquis innatantem ut* Petrus oſtendit, 1. Epiſt. c. 3 ver. 21. *Vide idem* Auguſtinus lib. de Unitat. Eccleſ. cap. 5. Nulli noſtrum dubium eſt, *inquit*, per Arcam Noe, ſalva rerum geſtarum fide ut deleris peccatoribus domus juſti a diluvio liberaretur, etiam Eccleſiam fuiſſe figuratam; Quæ forte humani ingenii conjectura videretur, niſi hoc Petrus Apoſtolus in ſua Epiſt. diceret. *Eadem referri poteſt familiaris Eccleſiæ Comparatio cum Navi: unde eſt quod aliqui dicuntur fluctuare.* Eph. 4. v. 14. *vel* naufragare a fide. 2 Tim. 2. v. 19. *ad hanc figuram referri poteſt quod dicitur* ver. 18. Stabilio fœdus meum tecum, ut ingredieris in Arcam, tu & filii tui, & uxor tua & uxores filiorum tuorum tecum. *His enim Deus adoptat Noahum in familiam ſuam, & in domum introducit, in qua vult eum cum ſuis alere & ſervare. Et quamvis Fœdus illud videatur tantum ſpectare præſentem vitam, tamen altius conſcendendum eſt, ad rem ſignificatam. Eſt enim FŒDUS GRATIÆ, quæ aliud ſpectat quam temporalis vitæ aliquot annorum uſuram.* —— And. Rivet: in Gen. 6. Exercitat. 53.

Now the *Ark of Noah* did notably adumbrate and reſemble the *Church of Chriſt*, (eſpecially the Church viſible) in theſe particular reſpects, *viz.* I. The Ark was built by (m) *Noah* as the Maſter-builder, ordering all things therein according to Gods Covenant and Command

(m) Gen. 6. 22.

Command, having inferiour workmen under him. The Church, the House of the living God, (n) was builded by Jesus Christ; Hence it is called *his own House.* And particular Churches are stiled (o) *the Churches of Christ.* And Jesus Christ hath his inferiour Master-builders under him, *viz.* (p) *Apostles, Prophets, Evangelists, Pastours and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ*; Some of these Christ constituted as (q) *Master-builders* to lay the foundation, as the Extraordinary Officers, *Apostles, &c.* Others as *under-builders* to build upon their foundation laid, (r) *Jesus Christ himself being the chief corner stone.* II. The materiall Ark was a long time in building by *Noah. viz.* From Gods first establishing his Covenant with *Noah*, till the end of the old world, (s) which was 120. years. The Spirituall Ark the Church is a longer time in building by Christ, even from Gods (t) *First Promise* established on *the seed of the Woman*, till the end of the world that now is, and Christs second Coming; For (u) till then the Gospel-Ordinances, and Officers, are to continue for the gathering and building of his Church. And the received opinion of the Jews is, as it was created in six dayes, so it will continue 6000. years. III. The Ark was builded of (x) *Gopher wood*, a wood well senting and lasting, The planks thereof closed fast together, *and pitched within and without with pitch*, that neither rain from above, nor floods from below might enter, or sink the same. The Church also is builded of lasting and well senting Gopher-wood, *viz.* (y) *Trees of righteousnes*, (z) *Saints by calling*, really or apparently such; (a) knit and joyned together in *love, with this* (as (b) *Augustine* hath it) *they are pitcht within and without*, (c) *maintaining the unity of the Spirit in the Bond of peace*, whereby they are kept from sinking under Temptations or Tribulations. (d) *Jerusalem is as a City that is Compact together.* (e) *In Christ all the building fitly framed* (or *compacted*) *together, groweth unto an holy Temple in the Lord.* IIII. The materiall Ark had (f) *a window* to let in light to them that were therein. The Spirituall Ark the Church hath her window, her spirituall light: Even Jesus Christ *the light of the world*: who by his Word and Spirit illuminates all his House. (g) *Jesus said, I am the Light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life.* V. The Ark had but (h) *one Doore* to go in and out at. The Church also hath but *one Doore* for the Elect sheep of Christ to enter in at for Salvation. This *Door* is Christ alone. (i) *I am the door of the sheep*, (saith Christ) *by me if any man enter in, he shall be saved; and shall go in and out and finde pasture.* (k) *No man cometh unto the Father but by Christ.* (l) *Neither is there salvation in any other: for there is no other name under heaven given among men whereby we can be saved.* Yea there is a *Door* unto this *Door* Christ: for (as *Augustine* noteth) (m) *The side and heart of Christ pierced and opened by the spear, the wound in Christs side, is the way into Christ; for heere the Sacraments did flow, whereby Believers are initiated.* VI. The Ark was made (n) *with lower, second*

(n) Heb. 3. 3. 6.
(o) Rom. 16. 16.
(p) Eph. 4. 11, 12.
(q) 1 Cor. 3. 10, &c.
(r) Eph. 2. 20.
(s) Gen. 6. 3, 17, 18. *and ch.* 7. *throughout.*
1 Pet. 3. 19, 20.
(t) Gen 3. 15.
(u) Mat. 28. 19, 20.
1 Cor. 11. 26.
(x) Gen. 6. 14.
(y) Isa. 61. 3.
(z) Rom 1. 7. 1 Cor. 1. 2.
(a) Col. 2. 2. Cant. 8. 7. 8.
(b) *Bitumen eum significat Charitatem, &c.* Aug. Dialog. Quæst. LXV. quæst. 66. Tom. 4.
(c) Eph. 4. 3.
(d) Psal. 122. 3.
(e) Eph. 2. 21.
(f) Gen 6. 16.
(g) Joh. 8. 12.
(h) Gen. 6 16.
(i) Joh. 10. 7, 9.
(k) Joh. 14. 6.
(l) Acts 4. 12.
(m) *Et quod effluxit in latere accepit, profecto illud est vnunas, quando latus crucifixi lancea perforatum est. Hoc quippe ad illum venientes ingrediuntur, quia inde Sacramenta manarunt, quibus credentes initiantur.* Aug. de Civit. Dei lib. 15. cap. 26. Tom. 5.
(n) Gen. 6. 16.

ſecond and third ſtories, for the variety of Creatures. (o) So in the Church there are ſeverall ſtories and degrees. All not in a levell of equality. Some are (p) Governours, Rulers, Officers: Some are Governed, Ruled, and without ſpeciall office. Again, among officers, ſome were extraordinary, and to continue but for a time, as *Apoſtles, Prophets, Evangeliſts.* (q) *Are all Apoſtles, are all Prophets? &c.* Some *Ordinary*, and to continue to the end, as *Paſtors, and Teachers, Elders, Deacons.* (r) As the naturall Body hath ſeverall members: and ſeverall offices for all theſe members. And amongſt the Community of the faithfull, (s) ſome are *babes in Chriſt*: ſome are *grown men, having their ſenſes exerciſed to diſcern between good and evill* (t) Some are *weak in the faith*: ſome are *ſtrong*, and comparatively (u) *perfect* in regard of others. And as the God of order hath thus ranked his people in the Church, in their ſeverall places, functions and ſtories as it were: ſo they ſhould know and keep their places reſpectively. Yea in Heaven it ſelf, wherein the Church ſhall be triumphant, there (x) *are many manſions*, and as here degrees of Grace, ſo there degrees of glory; (y) *ſome ſhall ſhine as the brightneſs of the Firmament, ſome as the ſtars for ever and ever.* For, the (z) *Lord will render to every one according to his works, both for kinde and degree.* VII. The Ark had in it all variety of creatures, (a) both *clean* and *unclean*: wolf and lamb, ſheep and goats, *&c.* Yea in it was (b) a *curſed Cham*, as well as an *holy Noah* and a *bleſſed Shem.* So the viſible Church, the ſpiritual Ark (c) hath in it people of all Nations, tongues and languages, of all ſexes, ages, conditions and degrees: Jews and Gentiles; Noble and ignoble, rich and poor; wiſe and fooliſh; bond and free; male and female; young and old. In this (d) *field*, alſo are *tares* as well as *wheate*; in this (e) *Net*, *bad*, as well as *good fiſh*; in this (f) *Houſe*, *fooliſh*, as well as *wiſe Virgins*; in this Ark, hypocrites and reprobates, as well as the ſincere and Elect. Hereupon ſaid *Hierom*; (g) *As in the Ark were kinds of all creatures: ſo in the Church are men of all nations and manners. As there the leopard and the Kids, the wolf and the Lambs: ſo here the righteous and ſinners, that is, golden and ſilver veſſels remain with wooden and earthen veſſels.* In the viſible Church, Gods Houſe, are as well (h) *veſſels to diſhonour, as veſſels to honour*; as well *veſſels of wrath*, as *veſſels of Mercy.* VIII. Finally, The Ark with them that were therein, was expoſed to ſtorms and tempeſts, winds and waves, Rain and floods, ſuch as the world never ſaw ſince nor before, by which it was extremely endangered to be ſplit in a thouſand pieces upon rocks or Mountains, or to be overturned and overwhelmed in the deep, all the world being nothing but one intire Sea. Thus the Church on earth with all the people of God therein are liable to the moſt rugged tempeſts of afflictions and perſecutions of all ſorts and degrees. (i) *Time is come that judgement muſt begin at the houſe of God.* —— (k) *In this world* (ſaith Chriſt

(o) *Habuit Arca mixtos [mixtos] Eccleſia plurimos manſiones.* Hieron. adverſ. Luciferian. p. 145. Tom. 2. Baſil 1553.

(p) Heb. 13. 17, 24. 1 Theſ. 5 12, 13. 1 Tim. 5. 17, 18.

(q) 1 Cor. 12. 28. Rom. 12. 4, 5, 6, 7, 8.

(r) Rom. 12. 4, 5. 1 Cor. 12. 12, *&c.*

(s) 1 Cor 3. 1, 2. Heb. 5. 12. 13. 14.

(t) Rom. 13 1. and 15. 1.

(u) Phil. 3. 15. 1 Cor. 2. 6.

(x) Joh. 14. 2.

(y) Dan. 12. 3.

(z) Rom. 2. 6.

(a) Gen. 6. 19, 20 and 7, 8, 9, 14.

(b) Gen. 9. 18, 19, 25, 26.

(c) Acts 2. 5. *to* 14. 41. Col. 3. 11. Gal. 3. 6. 1 Cor. 1. 26. *to the end of the chap.*

(d) Mat. 13. 24. *to* 31. 38. *to* 44.

(e) Mat. 13. 47. *to* 53.

(f) Mat. 25. 1. *to* 13.

(g) *Vt in illo omnium animalium genera; ita & in hac universarum & gentium & morum hominum ſunt. Vt ibi pardus & hædi, lupus & agni; ita & hic juſti & peccatores, id eſt vaſa aurea & argentea, ebur lignis & fictilibus commorantur.* Hieron. adverſ. Lucifer. p. 145. A. Tom. 2. Baſil. 1553.

(h) Rom. 9. 21, 22, 23. (i, 1 Pet 4. 17, 18. k) John 16. 33.

to

to his Disciples) *ye shall have tribulat on*——. —— (l) *Many are the afflictions of the righteous*, saith *David*. —— (m) *Yea and all that will live godly in Christ Jesus, shall suffer persecution*. —— And, (n) *through much tribulation we must enter into the kingdom of God*. Hereupon said *Hierome*, (o) *The Ark was endangered in the flood: The Church is endangered in the world*. And before him *Cyprian* said (p) *The Ark did bear a figure of the Church; and the tossing of the Ark to and fro with windes and billows, a figure of Persecution*. The Ark could have no rest, till it came to Mount *Ararat*: nor shall the Church and people of God have any perfect rest, till they come to the celestiall *Ararat*, those mountains of spices. Thus the *Ark* (to mention no more particulars) did notably resemble the *visible Church* of Christ. And therefore in Gods *Covenant* with *Noah* touching this Ark, *explicitly*: why may we not understand Gods *Covenant of Faith*, in Christ touching his Church *Implicitly*?

3. Finally, *The saving of* Noah, *his family and the living Creatures in the Ark by waters, from perishing by the flood, was a remarkable Type or figure of the Salvation of the Houshold of God in the Ark of his Church by Jesus Christ from perishing by the deluge of Divine wrath*. The words of *Peter* are most clear for this; (q) *The long-suffering of God waited in the dayes of* Noah, *while the Ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto, even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the Resurrection of Jesus Christ*. Thus parallel and accommodate the *Type* to the *Antitype*; The *figure* to the thing *prefigured*. I. They onely that were in the Ark with *Noah*, were saved from the flood of waters, (r) when all the world besides, without the Ark, were drowned. So, They onely that are within the Church with Jesus Christ are saved from the wrath of God, when all the world without the Church are swallowed up by Divine vengeance for their sins. The Known Maxime is, (s) *Without the Church is no Salvation*. Ordinarily it is so; I Dispute not what God may do extraordinarily. But the Apostle informes us; that such as are (t) *aliens to the Commonwealth of Israel, are without Christ, strangers from the Covenants of Promise, having no Hope, and without God in the world*. And therefore as such, they are in a sad incapacity of Salvation. Hereupon said *Augustine*, (u) *Whosoever he be, and what manner of person soever he is, a Christian he is not, that is not in the Church*. And again elsewhere he saith; (x) *Firmly hold, and nothing doubt, that not onely all Pagans, but also all Jews hereticks and schismaticks, who finish this present life without the Catholick Church, shall go into everlasting fire prepared for the Devil and his Angels*. II. They that were saved in the Ark (y) *were saved by water*. They were

saved

(l) Psal. 34. 19.
(m) 2 Tim. 3. 12.
(n) Act. 14. 22.
(o) *Periclitata est arca in Diluvio; periclitatur Ecclesia in mundo.* Hieron. adver. Lucifer. p. 145. Tom. 2. Basil. 1553.
(p) *Illa Arca figuram Ecclesiæ portabat, quæ verberabatur hinc atq; inde aquis insurgentibus tantum. Cataclysmus ergo ille qui sub Noe factus est figuram persecutionis habuit, quæ per totum orbem nunc super effusa est, ostendit, &c.* D. Cyprian. ad Novatian. Hæreticum. §. 5. p. 476. Edit. 1593.
(q) 1 Pet. 3. 20, 21.
(r) Gen. 7. 21, 22, 23.
(s) *Extra Ecclesiam non est Salus.*
(t) Eph. 2. 12.
(u) *Quisquis ille est, & qualiscunq; ille est. Christianus non est qui in Christi Ecclesia non est.* Aug. de Tempor. Ser. 181. p. 993. 11. Tom. 10. Basil. 1569.
(x) *Firmissimè tene & nullatenus dubites, non solum omnes Paganos, sed etiam omnes Judæos hæreticos atq; schismaticos, qui extra Ecclesiam Catholicam præsentem finiunt vitam, in ignem æternum ituros, qui paratus est diabolo & Angelis ejus.* Aug. de Fide ad Petr. Diaconum. p. 234. B. C. Tom. 3 Basil. 1569.
(y) 1 Pet. 3. 20. Gen. 7. 17.

saved *by* water, *from* water: *By* the flood, *from* the flood. For the waters lifted up the Ark and them therein above the perill of drowning. So the Church is saved, 1 *Sacramentally* by water, *viz.* by the wa- of (z) Baptism, which in regard of its signification and end, is salvifical: (a) *He that believes and is baptized, shall be saved.* 2. *Spiritually* by the (b) *Blood* of Christ justifying: and by the (c) *Spirit* of Christ Sanctifying; both signified by water. Christs blood washeth away the *guilt*, Christs Spirit washeth off the *filth of sin*. Thus we are (d) saved by the flood of Christs blood and water, from the flood of Gods wrath. Yea as *Augustine* noteth, (e) *They in the Ark were saved by wood and water: So we in a sort in Christ are saved by wood and water, viz.* by his Death, *Who himself bare our sins in his own Body on the tree*, and out of whose side, pierced with the spear, gushed both *blood and water* for the cleansing away of our sins. *What doth it signifie that* Noe *was delivered by water and wood? Water signifies Baptism: wood the Cross: As* Noah *was delivered by water & wood: So also the Church is delivered by Baptism and the signall of his Passion.* III. They that were saved in the Ark by water and wood, were saved *by being lifted up above the Earth.* So they that are saved by Christs blood, are saved by being lifted up above the earth *by his Resurrection* and *Ascension* also. —— (f) *The like figure whereunto, even Baptism doth also now save us, by the Resurrection of Iesus Christ: who is gone into Heaven, and is on the right hand of God.* When Christ meritoriously and effectually wrought our Salvation, he by his *Resurrection* came out of the earth, and by his *Ascension* went far above the earth, even into Heaven: when Christ actually applyes his Salvation to us, Christ (g) *risen* makes us *rise with him*: Christ ascended, makes us *ascend after him*; Christ *sitting in Heaven*, makes us *set our affections above, not on things on the earth*, and *our* (h) *conversations are in Heaven* also. IIII. They that were saved in the Ark were saved therein with *Noah*, who forsook his own Habitation to dwell with them in the Ark and with them to be tossed up and down with windes and waves that they might be saved with him. So they that are saved in the Ark of the Church, are saved by Christs gracious and powerfull presence, therefore Christ himself left his Heavenly Throne for a while, and entred solemnly into the Church by (i) *Baptism*: and therein dwelt with us, exposing himself to all storms and Tempests, waves and billows, rocks and dangers of affliction and persecution, &c. to save us from them. (k) *He carried our griefs and bare our sorrows*, that our griefs and sorrows might be turned into joy. He was content to undergo *our storms* with us that we might enjoy *his calms* with him. He was tossed with us on *our Sea*: that we might anchor with him in *his Haven*. He (l) was *afflicted* with us *in all our afflictions*: that we might be *affected* with him *in all his Consolations*. He (m) was involved in *our Curse*, that he might impart to us *his blessedness*. He was (n) *wounded* and *bruised* for our iniquities, that we might *be healed* by his stripes. He was condemned for *our crimes*, that we might be cleared by *his* con-

(z) 1 Pet. 3. 21.
(a) Mark 16. 16.
(b) 1 John 1, 7. Eph. 5. 25, 26, 27.
(c) 1 Cor. 6. 11.
(d) 1 Pet. 3. 24. 1 John 5. 6.
(e) *Quid significat, quod Noe per aquam & lignum liberatur? Aqua significat Baptismum, & lignum crucem. Sicut Noe per aquam & lignum liberabatur: ita & Ecclesia Baptismo & Passionis signaculo liberatur.* Aug. Dialog. Quæ. LXV. Q. 51 Tom. 4.
(f) 1 Pet. 3. 20, 21, 22.
(g) Col. 3. 1, 2. Eph. 2. 5, 6.
(h) Phil. 3. 20.
(i) Mat. 3. 16, 17.
(k) Isa. 53. 3, 4, 5.
(l) Isa. 63. 9.
(m) Gal. 3. 13, 14.
(n) Isa. 63. 5, 6

condemnations. He was impriſoned in *our chains and fetters*, that we might be ſet at liberty by *his impriſonment*. He was crowned with *our thorns*; that we might be crowned with *his triumphs*. He dyed *with us*: that we might live *with him*. He was buried *with us*: that we might *riſe with him*. He (o) became ſin with us: *that we might be the righteouſneſs of God in him*. Thus Chriſt endangers himſelf with us, for our ſafety. While Chriſt is in the ſhip, in the Ark, all is ſafe, though (as once the Apoſtles) in greateſt ſtorms and hazards. The ſhip of the Church had long ere this day been ſplit, ſunk, wrackt and broken in pieces, had not Chriſt been in the ſhip to rebuke the waves and Tempeſts. V. They that were ſaved in the Ark from the flood, were ſaved by Gods ſpeciall Providence, guiding and ordering the Ark. For it was heavy-laden, yet had neither Anchor nor Cable, Maſt, Helm, Sayles nor Tackling, neither Pilot, Mariner nor skilfull Steerſman: yet at laſt it landed ſafe on (p) *Mountains of Ararat*, which ſignifies, *Take-away-fear*. So they that are ſaved in the Church by Chriſt from Divine wrath, are ſaved by Gods ſingular Providence, moſt eminently acting in *Providing* Chriſt for them, In *Tendering* and *Applying* Chriſt to them, and in (q) *preſerving* them in Chriſt unto the end. VI. They that were ſaved in the Ark, were ſaved according to (r) *Gods Covenant*. So they that are ſaved by Chriſt, are ſaved according to Gods *Covenant* and *Promiſes* in him, both under Old and N. Teſtament. Gods Truth & faithfulnes herein, is their ſhield and buckler, and their Tower of Salvation. VII. They that were ſaved in the Ark were (s) but *few, viz. Eight ſouls*, when the whole world beſides was drowned. So they that are ſaved by Chriſt (though in themſelves a (t) *multitude, which none can number*, yet) in compariſon of them that periſh, are exceeding (u) *few*. Chriſts flock is but (x) *a little flock*. (y) *Many are called, few are choſen, &c.* VIII. Finally, They that were ſaved from the flood of waters, were aſſured from God after their deliverance was compleated, that there ſhould be never more any (z) ſuch *flood to drown the earth*. So they that are ſaved by Chriſt, after the accompliſhment and compleating of their Salvation, are aſſured (a) *there ſhall be no more Sea*: no more ſea of affliction. But that (b) *God ſhall wipe away all tears from their eyes: and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain.* Thus *the ſaving of* Noah *and his family in the Ark by water from the flood, was an obſervable type of our ſalvation by Chriſt from Divine wrath.* Therefore Gods Covenant with *Noah* thus to ſave him and his, in the Ark, by water, was for ſubſtance *the Covenant of Faith* for ſaving ſinners by Jeſus Chriſt. And under that *Temporall* and *Typicall*, this *Spirituall* and *Eternall Salvation* was intended. Seeing then, *Noah* was a Type of Chriſt herein; The Ark a Type of the Church; And the ſaving of his houſe, *&c.* with *Noah* in the Ark by waters from periſhing in the flood, a Type of the ſaving of Gods people in the Church by Chriſt from periſhing by Gods wrath: It is clear that Gods

(o) 2 Cor. 5. 21.
(p) Gen. 8. 4.
(q) 1 Pet. 1. 5.
(r) Gen. 6. 18. *&c.*
(s) 1 Pet. 3. 20.
(t) Rev. 7. 9.
(u) Mat. 7. 13, 14. Luk. 13. 24.
(x) Luk. 12. 32.
(y) Mat. 22. 14. *and* 20. 16.
(z) Gen. 8. 20, 21, 22. *and* 9. 9. *to* 18.
(a) Rev. 21. 1.
(b) Rev. 21. 4.

Gods Covenant with *Noah* was a renewed Administration of the *Covenant of Faith. Thus of this third Argument.*

4. Gods (c) Covenant with *Noah* and his family, not to *curse the ground any more for mans sake*, by destroying the earth with a general Flood of waters, *notwithstanding the imagination of mans heart remained evill from his youth*, doth notably point out Gods *Covenant of faith* in Christ, by whom alone the curse due for sin is removed, though sin in his people be not wholly extinguished and obliterated. (d) *Christ hath redeemed us from the curse of the Law, being made a curse for us; for it is written, Cursed is every one that hangeth on a Tree.* To this effect saith one very appositly, touching this place of *Genesis*; (e) *This taking away of the curse (notwithstanding mans corrupt heart remaining) is a notable testimony of Gods rich mercy in Christ, by whom we are freed from the curse. Gal. 3. 13. Rev. 22. 3. Zech. 14. 11. For the Covenant now made concerning the waters with Noe, was a figure of that spirituall and eternall Covenant of Peace with us in Christ, as is shewed in Isa. 54. 8, 9, 10.* So he. And I adde, That Gods Covenanting to curse the ground no more with a generall Flood for ever, though mans heart remained corrupt, the more clearly signifies to us Gods Covenant of Faith in Christ, touching sinners Recovery and Salvation: because God took occasion to make this Covenant, upon *Noah's* (f) *sacrificing of Burnt-offerings upon an Altar to him, whereupon God smelled a sweet savour of rest, and sayd in his heart, I will not again curse the ground any more, &c.* God made this Covenant, being pacified with *Noah's* burnt-offerings. How could *Noahs* burnt-offerings pacifie God, or afford any *sweet savour to God?* *Not* in, and of themselves: for the bodies of beasts burnt, of themselves send forth an offensive savour. *Not* from any merit of *Noah*: for though he was righteous, yet (g) his righteousnes was *of Faith*, not of works; and he was subject to (h) sinful frailties. How then? onely as Types of Christs death for our sins, that Sacrifice of sacrifices which was the Substance, End and Scope of all the sacrifices under the Old Testament. This was (i) *The Sacrifice to God for a sweet smelling savour.* This was the true cause of appeasing Gods wrath, of removing the curse, and of Gods gracious Covenanting with *Noah* no more to drown the world with a flood. Consequently this Covenant in the secret and spiritual intendments of it, was a renewed Discovery of the Covenant of Faith touching Sinners Recovery in Christ Jesus.

5. As the Rainbow is made a (k) *Token of this Covenant* of God with *Noah*, a sign and pledge of Divine favour, Mercy and Peace: So J. C. our Lord is represented in Scripture, sometimes as (l) *sitting upon a Throne, there being a Rainbow round about the Throne, in sight like to an Emerald;* Sometimes as (m) *a Mighty Angel descending from Heaven, clothed with a cloud, and a Rainbow upon his head, &c.* In both which places, (as that learned (n) *Rivet* wel notes) *There is mention of a Rainbow (which God hath made a token of mercy & peace) that we may acknowledg Christs Throne to be compassed about with Mercy, and that he shows this Mercy in his Countenance,*

(c) Gen. 8. 20, 21, 22. *and* 9. 8. *to* 18.

(d) Gal. 3. 13.

(e) *H. Ainsworth in his Annot. on Gen.* 8. 21.

(f) Gen. 8. 20, 21, 22.

(g) Heb. 11. 7.

(h) Gen. 9. 21. *&c.*

(i) Eph. 5. 2.

(k) Gen. 9. 12, *to* 18.

(l) Rev. 4. 3.

(m) Rev. 10. 1.

(n) *Sed negligendum non est quod Joan. Apoc. cap. 4. v. 3. scribit. In circuitu throni fuisse Iridem, &c. Andr. Rivet. In Genes. 9. Exerc. LX. sub fin.*

tenance, when he manifests himself unto his people. But especially, we have that Rainbow in his face, whereby we are certain, not onely that the waters shall no more universally overflow the earth; but also and chiefly that we are not to fear the flood of Gods wrath, since Christ hath pacified the Father, whom whilest God beholds, he remembers his mercy and promises, which in him are Yea, and Amen. Therefore Christ appears crowned with a Rainbow, as the Messenger of Grace and Peace. For he is The Prince of Peace, and our Peace, Isa. 9. 6. Eph. 2. 14. So he. The Rainbow then, which as a Token of Mercy was annexed to *Noah's* Covenant, is thence used to signifie Divine Mercy to Sinners in Christ Iesus, whereby we are given to understand, That the Rainbow was not onely given as a *confirmatory Token* against an universal flood of waters: but also as a *Consolatory Token* in Christ against the Flood of Gods wrath. And so the *Rainbow* leads us even to Christ himself, and to the Covenant of Faith in him. Hence saith another, (o) *As the Covenant made with* Noah *concerning the Waters, is applyed to the Spiritual Covenant made with us in Christ, Isa. 54. 9, 10. So the Rainbow, (the sign of that Covenant) is also applyed for the sign of Grace from God to his Church, Rev. 4. 3. and 10. 1. Ezek. 1. 28.* And *Augustine* saith; (p) *What is signified by this Rainbow but the Reconciliation of the world, which is known to be done by the Dispensation of the incarnate Word? &c.*

(o) H. Alsw. in his Annot. on Gen 9. 13.

(p) *Et iris erat in circuitu sedis similis visioni smaragdini] Iris itaq; Graca Latinaq; lingua Arcus vocatur, qui in die pluviæ apparere videtur; & quid per hanc nisi reconciliatio mundi designatur, quæ per incarnati verbi dispensationem facta cognoscitur? Hoc certe si solerter inspicitur, effectus ipsius iris indicare videtur. Arcus itaq; tunc apparet, cum radiis solis imbrifera fuerit nubes illustrata. Sol igitur nubem illustrante, iris id est, Arcus apparuit: quia videlicet cum Patris Verbum, quod candor est lucis æternæ ac Sol justitiæ, humanam suscipiendo illustravit Naturam, ipsa humanitatis ejus susceptio, quæ profectò nubes a Propheta vocatur, reconciliatio facta est mundi, &c.* August. in Apocalyps. Joan. Homil 2. p. 659. C D. Tom. 9. Basil. 1569.

6. Finally, divers judicious Writers account this Covenant of God with *Noah* before and after the Flood, the Covenant of Grace and Faith in Christ, and think, that under this *Temporall Salvation* from the Flood expressed, the *Spirituall and Eternall Salvation* of Gods Elect from the deluge of Gods wrath is implyed. This therefore is no new or singular Opinion, though those that purposely treat of Gods Covenant, do omit this graduall discovery and distinct administration of the Covenant of Faith to *Noah*.

(q) Andr. Rivet. in Gen 6. Exercitat. 53. p. 171. Ludg. 1633.

Learned and judicius *Rivet* saith of this Covenant; *Et quamvis Fœdus illud tantum spectare videatur præsentem vitam, &c.* (q) *And though that Covenant seem onely to respect this present life; yet we must ascend higher, to the thing signified. For it is the Covenant of Grace, which looks at some other thing then the use of temporal life for a few years.*

(r) D. Parei Comment. in Gen. 6. 18. and in Gen. 9. 11.

That learned and laborious (r) *Parens* saith thus; *Quæstio hic est, an idem hoc fœdus sit, an aliud ab eo, quod cum Deo nunc habemus? Respondeo, est idem & diversum, &c. viz. A Question here ariseth, Whether this Covenant be the same with that which we have now with God, or another different from it? I answer, It is the same, and Diverse. It is the same in respect of Eternall Grace by Christ, and in re-*

spect

ſpect of the obligation of Moral Obedience. For, this Subſtance of the Covenant, that is, of the Mutual ſtipulation of God and the Elect, is the ſame, and perpetual in both Teſtaments: Promulged in Paradiſe; The Seed of the woman, &c. Repeated to Noah *here, and in chap. 9. Tyed to the family of* Abraham, *chap. 15. 18. & chap. 17. 2. Repeated to* Moſes *and the* Iſraelites, Exod. 24. *At laſt moſt fully declared and confirmed by the Miniſtry and blood of Chriſt. Therefore Chriſt is Mediatour of the Everlaſting Covenant,* Heb. 13. 20. *The ſame both now and of old is the way of Salvation by Chriſt,* Heb. 13. 18. Act. 15. 11. *But this Covenant differs in Circumſtances and Manner of Adminiſtration. God propounded this gratuitous Covenant in one ſort to the Fathers, in another to us.* 1. *To the Fathers he added certain external Promiſes: As, of preſervation in the Flood, to* Noah; *of giving the Land of* Canaan *to* Abraham; *Not ſo to us.* 2. *To them he gave other Signs and burdens: Before the Flood, Sacrifices; After the Flood, the Rainbow to* Noah; *Circumciſion to* Abraham; *The Paſſeover to* Moſes *and the* Iſraelites; *yea, Sacrifices, Ceremonies, Feſtivals, and innumerable other Laws, wherein as in a cloud or dark garment the Promiſe of Grace was involved. For all the Legal ſhadows did ſhew Chriſt: but more obſcurely, as when the Sun is ſeen through the clouds. To us he hath given other ſigns, clearer and fewer, the ſhadows diſappearing at Chriſts Coming. By reaſon of this diverſity, the Covenant, which is but one in Subſtance, is ſaid to be twofold, Old and New. And the Old is aboliſhed: becauſe the Promiſe of Grace hath put off its legal robe, wherewith it was covered of old as with a cloud. But the New is everlaſting, both in Subſtance and Adminiſtration, becauſe another change of Rites and Sacraments is not to be expected before the laſt Day: foraſmuch as we are commanded to break the Lords bread, and ſhew forth the Lords Death, untill he come.* How fully and clearly hath he expreſſed himſelf in this matter!

That learned and accurate Textual, Mr. *Ainſworth*, thus expreſſeth himſelf; (f) *And thou ſhalt Enter, &c.] This explaineth the Covenant made on Gods part, That he would ſave* Noah *and his Houſehold from Death by the Ark; And on* Noah's *part, That he ſhould through Faith and Obedience make and Enter into the Ark, ſo committing himſelf to Gods preſervation,* Heb. 11. 7. *And under this, The Covenant or Teſtament of Eternal Salvation by Chriſt, was alſo implyed; the Apoſtle teſtifying, that the (Antitype, or) like figure hereunto, even Baptiſm, doth now alſo ſave us,* 1 Pet. 3. 21. *which Baptiſm is a Seal of our Salvation,* Mar. 16. 16.

(f) *H. Ainſw. in his Annotat. on Gen. 6. 18.*

That pious, judicious and induſtrious *Perkins* (who did more good ſervice to the Church of God with his (t) left hand, then many do with both; like a ſpiritual *Ehud* ſtabbing the *Romiſh Eglon* with his left-handed pen,) ſaith; (u) *Thus we have ſeen in ſome ſort; How the Ark ſaved* Noah *and his houſhold, and what this his houſhold was. Now beſides this End and Uſe of the Ark, we are further to know; That whereas this ſaving of them was but a Corporal deliverance from a temporal Death, this Ark hath alſo a Spiritual uſe, which we may not omit: For as many*

(t) *Dextera quamtumvis fuerat tibi manca, docendi Pollebas mira dexteritate tamen.*

(u) Mr. *William Perkins in his Comment. on Heb.* 11. 7.

many of Noahs *familie as were true believers, it was a means to save them another way, even to save their souls. For it taught them many things.* 1. *It was an assurance of Gods love unto their Souls. For if he were so careful to save their bodies from the flood, they thereby assured themselves he would be as good unto their souls, which they knew to be far more precious and excellent.* 2. *It shew'd them how to be saved. For as they saw no safety, nothing but present Death, out of the Ark: So it taught them, that out of Gods Church, and out of Gods favour, no salvation could be expected, and so it taught them to labour to be in Gods favour, and members of his true Church.* 3. *They saw they were saved from the Flood by Faith and Obedience. For, first* Noah *believed Gods Word that the flood should come, then he obeyed Gods Commandment, and made the Ark as he was commanded. And thus he and his by believing and obeying were saved through the Ark: and without these the Ark could not have saved them. This taught them more particularly how to be saved, namely, by believing God, and obeying God, and else no salvation. For when they saw their bodies could not be saved without them, it assured them much less could their Souls be saved without Faith and Obedience.* 4. *Lastly, this deliverance by the Ark, was a pawn unto them from God, assuring them of Salvation, if they believed in the Messias. For seeing God so fully performed his promise unto them for their bodily deliverance upon their believing: they thereby might assure themselves, he would perform his Promise of Salvation unto them upon their Faith and true Obedience.* So he. In his judgement therefore, the temporal Salvation of their bodies in the Ark by water, did instruct them touching the Spiritual and Eternal salvation of their Souls in the Church by Christ. Whence it is clear, that Gods Covenant with *Noah* in the temporal salvation expressed, intended the spiritual and eternal Salvation implyed.

Thus, *In Noah,* we have found Christ. *In the Ark,* the Family or Church of Christ. *In the saving of* Noah's *family in the Ark by waters from perishing in the flood,* the saving of the Church and Elect of God by Jesus Christ, and his death, from perishing in the deluge of Gods wrath. *In* Noah's *Altar and burnt-offerings affording a Savour of rest to God,* The true Altar and Sacrifice Jesus Christ, who offered up himself for our sins, (x) *an Odour of a sweet smell to God. In the Rainbow,* the token of mercy and peace, The mercy favour love and peace of God towards us in the face of Christ. And consequently, *In that Covenant of God with* Noah *for corporal preservation,* we have found the Covenant of Faith dispensed to him in Christ touching Sinners Spiritual Recovery and Eternal Salvation. And so the First thing is cleared, *That Gods Covenants with* Noah *before and after the Flood, were a renewed discovery and administration of the Covenant of Faith touching Sinners Salvation by Jesus Christ.* The next thing to be inquired into, is, *The Spiritualness of these Covenants of God with Noah,* as they are a renewed Administration of the Covenant of Faith touching Sinners Eternal Salvation by Jesus Christ. For it is already cleared by sundry Arguments, *That under Temporals explicitly*

(x) Eph. 5. 2.

plicitly Covenanted, Spirituals were implicitly intended and comprized.

II. *What the Spiritualneſs, or Spiritual Meaning of theſe Covenants of God with* Noah, *as a renew'd Adminiſtration of the Covenant of Faith, is*; hath partly been diſcovered by the Arguments formerly produced to prove the Thing; and may further appear, by Conſidering briefly, 1. *The Authour*, 2. *Parties*, 3. *Matter*, and 4. *Form of theſe Covenants, as a Covenant of Faith in Chriſt, touching Sinners Salvation.*

I. *The Authour* of theſe Covenants with *Noah, &c.* as a Covenant of Faith, was (y) God. God was Authour of them, immediately by lively voyce Revealing them to *Noah*, as a (z) gracious Preſerver, Deliverer and Merciful Saviour of a Remnant of mankind from deſerved deſtruction. In this Notion God was Authour hereof, The Impulſive Cauſe moving him hereunto, was *Inward*, and *Outward*. 1. *Inward*; His own meer (a) Grace and commiſerating favour to *Noah* and his family. 2. *Outward*; the ſatisfactory and ſweet-ſmelling (b) Sacrifice of Jeſus Chriſt, typified in *Noah's* Sacrifices which were a *ſavour of reſt* to God, and an Occaſion of Gods Covenant with him.

(y) Gen. 6. 13, 18, *&c.* & 9. 8. *to* 18.
(z) Gen. 8. 20, 21, 22. & 9. 8. *to* 18.
(a) Gen. 6. 8, *&c.*
(b) Eph. 5. 2. *with* Gen. 8. 20, 21, 22. & 9. 8. *to* 18.

II. *The Parties* to theſe Covenants, as a Covenant of Faith, were chiefly two, *viz.*

1. On the one hand, as the *Party Covenanting*, God; as a gracious compaſsionate and merciful Saviour of a Remnant of loſt mankind in Chriſt.

2. On the other hand, as the *Party Reſtipulating*, in *Noah* and his family, Chriſt, (as a true *Noah*, a true Comforter, and Authour of Reſt and Peace, to curſed and tyred Sinners,) and his Family, his Spiritual Houſhold in him. *Typically Noah* and his family: *Antitypically* or Spiritually Chriſt and his family, the Church, his Spiritual Seed, are here Fœderates with God.

III. *Matters Covenanted* in theſe two Covenants, as a diſtinct Adminiſtration of the Covenant of Faith, are 1. *On Gods Part.* 2. *On Chriſts part* (*as the true* Noah) *and his Seed's.*

1. *God* on his part graciouſly Covenanted and Promiſed,

(1) That the Spiritual Houſhold of Chriſt the true *Noah*, (though very few in compariſon of the world,) ſhould be ſpiritually and eternally ſaved from the deluge of Gods wrath, when the whole world beſides ſhould utterly periſh therein. For under the *Temporal and Corporal* (c) *ſalvation* of *Noah's* Family from the Flood of waters, we are to underſtand the *Spiritual and Eternal Salvation* of Chriſt and his family from the flood of Gods wrath.

(c) 1 Pet. 3. 20, 21.

(2) That they who ſhould be Spiritually and Eternally ſaved from the Deluge of Gods wrath and vengeance, ſhould be ſaved only in the Ark of Gods Church with and by Jeſus Chriſt the true *Noah*. No living Creature on earth was ſaved without the Ark, all dyed in the flood, except they that were with *Noah* in the Ark: So all (d) without

(d) Eph. 2. 12.

out the Church eternally perish, they only that are with Christ in his Church are eternally saved ——(e) *And the Lord added to the Church daily such as should be saved.* But first they were *added to the Church*: then *saved*. Yea therefore *added to the Church, that they might be saved.* To this purpose said *Cyprian* notably of the Church of Christ; (f) *By her* fructifyng we are brought forth; by her Milk we are nourished: by her Spirit we are animated. The Spouse of Christ cannot be defiled with adultery, She is incorrupt and chaste: she knows one House, most chastely preserves the sanctity of one chamber. She keeps us to God, she assigns the sons which she hath begotten to a Kingdom. Whosoever segregated from the Church, is joyned to an adultéress, he is separated from the Promises of the Church. Nor shall he come to Christs rewards, who relinquisheth Christs Church. He is an alien, he is profane, he is an Enemy. He cannot have God, a Father, that hath not the Church, a Mother. If any could escape who was without the Ark of *Noah*: Then may he escape that is without the Church. So here, without the Ark, none scaped drowning: without the Church none scape damning.

(e) Act. 2. 47.

(f) *Illius fœtu nascimur: illius lacte nutrimur: Spiritu ejus animamur. Adulterari non potest Sponsa Christi, incorrupta est & pudica: Unam domum novit, unius cubiculi sanctitatem casto pudore custodit. Hæc nos Deo servat. Hæc filios regno quos generavit assignat. Quisquis ab Ecclesia segregatus adulteræ jungitur, à promissis Ecclesiæ separatur. Nec pervenit ad Christi præmia qui relinquit Ecclesiam Christi. Alienus est, Profanus est, Hostis est. Habere jam non potest Deum Patrem, qui Ecclesiam non habet matrem. Si potuit evadere quisquam qui Extra Arcum Noe fuit; & qui Extra Ecclesiam foris fuerit, evadet.* D. Cyprian. de unitate Ecclesiæ Lib. Sect. 5. p. 297. Edit. 1593.

And as all that shall be saved, shall be saved only in the Church: so they are to be saved only with and by Christ therein. *Peter* saith, (g) *Eight persons were saved in the Ark*, but *by water*: so we must be saved in the Church, but by Christ, figured by water. Christ is the only (h) *way to the Father*; the only saving (i) *door of the Sheep*; the only (k) *Mediatour betwixt God and man*; the (l) *only name given whereby we can be saved.* So then, in this Covenant, under the Type of *Noah*, Christ as a comforting Saviour of his House from Gods wrath, is most sweetly Promised of God.

(g) 1 Pet. 3. 20, 21.
(h) Joh. 14. 6.
(i) Joh. 10. 7, 9.
(k) 1 Tim. 2. 5.
(l) Act. 4. 12.

(3) That they who should be saved by this true *Noah* Jesus Christ in the Ark of his Church, should be saved by vertue of his Death and Resurrection. This *Peter* intimates in his accommodation of the Type to the Antitype.—— (m) *While the Ark was a preparing, wherein few, that is, eight Souls were saved. The like figure whereunto, even Baptism doth also now save us, by the Resurrection of Jesus Christ, who is gone into Heaven, and is on the right hand of God.* When Christ purchased and wrought out our Salvation, he effected it chiefly two wayes; 1. By his Death and Humiliation. (n) *Dying for our sins*, and *bearing the curse of our sins in his own body on the tree*, (o) for the full satisfying and pacifying of divine justice: So that now there needs *no more Sacrifice for sin.* 2. By his Resurrection from the dead, and Exaltation. Hereby (p) he justified himself to be *the Son of God*, a righteous person, and a triumphant Conquerour of Sin, Death, Grave, and all the powers of darkness: and this for our justification, that

(m) 1 Pet. 3. 20, 21.
(n) Rom. 4. 25. 1 Cor. 15. 3. 1 Pet. 2. 24. Gal. 3. 13.
(o) Ephes. 5. 2. Heb. 10. 5. to 19.
(p) Rom. 1. 4. 1 Tim. 3. 16.

we

we might be Over these enemies joynt Conquerours with him. Proportionably when Christ applies unto us Salvation purchased, he doth it two wayes; 1. By (q) *Mortifying* and burying our Old man with him, that sin should no longer live and Raign in us. 2. By (r) *vivifying* and raising up the new man with him; *That as Christ rose from the dead, so we should walk in newness of life.* Both these are signified by *Baptism.* (1) *Our Death with Christ*, by our going in to the water, or being in or under the water in Baptism. Hence these phrases, (f) *we are baptized into his Death: we are buried with him by baptism into Death; we are planted together in the likeness of his Death.* (2) *Our Life and Resurrection with Christ*, by our coming out of, or from under the water of Baptism. Hence we are said to be (t) *buried with him by baptism into Death, that like as Christ was raised up from the Dead, —— so we also should walk in newness of life.* And it is stiled, (u) *Our planting in the likeness of his Resurrection.* Thus (as (x) *Peter* intimates) we are saved *Meritoriously* by Christs Death and Resurrection; *Actually*, by the effectual application of both these to us; *Sacramentally* by Baptism signifying and Sealing both these to us. Now of both these the saving of *Noah's* family in the Ark by water, was a Type; For, (y) *Noah's entring into the Ark and his House with him*, was a kind of Typical Death and buryal; As Mr. *Perkins* hath well observed, (y) *They went into the Ark as dead men into a Grave. They were buried in the Ark, and the Ark in the waters: they were deprived of humane Society, fresh air, gladsome light, and of the comfort of earthly Creatures. Yet this was Gods way to save them from Death and Grave, as it were by Death and Grave. If* Noah's *family will be saved alive with him, they must goe into the Grave with him. So if Christs family will be eternally saved by him, they must go into the grave with him, being spiritually mortifi'd, crucifi'd and buried with him.* (2) Noah's *coming out of the Ark alive and his family with him*, when all the world was drownd and dead, was a kind of Typical Reviving and Resurrection from the dead. They came out of the Ark as out of the Grave; and that into a New world. If *Noah's* family will be saved with him, they must also come out of the Ark with him. Had they not come out at last, they had perished there. So if Christs Family will be saved with him eternally, they must be quickned and rise again with him. As they must dye with him to sin: so they must live with him to righteousness. Thus in this Covenant with *Noah*, God typically represented Sinners Salvation by Christs Death and Resurrection: in their Entring into, and Coming out of the Ark. And this is one high point, and a principal Mysterie of the Gospel.

(4) That Christs family and elect saved by him once from the flood of Gods wrath, should never eternally perish by the deluge of his wrath: As *Noah* and his family saved from the flood of waters, receive (z) a Covenant from God, that neither they nor the living Creatures on Earth should ever any more be destroy'd by a flood of waters.

(5) Fi-

(q) Gal. 5. 24. Col. 3. 3, 5, 8. Ephes. 4. 22.
(r) Eph. 2. 4, 5, 6. Col. 3. 1, &c. Rom. 6. 4.
(f) Rom. 6. 3, 4, 5.
(t) Rom. 6. 4.
(u) Rom. 6. 5.
(x) 1 Pet. 3. 20, 21.
(y) Mr. W. Perkins in his Comment. on Heb. 11. 7.
(z) Gen. 9. 9. to 18.

(5) Finally, That they who are spiritually and eternally saved by Christ, shal have all necessary Temporal Blessings superadded to them in Christ. (a) *Seek first the Kingdome of God, and his righteousnes, and all these things shall be added unto you.* Thus in the Type, (b) *Noah's* family was not only saved in the Ark with *Noah*; but also for their sakes, A seed of the living Creatures were saved in the Ark with them for their after use and service; The free use of the Creatures is granted to them, the Earth and Creatures being put under their power in subjection; and the continued course and revolution of Times and Seasons, without danger of being destroy'd any more, by an universal flood of waters, is assured to them. So in Christ (c) *all are ours, the world, and life, and death, and things present, and things to come, all are ours; and we are Christs; and Christ is Gods.*

(a) Mat. 6.33. 1 Tim. 4.8. Heb. 1.3. *with* Rom. 8.17.
(b) Gen. 6. & 7. & 8. & 9. *chapters.*
(c) 1 Cor. 3. 21, 22, 23.

These things God Covenanted and Promised on his part.

2. *Christ* (the true *Noah*) and his family; on their part restipulated respectively divers things, *viz.*

(1.) That Jesus Christ would prepare and (d) *build* a Spiritual Ark, *his Church*, wherein his elect family should be saved from wrath to come: whereby the world of the ungodly should be destroy'd.

(d) Heb. 1.3. Mat. 16.18.

(2.) That the Elect of Christ should come into this Ark, should Enter into this Church with Jesus Christ, and therein abide with him, for their Salvation. Christ entred into his Church by (e) *Baptism*, that with himself he might save all his Elect in his Church. That his Elect may actually partake Salvation by Christ, they must enter Christs Ark, and remain therein with Christ.

(e) Mat. 3.16, 17.

These things Christ and his family restipulated, under the type of *Noah* and his family, on their part.

IV. *The Form* of these Covenants of God with *Noah*, as a renewed Administration of the Covenant of Faith in Christ, was twofold, *viz.*

1. *Inward*, The reciprocal and mutual obligation of the Fœderate Parties to each other.

2. *Outward*, The way and manner of this Covenants Administration. This Covenant of Faith from *Noah* till *Abraham*, was Revealed, Dispensed and Administred in this sort.

1. It was explicitly stiled (f) *A Covenant*; (g) *A Covenant for Perpetual Generations*, Heb. *For Generations of eternity*; (h) *An Everlasting Covenant*, Heb. *A Covenant of Eternity*. This was the first expres mention and denomination of a *Covenant* betwixt God and man. And this *Covenant Everlasting*; in that hereby God assured *Noah*, that the world should never again be destroyed by a general Flood. Proportionably hereunto God in his (i) *Covenant of peace* hath assured his people, *That he would not be wroth with them, but have mercy on them with everlasting kindnes.*

f) Gen. 6.18. & 9.9.10, 11, 12, 13, 15, 17.
(g) Gen. 9.12.
h) Gen. 9.16.
(i) Isa. 54.7, 8, 9, 10.

2. It was made by (k) Gods *immediate voice to Noah*. Clearly therefore a Divine Covenant.

(k) Gen. 6.13. *to the end.* & 9.9. *to* 18.

3. It

3. It was limited to (l) *Noah and his Family* as the *Type*: To Christ and his Church visible as the *Antitype*. All others were (m) *aliens from the Covenants of Promise*.

(l) Gen. 6. 18. & 9. 8, 9.
(m) Eph. 2. 12.

4. It was revealed and represented under the visible temporal Preservation of *Noah* and his family in a Material Ark from the Flood of waters; and their Certioration, or assuring of them and their Seed, that the Earth should no more be destroyed with a general flood of waters. Under which the Elect of Christ are assured of their Spiritual and Eternal (n) Salvation in the Church by Jesus Christ, through his Death and Resurrection, &c. from the Deluge of Gods wrath and vengeance for sin and iniquity.

(n) 1 Pet. 3. 20, 21, 22.

5. It was confirmed strongly two waies. 1. By Gods sacred and inviolable Oath. (o) *For this is as the waters of* Noah *unto me: For, As I have sworn that the waters of* Noah *should no more go over the Earth; so have I sworn that I would not be wrath with thee, nor rebuke thee*, &c. 2. By Gods eminent and visible Sacrament, the (p) *Rainbow in the cloud*: the Solemn ratifying Sign and Seal of this Covenant. So that this Covenant as Dispensed to *Noah* was most firm, sure and inviolable.

(o) Isal. 54. 9, 10. *with* Gen. 8. 21. See *H. Ainsw. Annot. thereupon.*
(p) Gen. 9. 12. to 18.

6. Finally, This Covenant-administration had many Temporal Blessings annexed thereunto. As 1. The Continued Revolution of (q) *Seed time and Harvest, Cold and Heat*, &c. *while the Earth remaineth.* 2. *The* (r) *fruitfulness* of mankind on Earth. 3. Dominion (s) over the Creatures. 4. Enlarged liberty to have not only *Herbs*, but *the* (t) *flesh of the Creatures for food*, &c. So true is that of our Saviour, (u) *Seek first the Kingdom of God and his righteousness, and all these things shall be added unto you.* And that of *Paul's*; (x) *Godliness hath the Promise of the life that now is, and of that which is to come.*

(q) Gen. 8. 22.
(r) Gen. 9. 1, 7.
(s) Gen. 9. 2.
(t) Gen. 9. 3, 4.
(u) Mat. 6. 33.
(x) 1 Tim. 4. 8.

Thus of the *Spiritual meaning* of these Covenants of God with *Noah*.

III. *What Additionals were annexed to this Second Fœderal Administration from* Noah *till* Abraham, *more then were to the First Dispensation of the Promise from* Adam *till* Noah; may now appear by what hath already been declared. And Consequently what *Agreement* and *Difference* there was betwixt these two Dispensations.

I. *Additionals* to this Fœderal Dispensation, beyond the former, were these.

1. The express Name of (y) *A COVENANT*: this being the first time that the transaction betwixt God and his people, is called *A Covenant* in the whole Scripture.

(y) Gen. 6. 18.

2. The Express Mention of the (z) Parties with whom God made this Covenant, *viz.* of the Parties restipulating with God: *Noah, his sons, and their Seed.*

(z) Gen. 6. 18. & 9. 8, 9.

3. A New and more clear representation of Sinners Recovery and Salvation by Christ, under the Type of *Noah's* (a) *saving his family in the Ark by water, from perishing with the world of the ungodly.*

(a) 1 Pet. 3. 20, 21, 22. Heb. 11. 7.

4. A notable eſtabliſhment and Confirmation of this Covenant; 1. By Gods Sacred (b) Oath. 2. By Gods Sacramental Token (c) *the Rainbow*. That by theſe two *Noah* and his ſons, and we in them, might have ſtrong Conſolation, in hope and aſſurance of Divine performance.

5. An expreſs declaration of this Covenant's (d) *Perpetuity*, till the End of the world.

6. Certain (e) acceſſory Promiſes of divers Temporal bleſſings.

II. *Agreement* and *Difference* betwixt this Fœderal diſpenſation, and the Firſt Promiſſory Adminiſtration, ſtands thus:

1. *They agree in Subſtance*, Both of them having

1. The ſame Authour, (f) God.

2. The ſame Parties Covenanting, *viz.* God on the one hand: Chriſt and his Elect ſeed taken from among lapſed mankind, on the other hand.

3. The ſame Foundation, *viz.* Gods Meer Grace, in Chriſt.

4. The ſame Matter Promiſed and Covenanted, *viz.* Recovery of Sinners from ſtate of Sin and Death to righteouſneſs and life by Jeſus Chriſt.

5. The ſame End, The Aſſuring and Securing of Sinners of their Salvation and Recovery, if by Faith they will accept Chriſt according to Gods Covenant.

Herein they agree for Subſtance.

2. *They differ in Circumſtance, and in ſome accidental Conſiderations.* For,

1. That was laid down but as (g) *A Promiſe*: This, as a Formal and Compleat *Covenant*.

2. Of that God was Authour (h) as a Deſtroyer of lapſed Mans Enemy the *Serpent*: of this God was Authour, as lapſed mans Preſerver, Deliverer and Saviour from Death and Deſtruction.

3. That mentioned no Parties reſtipulating with God, (i) being neither directed expreſly to *Adam*, nor to his Wife, but to the *Serpent*; though the Promiſed benefit thereof was intended to them; not to the Serpent: But this expreſly mentions Parties reſtipulating with God, *viz. Noah*, his ſons, and their Seed, and under them we are alſo principally to underſtand, Jeſus Chriſt, the true *Noah*, and his Seed.

4. That led to Chriſt more Generally, as (k) *the Seed of the woman*, intimating that Chriſt ſhould come of ſome woman that ſhould be in the world, but neither expreſſing nor excluding any Nation, Family, or Perſon: But this led to Chriſt more particularly, as to deſcend *of Noahs family*, (l) by which *the whole earth was overſpread*, excluding all other families and women from this Priviledge of bringing forth Chriſt into the world, that were not in a direct line from *Adam* till *Noah*.

5. That repreſented Chriſt as (m) *the Seed of the woman at enmity with the Serpents Seed, bruiſed in his Heel by the Serpent, but bruiſing the Head of the Serpent*, that old Serpent the Devil and Satan, who

(b) Iſa. 54. 9, 10. *with* Gen. 8. 21. *See H. Ainſw. Annot. there.*
(c) Gen. 9. 12. *to* 18.
(d) Gen. 9 9. 12. 16.
(e) Gen 8. 22. & 9. 1, 2, 3, 4, 7.
(f) Gen. 3. 15. *with* Gen. 6. 18. & 9. 8, 9.
(g) Gen. 3. 15. *with* Gen. 6. 18.
(h) Gen. 3. 15. *with* Gen. 6. 17, 18, *&c.*
(i) Gen. 3. 14, 15, *&c. with* Gen. 6. 18. & 9. 8, 9, 10, *&c.*
(k) Gen. 3. 15.
(l) Gen. 9. 19.
(m) Gen. 3. 14, 15. *with* 1 Pet. 3. 20, 21, 22.

who had bruised and undone mankind: This represented Christ as the *Antitype of Noah*, a true *Comforter* and *Saviour* of his Elect family, in his Ark of the Church, by his own Death and Humiliation, Resurrection and Exaltation. So that Christ is here more clearly revealed as the Sinners Recoverer, then in the First Promise.

6. That was established ([n]) without any *oath* of God, or *Sacramental token*; only ([o]) *Sacrifices* were added thereunto, which had as it were a Sacramental confirming Nature: But this was established, both by Gods Sacred inviolable ([p]) *Oath, wherein it was impossible for God to lye*; and also by his Eminent Sacramental *token*; ([q]) *the Rainbow in the cloud.* Hereby God sweetly provided for the *stronger Consolation* of his people.

(n) Gen. 3. 14, 15.
(o) Gen. 3. 21. *with* 4. 3, 4, 5.
(p) Isa. 54. 9, 10. Heb. 6. 18.
(q) Gen. 9. 12. *to* 18.

7. That was not stiled ([r]) *Everlasting*, or *Perpetual*: But this was named *An everlasting Covenant*, *for perpetual Generations*. Though for Substance they were both equally everlasting in respect of Christ and mans spiritual recovery by him.

(r) Gen. 3. 15. *with* Gen. 9. 12, 16.

8. Finally, This superadded more Temporal Blessings and Promises, then that, and more clearly. That *implicitly* signified and promised ([s]) the womans Conception and bringing forth of children, in the curse pronounced upon her; and the mans eating of bread all his daies by his labour, in the curse propounded upon him, (which words some do very well interpret to be both, *a Command*, *a Threatning*, and *a Promise* to man): But this *explicitely* declared divers notable ([t]) Promises and temporal blessings, as hath been formerly declared.

(s) Gen. 3. 16, 17, 18, 19.
(t) Gen. 9. 1, 2, 3, 4, 7.

In these things these two First Fœderal Dispensations do principally Agree and Differ.

IV. **Corollaries** *from the whole, are briefly these:*

1. *Gods Covenants with* Noah *before and after the Flood, revealed not only a Corporal and Temporal, but also a Spiritual and an Eternal Salvation.* That corporal and temporal salvation in the Ark from the flood of waters, with security to the world for ever after from such a General Flood, typically resembling and representing the Spiritual and Eternal Salvation of lapsed Sinners in the Church by Christ from the Flood of Gods wrath and vengeance.

Doubt. *But seeing Gods later Covenant with* Noah *extended to the whole world, to save all mankind from any such general Flood for future: doth not this typically favour the Doctrine and opinion of* universal Redemption by Christ?

Resol. No. For, 1. It hath ([u]) already been cleared, that in the former dispensation of the First Promise, there was no footing for the Opinion of *Universal Redemption*: nor proportionably was there in this, which for Substance is one and the same with that. 2. If this Covenant should in this regard favour *universal Redemption*, because the Corporal Benefit thereof is extended to all mankind in the whole world: then by the same Argument, *Spiritual Redemption* should by this Covenant belong to bruit beasts and other living Creatures, for

(u) See *Book III. ch. 2. Aph. 2. Doubt 1.* Also See *the Quest. in Aphorism 5. of chap. 2. of this Book.*

even they reap the benefit of this Covenant, and God is said to make it with them, as well as with mankind. But this were most absurd to imagine. 3. These Covenants with *Noah* revealed a double Salvation, an *Outward* Corporal and Temporal Salvation, and an *Inward* Spiritual and Eternal Salvation principally intended and typified thereby. This later belongs only to the Elect family of the true *Noah*, Jesus Christ, and to the New world planted and repleniſhed by him Spiritually. The former Salvation which is but outward and Corporal, from all ſuch future Floods, is (in and for the benefit of Christs Elect, and ſaved family) extended even to all the wicked in the world, and to bruit Creatures themſelves.

2. *They who treat of Gods Covenants with man in Chriſt purpoſely, and yet totally omit this excellent Fœderal Diſpenſation to* Noah, *ſeem too much to neglect the gradual order and Method of Gods Fœderal Adminiſtrations, and to bury in too much Silence this Eminent Tranſaction of God with* Noah, *which was the very Firſt in the world expreſly ſtiled* (x) *a Covenant.* And that it was *A Covenant of Faith* in Christ, hath been already proved.

(x) Gen. 6. 18.

Here I ingenuouſly Confeſs, I durſt not make ſo large a leap over this, *Fœderal Tranſaction*, as ſome have done: but have diligently examined and enquired into the Myſterie of it; 1. *Leſt* I ſhould darken or Eclipſe the glory of Gods grace, goodneſs, mercy, and wiſdome herein, by an unthankful ſilence. 2. *Leſt* I ſhould diſturb the Order, and *deface* the beauty of Gods Diſpenſations of grace, which he hath purpoſely revealed in certain gradual Diſcoveries. 3. *Leſt* I ſhould prejudice and prevent my ſelf or others of that ſpiritual benefit and edification, which (I hope) through Gods bleſſing may be reaped by the opening of this *Covenant* in order.

3. *This Fœderal Diſpenſation is much fuller and clearer then the firſt:* as hath been evidenced in many Particulars. Such is Gods Grace, Wiſdom and Goodneſs to his Church and people, that as her Capacity of Receiving groweth, ſo his Diſpenſations and diſcoveries of Mercy grow towards her.

4. Finally, *Gods Covenant with* Noah, &c. *being a Covenant of Faith in Chriſt, it may be both an uſeful and Comfortable Subject even for our Meditation and Contemplation.* The Subſtance of it, being the ſame with this under the New Teſtament. And both the Temporal bleſſings *expreſſed*, and the Spirituals *implyed*, reaching to every one of us and our Families, as well as to *Noah* and his Family. How many Lectures may we read to our ſelves, Of *Chriſt*, in *Noah*: Of *the Church*, in the Ark: Of *the Salvation of Chriſts family in his Spiritual Ark by his Death and ſtreams of his blood*, in the ſaving of *Noah's* family in the Ark from periſhing by water: Of *the acceptableneſs of Chriſts Death and Sacrifice of himſelf to God*, in the gratefulneſs of *Noah's* Sacrifice to him: and in a word, of *that divine Mercy, Grace and favour towards Sinners, that encompaſſeth his throne, and ſhines in his face abundantly*, in the Rainbow, that token of Divine Grace and

and commiseration? Sometimes let us converse with *Noah*, who (y) *walked with God.* Let's mark his Faith and Patience in *building his Ark:* Christs more *in building his Church.* Let's consider his *Entring into,* and *coming out of the Ark,* to save his family: but much more Christs *entring into* and *coming out of the Grave,* to save his people. Yea as they of old were buried with *Noah* in the Ark, and as it were drowned in the Ark in the waters; that they might not be buried and drowned with the wicked world: So let us dye, and be buried with Christ Spiritually, that we may not dye and be buried eternally. Let's make sure we are of Christs Elect Family, and get we into his Spirituall Ark indeed: that so we may be saved from the flood of Gods indignation, which will swallow up all the wicked of the world for evermore.

(y) Gen. 6. 9.

Hitherto of Gods **Covenants of Promise,** *as dispensed in the* second eminent Period of time, from *Noah* till *Abram. viz. from the* 480th *year of* Noah, *An. Mund.* 1536. *till the* 70. *or* 71th *year of* Abram, *An. Mund.* 2079. *the time of Gods first Promise to* Abram. *Which was precisely* 430. *years before* Israels *going out of Egypt, and the giving of the Law.*

CHAP. III.

Of the Discovery and Administration of the Covenants of Promise, *in the third noted Period of time;* **From Abraham till Moses.**

THe *third observable Period of time,* wherein the LORD God was pleased to renew and revive the *Covenant of Faith,* in reference to Christ Promised, for sinners Salvation, was **From Abraham till Moses,** *viz.* From (a) about the 70. or 71. year of *Abraham's* life, when Christ was first Promised to him, till Israels departure out of Egypt, and the giving of the Law by *Moses*, which was (b) precisely 430. years. A very short, but an exceeding observable Period, for singular Divine *Providences* to the Church, and an excellent *Fœderall Administration* to *Abraham* and his Seed.

The two former Fœderal Administrations, *From* Adam *till* Noah, and *From* Noah *till* Abraham, were but the *Day-break*, or *Day-dawning* of the Covenant: But this, *From* Abraham *till* Moses, was as the bright *Sun-rise* of Gods Covenant and Promise in Christ. Let us therefore stir up our selves so much the more intentively to look into it with all diligence and delight: For the Substance of it concerns us as well as *Abraham,* if we be the Spirituall *Seed of* Abraham. For

(a) *Weigh well* Gen. 11. 31, 32. and Gen. 12. 1, 2, 3, 4. Act. 7. 2, 3, 4. See *Sacred Chronology by* R. D. *in the Preamble. Difficul.* 2. *H. Broughton* refers this Prom. to Abram's 75. year, mistaking (I suppose) that place Gen. 12. 1, 4. *Gen. view of Holy Script.* p. 79. *Lond.* 1640 and *Concent of Script.*

(b) Gal. 3. 16, 17. Exod. 12. 40, 41, 42.

For the more full, clear and Methodicall unfolding of Gods admirable Covenant with *Abraham*, I shall (συν Θεῷ) Explain, 1. *The nature and kinde of this Covenant*; 2. *The Fœderate Parties to it*; 3. *The Matter and Substance of it*; 4. *The Form of it*; 5. *The End and Scope of it*; 6. And finally such *Generall inferences, as by way of Corrollary result from the whole.* And all these I shall summarily comprize in these VI. distinct Aphorisms and their respective explanations, *viz.*

I. *God having called* Abraham *from his own kindred, and Native Country, Ur of the Chaldees, into the Land of Canaan, established the Covenant of Faith with him in Christ.* This is the Nature and kind of this Covenant.

II. *God not onely established his Covenant with Abraham, but also with his Seed after him in their Generations.* These are the fœderate Parties: *viz.* 1. God; 2. Abraham and his Seed.

III. *The Substance or Matter of Gods Covenant with* Abraham *and his Seed, consisted of many eminent Mercies promised on Gods part to* Abraham *and his Seed; And of Divers notable Duties required of them, and restipulated on their part to God.*

IIII. *The Form of Gods Covenant with* Abraham *and his Seed, consisted*; Inwardly, *In the mutuall Covenant-Obligation betwixt the fœderates*, viz. *God on the one Part*, Abraham *and his Seed on the other*: Outwardly, 1. *In the manner of this Covenants administration*; 2. *especially in its manifold Confirmation.*

V. *The End, or intended Scope of Gods making and establishing this Covenant with* Abraham *and his Seed in Christ, was*, Ultimately, *His own Glory*; Subordinately, *The true Happiness of* Abraham *and his Seed, Jewish and Gentilish, both in this, and in the world to come.*

VI. Hence, from the whole, 1. *This Covenants Properties or Perfections*; 2. *Additionall Excellencies*; 3. *Agreement with, and Disagreement from, the former Covenants*; 4. *Gods infinite wisdom therein*; 5. Abrahams *great advantage thereupon*; 6. *The peculiar Happiness of* Abraham *and his Seed thereby*; 7. *The Sameness of the Gospel, of the* Messiah, *and of Salvation by Faith in him, in these former, as well as in these later ages of the world: Are, in this Fœderall dispensation, most eminently observable.*

In these *six Aphorisms*, we have a Synopsis of this Covenant-Expressure, and a Compendious Delineation of the Mysteries thereof: In the *Explanations* of these Aphorisms, we shall have a more full view and Representation of all.

APHORISM.

Aphorism I.

God having called Abraham **from his own kindred and Native Country, Ur of the Chaldees, into the land of Canaan, established the Covenant of Faith with him in Christ.** This *Aphorism* hath in it three principal Branches, which may be resolved into so many distinct Propositions: *viz.* 1. That, *God called* Abram *from his own kindred and Native Country Ur of the Chaldees, into the Land of Canaan.* 2. That, *When God thus called him, he established a Covenant with him.* 3. That, *This Covenant was the Covenant of Faith touching sinners Recovery in Christ.*

I. Proposition. *God called* Abram *from his own kindred and Native Country, Ur of the Chaldees, into the land of Canaan.* This is evident by divers Scriptures compared together. *viz.* 1. By the Historicall Narration of it in *Genesis*; (c) *Now the LORD had said unto* Abram, *Get thee out of thy Country, and from thy kindred, and from thy fathers house, into a land that I will shew thee.* His own Country was (d) *Ur of the Chaldees.* The land which God did shew him, and into which *Abram* came, (e) was *the land of Canaan.* 2. By the following allegations of this History. God said to him afterwards; (f) *I am the LORD, that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.* The Levites in *Nehemiah* said, (g) *Thou art the LORD the God, who didst choose* Abraham, *and broughtest him forth out of Ur of the Chaldees,* &c. *Steven* said, (h) *The God of glory appeared unto our father* Abraham, *when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy Country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran, and from thence when his father was dead, he removed him into this land wherein ye now dwell.* This Proposition is of singular Consequence for evidencing the riches of Gods Grace testified towards *Abram* in this Covenant: and therefore I shall herein explain briefly, 1. *Who this* Abram *was,* whom God did call. 2. *What this his Native Country, Ur of the Chaldees was: whence God called him.* 3. *What the land of Canaan was whereunto he was called.* 4. *What manner of calling this was.* 5. *When God did thus call him.*

1. *Who this* Abram *was, whom God called, to bring him into Covenant with himself.* *Abram* may be considered, 1. *Before his Calling.* 2. *After his Calling.* Here it will be most proper, to take notice who and what manner of Person he was *Before his Calling.* View him a little in respect of his *Descent, Name* and *Religion.* 1. **For his Descent,** He was (i) the *son of Terah,* of *Nahor,* &c. descending in a direct line *from them, the son of* Noah (as (k) *Broughton* notes) *The Tenth from* Noah, *as* Noah *was the Tenth from* Adam. *And as in* Noah's *dayes, he being the Tenth from* Adam, *Gods justice over all flesh was extended: So in* Abram, *he being the Tenth from* Noah, *Gods mercy*

(c) Gen. 12 1.

(d) Gen. 11. 27, 28.

(e) Gen. 12 5, 6, &c.

(f) Gen. 15. 7.

(g) Neh 9. 7, &c.

(h) Acts. 7. 2, 3, 4.

(i) Gen. 11, 10. *to* 27.

(k) *H. Broughton in his Generall view of Holy Script.* p. 75. Lond. 1640.

mercy to all the world is pronounced. I add; As God renewed his Covenant in Christ, the promised Seed, to *Noah* the Tenth from *Adam*: So God renewed his Covenant in the same Christ, to *Abram* the Tenth from *Noah*. 2. **For his Name**, *Abram*; It is compounded of two words אב-רם *Ab-ram*, that is, *High-Father*. His Father *Terah* being an idolater, might perhaps thus name him, guessing or desiring, like a worldly man, that his son *Abram* might be rich and great, having many under him. But Gods Providence over-ruled this idolater herein, as after may appear: God making him an *High-Father indeed*, by Covenant, both to *Naturall* and *Spirituall children*. 3. **For his Religion**, Scripture intimates; (l) That he was *ungodly*, before God called him, and justified him. Thus *Paul* discoursing of *Abram's* justification upon his Calling, stiles him *ungodly*. (l)---*To him that worketh not, but believeth him that justifieth the ungodly, his Faith is counted for righteousness.* God justified him not as he was ungodly; but as he, upon his Calling believed: but he justified him who before was ungodly, by his Calling and justification, making him godly and righteous. (2) That he was an idolater. For God saith; (m) *Your Fathers on the other side of the flood in old time; even* Terah *the Father of* Abraham *and the Father of* Nahor: *and they served other Gods.* They] what they? *viz.* (As the (n) *late Annotations* well) *Abraham, Nahor* and *Terah*, who were all alike gross idolaters; *Abraham* as well as the rest, of whom this is to be understood, and not of the more remote Ancestors, as *Noah* and *Shem, &c.* who were no idolaters. His family had degenerated to idolatry, and *Abraham* was descended of an idolater, and miserably corrupted with idolatrous education. Yea his idolatry was the worst sort of idolatry of all. He served not the *true God*, falsly, against the *second Commandement*; but he served a *false god*, yea, *false gods*, against the *first Commandement*. Idolaters are special Haters of God, severely threatned in the second Commandement. Thus *Abram*, before God called him, to make his Covenant with him, was an ungodly man, and a gross idolater; in which idolatrous and ungodly state he had lived about seventy, or seventy one years; for at that age God called him, and not before. This is that *Abram*. God found nothing in him worthy of any favour or Mercy.

2. *What his Native Countrey, Ur* of the *Chaldees* was. *Ur* was not the name of a City, as the *Chaldee* Paraphrast misunderstood it, but of a (o) *Land* or Countrey, which lay on the east side of *Mesopotamia*, and therefore by *Steven* called in a large sense, (p) *Mesopotamia*. It lay (q) eastward from *Canaan*, beyond the River Euphrates: and lay between two Rivers, as Topographers testifie. It is called *Ur of the Chaldees*, from the *Chaldeans* who dwelt therein. The *Chaldeans* were not onely gross idolaters, but notoriously addicted to Astrology: hence in tract of time (r) *Astrologers* were called *Chaldeans*, and these terms became Synonima's. (t) Some think it was called *Ur*, that is, *Light* or *Fire*: the idolatrous *Chaldeans* probably denomi-

(l) Rom. 4. 1, 2, 3, 4, 5.

m) Iosh. 24. 2.

(n) *Late Annot. on Iosh.* 24. 2.

(o) Gen. 11. 28.

(p) Act. 7. 2, 3, 4.

(q) *Plin. Nat. Hist.* l. 6. c. 27.

(r) Dan. 2. 2, 4, 5.

(t) *H. Ainsworth in his Annot. on Gen.* 11. 28.

denominating it of, and dedicating it to *Fire*, which they had seen to descend from Heaven upon the Fathers Sacrifices there. In this country so corrupted with idolatry and Astrology, it is very likely, that *Abram*, (before God called him thence) was tainted too much with both these abominations. This was *Abram's* Native Country.

3. *What the* Land of Canaan *was*, *whereunto* Abram *was called.* Because in this Covenant of God with *Abram*, the **Land of Canaan** is one Eminent Blessing Promised, upon which the Covenant frequently runs; It may be very useful briefly to describe it, by the 1 *Situation*, 2 *Denominations*, 3 *Scripture commendations*, and 4 *Mysticall signification thereof.* I. *The Situation of Canaan* is in *Asia Minor.* The (t) bounds and borders of it are purposely described in *Numbers*, and reached from the Western Sea, to the great River Euphrates Eastward, (saith (u) *Pareus*) and from Mount Libanus on the North to the desert of *Arabia* and *Idumea* Southward. (x) *Broughton* saith, it was *about* 160 *miles from North to South, and* 60 *miles from East to West.* The Confines of it were but narrow, but the Treasures in it were large and abundant. II. *The Denominations of this Land in Scripture are many, and most of them excellent.* It is called, 1. (y) *The Land of Canaan*; From *Canaan* (the son of *Cham*, the son of *Noah*) who with his sons possessed it after the flood. (z) *Canaan* is derived from כנע *Canangh*, which signifies *to humble, bow, press-down, debase, &c.* agreeably to *Noah's* propheticall curse of *Canaan* and his Posterity, (a) *cursed be Canaan, a servant of servants shall he be unto his brethren.* But the *Canaanites* God cast out, yea (b) *the land it self spewed them out*, for their extreme wickedness. 2. (c) *That good Land, which the Lord gave* Israel *for an inheritance*: So called by *Moses*, from the plenty of all good things therein. 3. *The* (d) *land of Promise*; Because God frequently *promised* it to *Abram* and to his Seed for their inheritance for ever. 4. The (e) *Land of their Pilgrimage, wherein they were strangers.* In reference to *Abraham, Isaac* and *Jacob*, who, even after the Promise, lived therein *as Pilgrims and strangers* on earth; looking for a better Country, that is an heavenly. 5. (f) *The Rest of Gods people*; or *Gods rest.* In reference to all the former unsetledness and unfixedness of *Israel's* condition, Till God brought them thither, and there fixing them gave them rest from all their enemies. 6. (g) *The Holy Land.* In respect of the most holy God that had chosen that Land above all Lands for his Habitation. Thereupon it is also stiled the (h) *Habitation of his Holiness.* It was also the Inheritance of Gods *Holy and peculiar People.* 7. (i) *JEHOVAH's Land*, or *the LORD's Land.* Originally the Land, as all the Earth, was his: but this Land his peculiarly, (k) *The Mountain of his inheritance.* 8. (l) *The Land of Immanuel*, That is, of Christ, *God-with-us*; because in that Land, Jesus Christ (1) was (m) Promised to be *Immanuell*; (2) was actually (n) performed, and became *Immanuell* by his Incarnation, and Conversation therein with his people, and dying for his people.

(t) Num. 34. 2 *to* 13. *Also See* Gen 15. 18. *and* 10. 19.

(u) D. Pareus *in Com. ad Gen.* 12. 5.

(x) H. Broughton *in his General view of Holy Script.* p. 62. *Lond.* 1640.

(y) Gen. 10. 6, 19.

(z) *Buxtorf. in Lexic. ad verb.*

(a) Gen. 9. 25, 26, 27.

(b) Levit. 18. 25.

(c) Deut. 4. 21, 22.

(d) Heb. 11. 9. *with* Gen. 12. 7. *and* 13, 14, 15. *and* 15. 18, *&c. and* 17. 8.

(e) Exod. 6. 4. *with* Heb. 11. 9. 10, 13, 14, 16.

(f) Deut. 12. 9, 10. Psal. 95. 11. Heb. 3. 18.

(g) Zech. 2. 12.

(h) Exod. 15. 13.

(i) Hos. 9. 3.

(k) Exod. 15. 17.

(l) Isal. 8. 8.

(m) Isa. 7. 14.

(n) Mat. 1. 23.

(o) Pſal. 2. 6. 2 k. 34. 23. and 37. 29. Luk. 1. 22. and 2. 11.

(o) Had his royal(o) Throne and ſeat of his Kingdom, his Church: and ſat on *David's* throne. In that land Jeſus Chriſt was Born, lived, Preached, Wrought Miracles, Dyed, was Buried, And thence aſcended into Heaven. III. *Scripture-Commendations* of this Land are many and Magnifical. Eſpecially it is Commended in four reſpects. 1. In reſpect of Gods peculiar choice of that Land, among and above all lands in the world, for himſelf and his people *Iſrael*. Hence God calls it (r) *A land which he had eſpied for them*. God that beholds all the earth at once, called and ſingled this land out from them all upon ſpeciall diligence and moſt accurate obſervation. 2. In reſpect of Gods ſpeciall eye, care and more immediate Providence over it. (q) *The land whither thou goeſt in to poſſeſs it, is not as the land of Egypt, from whence ye came out, where thou ſowedſt thy ſeed, and wateredſt it with thy foot, as a garden of Herbs: But the land whither ye go to poſſeſs it, is a land of Hills and valleys, and drinketh water of the rain of Heaven: A Land which the LORD thy God careth for; The eyes of the LORD thy God are always upon it, from the beginning of the year, even unto the end of the year.* 3. In reſpect of the ſingular wealth plenty and fruitfulneſs of it. *Moſes* tels *Iſrael*, (r) *The LORD thy God bringeth thee into a Good Land, a land of brooks of water, of fountains and depths that ſpring out of valleys and hills, a land of wheat, and barley, and vines, and fig-trees, and pomegranats, a land of oyl-olive, and honey, A Land wherein thou ſhalt eat bread without ſcarceneſs; thou ſhalt not lack any thing in it; a land whoſe ſtones are iron, and out of whoſe hills thou mayſt dig braſs.* And God by *Ezekiel* ſtiles it (t) *A land flowing with milk and honey, which is the Glory of all lands.* 4. In reſpect of Gods ſpeciall preſence therein, it was moſt dignified and Honoured above all the corners of the earth. For, there he planted (t) his own peculiar people, dwelling in the midſt of them. There was the (u) *holy City, Jeruſalem*, the joy of the whole earth, wherein (x) Gods Temple was erected, *the holy place of the habitacles of the moſt High.* This was the (y) *place where God choſe to put his Name there.* Here were (z) the Ark and all the ſacred Utenſils, The Prieſts, Sacrifices, and ſolemn Ordinances of God. And here the Lord *dwelt between the Cherubims*, vouchſafing his people ſweet Communion with himſelf in all ſpiritualls. (a) He *dealt not ſo with any Nation.* IIII. Finally, *The Myſticall ſignification* of this Land was excellent. (b) This *Earthly Country* was a notable Type of *a better, that is, an Heavenly Country*. The *Canaan* below, of the *Canaan* above. So that when *Iſrael* came to live in *Canaan*, they came to live in a *Typicall heaven*, in an *Heaven on earth*: and when they dyed thence, they that dyed in Faith were but tranſlated from *one Heaven unto another*. Wherein *Canaan* was a Type of *Heaven*, ſhall be evidenced hereafter. This was the *Land of Canaan* unto which God called *Abram* when he ſtabliſhed his Covenant with him.

(p) Ezek. 20. 6. תרגו *had ſearched out diligently*, &c. from תור *Perluſtrare, inveſtigare, ſcrutari, circumeundo & in gyrum explorare circumquaq;* Pagn. Mercer.

(q) Deut. 11. 10, 11, 12.

(r) Deut. 8. 7, 8, 9.

(t) Ezek. 20. 6.

(t) Exod. 15. 16, 17.

(u) Mat. 4. 5. Pſal. 48. 1, 2.

(x) Math. 4. 5. Pſal. 46. 4.

(y) Deut. 12. 11. 1 King. 8. 29.

(z) 1 King. 8. 4, 6, 7, &c. Pſal. 147. 19, 20. Exod. 25. 20, 21, 22.

(a) Pſal. 147. 20. Rom. 3. 1, 2.

(b) Heb. 11. 9, 10, 13, 14, 15, 16.

4. *What manner of calling this was whereby God called* Abram *from his Country and kindred into the Land of* Canaan. Gods *Calling* of Man

is

is, in respect of the Condition or Imployment whereto they are called, either *Ordinary*, or *Extraordinary*. I. *His Ordinary Calling* is twofold. *viz.* 1. *More Generall*, whereby he generally calls and invites all men in the Church to a state of Christianity, to accept Christ by Faith, Repentance, *&c.* Thus (c) *many are called: few chosen.* 2. *More Particular*, when by his Providence he cals particular Persons to particular Functions, Imployments, *&c.* Some to be Masters, some Servants, some Magistrates, some Ministers, *&c.* Of this saith *Paul*, (d) *Let every man abide in the same calling wherein he is called*, &c. II. *His Extraordinary Calling*, whereby he cals some special Person, to some special extraordinary task or imployment, whereto he calls not others. Thus Christ called the young man, for his tryall, (e) *to sell all that he had*, &c. Now here though *Abraham* seem clearly to be called with this *speciall extraordinary calling*, in a singular case, to leave his kindred and native Countrey, and to come into *Canaan*: Yet Gods *Generall calling* of *Abraham* to Christianity and true Piety may not here be excluded. It is most probable that when *Abram* was called from his native Country to *Canaan*, He was also called effectually from his idolatry in serving false gods, to the true worship of the true God; yea from his carnall and sinfull state by nature, to a spirituall and righteous state by Grace in Christ. *For*, 1. *Abram* before this Call, when he was beyond the river, and without Gods special Territories in *Canaan*, (f) *served other gods*, so did his Father and family: But after this Call (g) he onely served the true God the LORD. 2. This Call *Abram* (h) accepted by true *Faith*, and was singularly *obedient* thereunto; though *he went out, not knowing whither he went*. Such *Faith* and *Obedience* he could not have had, without effectuall Calling. Gods Call therefore wrought true *Faith* and *Obedience* in him, whereby he was enabled thus to close with Gods Call.

5. *When God did thus call* Abram; is diversly apprehended of by Writers. (i) Some think this Call of *Abram* was first, when *Abram* was now 75. years old, from that place in *Genesis*; (k) *And* Abram *was seventy and five years old when he departed out of* Haran. And that then the *Promise* was first made to him. But this seems to be a plain mistake. For, 1. This Context in *Genesis* speaks not of Gods calling *Abram*, and of his Promise to him, as *then made* when *Abram* was 75. years old: But as things done *before*. (l) *Now the* LORD *had said unto* Abram, *Get thee out of thy Country*, *&c.* This Text onely intimates that *Abram* was 75. years old, when he departed out of *Haran*, or *Charran*, (which was his way from *Ur* to *Canaan*) not when he departed out of *Ur*. And *Steven* truly reciting this Story, saith, (m) *The God of glory appeared unto our Father* Abraham *when he was in Mesopotamia, before he dwelt in* Charran, *and said unto him, Get thee out of thy Country, and from thy kindred, &c.* So then the LORD called him, and made his Promise to him, before he dwelt in *Charran*: And this is the more confirmed, In that before this time,

(c) Mat. 22. 14 and 20. 16.

(d) 1 Cor. 7. 20, 21, 22, 24.

(e) Mat. 19 21.

(f) Iosh. 24. 2.
(g) Gen. 12. 4. 7.
See also the whole History of Abram's life.
(h) Heb. 11. 8.

(i) *H. Broughton in his View of Scrip.* p. 79. 1640.
(k) Gen. 12. 4.
(l) Gen. 12. 1.
(m) Acts 7. 2, 3, 4.

(n) *Terah Abram's* Father is said to go forth of *Ur* of the *Chaldees* with *Abram*, *Sarai*, and *Lot*, *to go into the Land of Canaan, and that they came to* Haran, *and dwelt there*, and *there* Terah *died*. Doubtless *Abram* had been called before this, and acquainted his father with Gods call and Promise, who repenting of his idolatry was willing to go with his son *Abram*. 2. The due Computation of the time of Gods *First Promise* to *Abram*, will fix the time of *Abram's* Call, about the 70. or 71. year of his age. (o) Gods first Promise to *Abram* being annexed at the same time to his Call of *Abram*, to move and perswade him the more effectually to accept and obey Gods Call. Now Gods *First Promise to* Abram was full (p) 430. years before *Israels* going out of *Egypt*, and Gods giving of the Law to *Israel*. Therefore these 430. years carry the Promise backward to *Abram's* 70th or 71th year, there being exactly 430. years from *Abram's* 70th year, till the Giving of the Law. *viz.* (q) 400. years *Abram's Seed* (that is, *Isaac* and his posterity) *did sojourn as Pilgrims and strangers in a land that was not theirs*. This term of their sojourning began when *Isaac* was born, (r) *Abraham* being then 100. years old; and ended when *Israel* (s) came out of *Egypt*. The odd 30 years therefore end at *Abraham's* 100th year, and begin at *Abraham's* 70th year. This is the time when God made his *First Promise* to *Abram*: and also when God *called Abram*. They went both together.

(a) Gen. 11. 31, 32.

(o) Gen. 12. 1, 2, 3.

(p) Gal. 3. 17, 18. Exod. 12. 40, 41.

(q) Gen. 15. 13.

(r) Gen. 21. 5.

(s) Exod. 12. 40, 41.

Thus of the first Propositon, *That God called* Abram *from his own kindred and Native Country*, Ur *of the* Chaldees, *into the Land of* Canaan.

II. Propositon. *God having thus called* Abram *from his kindred and Native Country, into the Land of* Canaan, *Established a Covenant with him.* Here Consider, 1. *That God thus dealt with* Abram. 2. *Why.*

1. *That God having called* Abram *from his kindred and native Country into the Land of* Canaan, *established a Covenant with him*, is evident, (1) By that Confession of the Levites; (t) *Thou art the Lord the God, who didst choose* Abram, *and broughtst him forth out of* Ur *of the* Chaldees, *and gavest him the name of* Abraham, *and foundest his heart Faithful before thee, and madest a Covenant with him to give the Land of the* Canaanites, &c. *to his Seed.* (2) And this is yet more clear by the Historical Narrative of Gods dealing and dispensation with *Abram* herein. Whence it is plain, that after God had thus called *Abram*, He made Promises to *Abram* seven severall times. *viz.* 1. In (u) *Ur* of the *Chaldees*, called *Mesopotamia*, before he dwelt in *Charran*. 2. In (x) *Sichem* in the plain of *Moreh*. 3. In (y) the Land of Canaan, after that *Lot* was departed from *Abram*. 4. After the (z) battell of the Kings, and *Abram's* rescue of *Lot* who was taken Captive by them, whereupon *Abram* was blessed by *Melchizedeck*, King of *Salem*. 5. When (a) *Abram* was 99. years old, Then God revealed to him most Eminent Promises. 6. In (b) the plains of *Mamre*, when three

(t) Neh. 9. 7, 8.

(u) Gen. 12. 1, 2, 3. *with* Acts 7. 2, 3.

(x) Gen. 12. 6, 7.

(y) Gen. 13. 14, 15, 16, 17, 18.

(z) Gen. 15. throughout.

(a) Gen. 17. throughout.

(b) Gen. 18. 10, 18. *with* 17. 16, 19.

three *Angels* appeared to *Abraham*, a little before the overthrow of *Sodom* and *Gomorrah*. Then God the second time promised *Isaac*, of *Sarah*. 7. Finally, (c) when God had tempted *Abraham* to offer up *Isaac* for a burnt offering, and *Abraham* in a sort offered him up. These seven times God renewed his Promises to *Abraham*; and all these were at, and after Gods calling of *Abram*. Before God called *Abram*, we read not of one Promise at all made to him by God.

(c) Gen. 22. 15. *to* 20.

Now three times of these seven, God established and renewed his Covenant with *Abram*. *viz.* 1. Immediatly upon and at his Calling of *Abram* out of his Country, &c. (d) Then God made Promises to *Abraham*: And these promises the Apostle cals, (e) *The Covenant which was confirmed of God 430 years before the Law*. No other Promises, but these at *Abram's* Calling, were 430. years before the Law, as hath been manifested. 2. After *Abram* had rescued *Lot*, and *Melchisedeck* had blessed *Abram*, (f) God made a Covenant with *Abram* by Sacrifices, divided in twain, promising to give *Canaan* to his Seed, bounding the Land. 3. When (g) *Abram* was 99. years old, God established his Covenant most eminently with *Abram* and his Seed touching manifold blessings.

(d) Gen. 12. 1, 2, 3.
(e) Gal. 3. 17. *See also* Acts 3. 25.
(f) Gen. 15. 18, *&c.*
(g) Gen. 17. 1, 2. *&c.*

2. *Why did God thus Establish his Covenant with* Abram; *having first called him from his kindred and native Country, Ur of the Chaldees, into the land of Canaan; and not before?* I answer.

(1) *Because, Abram* before he was Called, was incapable of Gods Covenant and Promises. Gods (h) Covenant, since *Adam's* Fall is established and *Confirmed* onely *in Christ*. And all (i) *Gods Promises both for the life that now is, and for that which is to come*, are peculiarly appropriated to, and intailed upon, *Godliness*: being (k) *Yea and Amen* onely *in Christ*. Now *Abram* uncalled, was *ungodly*, a gross *Idolater, serving other gods*; without Christ, without God, and without hope in the world, as hath been shewed. He was, as such, uncapable of Covenant and Promises. God therefore cals him out of his Carnal state, as well as from his Carnal Friends and native Countrey: and in calling him, Principling him with Grace, Fits him for both Covenant and Promises.

(h) Gal. 3. 17.
(i) 1 Tim 4. 8.
(k) 2 Cor. 1. 20.

(2) *Because, Abram* being so called of God, had great need of Gods Covenant and Promises, as Encouragements to accept and obey Gods Call. Consider, *Whence, Whither*, and *by whom, Abram* was called; and then it will appear that *Abram* had need of Singular Encouragement to accept such a Call. 1. **Whence** was he called? (l) *From his Country, and from his kindred, and from his fathers House. What?* From his *Native Country?* That was grievous. A man hath a kinde of Native love to his Native Country. Yea, *the very smoak of a mans Native Country is sweet to him*. From his *kindred?* that was more grievous. Kindred and acquaintance by their society are the comforts of our life on Earth. From his *Fathers House* also? this was most grievous of all. To forsake Father and Mother, Brethren and

(l) Gen. 12. 1.

and Sisters, &c. this touched the quick: This is as the tearing of a limb out of the body. An hard task for flesh and blood. Yet *Abram* must forsake all. 2. **whither** was *Abram* called? (m) *Into a land that God would shew him.* *Abram* is called to follow God, (n) *he knew not whither.* God told him not whither, at First: for the further discovery of his Faith and Obedience. This might seem against Reason, Wisdom, Profit, Comfort, yea against Natural affection: yet *Abram* is put upon it. 3. **who called** *Abram*, who put him upon this imployment? (o) *The LORD*, The LORD, whom he knew not, whom he consequently loved not, served not, feared not, &c. he called him that was *ungodly*, an *idolater*, a *server of false gods*, to forsake kindred and Country, to go he knew not whither. *Abram* might have had many doubts, disputes, demurs, and reluctancies within himself, against all this. But God at the very time when he first called *Abram*, spreads before him his *Covenant* and *Promises*, to encourage him to break through all these lets and discouragements. And in his *First Covenant*, and *Knot of Promises*, God promiseth to *Abram*, for his Encouragement, (p) seven remarkable Benefits, *viz.* (1) An ample and numerous Posterity: *And I will make of thee a great Nation.* (2) A Divine benediction: *And I will bless thee.* In the bosome of Gods Benediction are comprized all necessary Temporal, and Spiritual mercies. (3) Eminency of Name and Fame in the world. *And I will make thy name great.* His name was great among the *Jews*: Hence, they said to Christ, (q) *Art thou greater then our Father* Abraham? Great among the Heathen, as (r) *Historians* relate; and Great among us: we counting it an honour to be *children of* Abraham. (4) That *He should be a Blessing:* not only *Passively* in himself; but also *Actively* to others. He should be so blessed, that he should invite and instruct others to the same blessedness with himself, yea men wishing happiness to themselves or others, should wish the *blessing of* Abraham to fall upon them. (5) Divine Amity to his friends. *And I will bless them that bless thee.* (6) Divine Enmity against his Enemies. *And I will curse him that curseth thee.* (7) Finally, A Diffusion of the spiritual and everlasting blessing to all the families of the Earth, from *Abram* by Christ that according to the flesh, was to descend of *Abram*. *And in thee shall all families of the Earth be blessed.* And this last is the Head and Glory of all these Promises. These were Gods Encouragements to *Abram* to hearken to his Call.

(3) *Because*, Self-denial is a Necessary Preparative to Christ, and to true Communion with God in him. God was pleased to think thoughts of grace and mercy to *Abraham*, intending to reveal Christ to him, and himself in Christ most eminently, not only for his own salvation, but for the salvation of his Seed also. To prepare him hereunto, he called him from his own idolatrous kindred, from his profane, ungodly and idolatrous Country, an Embleme of this wicked world: to *Canaan* a Country of Gods choosing, and a special type of Heaven. *Abram* could not at once both serve God, and idols: both enjoy

(m) Gen. 12. 1.
(n) Heb. 11. 8.
(o) Gen. 12. 1.
(p) Gen. 12. 1, 2, 3.
(q) Joh. 8. 53.
(r) Justin. Hist. l. 36. Joseph Jud. Antiq. l. 1. c. 15. Euseb de præp. Evang. l. 9. c. 4.

enjoy Christ, and his carnal sinful superstitious Condition. Therefore God cals him forth. Thus the Spirit speaks to the Church, inviting her to Christ; (r) *Hearken, O daughter, and Consider, and incline thine Ear; forget also thine own people, and thy Fathers House. So shall the King* (that is, *Christ,*) *greatly desire thy beauty: for he is thy Lord, and worship thou him.* Thus Christ exhorteth; (t) *If any man will come after me, let him deny himself, and take up his Cross daily, and follow me.* —— And (u) *If any man come to me, and hate not father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple.* And this Self-Denyal he notably presseth afterwards by two Parables. *Paul* to this effect said elegantly to his *Corinthians*, disswading them from Communion in that neer marriage Relation with infidel idolaters; (x) *What fellowship hath righteousness with unrighteousness? and what Communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an Infidel? and what agreement hath the Temple of God with idols? For ye are the Temple of the living God; as God hath said, I will dwell in them, and walk in them, and will be their God, and they shall be my people. Wherefore come out from among them, and be separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.* The Lord God is infinite in (y) *purity*, most (z) *glorious in holiness*; and therefore (a) *will be sanctified in all that draw near unto him.* They must renounce native impurities, that approach nigh unto him.

(r) Psal. 45. 10, 11.

(t) Luk. 9. 23.

(u) Luk. 14. 26. *to* 34.

(x) 2 Cor. 6. 14. *to the End.*

(y) Hab. 1. 13.

(z) Exod. 15. 11.

(a) Lev. 10. 3.

Thus it is clear, *That God having called* Abram *from his kindred and Country to come into* Canaan, *established A Covenant with him*: And *why*. Next to the last and and principal Proposition, *viz.*

III. Proposition. *The Covenant which God established with* Abram, *having called him from his kindred and native Country to the land of* Canaan, *was the Covenant of Faith touching Sinners Recovery by Jesus Christ.* This may be evidenced by many Arguments. For,

1. The very first revealing of this Covenant to *Abram*, which was at the time when God called *Abram*, is stiled *The Preaching of the Gospel unto* Abram. (b) *The Scripture foreseeing that God would justifie the Heathen through faith, preached before the Gospel unto* Abraham, *saying, In thee shall all Nations be blessed.* And what is the *Gospel*, but the Glad tidings of Sinners salvation by Christ? Now that's the Doctrine and Substance of the *Covenant of Faith.*

(b) Gal. 3. 8. *with* Gen. 12. 3.

2. This first knot of Promises disclosed to *Abram*, when God called him, is called (c) *The Covenant which was Confirmed of God in Christ*, 430 *years before the Law*, as hath been manifested. *Gr.* εἰς χριστὸν *unto Christ*, or *Towards Christ. Whereby is intimated* (saith (d) Beza) *that Gods Covenant graciously begun with* Abram, *was carried to One Christ, in whom alone that Seed of* Abraham *in Christ, both of* Jews *and* Gentiles, *is gathered together.* So then whether we understand this Covenant, as having it's *establishment in Christ*, or its *tendency*

(c) Gal. 3. 17.

(d) Bez. *Annot. in* Gal. 3. 17.

dency towards *Christ*: It is clearly the *Covenant of Faith* with him.

3. The Benefits and Mercies Promised of God in this Covenant, are peculiar benefits of the *Covenant of Faith*, and directly lead *Abram* unto Christ, and to salvation by him through Faith. As,

Abram's covenanted Fatherhood. (c) *My Covenant is with thee, and thou shalt be a Father of many Nations.* —— *Thy Name shall be* Abraham; *for a Father of Many Nations have I made thee.* Here God Covenanted with *Abram* to make him *A publique Father*, not only of that one Nation of the *Jews*, but of many Nations, *viz.* of the *Gentiles* as well as of the *Jews*, (f) *who* as children *should walk in the steps of the faith of* Abraham. So then *Abraham's* fatherhood in reference to many Nations, was not according to the *Flesh*, but according to the *Faith*. And his Faith had peculiar reference to the (g) *promised Seed*: (h) especially to *Christ the eminent Seed*, in whom alone all believers become the Seed of *Abraham*, and he their Father. Thus *Abram's* Covenanted *fatherhood* led him to Christ, and to salvation by him through Faith.

Abram's Covenanted Seed, led him to Christ, and to salvation by him through Faith. (i) *To* Abraham *and his Seed were the Promises made. He saith not, And to seeds, as of Many; But as of one, And to thy Seed, which is Christ.* —— *And if ye be Christs, then are ye* Abrahams *Seed, and heirs according to the Promise.* —— (k) *They which are of Faith, the same are the children of* Abraham.

The Covenanted (l) Blessing upon all the Nations and Families of the Earth, in *Abraham* and his Seed, led *Abraham* to Jesus Christ the Purchaser and bestower of that blessing. For (m) Christ *Meritoriously* purchased and obtained this blessing, by becoming a Curse for us: As it is written; (m) *Christ hath redeemed us from the Curse of the Law, being made a curse for us:* —— *That the blessing of* Abraham *might come on the* Gentiles *through Jesus Christ: That we might receive the promise of the Spirit through Faith.* 2. Christ *efficaciously* bestows and applies this blessing by Conversion and effectual Calling. Hence *Peter* said to the *Jews*; (n) *Ye are the children of the Prophets, and of the Covenant which God made with our Fathers, saying unto* Abraham, *And in thy Seed shall all the Kindreds of the Earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you, in Turning away every one of you from his iniquities.* 3. And this blessing is not through the works of the Law, but the Faith of the Gospel. (o) *The Scripture foreseeing that God would justifie the Heathen through Faith, preached before the Gospel unto* Abraham, *saying, In thee shall all Nations be blessed. So then they which be of Faith, are blessed with faithful* Abraham.

The (p) Covenanted inheritance of *Canaan*, did lead *Abraham* and his posterity to Jesus Christ, and to salvation by him through Faith. For, 1. The Land of *Canaan* is stiled (as hath been already noted) (q) *The Land of Immanuel*, That is, The land of Christ the Mediatour, *God-man*. 2. *Canaan*, the Land of Rest, was a special

Type

(e) Gen. 17. 4, 5. Rom. 4. 17.
(f) Rom. 4. 12.
(g) Rom. 4. 18.
(h) Gal. 3. 16, 28, 29.
(i) Gal. 3. 16. 28, 29.
(k) Gal. 3. 7.
(l) Gen. 12. 3. & 18. 18. & 22. 18.
(m) Gal. 3. 13, 14.
(n) Act. 3. 25, 26.
(o) Gal. 3. 8, 9.
(p) Gen. 12. 7. & 13. 14. 15. & 15. 18, 19, 20, 21. & 17. 8.
(q) Isa. 8. 8.

Type of Heaven, the eternal rest, as after will appear. And, as *Joshuah* (whom the Apostle cals (r) *Jesus*, he being herein the Type of the true *Jesus Christ*) brought the *Israelites* that believed into *Canaan's* Rest, they that believed not being unable to enter in: So Jesus Christ (f) brings the believing *Israelites* into Heavens rest, all unbelievers being excluded.

(r) Heb.4.8, 9. *with* 3.18, 19. & 4.6.

(f) Ioh.3.16, 18,36. Mar. 16.16. Heb.4. 9,10, 11.

Finally, That supereminent and fundamental Covenanted Mercy, That (t) *God would be a God to* Abraham *and to his Seed after him*, led him and his Seed to Christ, and to salvation in him by Faith. For, since *Adam's* Fall, and the breach of the Covenant of works thereby, God becomes not *a God in Covenant* to any Sinner, but only in and through Jesus Christ, (u) by whom God *reconciled the world unto himself, not imputing their trespasses unto them*. Hence, while Carnal man is (x) *without Christ*, he is *a stranger to the Covenants of Promise, and without God in the world*.

(t) Gen.17.7, 8.

(u) 2 Cor.5. 19.

(x) Eph.2.12.

4. The Conditions which God required of *Abraham*, and which he restipulated and performed to God in this Covenant, show clearly that this was the Covenant of Faith, touching Sinners recovery by Christ. These Conditions were besides others, *Faith* and *Worthy walking*. Both which are the Conditions of the *Covenant of Faith*: as hath (y) formerly been shewed. 1. *Faith* God implicitly required of *Abraham*, for the receiving of his Promises, which without Faith were of no consequence at all to *Abraham*. And *Abraham* not only implicitly restipulated to believe, but he (z) actually believed in the *LORD*, that his Seed should be numerous as the Stars. This (a) Act of his Faith the Apostle most highly Commends. No one person in Scripture is more frequently and eminently commended for Faith, then *Abraham*: (b) *faithful* Abraham: (c) *The Father of all Believers*, &c. Now this Faith of his in God touching his Seed Promised, peculiarly respected his (d) Spiritual Seed, the faithful: but principally Christ, *the blessed Seed*. Hence (e) *Abraham* rejoycing and *laughing at the Promise* and performance of *Isaac*, a type of Christ, is said to (f) *rejoyce to see Christs day, and he saw it, and was glad*. How did he See it? only by Faith: Expecting Christ to come of *Isaac*, for *the blessing of all Nations*. 2. *Worthy walking* God required in *Abraham* in all uprightness of Obedience. (g) *I am God Almighty, walk thou before me, and be thou perfect. And I will make my Covenant between mee and thee*, &c. Now *Abraham* walked most obediently to God, Especially (h) In *forsaking his own kindred and Country*, for *Canaan*: having for his Encouragement, Christ promised. And (i) In *Sacrificing of* Isaac in a sort, whereby Jesus Christ and his *Death*, yea his *Resurrection* also, were prefigured. *His Death*, in that *Isaac* (k) *bound and laid upon the Altar*, was slain in *Abraham's* intention, and there wanted but one Act to compleat his Execution: *His Resurrection* from the dead, in that *Isaac* rose up from the Altar alive, whereupon the Apostle saith he was (l) *received from the dead in a figure*. Thus God led *Abraham* to Christ, both by his *Faith* and

(y) *Book II. ch.2. Aphor.2. Sect.3.*

(z) Gen.15. 5,6.

(a) Rom.4. 17. *to the end.*

(b) Gal.3.9.

(c) Rom.4. 11.

(d) Rom.4. 18, &c.

(e) Gen.17. 17.

(f) Ioh.8.56.

(g) Gen.17.1, 2,3. &c.

(h) Gen.12.1, 2,3.

(i) Gen.22.9, 10. *with* Heb. 11.17, &c.

(k) Gen.22.9, 10, &c. Heb. 11.17, &c.

(l) Heb.11. 17,18,19.

Obedience. By his *Faith*, *Abraham* saw *Christ born*, in *Isaac's* Birth: and by both *faith* and *obedience* he saw *Christ sacrificed*, in *Isaac's* being offered up.

5. The Recompence which God bestowed upon *Abraham* for his accepting Gods Promises and Covenant by believing, clearly evinceth that Gods Covenant with *Abraham* was no other but the Covenant of Faith in Christ. What was this Recompence? A meer Evangelical recompence: *viz.* **Justification by Faith**; For, (m) Abraham *believed in the* LORD; *and he counted it to him for righteousness.* *Abraham* then was not justified by *Working*, according to the *Covenant of works*, but by *believing*, according to the *Covenant of Faith.* Now this justification by believing is pure Gospel. (n) And this is *the righteousness of God by Faith of Jesus Christ.*

(m) Rom. 4. throughout. Gen. 15.5,6.

(n) Rom. 3. 22,24,25, 26.

6. Finally, Gods Confirmation of this Covenant with *Abraham* was such, that it declared it plainly to be the Covenant of Faith in Christ. This is very observable, That, as God renewed his *Promises* seven several times with *Abraham*, three of those being expressly stiled *Covenants*, as was before noted: So those *three Covenants*, which were all one for Substance, were every one of them Established and confirmed in Christ. For, 1. Of that Covenant, which was revealed first of all to *Abraham* in *Ur* of the *Chaldees*, the Apostle saith; (o) That *the Covenant that was confirmed before of God in Christ, the Law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.* And this Covenant had its accomplishment in the (p) Exhibition of Christ, as *Peter* in his Sermon shewed. 2. That Covenant which God renewed with *Abraham* after *Melchizedeck* had blessed him, was confirmed by (q) *Sacrifices cut in twain, a smoaking furnace, and a lamp of fire passing between those pieces.* These, as all corporal Sacrifices appointed by God before Christs coming, (r) were Types and Figures of Christ the true Sacrifice: by (s) whose death and blood the New Covenant or Testament is confirmed. And *the Smoaking furnace, and lamp of fire, passing between the parts of these divided Sacrifices*, seem to point out (according to the (t) usuall solemnity of Covenanting) the Parties Covenanting, *viz.* on the one hand, *Abraham's Seed*, resembled by a *A smoaking furnace*, in reference to their (u) great afflictions in *Egypt* before they should come to *Canaan*; On the other hand, *God in Christ*, represented by *A lamp of fire*, who should lighten their darkness, and deliver them out of all their affliction and misery, and bring them into *Canaan.* (x) God and (y) Christ in Scripture are compared to *fire.* This in my judgement, seems the most apposite interpretation of this vision of *Abraham.* And thus it notably points at Christ crucified, as the Establishment of his Covenant; as the Redeemer and Deliverer of his people. 3. That Covenant which God renew'd with *Abraham* when he was 99 years old, (z) was Confirmed by the Sacramental token of *Circumcision.*

(o) Gal. 3. 17.

(p) Act. 3 25, 26.

(q) Gen. 15, 8, 9, 10, 17, 18.

(r) Heb. 10. 1.

(s) Heb. 9. 15, 16, 17. 1 Cor. 11. 25.

(t) Ier. 34. 18.

(u) Exod. 1. 11, 13, 14. Deut 4. 20. Ier. 11. 4.

(x) Heb. 12. ult. Exod. 3. 2. & 20. 18.

(y) Dan. 10. 6. Revel. 1. 14.

(z) Gen. 17. 1, 2, &c. to v. 19.

Now

Now, (a) *Circumcision* was *a Seal to* Abraham *of the righteousness of Faith*, and thats Christs righteousness. And it was a Type of Christ and his death, whereby our sins are destroyed, mortifi'd and put off. (b) *In whom also ye are circumcised with the Circumcision made without hands, in putting off the body of the sins of the flesh, by the Circumcision of Christ.*

(a) Rom. 4. 11. & 3. 21, 22, &c.

(b) Col. 2. 11.

By all these it is clear, That *Gods Covenant established with* Abraham, *after he had called him from his Country, Kindred, and Fathers House to come into the land of* Canaan, *was the Covenant of Faith touching Sinners Recovery in Christ Jesus.*

Corollaries, or *Inferences* resulting from the whole *Aphorism*, are divers. *As*,

1. *God's Call first invites to Self-Denial.* This is the very first clause of Gods Call of *Abraham*: (c) *Get thee Out of thy Country, and from thy kindred, and from thy fathers House.* Herein God called him to *deny himself* in his Natural Relations, and to forsake Country, Kindred and Family, to follow God, yea to forsake his idolatry, and all the ungodliness of his carnal Condition, for his sake. Thus Gods Spirit first cals those to *Self-Denial*, that should be the Church and Spouse of Christ; (d) *Forget thine own people and Fathers House, so shall the King greatly desire thy beauty.* Thus Christ first invites all that intend to be his disciples, (e) To *deny themselves*: and then to *come and follow him.* And this is one of the first fundamental Rules which *the Grace of God*, the Gospel of his Grace, *teacheth*; (f) *To deny ungodliness and worldly lusts*: and then *live piously, righteously, and soberly, in this present world.* To (g) *cease to do evil*: then to *teach them to do well.* To (h) *come out from among* Infidels, and *be separate*: and then *God will receive us*, &c. So that God's Call first invites to *Self-Denial.* Why? 1. *Because*, we are (i) naturally apt to dote upon our selves, to idolize our selves. We idolize our *Self-wisdom*, *Self-will*, *Self-righteousness*, *Self-excellencies*, &c. In this posture we are too self-ful, self-proud, self-happy, to accept of God, or Christ, or happiness by him. When God therefore cals us to Christ, he takes us off our own bottom, empties us of our selves, &c. makes us see that our wisdom, is but folly; our righteousness, but filthy rags; our merit, misery; our light, darkness; our strength, weakness; our perfections, imperfections; our all, nothing. Thus he (k) evacuates us, that there may be room in our hearts for him, and his Christ. 2. *Because*, Since the fall Every man naturally is involved in such a Condition under Sin, Satan, &c. as is wholly incompatible and inconsistent with that state in Christ whereunto God cals. (l) Carnal men are wholly under the raign and Dominion of Sin and Satan: *His children*, his servants, his slaves, *taken Captive by him at his will*, &c. when God cals a carnal man to a spiritual state in Christ, he cals him to be Christs (m) *servant* and subject. Christ must be his sole Lord and King; *every thought must be brought into Captivity to the obedience of*

(c) Gen. 12. 1.

(d) Psal. 45. 10, 11.

(e) Mat. 10. 37, 38, 39. Mar. 8. 34. Luk. 9. 23. & 14. 26. *to the end.*

(f) Tit. 2. 10, 11.

(g) Isa. 1. 16, 17.

(h) 2 Cor. 6. 16, 17, 18.

(i) Luk. 18. 9, 10, 11, 12. Rom. 7. 9. Phil. 3. 7. Rev. 3. 17.

(k) Phil. 3. 7, 8.

(l) Eph. 2. 1, 2, 3. Act. 26. 18. Joh. 8. 44. 2 Tim. 2. 25.

(m) 1 Cor. 7. 22. 2 Cor. 10. 4, 5.

Christ, &c. So that Sin and Grace, Satan and Christ are most Contrary *Masters*; they (n) cannot be both *lov'd at once*, *serv'd at once*. Consequently Sin and Satan must be renounced by *Self-Denial*, that Christ may be accepted and closed with, by believing. This is the first Lesson in Christianity, This a Christians *ABC*. If thou art not yet entred upon the practice of this self-emptying Lesson of *Self-Denial*, thou art not experimentally acquainted with Gods *call*.

2. *Gods Call, though never so contrary to flesh and blood, is very prevailing*. How prevalent was it over *Abraham? Abraham* an idolater (o), a server of strange gods, is called by the LORD, the only true God, whom he knew not; to (p) come out of his native Country, Kindred, and Fathers House; to go into a land which God would shew him, that is, to go he (q) *knew not whither*. Here was a *strange call*, seemed altogether against flesh and blood, sense and reason: yet it was a *strong call*, it prevailed over *Abraham*, and made him obedient. Thus God called (r) *the theif* on the Cross, and His call so prevailed, that of a *reviler* of Christ, he becomes a *Confessor of Christ*; and that of Christ crucified, bleeding, dying, when *Jews* and *Gentiles*, and as it were all the world deny'd him, and were asham'd of him. Christ from heaven (s) called *Saul*: and his Call strangely prevailed over him, though at that time *breathing out threatnings and slaughter against the Disciples of the Lord*, and being in his Career of Persecution by the High-Priests Commission. For he not only ceas'd all his malice and madness against Christ and his members: but of an *Enemy* he became a *friend*; of a (t) Woolf, a Lamb; of a *Persecutor*, he became presently a *Preacher of Christ* and his Gospel. And of one of the *worst children of Nature*, he became one of the *best children of Grace*. So mightily doth Gods call prevail. It Convinces a man: It silences all objections and reasonings: It binds a man hand and foot: It makes a man any thing that God will have him. And no wonder; For, 1. Gods call is a most (u) *alluring* and perswasive Call: 2. Not only alluring, but (x) *drawing*: 3 Not only drawing, but even (y) *Compelling*, that a man cannot chuse but submit thereto: 4. Nor only Compelling, but (z) *Enabling* the Soul sweetly to follow Gods Allurement, Drawing, and Compulsion.

3. *God's call exceedingly improves and betters the Condition of them that are called*. Hereby *Abraham's* condition was bettered four ways. 1. In that he was called from *Chaldea*, to *Canaan*, a far more excellent Country, the very (a) *glory of all lands*. 2. In that he was called from his natural kindred and fathers House, to a spiritual and supernatural kindred of Gods people in Christ, and to the Heavenly Fathers House, the Church, *which is* (b) *the Temple of the living God*. 3. In that he was called from *serving other gods*, which was grossest Idolatry: To serve and worship the only true God the LORD. 4. In that he was called from his Carnal Condition wherein he was overwhelm'd with sin and misery unspeakable, into a gracious state, wherein he was

(n) Mat. 6. 24.

(o) Josh. 24. 2.
(p) Gen. 12. 1, 2, 3.

(q) Heb. 11. 8

(r) Mat. 27. 44. *with* Luk. 23. 39. *to* 44.

(s) Act. 9. 1. *to* 23.

(t) *Missus est ad gentes, ex latrone pastor, ex lupo ovis.* Aug. de Temp. Serm. 74. p. 747. D. Tom. 10. Basil. 1569.

(u) Isai. 55. 1, 2, 3, 6, 7, 8. & 1. 16, 17, 18, 19. Mat. 11. 28, 29, 30.
(x) Joh. 6. 44.
(y) Luk. 14. 23.
(z) Eph. 2. 1, 5, 6. Phil. 2. 12, 13 Jer. 31. 18, 19
(a) Ezek. 20. 6.
(b) 1 Cor. 3. 17.

was inveſted with Holineſs, Righteouſneſs and Happineſs in Chriſt unutterable. Thus *Abraham* was a great gainer by Gods call. And who ever loſt thereby? They that are effectually called by God, Looſe (c) Sin, gain Grace: Looſe ſpiritual guilt and filthineſs, gain a ſpiritual purity and cleanſing: Looſe Carnals, gain Spirituals: Looſe Death and Damnation, gain life and ſalvation: Looſe Hell and Satan, gain Heaven and God himſelf bleſſed for ever, Amen. Hence Jeſus himſelf aſſures us; (d) *There is no man that* (in obedience to his call) *hath left Houſe, and Brethren, or Siſters, or Father, or Mother, or Wife, or Children, or Lands, for my ſake and the Goſpels; But he ſhall receive an hundred fold now in this time, Houſes and Brethren, and Siſters, and Mothers, and Children, and Lands, with Perſecutions, and in the world to come Eternal life.* Who would not now chearfully reſolve to embrace Gods Call?

(c) 1 Cor. 6. 10, 11.

(d) Mar. 10. 29, 30.

4 *Gods Call is an Excellent preparative to his Covenant.* Hereby *Abraham* was prepared for Covenant with God. Hereby *Noah*, *David*, the *Jews*, The *Gentiles*, all that were, or are taken into Covenant with God, are prepared alſo for Gods Covenant. With none of them God eſtabliſhed his Covenant, till firſt he had called them. That paſſage is notable; (e) *The Promiſe is to you and to your children*, (that is, to you *Jews*, that are called already,) *and to all that are afar off*, (that is, to the *Gentiles*,) *Even as many as the Lord our God ſhall call.* So then Gods *Call* goes before his *Covenant* in Order of Nature, and Prepares thereunto. They then that are ſtrangers to Gods *Call*, are Strangers to Gods *Covenant*.

(e) Act. 2. 39.

But *How doth Gods call prepare for Gods Covenant? Anſw.* Gods Call is either, 1. *Only Outward and ineffectual* (f), Conſiſting only in the Outward tender of the Goſpel, and in the accepting of that tender meerly in ſhew and Profeſſion. And this *Outward call* prepares for the *Outward Priviledges* of the Covenant, as viſible Membership in the Church, outward injoyment of the Ordinances, *&c.* Thus *Ananias* and *Saphira* his wife, *Simon Magus*, &c. were only outwardly called, and outwardly prepared for Gods Covenant, ſo that they partook of Baptiſm (g) the Seal of the Covenant. 2. *Both* (h) *Outward and Inward*, which is ſtiled *Effectual Calling*, conſiſting not only in the outward Goſpel tender, but alſo in the inward effectual operation of Gods Spirit, perſwading the heart not only in ſhew, but alſo in Truth ſincerely to accept that tender; Thus *Abraham* here was effectually called, and prepared for the inward ſaving Benefits of Gods Covenant, as well as for the Outward. Now Gods *effectual Call* ſingularly prepares us for the Covenant of God, and all the Benefits thereof, Outward and Inward, (i) By Convincing us both of our (j) Miſery and undone ſtate by Nature whilſt without Chriſt, and of the (k) Neceſſity, and (l) ſufficiency of Chriſt to Reſtore us out of that miſery. (m) By emptying us of all imaginary (m) ſelf-excellencies and ſelf-perfections whatſoever by Self-denyal, that being Self-emptied there may be room in our hearts for Chriſt and

(f) Mat. 22. 14.

(g) Act. 5. 1, *&c. with* 4. 32, 34, 35, 36, 37. & Act. 8. 13.

(h) Rom 8. 28, 30. Ioh. 6. 44, 45.

(i) Ioh. 16. 8, 9. Act. 2. 37.

(k) Act. 4. 12.

(l) Heb. 7. 25.

(m) Phil. 3. 4. *to* 12.

and his grace. This *Self-denial* being one of the first things that Gods call works us unto. (3) By drawing us (n) *nigh unto God* who were *afar off*; and making us like unto God through his (o) *divine Nature* and (p) *image* given into us, who were before quite contrary to him. And when we are thus brought nigh to God, and made like him by effectual Calling, God condescends to us to deal familiarly with us by way of Covenant. He doth (q) *manifest himself* to his called ones otherwise then to the world: not only by his gracious presence with, and residence in them, but also by his familiar condescending to a Covenant way with them.

(n) Joh. 6.44, 45. Eph. 2.13, &c.
(o) 2 Pet. 1.4.
(p) Eph. 4.24. Col. 3.10.
(q) Joh. 14. 21, 22, 23.

5. *Gods Covenant in Christ proposed, doth mightily Encourage to accept Gods call imposed.* Therefore God having (r) called *Abraham*, he propounds presently his Covenant and Promises, to encourage him to embrace his Call. His Call was an hard task: but his Promises and Covenant were strong motives. The sweetness and attractiveness of *these*, did bear him up above the difficulty and harshness of that. And this is Gods way all along the Scripture, to annex his (s) Covenant and Promises to his Call, the more successfully to allure and draw us thereunto: And by this God hath wonderfully prevailed. See that glorious instance to this effect, in *Peters* Sermon, (t) He cals them to faith and repentance: To move them hereunto he propounds the Promise and *Covenant to them and their children*: And *the same day were added to the Church three thousand Souls.* nd no wonder that Gods Covenant in Christ proposed, doth so mightily move to accept Gods call imposed: For, 1. Gods Covenant in Christ, tenders more real sweetness, satisfaction and happiness to them that are called, then ever they enjoyed or could enjoy in their carnal state. Yea lets a man see, that all that he counts happiness in his carnal condition, is nothing else but a delusion, a shadow, and real misery. Now the greatest happiness once apprehended, is most attractive. 2. Gods Covenant in Christ propounds recompences to them that are called, far surmounting all the difficulties and discouragements of their Call. As here to *Abraham*, &c. Now great recompences, raise up wonderfully magnanimous resolutions and mighty undertakings. If the promise of the Spoil of a City, makes Souldiers cheerfully embrace the Command of Scaling the wals, though to the peril of their lives: How much more may Gods promises of all Temporals, Spirituals, and Eternals, both in earth and heaven, make them readily accept his call against all impediments?

(r) Gen. 12.1, 2, 3.
(s) Isa. 55.1, 2, 3, 4. Mat. 11. 28, 29. 2 Cor. 6.
(t) Act. 2. 38, 39, 40, 41.

6. *Gods Call and Covenant Spring meerly from the riches of his free Grace.* Why? or whence was it else, that God called *Abraham* and established his Covenant with him in Christ? Not any thing in his Country, or kindred, or family, or in *Abraham's* own person could move or incline the Lord hereunto. For, 1. *His Country* was *Chaldea.* That was not the Country of Gods choice. Yea it was a Country extreamly addicted to abominable idolatry, and atheistical Astrology.

logy. 2. *His kindred* such, as he must forsake them, to follow God. 3. *His fathers house* had made defection from the true God, to the (u) *serving of strange Gods.* 4. *Himself* was (x) Idolatrous, Ungodly, and in his Carnal Condition. And his *idolatry* was the worst kind of Idolatry. Not a false serving of the true God: but a serving of false Gods. That was *Jeroboams* Idolatry, for which God gave him that infamous stile, (y) Jeroboam *the son of* Nebat *who made* Israel *to sin.* *This* was *Ahabs* idolatry, for which he is taxed to do (z) worse then *Jeroboam* and *then all that were before him.* *Abraham* by reason of his idolatry was an *enemy* to God, an *hater* of God: God counting idolaters (a) *haters* of him, and threatning to *visit their iniquity upon them to the third and fourth generation.* Yet this *Abraham*, thus despicable and unworthy in himself, God cals and takes him into Covenant with himself. 5. God called him into *Canaan*, (b) a *land flowing with milk and honey*, *The glory of all lands*, which God had peculiarly *espied out for him.* And not only so, but he called him to the service of the true God; and into a Condition of true Grace in Christ. 6. At the self-same time God stablished (c) a *Covenant* with him, stored with seven several Eminent Benefits, Jesus Christ himself, **the Blessed Seed**, being the Crown and glory of them all. Who can duly consider this gratuitous dispensation without astonishing admiration? Free-grace was the inward Impulsive or moving Cause of Gods Call of, and Covenant with *Abraham*. 7. Finally, God stablished this Covenant with *Abraham* of meer Grace through faith, that it might be a sure Covenant to all *Abraham's* believing Seed whether *Jews* or *Gentiles.* (d) *Therefore it was of faith, that it might be by grace, to the End the Promise might be sure to all the Seed*, &c. Here's free-grace indeed, Riches of free-grace, yea the Glory of the riches of Gods free Grace, to *Abraham*, in his *Call* and *Covenant.*

(u) Iosh. 24. 2.
(x) Iosh. 24. 2. Rom. 4. 5.
(y) 1 King. 12. 28, &c.
(z) 1 King. 16. 30, 31.
(a) Exod. 20. 5.
(b) Ezek. 20. 6.
(c) Gen. 12. 1, 2, 3. *with* Gal. 3. 16. Act. 3. 25.
(d) Rom. 4. 16.

7. *Jesus Christ and Sinners salvation by him was Revealed and applyed to* Abraham. Christ was preached to *Abraham* of old, and Embraced of *Abraham* through Faith, by Gods Call and Covenant. Christ and Sinners salvation by him is no late, but an ancient mystery. The *Jews* ignorantly said to Christ, (e) *Thou art not yet fifty years old, and hast thou seen* Abraham? Christ is as ancient as *Abraham*, and far more ancient too, in respect of the tender and efficacy of his Mediatourship, which began in Paradise. *Before* Abraham *was*, *I am.* How comfortable is this to us! He that was *Abrahams* Christ, is our Christ: he that was *Abrahams* Saviour, is our Saviour.

(e) Iob. 8. 57, 58.

Thus of the *first Aphorism*; —— That, *God having called* Abraham *from his own Family, kindred and Native Country*, Ur *of the* Chaldees, *into the land of* Canaan, *established the Covenant of Faith with him in Christ.*

APHORISM

Aphorism II.

God not onely established his Covenant with Abraham, but also with his Seed after him in their Generations.

In the former *Aphorism* we have seen, That *God* and *Abraham* were the *Fœderate Parties*: In this *second Aphorism* we shall see, That *Abrahams Seed* were *Subfœderates*, (as some do stile them) Or, that *Abrahams Seed*, with himself, are constituted and accepted of God as one *joynt-Party* in Covenant with God. This is a point of singular Consequence to all Gods people, as after will appear. For clearing of it, I shall show, 1. *That God established his Covenant of Faith not onely with* Abraham, *but with his Seed also.* 2. *What this seed of* Abraham *was, with which also God established his Covenant.* 3. *How he established his Covenant with his Seed.* 4. *Why God extended his Covenant to* Abrahams *seed.* 5. *What Corollaries, or Inferences may result from the whole.*

1. *That God established this his Covenant of Faith, not onely with* Abraham, *but with his seed also in their Generations*, is evident divers wayes. *viz.*

1. By Gods directing of his Fœderall Promises not onely to *Abraham*, but also to his Seed. (f) *And the LORD said unto* Abram, *after* Lot *was separated from him, Lift up now thine eyes, and look from the place where thou art, &c. For, all the land which thou seest, to thee will I give it, and to thy seed for ever.* Again upon *Abrahams* offering up of *Isaac*, the LORD said; (g) *That in blessing I will bless thee, and in multiplying I will multiplie thy seed as the starres of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies: And in thy seed shall all the nations of the earth be blessed.* And *Paul* saith, (h) *Now to* Abraham *and his seed were the Promises made.* The blessed Virgin Mary also, in her song of Praise, after she was conceived with Christ, said by the Spirit; (i) *He hath holpen his servant* Israel, *in remembrance of his mercy, As he spake to our Fathers, to* Abraham, *and to his seed for ever.* Now God directing his Fœderall Promises to *Abrahams* Seed, as well as to *Abraham*; joyned them both in his Promises and Covenant.

2. By Gods Expressing and mentioning not onely of *Abraham*, but of his Seed also as Parties, in every renewing of his Covenant with *Abraham*. His *Promises* he renewed seven times with *Abraham*: His *Covenant* thrice, as hath been noted. Now in all those his renewings of Covenant with *Abraham*, his *seed* is expresly Mentioned. **In the first,** which was a Covenant confirmed 430. years before the Law, God said; (k) *And in thee shall all Families of the earth be blessed*; which Covenant *Peter* alledging in his Sermon, recites it thus; (l) *And in thy seed shall all the kindreds* (or, *families*) *of the earth be blessed.* That Scripture saith, *In thee*: This, *In thy seed.* So then, both

Abra-

(f) Gen 13. 14, 15, 16, 17.

(g) Gen. 22. 15, 16, 17, 18.

(h) Gal. 3. 16. *See also* Rom. 4. 13.

(i) Luk. 1. 54, 55.

(k) Gen. 12. 1, 2, 3, 7. *with* Gal. 3. 17. Act. 3. 25, 26.

(l) Act. 3. 25.

Abraham and his Seed were expresly mentioned as Parties in this first renewing of Covenant. **In the second** Renewing of Covenant, it is said; (m) *In that same day the* LORD *made a Covenant with* Abram *saying, unto thy Seed have I given this land.* **In the third** Renewing of Gods Covenant with *Abram*, his Seed is most eminently expressed as a joynt party with *Abraham* to Gods Covenant. (n) *And I will establish my Covenant between me and thee, and thy Seed after thee, in their Generations; To be a God unto thee, and to thy Seed after thee, and I will give unto thee, and to thy Seed after thee, the land wherein thou art a stranger, all the Land of* Canaan, *for an everlasting possession; and I will be their God.*

(m) Gen. 15. 18.

(n) Gen. 17. 7, 8.

3. By God's imposing of the Seal of this Covenant, Circumcision, not onely upon *Abraham*, but also upon his Seed: yea, and upon the stranger in his house. (o) *And God said unto* Abraham, *Thou shalt keep my Covenant therefore, thou, and thy seed after thee, in their generations. This is my Covenant, which ye shall keep between me and you, and thy seed after thee; Every man-childe among you shall be circumcised. And ye shall circumcise the flesh of your foreskin, and it shall be a Token of the Covenant betwixt me and you. And he that is eight dayes old shall be circumcised among you, &c.* Thus God imposed *circumcision*, the Token of the Covenant upon, *Abraham* and his *Seed*: Consequently both *Abraham* and *his Seed* were accepted by God as a *joynt-party in Covenant* with him; Admission to the token or Seal of the Covenant, alwayes presupposing an interest and part in the Covenant: Otherwise the Token and Seal should signifie nothing, but onely Seal a Blank.

(o) Gen. 17 9. 013.

II. *What this Seed of* Abraham *was, with which God entred into Covenant, as well as with* Abraham: is next to be explained. Here 1. *We must distinguish.* 2. *Determine.*

1. *Abrahams* seed is in the first place to be Distinguished: and it is chiefly of three Sorts. *viz.* 1 *Onely Naturall.* 2 *Onely Spirituall,* 3 *Both Naturall and Spirituall.* I. **His Seed meerly Naturall,** were all those that Naturally according to the flesh descended of *Abraham* by *Propagation*, but walked not in the steps of his Faith by *Imitation*. Thus (p) *Ishmael* begotten by *Abraham* of *Hagar* the *Bondwoman*, was *Abraham's Seed*: and so all the *Ishmaelites*. Thus all (q) *Carnall Israelites* were *Abrahams* Seed also; That is, His Naturall Seed onely: the Seed of his *Flesh* onely in *Isaac*: not the Seed of his *Faith*. II. **His Seed meerly Spirituall**, were and are all those that spiritually *walk in the steps of* Abrahams *Faith*, as children after a Father by *Imitation*, though they descended not at all from *Abraham* by *Propagation*, or Natural Generation. Thus all the (r) Believing Gentiles, are the Seed of *Abraham*, the children of *Abraham*. So the Apostle tels the *Galatians*, who were Gentiles; (s) *And if ye be Christs, then are ye* Abrahams *Seed, and heirs according to the Promise.* All Believing Gentiles are reckoned by Scripture for *Abraham's* Seed, in three respects. 1. *In respect of a singular*

(p) Gen. 21. 13.

(q) Iohn 8.37. Rom. 9. 7, 8. and 2. 28, 29.

(r) Rom. 4. 11 12, 16, 17.

(s) Gal. 3. 29.

Spirituall Generation. For *Abraham* did in a sort *analogically* beget them, by a kinde of Spirituall Generation, by believing that promise of a Seed, (t) A *Father of many Nations have I made thee*: ----- *Thou shalt be a Father of multitudes of Nations.* That is, not onely of the *Jews*, which was but one Nation: but also of the *Gentiles.* Hence the Gentiles are called (u) *The Seed which is of the Faith of* Abraham, *who is the Father of us all.* 2. *In regard of Imitation.* For as children tread in the Fathers steps, and imitate them naturally: So believing Gentiles (x) *walk in the steps of that Faith of Father* Abraham Spiritually: *and do the works of* Abraham. *Abraham* is their Patern and Example: and they follow him in Believing, and well-doing. 3. *In respect of Succession.* Believing Gentiles succeed *Abraham*, as children a Father, both in his Blessing, and in his *Inheritance.* (y) In his Blessing. (y) *The Scripture foreseeing that God would justifie the Heathen through Faith, preached before the Gospel unto* Abraham, *saying, In thee shall all nations be blessed. So then, they which be of Faith are blessed with faithfull* Abraham. (z) In his Inheritance. Children succeed their Parents in their Inheritance, lands, and Possessions: so believing Gentiles succeed *Abraham* in his inheritance. (z) *The Promise that he should be the Heir of the world, was not to* Abraham, *or to his seed, through the Law, but through the righteousness of Faith. Therefore it is of Faith, that it might be by grace; to the end the Promise might be sure to all the Seed, not to that onely which is of the Law, but to that also which is of the faith of* Abraham, *who is the Father of us all.* III. **His Seed both Naturall and Spirituall** was twofold, *viz.* 1. *Ordinary.* So all the *believing Jews*, that *Naturally* were of *Abraham's Flesh*, and *supernaturally* followed *Abrahams Faith*, (c) were *Abrahams* Naturall and Spirituall Seed. 2. *Extraordinary.* So onely that supereminent Seed of Seeds Jesus Christ is the extraordinary and superlative (b) *Seed of Abraham*: extraordinarily descending from him according to the flesh, being (c) conceived by the holy Ghost of a Virgin of *Abrahams* line; and being (d) extraordinarily Promised to *Abraham*, according to the Spirit, not onely for the *blessing* of *Abraham*, his family, and the *Jews*, but of *all the Nations and families of the Earth.* Thus Christ is *Abrahams Seed*, κατ' ἐξοχὴν His *Primary blessed Seed* indeed. These now are the sorts of *Abrahams* Seed.

2. This distinction of *Abrahams* Seed premised, come we next to Determine, with which of these Seeds of *Abraham* God established his Covenant, as well as with *Abraham.* The Scripture clearly determines this point for us, both *Negatively* and *Affirmatively.* 1. **Negatively**, That the meer Natural Seed of *Abraham* by *Hagar*, whether *Ishmael*, or *Ishmaelites*, are not the Seed of *Abraham* wherewith God established his Covenant and Promises. For, 1. *Abrahams* carnall Seed, meerly after the flesh, are (e) set in a plain contradistinct opposition to the promised Seed, with which God established his Covenant. 2. The carnall Seed of *Abraham*, *viz. Ishmael*, was

(t) Gen 17. 5. Rom 4. 16, 17.
(u) Rom. 4. 16, 17.
(x) Rom. 4. 12. with Joh. 8. 39.
(y) Gal. 3. 8, 9.
(z) Rom. 4. 13. — 16. Gal. 3. 29.
(a) Rom. 4. 12, 16.
(b) Mat. 1. 1 &c. Heb. 2. 16. Gal. 3. 16.
(c) Luk 1, 27, 35. Mat. 1. 20, 23, 25.
(d) Gen. 12. 3. and 22. 18. Act. 3. 25 26. Gal 3. 8, 9, 13, 14.
(e) Gen. 17. 19, 20, 21. Rom. 9. 7, 8.

was cast out of *Abrahams* house, by Gods special direction; that it might not inherit with the Seed by Promise. (f) *Cast out the bondwoman, and her son; for the son of the bondwoman shall not be heir with the son of the free woman.* Now that Seed which was excluded from the Covenanted-Inheritance, is excluded from the Covenant also.

3. The meer carnall Seed of *Abraham* were so far from having Gods Covenant established with them, that they are not counted *children*; that is, *the children of God* in Covenant. For, (g) *They are not all* Israel *which are of* Israel: *Neither because they are the Seed of* Abraham, *are they all children; but in* Isaac *shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the Promise are counted for the Seed.*

Doubt. But if *Abrahams* meer carnall Seed, were not the Covenant Seed; if with them God established not his Covenant at all, but onely with *Isaac*, and with them that descended of him, *&c.* How came it to pass, that *Ishmael*, the son of *Abraham* by the bondwoman, (h) *who was born after the flesh*, was (i) *circumcised*, and that by Gods appointment? could he partake of Circumcision, the Token of the Covenant, and not have Gods Covenant established with him?

Answ. 1. Some do here distinguish of mens being in Covenant with God, which is *Either in respect of the Outward Administration onely, Or in respect of the inward Efficacy and saving operation also. Ishmael* was (say they) admitted into Covenant with God, according to the outward Administration, not according to the inward Efficacy. 2. Some say, that *Ishmael* was admitted to the *Temporall*, but not to the *Spirituall benefits of the Covenant.* But neither of these Resolutions seem fully to satisfie the Doubt. Nor was *Ishmael* admitted to all the temporal benefits of the Covenant: *Canaan* was not conferred upon him or his posterity. 3. They resolve best, who say; That Gods Covenant was established and setled upon *Isaac* and upon his posterity, as heirs of the promised blessings, and as the Root of whom the *Eminent Seed of Abraham* Jesus Christ should spring according to the flesh. Yet so, as that neither *Ishmael* nor *Gentilish strangers*, that would joyn themselves to *Isaac* in *Abrahams* Family, should be excluded, till they excluded themselves by unbelief. Hence *Ishmael*, and all other males born in *Abrahams* house, or bought with his money, and *Esau*, *&c.* were circumcised, and reputed as *Abrahams Additionall Seed*, and under Covenant, till they fell away, and discovenanted themselves. And they utterly falling away from the Faith, their Seed are not counted the Covenant Seed; no not according to the outward Administration. To this effect (k) *Calvin* (l) *Pareus*, and others resolve this doubt. Consult them.

II. **Affirmatively**, the Scriptures resolves, 1. *That* God first and immediatly settled and established this Covenant upon *Isaac*, *Abrahams* naturall son by the free woman, according to the Promise. And therefore, though (m) God promised divers eminent temporall blessings to *Ishmael*, *because he was* Abrahams *Seed*;

(f) Gen. 21. 10, 12. Gal. 4. 30.

(g) Rom. 9 6, 7, 8, 9.

(h) Gal. 4. 22, 23.

(i) Gen. 17. 10, 11, 12, 13, 14, 23.

(k) *Joan. Calvin. in Com. ad Gen.* 17. 19.

(l) *D. Pareus in Com ad Gen.* 17. 19

(m) Gen. 17. 18, 19, 20, 21. *and* 21. 10, 11, 12, 13.

As, *To blesse him, To make him fruitfull, To multiply him exceedingly, that he should beget twelve Princes*, and *To make him a great Nation*. Yet God, as to the point of the Covenant, said plainly, *But my Covenant will I establish with* Isaac, *whom* Sarah *shall bear unto thee*. --- And again, (n) *In* Isaac *shall thy Seed be called*, that is, Thy Covenant Seed shall be onely in him: and not in *Ishmael*, further then as he joyns with *Isaac*. 2. *That* in *Isaac* God established his Covenant also with all his *Ordinary Naturall Seed*, that ordinarily descended from him according to the flesh; *viz.* with the whole Nation of the *Jews* descending from *Isaac* and *Jacob*. (o) *And God said*, Sarah *thy wife shall bear thee a son indeed; and thou shalt call his name* Isaac: *and I will establish my Covenant with him for an everlasting Covenant, and with his Seed after him*. So that the whole body of the Jewish Nation, being *Isaac's ordinary Naturall Seed* according to the flesh, were reputed Gods Covenant-people, and *Abrahams* Seed, till the time of Reformation after Christs coming; when the *Jews* broke themselves off by unbelief, and the Gentiles were grafted in. All that whole Nation, till then, were Gods Covenant-People according to the *Outward Administration*, and many of them according to the *inward Efficacy* of the Covenant. Hence Christ confesses (p) that the wicked *Jews*, who were not *Abrahams* Seed indeed savingly, yet were his Seed fœderally according to the outward Dispensation. And the Apostle tels the *Jews* who put Christ to death; (q) *Ye are the children of the Prophets, and of the Covenant which God made with our Fathers, saying unto* Abraham, *And in thy seed shall all the kindreds of the earth be blessed*. *Isaac's* naturall Seed may be considered, (r) *As meerly naturall and carnall*, descending from him according to the flesh, as the carnall *Jews*. And these, even the whole Jewish Nation, were in Covenant with him, according to the Outward Administration, had the Oracles, Promises, Sacraments and Ordinances dispensed to them, and were brought into *Canaan*. (s) *As both Naturall and Spirituall*, as believing *Jews*. And these were in Covenant with *Isaac* according to the inward saving Efficacy. 3. *That* God established his Covenant with *Abrahams* extraordinary Naturall and Spirituall Seed, Jesus Christ. (t) *Now to* Abraham *and his seed were the Promises made. He saith not, and to Seeds, as of many, but as of one, and to thy seed, which is Christ*. And afterwards (u) The Covenant with *Abraham* is said to be *Confirmed of God in Christ*. And Christ is stiled (x) *The Seed unto whom the Promise was made*. 4. Finally, *That* Gods Covenant was established, not onely with them that were *Abrahams* Seed both Naturally and Spiritually, but also with those that were his meer Spiritual Seed, *viz.* The believing Gentiles. (y) *The Scripture foreseeing that God would justifie the Heathen through Faith, preached before the Gospel unto* Abraham, *saying, In thee shall all Nations be blessed. So then they which be of Faith, are blessed with faithfull* Abraham. And (z) *Christ hath redeemed us from the curse of the Law, that the blessing of* Abra-

(n) Gen. 21. 12. Rom. 9. 7, 8, 9.

(o) Gen. 17. 19.

(p) Joh. 8. 37.

(q) Acts 3. 25.

(r) Gal. 3. 16.

(s) Gal. 3. 17.

(t) Gal 3. 19

(u) Gal. 3. 8, 9.

(x) Gal. 3. 13, 14.

Abraham *might come on the Gentiles through Jesus Christ.* (f) *— And if ye be Christs, then are ye* Abrahams *Seed, and heirs according to Promise.* Hence (z) Gods Promise to *Abraham* is said to *be sure*, not onely to the faithfull *Jews*, but to the believing Gentiles also. This is *Abrahams* Seed with whom God stablished his Covenant.

(f) Gal. 3. 29.

(z) Rom. 4. 13, 16.

III. *How Gods Covenant was established with this seed of* Abraham, requires in the next place a little Explication. For here some difficulty discovers it self. In that God saith; (a) *But my Covenant will I establish with Isaac*: and the Apostle saith; (b) *The Promise is sure to all the Seed, both* Jews *and Gentiles.* Who, (c) *if they be Christs, then are they* Abrahams *seed, and heirs according to Promise.* And yet elsewhere all this seems to be contradicted, by those words; (d) *To* Abraham *and his seed were the Promises made. He saith not, And to Seeds as of many; but as of one, and to thy seed, which is Christ.* Therefore Gods Covenant and Promises to *Abraham* seem not to be established with *many Seeds*, as with *Isaac*, and the *Jews* descending of him; and with the believing Gentiles: but onely with *one seed*, viz. *Christ.* How shall these things be reconciled?

(a) Gen. 17 20. 21.

(b) Rom 4. 16.

(c) Gal. 3. 29.

(d) Gal. 3. 16.

These Scriptures seemingly opposite, may be clearly reconciled, and the harmonious agreement of them evidenced, by considering *How and in what sort God established his Covenant with* Abrahams *seed.* I offer it in these few Particular Positions. *viz.*

1. *God established his Covenant with* Abrahams *seed as with one, and not as with many.* I grant that Abrahams *Covenant-seed* was in it self manifold, *viz.* Natural *Jews*, believing *Jews*, believing Gentiles, and Christ: as hath been distinguished. Yet with these God established his Covenant, not in the notion of *multiplicity*, but in the notion of *unity*: not as they were *many Seeds*; but as they were all *one seed.* (e) *To* Abraham *and his Seed were the Promises made. He saith not, And to Seeds, as of many: but as of one, And to thy Seed.*

(e) Gal. 3. 16.

2. *This one Seed of* Abraham *to whom God made his Promises, and with whom he stablished his Covenant, was onely CHRIST.* (f) *He saith not, And to Seeds, as of many; but as of one, And to thy Seed, which is Christ.* Here under the word *CHRIST*, The Apostle comprehends all *Abrahams Covenant-seed*, to whom the foederal Promises were made: *viz.* both *believing Jews, believing Gentiles, and the Lord Jesus himself. All these are but* **One Christ**, and God looked upon them all as **One Christ**, when he established his Covenant with them. This is a Mystery which very few do aright observe. Yet it need not seem strange to us, if we intentively consider, 1. *That* Christ the last *Adam* recollects and gathers together in one all things, as the first *Adam* broke, scattered and dissipated all things. (g) *That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him.* Here the Greek word (ἀνακεφαλαιώσασθαι) translated, *might-gather-together-in-one*; is very Emphaticall. And hath as (h) *Beza* notes,

(f) Gal. 3. 16.

(g) Eph. 1. 10. with Col. 1. 20.

(h) Bez, in Annot. ad Eph. 1. 10.

notes, a double Etymon. One as it alludes to the word κεφαλὴ, *An head*, and so it signifies, *To-recollect-to-one-head*; that is, to Christ the Son of God, Head of the Church. The other, as it hath respect to the word κεφάλαιον, which denotes *A brief collection of many parts into one whole*. As when an Oratour recapitulates briefly his Arguments: or as an Arithmetician, brings many sums into one *Totall*. Thus the whole Church of believing Jews and believing Gentiles, are recollected as it were into one Mass, and digested into one Body under and with Christ the Head. 2. Christ and this Church do coalesce and grow together in one. 2. *That*, this recollection of the Church in Christ, and union thereof to Christ, is so neer and intimate, that both Head and body are expressed under this one Word CHRIST. (i) *For as the body is one, and hath many members; and all the members of that one body being many, are one body: So also is Christ.* Here the word *Christ* is a collective term, and comprehends both head and body: The head and body are *one Christ*. Hence, The Church, which is his Body, is called (k) *The fulness of him that filleth all in all.* And hence, (l) *Jew and Greek, bond and free, male and female are said to be all one in Christ.* In like manner the word *Christ*, is a collective term, in that phrase; (m) *But as of one, And to thy Seed which is Christ.* And it comprehends (as Mr. *Perkins* hath rightly noted) *First and principally Jesus Christ the Mediator and Head of his Church: and then secondly all Jews and Gentiles believing, that are set and grafted into Christ by their faith.* 3. That since the fall, none are or can be accepted of God, but as they are in Christ, and one with him; either *Intentionally* by eternall (n) Election, or *Actually* by effectuall (o) Vocation. Jesus Christ is (p) *the son of Gods love*, infinitely dear to the Father for his own sake. (q) *This is my beloved son in whom I am well pleased.* And all that are Christs, become accepted of God, and are dear unto him, onely in Christ, and for Christs sake. (r) *He hath made us accepted in the beloved.* Whilest therefore we are without Christ, God looks upon us as (s) *enemies*, not as friends: As (t) *abhorred* and *abominable*, not as acceptable: and as *strangers from the Covenants of Promise*, not as Parties to Gods Covenant. (u) *That at that time ye were without Christ, aliens from the Commonwealth of* Israel, *and strangers from the Covenants of Promise.*

3. *This* CHRIST, *the seed of* Abraham, *with whom God established his Covenant and Promises, is Primarily Jesus Christ the Mediator and Head of the Church; Secondarily all Jews and Gentiles incorporated into him, as his mysticall body by believing.* *First* God establishes his Covenant and Promises on Christ the last *Adam*; He is the Foundation and Complement thereof: (x) *For in him all the promises of God are Yea, and they are in him Amen.* (Of the blessed transaction betwixt God the Father and Jesus Christ in this respect, hath (y) formerly been treated at large.) *Then*, in Christ he establisheth his Covenant on them that are Christs, for his sake, whether they be

Jews

(i) 1 Cor. 12. 12.
(k) Eph. 1. 23.
(l) Gal. 3. 28.
(m) Gal. 3. 16. *See Mr. W. Perkins in his Comment. hereon.*
(n) Eph. 1. 4, &c.
(o) Rom. 8. 30, 31, 32.
(p) Col. 1. 13.
(q) Mat. 3. 17.
(r) Eph. 1. 6.
(s) Rom. 5. 10. Col. 1. 21.
(t) Tit. 1. 15, 16.
(u) Eph. 2. 12.
(x) 2 Cor. 1. 20.
(y) *Book II. Chap. 2. Aphor. 1. Sect. on 2. and Section 3.*

Jews or Gentiles believing on him. The (z) *Jews* had the first dispensations of Gods Covenant committed to them, before Christs coming in the flesh: The (a) *Gentiles* the next Dispensations after Christ: yet so, as *Gentilish Proselytes* believing, were incorporated into the Jewish Church then, and *Jewish Proselytes* believing are incorporated into the *Gentilish* Church *now*.

(z) Psal. 147. 19, 20. *and* 59. 5. Rom. 3. 1, 2.
(a) Mat. 21. 43. Act. 13. 46, 47.

4. *With this seed of* Abraham (*Christ Mysticall, Head and body,*) *God* (b) *establisheth his Covenant for ever.* That is, not onely with Jesus Christ the Mediator for ever; but with his body, and all his believing Members, and with their *believing Seed*, and with their *Seed's Seed for ever*, to all Generations: till they break themselves off from Christ and his Covenant by unbelief. Nor can there be one instance given in all the holy Scripture, that God did ever cast off and forsake any of the Seed of the Faithfull from Generation to Generation, till first they cast God, Christ, and Covenant off by unbelief. (c) *As for me, this is my Covenant with them, saith the* LORD, *My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the* LORD, *from henceforth and for ever.*

(b) Gen. 17 7.
(c) Isa. 59. 21.

Thus and in this sort God established his Covenant with *Abrahams* Seed.

IIII. *Why hath God thus extended his Covenant not onely to* Abraham, *but to his seed also?* I answer; God established his Covenant with *Abrahams* Seed, as well as with *Abraham* himself:

1. *From the superabundant riches of his Grace, love, and bounty to* Abraham. *Abraham* was very dear to God, and precious in his sight, and was peculiarly stiled, (d) *The Friend of God.* The Lord honoured him with many blessings, and priviledges. And so great was his kindness to him, that it was not confined and limited onely to *Abrahams Person*, but overflowed also even to *Abrahams posterity*. Love is most liberall and bountifull to dear friends; our love and kindness to such reacheth forth also even to their children for their sakes: Gods Love is most liberall, it is liberality and bounty it self, and thereupon he admitts not onely *Abraham*, but his Seed into Covenant with him. Gods jealousie or *Zeal* is infinite: There's the (e) *Zeal of his wrath*, and the *Zeal of his love*. In the (f) Zeal of his Wrath he punisheth *the iniquity of the Fathers upon the children, to the third and fourth generation of them that hate him*: But in the Zeal of his love he *sheweth mercy to thousands of generations of them that love, and obey him.*

(d) Isa. 41. 8. Jam. 2. 23.
(e) *Zelus indignantis, Zelus amantis.*
(f) Deut. 5. 9, 10. Jer. 32. 18.

2. *For his own special honour and Glory.* In this and every Dispensation of the *Covenant of Faith* the LORD singularly intended his own Glory. It is an honour to Masters of Families, Nobles, and Princes, that they have many Servants, many Subjects: and those not *facti*, made such, but *nati*, born such. This was part of *Abrahams* honour, (g) that he *had* 318. *trained servants born in his own house.* And this was part of K. *Solomons* visible Glory, that he had

(g) Gen. 14. 14.

had not onely ſubjects born in his own kingdom, but alſo (h) *ſervants born in his own Houſe.* And it were a great reproach and indignity to any Prince, to have any perſons born in his Kingdom, to which, not himſelf, but a forraign Prince, yea an enemy, hath legall and viſible claim, and can challenge them as his Subjects. In like ſort the LORD God for his own Glory did not onely take *Abraham*, but all his Seed in *Iſaac* into Covenant with himſelf. All that ſhall be born of them, ſhall viſibly be at leaſt his *Covenant-people* by their very *Birth*, and ſhall have the viſible token of his Covenant upon them. So that though Gods grand Enemy Satan hath viſibly all without the Church as his Subjects and vaſſals: Yet ſhall he not lay viſible claim to any of the children of thoſe that are the *Covenant-people* of the Moſt-high.

(h) Eccleſ. 2. 7.

3. Becauſe *Sundry of the Benefits and Mercies which God Covenanted and promiſed to* Abraham, *were not to be performed actually to* Abrahams *perſon, but to his Seed: therefore God Covenanted both with* Abraham *and his Seed.* Thus God Covenanted (i) to bring *Abrahams* Seed out of *Egypt after* 400. *years* ſervitude, and that they ſhould *come out with great ſubſtance.* (k) To make his ſeed as the *duſt*, and as the *ſtarres* for multitude. And, (l) *To give unto them all the Land of Canaan for their inheritance.* All theſe Benefits were to be performed long after *Abrahams* Death: therefore God Covenanted them to his Seed, as well as to himſelf.

(i) Gen. 15. 13, 14.

(k) Gen. 13. 16. *and* 15. 5.

(l) Gen. 12. 7. *and* 13, 14, 15. *and* 16. 18. *&c. and* 17, 8.

4. Becauſe *Ieſus Chriſt, in and upon whom Gods Covenant and Promiſes were chiefly bottomed, founded, and eſtabliſhed,* (m) *was to deſcend of* Abraham *according to the fleſh, as* Abrahams *Eminent Seed, as his Seed of Seeds, in whom all the Nations of the earth ſhould be bleſſed.* Hereupon God extends his Covenant to *Abrahams* Seed, therein having principal reſpect to Chriſt **the bleſſed Seed**, the glory of *Abrahams* houſe, the Center of the Covenant, and the Pillar of all the Promiſes.

(m) Mat. 1. 1. *&c.* Gen. 12. 3. *and* 22, 18.

V. **Corollaries** or *Inferences* hence are divers. *Did God eſtabliſh his Covenant not onely with* Abraham, *but alſo with his Seed after him in their Generations?* Then

I. **All** Abrahams **Seed were joint Parties with** Abraham **in this Covenant which God eſtabliſhed with him.** *God* was the *Party Promiſing*, on the one hand: Abraham *and all his Seed* were the *joynt-Party Reſtipulating*, on the other hand. Theſe were the *Fœderate Parties* to this Covenant.

But how, and in what particular Notion, were *God*, *Abraham*, and *his Seed*, the Fœderates or parties to this Covenant? *I anſwer*; In this Notion eſpecially, *viz.*

1. *God* Covenanted with *Abraham* as an אל שדי (n) *An Almighty*, or *All-ſufficient God*; As an All-ſufficient Fountain of *Benediction, and Protection*, and *Remuneration*; Promiſing eminently to (o) *bleſs* Abraham *and all the Nations of the earth in him*; *being alſo his ſhield and exceeding great Reward, &c.* And the LORD told *Moſes*, that he

(n) Gen. 17. 1, 2, *&* 6.

(o) Gen. 12. 1, 2, 3. *and* 15. 1, 18.

be revealed himself in this Notion, and by this Name of *God Almighty*, or *God Allsufficient* to *Abraham*, and to his Seed. (p) *I appeared unto* Abraham, *unto* Isaac, *and unto* Jacob, *by the name of God Almighty: but by my name IEHOVAH was I not known to them. And I have also established my Covenant with them, to give them the land of* Canaan, *&c.* that is, I dealt with *Abraham* and his Seed by Covenant as an *Almighty God*, able to do enough for them, and promising *Canaan* and other benefits, but I dealt not with them as *IEHOVAH*, giving actual being and Subsistence to my Promises, I performed not my Promises to them. That I reserved for this time, and for this Generation.

(p) Exod. 6. 2. 3. 4.

2. *Abraham* received Gods Covenant and promises, restipulating with God; 1. Not only *as a Type* of Christ the true (q) *father* of the faithful; 2. Nor only *as an Example* to his Seed, who should walk in the imitable (r) *steps of his Faith* and Obedience 3. But *as an Ordinance* for conveyance of the same Covenant to all the Confederates with God therein. That so all who should receive this Covenant from God in Christ afterwards, must also draw and derive it by Faith through *Abraham*, to whom the promise was made. To this effect God said to him; (s) *Behold my Covenant is with thee: and thou shalt be a father of many Nations.* Whereupon the Apostle stiles him (t) *the father of all the Faithful.* (In what sense, shall after be declared in opening the **Matter** *of this Covenant.*) And (u) all the *faithful* are called and counted *the children of* Abraham, and the *Covenant-seed of* Abraham.

(q) Isal. 9. 6.

(r) Rom. 4. 12.

(s) Gen. 17. 4.

(t) Rom. 4. 11, 12, 13, 16.

(u) Gal. 3. 7. 29.

3. *The Seed of* Abraham are also taken with *Abraham* into Covenant with God, as the *Seed of Abraham* come under the Notion of *CHRIST.* (x) *To* Abraham, *and his Seed were the Promises made. He saith not, And to Seeds, as of many; but as of one, And to thy Seed, which is Christ.* Here, this word *CHRIST* is a Collective word, and signifies both Head and Body with all the members. Gods Covenant then was made with *Abrahams Seed*, as they were *one Christ*, viz. 1. *With* Abraham's *Eminent seed, Jesus Christ the Mediatour: The true root, stock, Head, and elder brother of all* Abrahams *Seed.* To and with him was Gods Covenant and Promises chiefly and principally made. To Jesus Christ I say, (y) *Not* only as *Maker and Contriver* of the Covenant and Promises together with the Father, (z) All the works of the Trinity without, being individed, and belonging to all the three Persons. (a) *Nor* only as the *Meritor* of Gods Covenant and Promises, by satisfying of divine wrath for the breach of the first Covenant, the *Covenant of works.* (b) *Nor* only as *Ratifier* of Gods Covenant & Promises by his own death and blood. (c) *Nor* only as having the chief part and principal interest in the Covenant and Promises, as the *Eminent-Seed* of *Abraham*, and head of the Church. (d) *But* also as the very Magazine, Common Receptacle, and publique Treasurer of all Gods Promises for his Church, for the whole Seed of *Abraham.* For, (e) *all the Promises of God*

(x) Gal. 3. 16.

(y) *Omnia opera Trinitatis ad extra sunt indivisa.*

(z) 2 Cor. 1. 20.

in him are yea, and Amen, to the glory of God. So that, as all that went down into *Egypt* for corn, were to go to *Joseph* for it, who was the Treasurer of the Corn: So all that want Gods Covenant and promises, and the Comforts thereof, must go to Christ, *the Lord-Treasurer of all Gods Promises.* II. *With* Abrahams *invisible spiritual Seed*, viz. *all true* (a) *believers*, *whether* Jews *or* Gentiles. These all are *Abraham's* Covenant-Seed. And these only in Christ partake the Inward spiritual saving benefits and efficacy of Gods Covenant, together with the Outward Administration. For all these are invisibly and spiritually (b) *one with Christ* by true Faith: and so true *coheirs with Christ.* III. Lastly, *Gods Covenant was made also with* Abraham's *visible and formal Seed, whether* Jews *or* Gentiles, *that had a visible Relation to* Abraham. As, 1. With all the whole (c) Nation and body of the *Jews*, descending of *Isaac*, *Jews* by birth, and Circumcised in flesh; though many of them were not *Jews* indeed, and circumcised in Heart. 2. With all (d) Proselytes that visibly joyned themselves to *Abraham's* Seed, professing his faith and Covenant, and receiving Circumcision, though in heart they remained uncircumcised. 3. With all (e) visible Christians, who profess *Abraham's* Faith, and adhere to the outward administration of Gods Covenant; though in heart they remain unbelievers. All these three sorts are taken in by Gods Covenant: but yet they share only in the *visible and Outward*, not in the *invisible and inward* benefits of the Covenant; Being only *outward and visible* members of Christ, the Head of the Covenant, by profession of Faith. *These now are the Parties to this Covenant.*

(a) Gal. 3. 7. 29. Rom. 4. 11, 12, 13, 16.

(b) 1 Cor. 6. 17. Eph 3. 17, Rom. 8. 17. Ga. 4. 4, 5.

(c) Rom. 9. 3, 4.

(d) Gen. 17. 12, 13.

(e) 1 Cor. 7. 14.

II. **Gods Covenant established with** Abraham **and with his Seed, is the Inheritance of** Abraham **and of his Seed.** Gods Covenant was not made with *Abraham* alone, but with *Abraham and his Seed.* The Promises and Covenant were *to him and to his heirs* in *Isaac.* Therefore whatsoever they held of God by Covenant, they held *in Fee*, to them and theirs. It was not a *Lease-hold*, determinable at the end of so many years: nor a *Copy-hold*, to expire after four or five lives: but a *Free-hold*, and inheritance of the best *Soccage Tenure. Abraham* and his Seed in their generations had all entailed upon them; they *yeilding and paying* True Faith and Obedience as *A Chief-Rent* unto the LORD, the Supream *Landlord* and Proprietary of Heaven and Earth. And whatsoever Benefits, Emoluments, or Advantages were Comprized in Gods Covenant with *Abraham*, whether *Temporals*, *Spirituals*, or *Eternals*, both *Abraham* and his Seed had true right and title to them by Covenant, and might lay claim and challenge to them as their peculiar inheritance respectively; yea and all *Abrahams Christian seed* among the *Gentiles*, which now are, or hereafter shall be on Earth till Christs Second Coming, may proportionably challenge and claim the same *Covenant-inheritance.*

Oh how bountiful and liberal is the Lord in his Provisions and Dis-

Dispensations! He not only takes care for *Abraham*, but also for *his Seed in their Generations.* He provides for his people, and their posterity, from age to age. How happy in this regard are all Gods Covenant-people! *They and theirs are provided for*, by Gods Covenant. (f) *Oh blessed is that people whose God is the LORD!* Therefore O all ye Christians, and true believers, look into this Covenant of God with *Abraham and his Seed*, *Consider* well the rich benefits therein contained, *Admire* them, and *Apply* them. They belonged not only to *Abraham*, *Isaac*, *Jacob*, and the *Jewish* Seed: but to you, and to all believing *Gentiles*, and to your Seed to this day. (g) *For, if ye be Christs, then are ye* Abrahams *Seed, and heirs according to the Promise.* Therefore do you study this Covenant, and claim your right and part therein. It's your Covenant as well as *Abrahams*: they are your priviledges as well as his. For the Covenant was to *Abraham's* Seed, as well as to *Abraham*: And you, together with your children, are *Abrahams* Seed.

(f) Psal. 144. 15.

(g) Gal. 3. 27, 29.

For clearing this Sweet *Covenant-Inheritance* setled upon *Abraham and his Seed in their Generations*, And for preventing of certain doubts and scruples which may arise in the hearts of *Abraham's Christian Seed* touching this *Inheritance*; These three Questions had need to be resolved, *viz.* 1. *What are the Hereditary Benefits and Priviledges of this Covenant-Inheritance?* 2. *Whether* Abraham *and all his Seed both among* Jews *and* Gentiles *had and have equal share in these Benefits and Priviledges?* 3. *To how many Generations of* Abraham's *Seed, whether among* Jews *or* Gentiles, *the benefits and priviledges of this Covenant-Inheritance may be extended?* By Resolving of these *Questions*, we may see what God hath done for us in making us *Abrahams Seed*, and what we gain, as *Abraham's Seed*, from and by this *Covenant* of God with *Abraham.*

Quest. I. *What are the Hereditary Benefits and Priviledges of this Covenant-Inheritance, setled on* Abraham *and his Seed?*

Answ. These Benefits and Priviledges shall be more fully and purposely unfolded in Opening the *Matter of this Covenant.* At present therefore it shall suffice to give only a brief tast thereof more *Generally.* And they are these.

1. *A Covenant-State and Condition.* God accepting *Abraham* and his Seed in their Generations in an Everlasting Covenant with himself, brought *Abraham* and his Seed into a *Covenant-State*, and into a *Covenant-Relation* to God. This is the first fœderal Benefit in Order of Nature, and is as the ground and foundation of the rest: to be brought into a *Covenant-State.* We can claim nothing by *Covenant*, till we be first in *Covenant-State*: and then we may claim all things Covenanted. *Abraham* was in *Covenant-State* with God *Actually*, And *Abraham's* Seed *virtually* in him, assoon as God made this Covenant with *Abraham*, though as then none of his Seed were born, no (h) not *Isaac* himself, in whom

(h) Gen. 17. 7, 15, 16, 17, 19, 21.

(i) Gen. 21. 12.

(i) *his Seed should be called.* And all that become *Abraham's* seed *Actually*; they by becoming *Abraham's* Seed are instantly *in Covenant-State*, and that *Actually* also, from Generation to generation. This Covenant-State with God is an Eminent Priviledge, which *Abraham* left to his Seed; and his Seed to their succeeding posterity, whether *Jews* or *Gentiles*. For hence it is that *God avoucheth them to be his special people, his peculiar people, and a peculiar treasure unto him above all the people of the Earth*: and God accounts them *Holy*; *An holy people*; *An holy Nation*; *A Kingdom of Priests*, &c.

(k) Deut. 26. 18,19.

(k) *The LORD hath avouched thee this day to be his peculiar people,* —— *And to make thee high above all Nations which he hath made, in praise, and in name, and in honour, and that thou mayst be an holy people unto the LORD thy God.*

(l) Deut. 7.6. & 14.2.

(l) *Thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the Earth.* ——

(m) Exod. 19. 5,6.

(m) *Now therefore if ye will obey my voice indeed, and keep my Covenant, then ye shall be a peculiar treasure unto me above all people: for all the Earth is mine. And ye shall be unto me a Kingdom of Priests, and an holy Nation.* This is also the language of the New Testament touching *Abraham's* Seed, whether of *Jews* or *Gentiles*. The Apostle giving a reason why the *Jews* should again be called, saith;

(n) Rom. 11. 16.

(n) *If the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches.* That is, *Abraham* and their fathers were *holy, by Covenant*: and so their children the *Jews* are with them *holy by Covenant*; and therefore after their blindness and unbelief, they shall again be taken in. *Peter* saith to the dispersed *Jews*, that became Christians;

(o) 1 Pet. 2. 5, 9,10.

(o) *Ye are a chosen generation, a royal Priesthood, an holy Nation, a peculiar people, to shew forth the praises of him that hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained Mercy, but now have obtained mercy.* And *Paul* saith to the believing *Gentiles*;

(p) 1 Cor. 7. 13,14.

(p) *The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean, but now are they holy.* In all which places we are not to understand by *Holiness*, A *qualitative holiness of Person*: but a *Relative holiness of kind*, which some call *Federal holiness*, because by vertue of Gods Covenant it is derived and propagated from parents to posterity, from *Abraham* to all his Seed. This is an high priviledge and a discriminating Mercy, *viz. A Covenant-State.*

2. *Covenant-Promises of both Corporal and Spiritual blessings.* Assoon as any were (*nati aut facti*) born or made *Abraham's* Seed, they were *ipso facto* thereupon instantly in *Covenant-State*: And being in *Covenant-State*, all the *Covenant-Promises* with the blessings promised were theirs, as well as *Abraham's*. The *Covenant-Promises* to *Abraham* and his Seed, were chiefly these *viz.* Of 1. Multiplying (q) his Seed, and making of him a great Nation.

(q) Gen. 13. 16 & 15.5. & 22.17.

tion. 2. Divine (r) Benediction of him. 3. The (f) Magnifying of his Name. 4. Making him a Blessing to posterity. 5. Divine Benediction upon his Blessers. 6. Divine Malediction upon his Cursers. 7. Divine (t) protection of *Abraham*. 8. Divine Remuneration of him. 9. The (u) giving of all the land of *Canaan* to his Seed for an everlasting inheritance. 10. The Making *Abraham* (x) a Father of many Nations. 11. Constituting *Abraham* and his Seed, (y) heirs of the world. 12. Descent of (z) Kings from *Abraham*. 13. Victoriousness of *Abrahams* Seed. (a) *Thy Seed shall possess the gates of his enemies*. 14. The LORD's (b) being A God to him and his Seed after him. 15. Finally, (c) The Blessing of all the Nations and Families of the Earth in *Abraham* and in his Seed. These are the Principal *Covenant-Promises* made expresly to *Abraham* and his Seed: under which many others are tacitly and consequentially implyed. And to these and every of these, *Abraham* and his seed may lay claim, by vertue of this Covenant, as to their inheritance.

(r) Gen. 12. 2.
(f) Gen. 12. 2,3.
(t) Gen. 15. 1.
(u) Gen. 12. 6, 7. & 13, 14, 15. & 15. 7, 18, 19, 20, 21. & 17. 8.
(x) Gen. 17. 4, 5, 6.
(y) Rom. 4. 13.
(z) Gen. 17. 4, 5, 6.
(a) Gen. 22. 17.
(b) Gen. 17. 7, 8.
(c) Gen. 12. 3. & 18. 18. & 22. 18.

3. *A Covenant-inauguration, whereby* (d) Abraham *and his Seed were solemnly installed and established in this Covenant-state, and in these Covenant-Promises. viz. By the Sacramental* (e) *Token,* (f) *Seal and* (g) *Covenant of Circumcision.* God was not contented only to plant *Abraham* and his Seed in a *Covenant-State*, and to crown them with great and precious *Covenant-Promises*: But he will also have them visibly and solemnly installed thereinto by the Sacrament of *Circumcision*. By this Circumcision he would *Confirm* their Faith touching all the Priviledges promised on Gods part; *Engage* their Obedience in all the Duties restipulated on their part; *Characterize* them out as his peculiar Covenant-people, discriminating them from all other people in the world. So great account God made of *Abraham* and his Seed: That both he and his Seed must be installed and initiated by Circumcision. Yea every male-child of theirs of eight days old must be circumcised. The Infant-babes must have this *Covenant-badge*: they being in Covenant with their Parents. This honor and favour God put upon *Abraham's* Seed. And both his *Jewish*, and Christian Seed, and with them their infants share therein. As *Abrahams* Jewish *Seed and their Infants* were to be *Circumcised*: So *Abrahams Christian Seed and their Infants* are to be *Baptized*. For, 1. The New-Covenant under which *Abraham's* Christian Seed are, is for Substance one and the same with this Covenant under, which *Abrahams Jewish* Seed were. Therefore as infants of his *Jewish* Seed were Circumcised: so infants of his Christian Seed should be baptized. 2. The infants of *Abrahams* Christian Seed (h) are *in Covenant* with their parents now: as well as the infants of *Abraham's Jewish* Seed were in Covenant with their parents then. If therefore *Jewish* infants were to be Sacramentally initiated, because they were within Covenant, Consequently Christian infants are to be Sacramentally installed, because they are within Covenant.

(d) Gen. 17. 9. *to* 15.
(e) Gen. 17. 11.
(f) Rom. 4. 11.
(g) Gen. 17. 10, 13. Act. 7. 8.
(h) 1 Cor. 7. 13, 14. Act. 2. 38, 39.

nant. And this is (i) *Peters* Argument for Baptizing of the children of both believing *Iews* and *Gentiles*. 3. This Sacramental inauguration of the infants of *Abraham's* Seed (k) God eſtabliſhed and Commanded under the Old Teſtament, and hath never forbidden it under the New Teſtament: therefore though the *Sacrament* be changed, yet the *Sacramental inauguration* and viſible admiſſion of the infants of *Abraham's* Seed into the body of the Church, is ſtill to be continued. 4. Baptiſm hath Succeeded in the room and ſtead of Circumciſion, as the Apoſtle clearly teſtifies. (l) *Ye are compleat in him, which is the Head of all principality and power. In whom alſo ye are circumciſed with the Circumciſion made without hands, in putting off the body of the Sins of the fleſh, by the Circumciſion of Chriſt: being buried with him in Baptiſm, wherein alſo you are riſen with him,* &c. Here the Apoſtle diſſwades his *Coloſſians* from the *Iewiſh* Circumciſion; *Partly*, becauſe they have now a better Circumciſion, even *Chriſts Circumciſion made without hands*, the Spiritual *putting off of the ſins of the fleſh*. The type was now fulfilled and accompliſhed in Chriſt, and therefore was to vaniſh away. *Partly* becauſe in Chriſt they had now obtained a new initiating Sacrament, *viz.* Baptiſm, more clearly ſignifying the ſame putting off, and mortification of Sin that Circumciſion did: and therefore ſucceeding in its ſtead. Hence conſequently as the infants of *Abraham's Iewiſh* Seed were to be Circumciſed: ſo the Infants of *Abraham's* Chriſtian Seed are to be baptized. 5. The Fœderal Grace and Priviledges of *Abraham's* Chriſtian Seed under the New Teſtament are as large and larger then thoſe of *Abraham's Jewiſh* Seed under the Old Teſtament: therefore if the infants of his *Jewiſh* Seed were Circumciſed then, much more the infants of his Chriſtian Seed ſhould be baptized now. Nor parents, nor their infants, have loſt, but gained, by becoming Chriſtians. 6. The infants of *Abraham's* Chriſtian Seed now, are every way as Capable of Baptiſm; As the infants of *Abraham's Jewiſh* Seed then, could be capable of Circumciſion. Neither of them had *Actual Faith, Actual repentance*, or *actual underſtanding* of Chriſt, Covenant, Sacrament, or of any divine myſterie: both of them were meerly paſſive in this Adminiſtration. And as the one ſort were only ſenſible of the *ſharpneſs of the Knife*: So the other ſort were only ſenſible of the *coldneſs of the water*. 7. No Objection can be made againſt the baptizing of the infants of *Abraham's* Chriſtian Seed: but the ſame Objections will militate and may be urged as ſtrongly every way againſt the Circumciſing of the infants of *Abraham's Jewiſh* Seed.

But enough of this Subject. For herein I intend not a *Polemical diſputation*, but only a *Conſolatory argumentation* for clearing theſe Fœderal Priviledges, *viz.* A *Covenant-State*, *Covenant-Promiſes*, and *Covenant-inauguration*, as the Comfortable inheritance of *Abraham* and his Seed, whether *Iewiſh* or Chriſtian, by vertue of this Covenant.

Thus of the firſt Queſtion. Queſt.

(i) Act. 2. 38, 39.

(k) Gen. 17. 9. to 15.

(l) Col. 2. 10, 11, 12.

Quest. II. *Whether* Abraham *and his Seed both among* Jews *and* Gentiles *had and have equal share in all these Covenant-Benefits and Priviledges?*

Answ. This Question may be resolved 1. *More Generally.* 2. *More Particularly:* and both very briefly.

1. *More Generally*, thus. If we Consider *Abraham*, and his Seed; whether *Primary*, Jesus Christ; or *Secondary*, his *Iewish*, or Christian Seed; whether really, or apparently such: we may resolve, That *Abraham* and his Seed being *joynt-Parties* to the Covenant, are *joynt-sharers* in the Covenant and Covenanted Priviledges, yet are they not equally and all alike sharers in all and singular those Priviledges Covenanted, forasmuch as they are not all alike interessed in the Covenant. For *Abraham* was as a *publike Ordinance* from whom in Christ the Covenant and its benefits were to be convey'd to his Seed. Christ was the *Primary and most Eminent Seed*, (m) on whom the Covenant and the priviledges thereof were founded and setled for all the other Seed. *Iews* were concern'd in the Covenant, as *Abrahams Natural Seed*: Christians, as *Abraham's Spiritual Seed*. The *Real Seed of* Abraham indeed, whether *Iewish* or Christian, had not only a visible, but an invisible and saving interest in the Covenant: The *apparent and visible Seed of* Abraham, that were his Seed by meer outward Profession, had and have only a visible interest in the Covenant. And therefore all these do not equally share in all the Covenant-priviledges: but differently and respectively according to their several Covenant-interests and fœderal capacities.

(m) 2 Cor. 1. 20. Gal. 3. 16.

2. *More Particularly*, thus.

(1) Some of these Covenant-Priviledges tend to, and terminate in, Jesus Christ alone the Head of the Covenant, as only accomplishable in him. As, those promises (n) *In thee shall all families of the Earth be blessed.* (o) *All the Nations of the Earth shall be blessed in him.* (p) *And in thy Seed shall all the Nations of the Earth be blessed.* These Promises were directed to *Abraham*: but only (q) *fulfilled* in *Abrahams* Primary Seed, Jesus Christ, as the New Testament abundantly witnesseth.

(n) Gen. 12. 3. (o) Gen. 18. 18. (p) Gen. 22. 18. (q) Luk. 1. 54, 55. Act. 3. 25, 26. Gal. 3. 13, 14.

(2) Some of these Covenant-Priviledges seem peculiarly applicable to *Abraham*. As, (r) The Eminency and *greatness of his Name*: That he *should be a blessing*: That he should be *a Father of many Nations*, &c.

(r) Gen. 12. 2. & 17. 5, 6. Rom. 4. 16.

(3) Some of these Priviledges belonged more especially to *Abrahams Iewish* Seed, and not to his Christian Seed. As, (s) *The inheritance of* Canaan. The *Token of Circumcision.*

(s) Gen. 15. 18, 19, 20, 21. & 17. 8, 10, 15.

(4) Some of these Priviledges belonged both to *Abraham*, and to *Abrahm's Iewish* and Christian Seed. As, all the Temporals of Common Concernment; (t) *Divine Benediction, Protection, Remuneration*, &c. And all the Spirituals, As (u) The *LORD's being a God to them*; *The blessing in Iesus Christ*, &c.

(t) Gen. 12. 2, 3. & 15. 1. (u) Gen. 17. 7, 8. & 12. 3. & 18. 18. & 22. 18.

(5) Fi-

(5) Finally, The Outside, the visible advantage only of the Covenant-State, Covenant-Promises, Covenant-inauguration, and other Covenant-Administrations, belong to the meer visible Seed of *Abraham*, that are his meerly by Profession: But the Inside, the Invisible advantages and saving efficacy of all these, as well as the Outside, belong to the true believing and gracious Seed of *Abraham*, whether *Iewish*, or Christian, respectively. *Thus of the second Question.*

Quest. III. *Seeing God established his Covenant with* Abraham, *and his Seed after him, in their Generations: To how many Generations of* Abraham's *Seed, whether* Jewish *or Christian, may this Covenant-Inheritance and the Benefits thereof be Scripturally extended?*

Answ. This Covenant setled on *Abraham* and his Seed, is stiled, *An Everlasting Covenant.* (x) *I will establish my Covenant between me and thee, and thy Seed after thee, in their Generations, for an Everlasting Covenant, to be a God unto thee and to thy Seed after thee.* And in reference to *Isaac*, God said; *Thou shalt call his name* Isaac: *and I will establish my Covenant with him for an Everlasting Covenant, and with his Seed after him.* *Mary* also, being conceived with Christ, said by the Spirit of God, (y) *He hath holpen his servant* Israel, *in remembrance of his Mercy, As he spake to our fathers, To* Abraham, *and to his Seed for ever.* This Covenant-inheritance then, is *everlasting*, and *for ever.*

(x) Gen. 17. 7, 19.

(y) Luk. 1. 54, 55.

In Scripture these phrases, *for ever*, and *Everlasting*, are used variously. 1. *Of the time past*; denoting things ancient, that have been of old. As (z) *The Boundary*, or *land-mark everlasting.* (a) *Years Everlasting.* (b) *Everlasting deserts.* (c) *Everlasting hils*, &c. 2. *Of time to come*; signifying, (d) *Sometimes* that which never shall determine. As, (e) *Everlasting torments. Everlasting life*, &c. (f) *Sometimes* that which shall continue long, but at last determine, either at a mans death, or at the year of Jubilee, or at the coming of Christ, *&c.* (g) *I will praise the* LORD *for ever and ever*, viz. *till Death.* (h) *The children of strangers shall be your bondmen for ever*, that is, *till Death.* The *Hebrew* servant, —— (i) *shall serve thee for ever*, that is, *till the year of Iubilee.* The Covenant of Circumcision, and of the 7th-day-Sabbath, (k) is stiled *Everlasting*, that is, *till the time of the New Testament after Christ.* (l) *The Earth abideth for ever*, that is, *till the end of the world*, when *the Earth and the works therein shall be burnt up.* These things premised, we may resolve the better, in what sense This *Covenant-inheritance* is *Everlasting*, and consequently to how many Generations of *Abraham's* Seed it may be extended. Thus conceive;

(z) Prov. 22. 28.
(a) Psal. 77. 5.
(b) Isa. 58. 12.
(c) Gen. 49. 26.
(d) Mat. 25. *last.*
(e) Psal. 145. 1, 2.
(f) Lev. 25. 45, 46.
(g) Deut. 15. 12, 17. *with* Lev. 25. 39, 40.
(h) Gen. 17. 13. Exod 32. 16, 17.
(l) Eccles. 1. 4. *with* 2 Pet 3. 10.

1. *The Covenant-inheritance* established on *Abrahams* Seed, is *Everlasting* in several regards or notions. 1. *In regard of the saving Spiritual Benefits* of it, it is Everlasting two wayes, *viz. It is very Ancient.* Hath continued hitherto from *Abraham's* time: yea and for Substance these Covenanted benefits have been (k) from *Adam's* Creation,

(k) Gen. 3. 14, 15.

Creation, within a few hours in all probability. *And it shall be perpetuall*, in as much as these saving benefits shall never determine or end either in this, or in the world to come. 2. *In regard of the temporall benefits* of it, it is *everlasting*: that is, *long-lasting*. The Covenanted inheritance of *Canaan* was to continue to *Abrahams* Jewish Seed, till the times of the New Testament; and the Covenanted (l) *Heirship of the world*, (m) so far as for their good, is to continue to *Abrahams* Christian Seed, whether Gentiles or Jews that shall again be grafted in, till the end of this world. 3. *In regard of the outward form of Administration of it*, it is also *everlasting*, that is, It should be dispensed from *Abrahams* time, (n) till Christs coming in the flesh to save the world, by *Circumcision, Sacrifices, &c.* From Christs coming in the flesh, (o) till his second coming to judge the world, by New Testament Ordinances, *the Word Preached, Baptism, The Lords Supper, &c.*

(l) Rom. 4. 13. 1 Tim. 4. 8.
(m) Psal. 34. 9. 10. Rom. 8. 28.
(n) Heb. 9. 1, *&c. to* 11.
(o) Matth. 28. 18, 19, 20. 1 Cor. 11. 26.

2. *The Covenant-inheritance* may be extended to these *Generations* of *Abrahams* Seed, as followeth, and that according to Scripture.

(1) *To Abrahams Seed Collectively considered, as comprehending his whole Seed reall or apparent, both Jewish and Christian*, the Covenant-Inheritance both in respect of its outward and visible Dispensation, and of its inward invisible and saving Efficacy, shall be extended till the end of the world. For, *Abrahams* Seed shall so long continue on earth without utter interruption. *His* (p) *Jewish Seed* till Christ. *His Christian Seed* among the Gentiles, (q) till the Jews calling to Christianity: Thence his Christian Seed both of Gentiles and Jews till the worlds end. So that of one, or the other, or of both, *Abrahams* Seed will continue, and the Covenant-Inheritance consequently to his Seed, while this world shall continue.

(p) Rom. 3. 1, 2. Mat. 21. 43. Acts 13. 26, 45, 46, 47, 48.
(q) Rom. 11. 25, 26.

(2) *To Abrahams Seed distributively considered as Jewish*, The Covenant-Inheritance both Temporall, as of *Canaan, &c.* and Spirituall, was extended to all generations till Christs coming in the flesh without interruption. *viz.* For fourty two generations, according to Christs legall and Kingly line, as (r) *Matthew* computes it: but for fifty four generations inclusively, according to Christs Naturall Line, as (s) *Luke* recites it. The (t) Covenant-Inheritance being principally settled on Christ, *Abrahams Eminent Seed*, (u) *Heir of all things*; and Christ with his saving Benefits being the (x) chief of all the Covenanted blessings: *Abrahams* naturall Seed must needs be continued in Covenant till Jesus Christ was revealed in the flesh.

(r) Mat. 1. 17.
(s) Luk. 3. 23. *to* 35.
(t) Gal. 3. 16, 19.
(u) Heb. 1. 3.
(x) Ioh. 4. 10. *and* 3. 16.

(3) *To Abrahams Seed distributively considered as Christian*, both reall and apparent, whether Gentilish or Jewish, The Covenant-Inheritance both Spirituall and Temporall, so far as good for them, shall be extended from the Conversion of the Gentiles, and calling of the Iews, respectively to the end of the world. For, (y) till the

(y) Rom. 11. 25, 26.

end of the world *Abrahams* Christian Seed of *Gentiles* or *Jews*, or both, shall continue: and consequently the Inheritance of the Covenant.

(4) *To Abrahams Seed more singularly considerd*, (1) *As onely apparent*, *Or* (2) *As Reall*; The Covenant-inheritance is differently to be extended in respect of their Generations. 1. *To his Seed onely apparent by Profession of* Abrahams *Faith*: The Covenant Inheritance shall be extended in respect of the Outward Dispensation in this world onely, for so many Generations as continue in the visible profession of true Faith, and owning of Gods Covenant. Hereby they shall in this world not onely enjoy many Temporall Benefits Covenanted, but also partake of all the visible Ordinances and Priviledges Spirituall. But they shall have no part of the Covenanted-inheritance for the world to come. 2. *To his Seed Reall by Truth of Faith.* The Covenant-Inheritance both in Temporalls and Spiritualls shall be extended for so many generations as succesively follow one another in the Truth of Faith, in this world, and in Eternalls, to them all in the world to come. And though saving grace be not derived *by Naturall Propagation*, but *by supernaturall regeneration*: yet usually God is pleased to honour truly gracious and godly parents with a godly Seed, with a gracious posterity, for many generations together; As both Scriptures and Experience do abundantly testifie. The (z) *Elect Lady*, had *of her children walking in the Truth.* There's two generations pious. And *Paul* said to *Timothy*, (a) *I call to remembrance the unfained Faith that is in thee, which dwelt first in thy grandmother* Lois, *and thy mother Eunice; and I am perswaded that in thee also.* There's three generations pious and truly believing. Christ said to the unbelieving Jews; (b) *Ye shall see* Abraham *and* Isaac *and* Jacob *in the Kingdom of God.* And (c) *Joseph* (besides others of his godly brethren the Patriarchs,) *feared God.* There's four generations truly pious. But why do I instance in such small numbers? It is piously believed (nor can there any cogent reason from Scripture be alledged to the contrary) that all the Generations in the direct Naturall line of Christ, not onely *from David till Christ*, nor onely *from* Abraham *till Christ*, but even *from* Adam *till Christ*, (d) which were about 74 generations, were truly godly, believed in Christ, and were saved by him. And surely the posterity descending of pious parents in Covenant with God, are in Gods onely ordinary way of true Grace, and eternall Salvation: being by their Fœderall state Partakers both of Gods publick Ordinances, and fœderal Administrations; and also of their Parents godly nurture, example and education. O how happy a priviledge it is to descend of such Parents! And what hopefull thoughts should we have of such Parents children, that first or last they shall be partakers of the saving Efficacy and Grace of the Covenant!

Thus, *Gods Covenant established with* Abraham *and his Seed, is the Inheritance of* Abraham *and his Seed.*

(z) 2 Joh. ver. 1. 4.
(a) 1 Tim. 1. 5. Acts 16. 1.
(b) Luke 13. 28.
(c) Gen. 39. 9, 10 11, 12. and 42. 18. with Heb. 11. 17. to 23.
(d) Luk. 3. 23. to the end of the Chap.

III. See-

III. **Seeing Gods Covenant was not onely established with** Abraham, **but with his Seed, They that can make it appear to themselves that they are** Abrahams **Seed, may conclude, that Gods Covenant with** Abraham, **with all the benefits thereof of common concernment, are theirs as well as A-**braham's. As, That God is their God, as well as *Abrahams* God; That they are blessed in Christ, as well as *Abraham*; That they are heirs of the world, as well as *Abraham*, *&c.* And all *Abrahams* true Christian Seed may challenge this Priviledge, as well as any of *Abrahams* Jewish Seed. This greatly concerns us Gentiles. Let us search and try whether we be *Abrahams* Seed indeed, his Spirituall Seed: And if so, Gods Covenant with *Abraham* is with us; The God of *Abraham* is our God; The Saviour of *Abraham* is our Saviour; The Blessing of *Abraham* is our Blessing; the Inheritance of *Abraham* is our Inheritance; all's ours.

But how may we know that we are Abrahams *Spirituall Seed, that we are* Abrahams *children?*

Answ. We may discern our selves to be *Abrahams* children; 1. *By our being Christs.* 2. *By our walking in the steps of* Abrahams *Faith.* 3. *By doing the works of* Abraham.

1. **By our being Christs.** So the Apostle argues; (e) *And if ye be Christs, then are ye* Abrahams *Seed, and heirs according to the Promise.* Christ is the Eminent Seed of *Abraham* above all other, and all become *Abrahams* Seed, by becoming (f) one with Christ Spiritually. Are we Christs? Are we one with him? It is not enough that we are Christs *nominally*, having the names of Christians; that we are Christs *formally*, having onely a form or profession of Christianity; or that we are with *Agrippa*, almost Christians, *Almost Christs*: for all this may be, and yet we remain altogether carnall, Christless, Covenantless; As to the saving interest in the Covenant. But we must be indeed and in Truth, really, sincerely, and altogether Christs, if we be *Abrahams* true Spirituall Seed, and heirs by Promise of Eternall Salvation.

Now hereby we may discover *whether we be Christs or no.* 1. Have we (g) Christs Spirit dwelling in us? 2. Are we new (h) Creatures? 3. Are we (i) one with Christ? 4. Have we (k) crucified the flesh with the affections and lusts? 5. Do we (l) walk after the Spirit, not after the flesh? These things will evidence, whether we be Christs. But these shall be more particularly explained *in the* IIII. *Book*, in opening the *New-Covenant*.

2. **By our walking in the steps of** Abrahams **Faith**: we may discover our selves to be *Abrahams* Seed. *Abraham* was the (m) *Father of all them that believe*, whether Jews or Gentiles, *who walk in the steps of that Faith of* Abraham. Consequently all the Believers are the Covenant-Seed, and children of *Abraham*. (n) Abraham *believed God, and it was counted to him unto righteousness. Know ye therefore, that they which are of Faith, the same are the children of*

(e) Gal. 3. 29.
(f) Gal. 3. 16.
(g) Rom. 8. 9.
(h) 2 Cor. 5. 17, 18.
(i) 1 Cor. 6. 17.
(k) Gal. 5. 24.
(l) Rom. 8. 1.
(m) Rom. 4. 11, 12, 16.
(n) Gal. 3. 6, 7.

Abraham. Hereby therefore examine thy self. Hast thou *Abrahams* Faith? Dost thou as a childe *walk in the steps of Father* Abrahams *Faith*? Dost thou imitate *Abraham* in Believing?

(o) Rom. 4. 17, 18. Gen. 15. 5. *and* 12. 3. *and* 22. 18.

1. *Abraham* believed God, (o) that his eminent Seed Christ, (in whom his Spiritual Seed should be innumerable *like the starres*, and *in whom all the Nations and families of the earth should be blessed*) should be raised up according to the flesh, from his own dead body, and *Sarahs* dead womb. Christ in descending from *Abraham*, was typically raised from the Dead. Dost thou in like sort, imitating *Abrahams* Faith,

(p) Rom. 4. 24, 25.

(P) *Believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification.* As *Abraham* by that Act, so thou by this Act of Faith shalt be justified.

2. *Abrahams* Faith was bottomed on Gods Promise. This was the *Objectum quo*; The immediate Object of his Faith, whereby he was induced to believe God, concerning Christ: not any *humane*, but a *Divine Record*, Gods own Word of Promise. Therefore the Apostle saith, (q) *He believed that he might become the Father of many Nations: according to that which was spoken, so shall thy Seed be.* Is thy Faith thus bottomed upon Gods word of Promise, touching Christ, and not upon humane testimonies, or other insufficient foundations, that can breed onely *Conjecture* or *Opinion*, but not true *Faith*? Is thy Faith in God and Christ, *according to that which is spoken* by God in his written Word?

(q) Rom. 4. 18. Gen. 15. 5

3. *Abraham* believed Gods Promise of Christ, (r) *against hope, in hope. Against hope* of Nature, *in hope* of Gods Promise. *Against hope*, which course of Nature could afford: *In hope*, which Gods Power and Faithfull Promise did breed in him. God promised not onely to make him a Father of many children, but also (s) *a Father of many Nations*: that is, A Father of all the Nations of believing Gentiles, who in Jesus Christ should become his Seed, as well as of the Nation of the Jews. But the course of Nature contradicted all this. *For* (t) *his body was now dead*, and unfit for Naturall generation: and besides *Sarahs barrenness*, (u) *it ceased to be with her after the manner of woman.* How could *Abraham*, according to naturall probability, be Father of *Isaac*, and in him of one Nation of the Jews: or Father of Iesus Christ: and in him of the many Nations of believing Gentiles? Here were divers naturall causes of *despair*, none of *hope*; Yet Gods Promise, Truth and Power raised up his hope above Nature; and therefore he fully believed it. Canst thou thus *against hope* believe Gods Promise, (x) of pardoning thy sins, though many, hainous, fearfully aggravated, often reiterated: *in hope* of Gods infinite grace, mercy and faithfulness in his Promises, and of the infinite acceptableness of Christs death, & transcendency of his merit? Canst thou against hope believe that God (y) *will subdue all thine iniquities, and cast them into the depths of the Sea*: That God (z) will conquer all thy spirituall enemies, and *tread even Satan* himself *under thy feet shortly*: That God will supply thee with all necessary (a) Graces and consolations:

(r) Rom. 4. 18.

(s) Gen. 17. 4, 5. Rom 4. 17. 18.

(t) Gen. 17. 17. *and* 18. 11 Rom. 4 19. Heb. 11. 12.

(u) Gen. 18. 11.

x Heb 8. 12. Isa. 55. 7, 8, 9 *and* 1. 18. Exod. 34. 6, 7. Heb. 10. 14. *to* 19.

(y) Micah 7. 18, 19.

(z Psal. 110. 1. 1 Cor. 15. 24. 25. 26. Rom. 16. 20

(a) Zech. 12. 10. Joh 14. 15. Psal. 34. 9, 10.

lations: That he will never ſuffer thee to want any good thing: and that he (b) will turn all things for good unto thee: and all this *in hope* of his immenſe goodneſs, faithfulneſs and Omnipotency? In thus doing thou notably treadeſt in the exemplary ſteps of *Abrahams* Faith.

(b) Rom. 8. 28.

4. *Abraham* conſidered not at all, but wholly ſleighted, neglected, overlooked all naturall impediments, obſtructions and lets to the performance of Gods Promiſes. (c) *He conſidered not his own body now dead, when he was about* 100. *years old, neither yet the deadneſs of* Sarahs *womb.* He looked upon Gods *Power*, not upon his own, or *Sarahs weakneſs*. He wholly eyed and minded Faiths *encouragements*, not at all its *diſcouragements*. Doſt thou thus act in believing, when thou haſt Gods Promiſe for any mercy Spirituall or corporall, though never ſo ſtrange or unlikely to be performed? Canſt thou eye God and his Promiſes, not conſidering any lets or impediments to the contrary? we are apt to pore upon difficulties, improbabilities and hindrances to the Promiſes performance: and this is one of the firſt ſteps to unbelief, incident not onely to the carnall, but alſo to Gods own people. When God by *Eliſha* (d) promiſed in the extremity of *Samaria's* ſiege & famine, extraordinary plenty on the morrow; *A Lord on whoſe hand the king leaned, ſaid, If the* LORD *would make windows in heaven, might this thing be?* Yea Gods dear Servants are prone to this failing: As (e) *Sarah*, when *Iſaac* was promiſed, conſidered her own and *Abrahams* age and infirmity, and doubted; So alſo (f) *Moſes*, when God promiſed fleſh for *Iſrael* for a whole moneth together; And (g) *Zechariah*, when God promiſed him *John*, who was ſtiled *the Baptiſt*. Theſe all, conſidering the Naturall impediments to the performance of the Promiſe, doubted of the Promiſe. But ſo far as we diſtruſtfully conſider ſuch impediments, we tread awry from the ſteps of *Abrahams* Faith: and therein we approve our ſelves not to be his children, though in other regards we may.

(c) Rom. 4. 19.

(d) 2 King. 7. 1, 2, &c.

(e) Gen. 18. 01 *to* 16.

(f) Numb. 11. 16. *to* 24.

(g) Luke 1. 13. *to* 22.

5. *Abraham* doubted not, (h) *ſtaggered not at the Promiſe through unbelief*: He diſputed not, queſtioned not the fidelity of the Promiſe. Do not thou doubt or ſtagger at Gods Promiſes through unbelief, that thou mayeſt be like *Abraham*. For though *Faith* and *Doubting* may meet in the ſame *ſubject*, in the ſame perſon, yet *doubting* is not of the Nature of *Faith*, but contrary and deſtructive to it.

(h) Rom. 4. 20.

6. *Abraham* being ſtrengthened in Faith gave glory to God glory. (i) *But he was ſtrong* (Gr. properly, *he was ſtrengthened*) *in faith or giving glory to God.* He was *ſtrengthened in Faith* by Divine grace, power, and by the Promiſes, which are as Props, yea as Cordials to a fainting Faith. And *he gave glory to God*: that is, he by believing, confeſſed and acknowledged the glory of Gods free grace, Truth and Power in making and performing his Promiſes. We give ſingular glory to God, when we believe him upon his word. Are we thus *ſtrengthened in Faith!* Do we thus *give glory to God?*

(i) Rom. 4. 20. ἐνεδυναμώθη τῇ πίστει.

7. Fi-

7. Finally, *Abraham* was fully perſwaded of the ſufficiency of Gods Power for performance of his Promiſes againſt all improbabilities. (k) *And being fully perſwaded, that what he had promiſed, he was able alſo to perform.* The *Truth* of Gods Promiſes, and his *power* of performing, are the two eminent Pillars of Faith. We ſeldom ſtagger through unbelief at the Promiſes, but when we ſuſpect or call in Queſtion one of theſe. What made (l) *Sarah*, (m) *Moſes*, (n) *Zechariah*, ſtagger at Gods Promiſes: but their Queſtioning of Gods power? *Abraham* contrariwiſe divers times ſtabliſhed his Faith, by retaining a clear apprehenſion of the (o) ſufficiency of Gods *power* for performance. Are we clear in our thoughts of Gods Power? Are we fully perſwaded of Gods compleat ability to perform all his Promiſes? Then we tread in the ſteps of *Abrahams* Faith. Or rather do we not ſay; *How can theſe things be? Can God give bread, can he furniſh a Table in the wilderneſs? &c.* Do we not limit his power, by our weakneſs, by natural difficulties, improbabilities? *&c.* Thus did not *Abraham*.

(k) Rom. 4. 21.

(l) Gen. 18. 10. *to* 16.
(m) Num. 11. 16. *to* 24.
(n) Luk 1. 13. *to* 22.
(o) Rom. 4. 17, 21. Heb 11, 17, 18, 19.

3. **By our doing the works of** Abraham, we may diſcover whether we be the children of *Abraham*. Chriſt tells the wicked *Jews*, who ſought to kill him, that though they deſcended of *Abraham* after the fleſh, yet they were not *Abrahams* true Seed, but degenerate. (p) *Jeſus ſaith unto them, if ye were* Abrahams *children, ye would do the works of* Abraham. *But now ye ſeek to kill me, a man that hath told you the Truth, which I have heard of God: This did not* Abraham. That is, They were *Abrahams* ſeed by naturall *Propagation*, not by Spiritual *Imitation*. But do we the works of *Abraham*, imitate we him therein; So ſhall we approve our ſelves to be *Abrahams* children.

(p) Joh. 8 39, 40.

But what were thoſe works of *Abraham*, wherein all his true Spirituall children are to imitate him? *I anſwer*, By the *works of Abraham*, we are eſpecially to underſtand the fruits or effects of *Abrahams* Faith; his Pious, Juſt, and Conſciencious works. *viz.*

1. *His ready Obedience to Gods* (q) *call, contrary to all exceptions or objections that fleſh and blood; Carnall friends or Relations, might poſſibly ſuggeſt to the contrary.* God calling him wrought faith in him: and Faith wrought this obedience in him, to Gods call. So that he not only forſook his Country, kindred and Fathers houſe: (r) but alſo his *Idolatry*, and *ungodly* ſtate. Do we thus hearken to Gods call, forſaking our carnall condition, our ſinfull courſe of life, following God, not conſulting with fleſh and blood? Or remain we not in our ſinfull *Chaldea* ſtill, unconverted, unwrought upon, by Gods many calls? Or if we have hearkened to Gods call, is it not meerly in outward Profeſſion, not at all in inward Alteration and renovation of our ſpirits?

(q) Gen. 12. 1, 2, 3, 4. Heb. 11. 8.

(r) Joſh. 24. 2. Rom. 4. 5.

2. *His ſubmiſſion to, and compliance with Gods Ordinances, notwithſtanding all exceptions and reaſonings he might have had againſt them.*

them. Thus when God (s) ordained and appointed both him and all his males, yea though but eight dayes old, to be *Circumcised*; he punctually submitted to the Ordinance of Circumcision. And yet he might have made many objections against it, as (t) *Calvin* well observes; Why must I be circumcised who have hitherto endeavoured to walk uprightly before the Lord? Why in mine old age, and not before? Shall I not hereby make my self a laughing stock to all the world? How shall my Family endure, *hoc molestum & pudendum vulnus*, this painfull and shamefull wound; and not rise up against me, and deride me? How shall my children of eight dayes old bear this pain, which may be with some hazard of life, *&c.* Thus he might have reasoned: but did not. He silences all cavils and disputes; he delayes not the duty, But he (u) Circumcised himself and his Family, *the self-same day*. Do we manifest like subjection to Gods Ordinances, without disputes and reasonings against them? Do we duely sanctifie his Sabbaths, Hear his word, Receive his Sacraments, Pray in Publick and Private, *Obey them that are over us in the Lord, &c.* as God hath ordained? Then we are right *Abrahamites*. But how many in these dayes, who count themselves children of *Abraham*, oppose and withstand, debase and cry down the Ordinances of God? *Some* cry down the Morality and Sanctification of the Sabbath; *Some* the Preaching of the Word publickly onely by Ministers in office; *Some* deny Baptism to the Covenant-Infants of Believers; *Some* sleight the Lords Supper as of no use or advantage to the Saints; *Some* decry the publick and private Singing of Psalms; *Some* deny Christs Church-Offers, and the honour due unto them; *Some* degrade and fling away the Scriptures and their Divine Authority; In a word, *Some*, to make compendious work, deny and reject all the Ordinances of Christ under the N. Testament, seeking for they know not what further, and higher Revelations. Heaven and Earth may stand amazed at this extremity of spirituall madness! *Thus did not Abraham.* These carnall and wretched practises against Gods Ordinances, will never prove their Authors to be children of *Abraham*.

(s) Gen. 17. 9. to 15. 23. to the end. and 21. 4.

(t) Joan. Calvin. Comm. in Gen. 17. 23.

(u) Gen. 17. 23.

3. *His rejoycing to see Christs day by Faith.* Christ said to the *Jews*; *Your* (x) *Father* Abraham *rejoyced to see my day, and he saw it, and was glad.* He saw Christs day, Christs Incarnation for the blessing of all Nations, in the Promises of the blessed Seed, and in the birth of *Isaac* typically by Faith. By this *Spiritual Prospective*, *Abraham* saw Christ afar off. *Seeing* him he *rejoyced and was glad*: he was double joyfull: His heart was singularly affected because *Isaac* was *Abrahams Laughter*; but Christ was *Abrahams Joy*. We by the New Testament See Christs Day, not as future, but as past already. Are we affected with joy and gladness thereat, like *Abraham*? Do our hearts and affections leap within us for joy, in reading the *History* of Christ crucified: in hearing the *Mysterie* of Christ crucified opened and made bare unto us? Are our hearts warm, do they *burn within*

(x) John 8. 56.

within us (as once the (y) hearts of the two Disciples) when we converse with Christ, when we hear of Christ, when we meditate and think of the Lord Jesus? It was a savoury Speech of an (z) *Indian of two years profession*, being wished by one to think much of the satisfaction of Christ: who replyed; *I thank him kindly for his good Counsel, It doth my heart good to hear any man speak of Christ.*

(y) Luk. 24. 32.

(z) Strength out of weakness, published by the Corporation, 1652. p. 37.

4. *His true and real brotherly-Love.* He loved not only in word and in tongue: but in deed and in Truth. *Lot*, that righteous person, *Abraham's Nephew* and *Brother*; His Nephew by Natural, his Brother by Spiritual alliance: He was taken prisoner in the Battel of the four Kings against five. (a) *Abraham* hearing of his brothers Captivity, armed his 318 trained servants, and with the hazard of his life, pursued the Conquerours, and rescued *Lot*. Thus he discovered the integrity of his brotherly-love, in adventuring his life for his brother. Do we with like integrity and reality love the brethren, the righteous, the children of God? Can we (if need require) hazzard our selves for them? This *John* urgeth from Christs example; (b) *Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.* In what cases we should do this for the brethren; And also how we may discover the Truth of our brotherly-love: I have (c) elsewhere explained.

(a) Gen. 14. 8. to 17.

(b) 1 Joh. 3. 16.

(c) Believers Evidences. CHAP. 2. Note 7. p. 168. to 173. & CHAP. VIII. throughout.

5. *His religious care, nurture and Government of his family.* *Abraham* was not only *a good man*: but also *a good Master of a family.* He not only took care to serve God during his time: but that his children and household after him should do it. God thus testified of him; (d) *I know him, that he will command his children and household after him, and they shall keep the way of the LORD, to do justice and judgement.* Here God gives a Reason why he would acquaint *Abraham* with his intended judgement against wicked *Sodom* and her Sister Cities; because *Abraham* would rightly improve this proceeding of Gods justice, for the good of his children and household after him; charging them to take heed of such Sins, so plagued, and to walk in the way of God with all righteousness. This the main intent of the words more generally. In particular here note; 1. *The Act* of *Abraham's* pious family-Government. *He will command.* Not only intreat, request, or allure by fair words and good example: but *Command.* He would command, as a Husband, as a Father, as a Master, all under him, with all Authority. 2. *The Object* of *Abraham's* Family-government; *His children and household after him.* Even all within his family. He would improve his Commands to them, that when he should sleep with his fathers, yet they might have true piety and religion still surviving in them. This duty God afterwards (e) imposed on Masters of Families under Old and New Testament. 3. *The Subject-Matter* of *Abraham's* Family-charge laid down, (1.) More Generally; *That they*

(d) Gen. 18. 19.

(e) Deut. 6. 7, 8, 9, & 11. 19. 21, 21. Ephes. 6. 4.

should

should keep the way of the LORD, that is, The way of Gods true Religion: His way of Faith and Obedience, Love, Fear, *&c.* which he hath prescribed for his people to walk in. This in Scripture-sense is (f) *the way of the* LORD. (a) More particularly; *To do justice and judgement.* This is one of the wayes of the Lord; to walk righteously towards man in all acts of equity, giving to every one his due. *Doing justice*, seems to imply just and upright dealing and well-doing towards all, without injury, fraud, or wrong to any. *Doing judgement*, more peculiarly (thinks (g) *Calvin*) respects the poor, weak, miserable, and oppressed: when care is taken to assist, protect, succour and stand by them, in all just causes.

Do we herein as children imitate father *Abraham* in like religious care, nurture and government of our Families? Do we train up (h) our children and household in the way of the LORD, in the way of Christ: commanding them after us to keep that way? Are we careful to transmit true Religion to our posterity as their inheritance: that Christ may live in them, when we are dead? Thus did (i) *Jacob*, (k) *Job*, (l) *Joshuah*, (m) *David*, (n) The Centurion, with may other pious Housholders. Its the Character of *Heathen-Families*, that (o) *they call not on the Lords name*, they are strangers to this *Family-Religion.* But alas, How many among us herein degenerate from *Abraham*, never charging their children and household after them to keep the way of the LORD: never or seldom training them up in Reading and understanding the Scriptures, Catechising, Conference, Prayer, and other religious exercises. They are called Christians: but live as Pagans. Not God and Christ; but the Devil and Sin dwell and rule in such Families. (p) The very *Indians* in *America* lately converted to Christ, shall rise up in judgement against this generation and condemn them.

6. Finally, *His Eminent and admirable act of Obedience to God, in* (q) *Sacrificing of* Isaac *in a sort for a burnt-offering.* This was a stupendious undertaking indeed. What (r) *Faith*: What love of God: What (s) *fear* of the Lord: What Self-denial did shine forth in this obedient act! Behold, *Abraham* must kill, cut in pieces, and offer for a Burnt-offering, his own son, his only son *Isaac*; whom he long expected, whom he dearly loved; The son of his old age; The son of the Promise, In whom his Covenant-Seed should be called. How many reasonings and objections against this, might have risen up in *Abraham's* Heart? Must I kill and Sacrifice mine *Isaac*? How shall a fathers hand be imbrued in such a childs blood? What will *Sarah* say; how will she weep, wring her hands, and refuse to be comforted, when she shall know it? What will all the Enemies of God say, when they shall hear of this Fact? This is *Abraham*: This is his Religion; he hath murdered his own child. What will become of Gods Covenant and Promises? Shall I not, in killing, and Sacrificing *Isaac*, cut the throat of all the Promises? *&c.*

(f) Deut. 8. 6. & 10. 12, 13. Psal. 119. 1. Act. 18. 25, 26.

(g) *Jom. Calvin. in Com. ad Gen.* 18. 19.

(h) Eph. 6. 4.

(i) Gen. 35. 1, 2, 3, 4.
(k) Job 1. 5.
(l) Josh. 24. 14, 15.
(m) Psal. 101. *throughout.*
(n) Act. 10. 1, 2.
(o) Ier. 10. 25.

(p) See the Book stiled *Strength out of weakness*, published by the Corporation. 1652. *p.* 3. 20.

(q) Gen. 22. 1, *&c.* Heb. 11. 17.
(r) Heb. 11. 17.
(s) Gen. 22. 12. 16.

But no such thoughts could obstruct *Abrahams* Obedience. He lets not *Sarah* know any thing, lest she should hinder him; (t) He gets up early; He goes three dayes journey to the place appointed; He builds an Altar, orders the wood, binds *Isaac*, laies him on the Altar, stretched forth his hand and took the knife to slay his son; And he had actually slain him, had not Gods voyce from Heaven intercepted him. Oh Mirrour of Faith, Love, Fear, Obedience and Self-denial, towards God! when (u) *Sarah* desired him but to *cast out the bondwoman and her son, it was very grievous in his sight*: but when God Commands him to kill and Sacrifice his *Isaac*, *Abraham* never gainsaid or whimpered at it, but went about it readily. (x) *This fact of* Abraham, (as *Augustine* notes) *God commanding it, was obedience: if God had not commanded it, what had it been else but madness?* And as the same *Augustine* elsewhere hath it; (y) *This was a new kind of Precept to man, To give a Law of wickedness: and to count him religious, if he will act that which was impious.* Abraham, *if he commits parricide, he is just: if not, he is indevote.* —— *Behold, betwixt the piety of a Father, and the devotion of God, To kill a son was wickedness, but not to obey God greater wickedness. Perfect righteousness is put in a strait.* —— *What is this? He commands child-killing, who forbids man-killing. He is commanded to sacrifice his son, the solace of his fathers old age, and the only pledge of posterity, who was so much sweeter, by how much he was later: and so much the dearer, as he was his only son.* Yet *Abraham* had nothing too dear for God. He could offer up *Isaac*; he could do any thing at his command.

Can we proportionably at Gods Command, offer up our *Isaac*; part with, and (z) deny Father, Mother, Brethren, Sisters, Wife, Children, Lands, Livings, and whatsoever else is neer and deer unto us, yea our own liberties and lives (if called thereunto) for Christs sake and the Gospel? This will evidence us the obedient children of Obedient *Abraham*. *Thus of this third Corollary.*

(t) Gen. 22. 3. to 19.

(u) Gen. 21. 10, 11.

(x) Abrahæ factum quando filium voluit immolare, quod Deo jubente fuit obedientia; Deo non jubente quid fuit nisi Dementia? Aug. contra secundam Gaud. Epist. Tom. 7. p. 354. D. Basil. 1569.

(y) Novum præcepti genus est homini, legem sceleris dare, & religiosum habere, si impium voluerit perpetrare. Abraham si parricidium fecerit, justus est: si non fecerit, indevotus est. —— Ecce inter pietatem patris & devotionem Dei, filium est quidem scelus occidere, sed Deum scelestius non audire. In Angusto posita est perfecta justitia. Parricidium juberis ut facias, tuis te manibus Orbaturus. Quid hoc est? Imperat parricidium, qui prohibet homicidium. Jubetur, inquit, filium victimare, solatium paternæ Senectutis, & unicum pignus posteritatis. Qui quanto serior, tanto dulcior: quanto solus aut minus, tanto charior & dilectus, &c. August. de Tempore Serm. 73. ad init. Tom. 10. f. 744. A. B. Basil. 1569.

(z) Mat. 10. 37, 38, 39. Luk. 14. 26. to 34. & 9. 23. Tit. 2. 11, 12.

IV. *Was Gods Covenant established not only with* Abraham, *but also with his Seed in their Generations*, as hath been explained? *Then*, **what a strong Obligation and Engagement of Duty doth hereupon rest upon all** Abraham's **Covenant-Seed whether Jewish or Christian, both in respect of themselves, and of their Posterity?**

1. *In respect of themselves*, To walk as those that are in Covenant with God, as well as blessed *Abraham*. To walk worthy of God, and of his Covenant in all well-pleasing. More particularly; 1. To be enlarged in thankfulness to God for the Covenant-Inherirance

heritance and benefits, *viz. Covenant-State, Covenant-Promises,* and *Covenant-Inauguration*, conferred upon them. Especially when Thousands and Millions in the world remain utter strangers to Gods Covenant. 2. To love the Lord with endeared Fœderal affections, who hath of meer Grace and infinite Love accepted them in Fœderal Relation. 3. To perform faithfully all Fœderal Restipulations of Faith, Obedience, *&c.* to the Lord. 4. To devote and give up themselves entirely to God, in all they are, have, can do, or endure: seeing they are much more his then their own by this Fœderal transaction.

2. *In respect of their Posterity and children after them,* 1. To educate and bring them up, not to themselves, not to the world, not to sin and the Devil; but unto God, whose they are by Covenant, and to whose family, Church and Kingdom they peculiarly appertain. They are but as Nursing fathers, nursing mothers, Tutors and Guardians, to whom God hath committed those his Covenant-children of trust, to (a) *bring them up in the Nurture and Admonition of the Lord.* Therefore they should, like *Abraham*, (b) *Command their children after them to keep the way of the Lord.* 2. To instruct them especially in this saving mysterie of Gods Covenant in Jesus Christ. That they may know, both their *Covenant-Priviledges* assured to them; and their *Covenant-duties* to be performed by them, and by their Seed after them in their Generations.

(a) Ephes. 6. 4.
(b) Gen. 18. 18.

V. Finally, **What singular Comfort may this afford to all** Abraham's **Seed, that the Covenant was established not only with** Abraham, **but his Seed in their Generations!** For, Hereby God hath richly provided not only for them, but for their children after them, from generation to generation. They may fail and dye, leaving their children behind them. But however, they shall leave their children, at least *visibly* well provided for. God ever lives: His Covenant never fails. Upon this God they may cast them: under the wing of his care and Covenant they may shroud and shelter themselves and theirs. If themselves be *Abraham's* true Seed, though they cannot leave their children, Honours, Mannours, Lordships, Lands, Livings, Gold and Silver, *&c.* yet may they leave them exceeding great and precious promises, A rich and faithful Covenant, and an Al-sufficient God in Covenant, for their inheritance. And this is the best inheritance. Such shall not be beggers, if we may rely upon all *Davids* experience: (c) *I have been young, and now am old: yet have I not seen the Righteous forsaken, nor his Seed begging bread.* How sweet may this be to all such parents, as are the true children of *Abraham*, when they are on their Death beds, and their children lamenting about them! Thus they may say every one of them to their posterity; *I am dying; I must now leave this world, and you my dear children in the world, you shall shortly have me to be no longer a father: but I leave you to a better Father. The God of* Abraham, *hath made me the Seed of* Abraham, *and accepted me in Cove-*

(c) Psal. 37. 25.

nant: and with me you all are accepted in the same Covenant. He can provide for you ten thousand times better then I can: His Covenant and the benefits thereof are your inheritance. Keep this Covenant inviolably by faith and obedience, do not discovenant your selves by unbelief or Apostacy: and you shall never want. Gods Covenant makes you ([d]) *heirs of the world: will not that content you?* ([e]) *Heirs of Heaven: doth not that refresh you? What then shall I adde further? Gods Covenant assures you, That* ([f]) *Jesus Christ is yours; That the* ([g]) *Lord is your God; and therefore that* ([h]) *all things are yours: may not this ravish you? Farewel sweet children; This God, this Christ, this Covenant, bring you all to meet me in Heaven with* Abraham, Isaac, *and* Jacob: *Then, we shall meet together, and never part; we shall dwell together, and never be dispersed; we shall live together, and never dy; we shall see God and Jesus Christ together face to face, being ravished with that vision, and swallowed up with that fruition for ever and ever.*

Thus of the second Aphorism, *That God established his Covenant not only with* Abraham, *but also with his Seed after him in their Generations.*

(d) Rom. 4. 13.
(e) Rom. 8. 16,17. 1 Pet. 1.3,4.
(f) Gen.3.15. & 12 3.
(g) Gen.17. 7,8.
(h) 1 Cor.3. 21,22,23.

Aphorism III.

The Substance, or Matter of Gods Covenant with Abraham **and his Seed, consisted of many Eminent Mercies promised on Gods part to** Abraham **and his Seed; and of divers notable Duties required of them, and restipulated on their part to God.**

Having viewed the *Author of this Covenant*, and the *Fœderate Parties* thereto, in the two former *Aphorisms*, In this we shall consider the **Matter** of this Covenant of God with *Abraham* and his Seed. The *Matter* of this Covenant is, 1. *Eminent Mercies Promised on Gods part.* 2. *Notable duties required and restipulated on the part of* Abraham *and his Seed.* In these two, the Substance, Marrow, and sweetness of Gods Covenant with *Abraham* is chiefly comprized. I shall unfold them at large in two distinct *Sections.*

Section I.

I. THE COVENANT-MERCIES PROMISED ON GOD's PART, *to* Abraham *and his Seed, are many and those very Eminent.* God promised them not all at once, but at seven several times and Occasions. And they are chiefly contained in these seven several Paragraphs of Scripture.

[1]) *The*

(1) The LORD had ſaid to Abraham, (i) Get thee out of thy Country, &c. And I will make of thee a Great Nation; And I will bleſs thee; And make thy name great; and thou ſhalt be a bleſſing. And I will bleſs them that bleſs thee; And curſe him that curſeth thee; And in thee ſhall families of the Earth be bleſſed. (i) Gen. 12. 1, 2, 3.

(2) And (k) the LORD appeared unto Abram, and ſaid; unto thy Seed will I give this land. (k) Gen. 12. 7.

(3) And (l) the LORD ſaid unto Abram, after that Lot was ſeparated from him; Lift up now thine eyes, and look from the place where thou art, Northward, and Southward, and Eaſtward, and Weſtward. For all the land which thou ſeeſt, to thee will I give it, and to thy Seed for ever. And I will make thy Seed as the duſt of the Earth: So that if a man can number the duſt of the Earth, then ſhall thy Seed alſo be numbred. Ariſe, walk thorough the land, in the length of it, and in the breadth of it: for I will give it unto thee. (l) Gen. 13. 14, 15, 16, 17.

(4) After (m) theſe things, the Word of the LORD came unto Abram in a viſion, ſaying; Fear not Abram, I am thy ſhield, and thine exceeding great reward. —— And behold, the Word of the LORD came unto him, ſaying, This ſhall not be thine heir, but he that ſhall come forth out of thine own bowels ſhall be thine heir. And he brought him forth abroad, and ſaid, Look now toward Heaven, and tell the Stars, if thou be able to number them: And he ſaid unto him; So ſhall thy Seed be. —— And he ſaid unto Abram, Know of a ſurety, That thy Seed ſhall be a ſtranger in a land that is not theirs, and ſhall ſerve them, and they ſhall afflict them 400 years: and alſo that Nation whom they ſhall ſerve, will I judge: and afterwards ſhall they come out with great Subſtance. And thou ſhalt go to thy fathers in peace; thou ſhalt be buried in a good old age. But in the fourth Generation they ſhall come hither again. —— In that ſame day the LORD made a Covenant with Abram, ſaying, Unto thy Seed have I given this land, from the river of Egypt, to the great river, the river Euphrates: the Kenites, &c. (m) Gen. 15, 1, 4, 5, 13. to the end of the chapter.

(5) And (n) when Abram was ninety years old and nine, The LORD appeared to Abram, and ſaid unto him; I am the Almighty God, walk before me, and be thou perfect. And I will make my Covenant between me and thee; and will multiply thee exceedingly. And Abram fell on his face: And God talked with him, ſaying; As for me, behold, my Covenant is with thee, And thou ſhalt be a father of many Nations: Neither ſhall thy name any more be called Abram, but thy name ſhall be Abraham; for a father of many Nations have I made thee. And I will make thee exceeding fruitful, And I will make Nations of thee; And Kings ſhall come out of thee. And I will eſtabliſh my Covenant between me, and thee, and thy Seed after thee in their Generations, for an Everlaſting Covenant: To be a God unto thee, and to thy Seed after thee. And I will give unto thee, and to thy Seed after thee, the land wherein thou art a ſtranger, all the land of Canaan, for an Everlaſting poſſeſſion; And I will be their God. —— And God ſaid to Abraham, As for Sarai thy wife, thou ſhalt not call her name Sarai, (n) Gen. 17. 1, to 9. & ver. 15, 16, 19, 20, 21.

Sarai, *but* Sarah *shall her name be. And I will bless her, and give thee a son also of her, and she shall be a mother of Nations; Kings of people shall be of her.* — *And God said,* Sarah *thy wife shall bear thee a son indeed, and thou shalt call his name* ISAAC: *and I will establish my Covenant with him for an Everlasting Covenant, and with his Seed after him.* — *But my Covenant will I stablish with* Isaac, *whom* Sarah *shall bear unto thee at this set time in the next year.*

(o) Gen. 18. 10, 14, 17, 18, 19.

(6) *And* (o) *he said; I will certainly return unto thee according to the time of life; and lo,* Sarah *thy wife shall have a son.* And a little after this Promise is again repeated. — *And the* LORD *said, shall I hide from* Abraham *that thing which I do; Seeing that* Abraham *shall surely become a great and mighty Nation, and all the Nations of the Earth shall be blessed in him?*

(p) Gen. 22. 15, 16, 17, 18.

(7) *And* (p) *the Angel of the* LORD *called unto* Abraham *out of Heaven the second time, And said, By my self have I sworn, saith the* LORD, *for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee; And in Multiplying I will multiply thy Seed as the Stars of the Heaven, and as the Sand which is upon the Sea shore; And thy Seed shall possess the Gate of his Enemies; And in thy Seed shall all the Nations of the Earth be blessed, because thou hast obey'd my voice.*

These are the *Covenant-Mercies* Promised on Gods part to *Abraham* and his Seed. And in this Order God published these Promises to *Abraham*, according as they are laid down in these seven Contexts, or Paragraphs of Scripture. Heres great Variety, and Eminency of Mercies indeed. Let's pause a while, and ponder upon them. Let's sit down a little upon the sweet *Rose-beds* of these *Promises*: and oh how fragrant and refreshing will they be to our Spiritual Senses! Come hither all ye the Seed of *Abraham*, view well these Mercies on every side; and let your Souls delight themselves therewith as with Marrow and fatness.

Now forasmuch as in these Scriptures the same Mercies for Substance are divers times repeated, and several wayes expressed; and seeing they are not meerly *Temporal*, nor purely *Spiritual*; but most of them of a *mixt nature*, under *Temporals* representing *Spirituals*: Therefore I shall not handle them in the Order wherein they are revealed, but for brevity and clearness sake reduce them to these distinct Heads following, *viz.* God by Covenant Promised to *Abraham*, 1. *Divine Benediction.* 2. *An exceeding numerous Seed.* 3. *A mighty Name.* 4. *His Seeds victoriousness over their enemies.* 5. *The Inheritance of* Canaan *to him and to his Seed.* 6. *The closing up of his days in a good old age, in peace.* 7. *To be his Shield.* 8. *To be his exceeding great Reward.* 9. *To be a God to him, and to his Seed after him, by an Everlasting Covenant.*

Or, we may thus marshal these *Promised Mercies.*

God Promised to *Abraham*,

1. *What he will do for* Abraham *and his Seed.* He will

1. Bless

1. Bleſs them.
2. Multiply him and his Seed exceedingly.
3. Make his name Great.
4. Make his Seed victorious.
5. Give them *Canaan* for an everlaſting poſſeſſion.
6. Cloſe up *Abraham's* days in a good old age in peace.

2. *What he will be to* Abraham, *and his Seed.* He will be
1. His Shield.
2. His exceeding Great Reward.
3. A God to him, and to his Seed after him, by an everlaſting Covenant.

All the *Covenant-Mercies* promiſed by God to *Abraham*, may be referred to theſe particulars, How *bounteous* was God, in Making ſuch Promiſes to *Abraham!* How *bleſſed* was *Abraham* in receiving ſuch Promiſes from God! All the Nations of the Earth, both *Jews* and *Gentiles*, ſhall fare the better for theſe Promiſes to *Abraham*, till the end of this world.

First, *Of thoſe Covenant-Mercies which God will beſtow upon* Abraham *and his Seed*, viz.

I. **Divine Benediction**, or, **Gods Bleſſing of** Abraham. This Mercy is the *ſecond* as it is related in the text: but I rank it *firſt*, becauſe in Order of Nature it is before all the reſt, yea the cauſe and foundation of all the reſt. Gods Bleſſing promiſed to *Abraham* is an Eminent and glorious Mercy: A well-head and fountain of Mercies. And it is laid down in four ſeveral Branches, or Degrees, *viz.* 1. That, *God will bleſs* Abraham, *and* Sarah *his wife.* 2. That, Abraham *ſhall be a bleſſing.* 3. That, *God will bleſs his Bleſſers, and curſe his Curſers.* 4. That, *in* Abraham *and his Seed all the families and Nations of the Earth ſhall be bleſſed.*

1. God promiſed To bleſs *Abraham*, and *Sarah* his wife. (q) *The LORD hath ſaid to* Abram, *I will bleſs thee.* Again, The Lord ſware he would bleſs him; (r) *By my ſelf have I ſworn,* (*ſaith the LORD,*) *for becauſe thou haſt done this thing, and haſt not withheld thy ſon, thine only ſon: That in bleſſing I will bleſs thee,* that is, I will certainly, undoubtedly bleſs thee, I will abundantly, plenteouſly bleſs thee; I will heap bleſſings upon thee. Yea, (ſ) *And God ſaid to* Abraham, *As for* Sarai *thy wife,* —— *I will bleſs her, and give thee a ſon of her; yea I will bleſs her, and ſhe ſhall be a Mother of Nations.* Thus Gods Covenant with *Abraham*, brought *Gods Bleſſing* upon *Abraham:* and upon *Sarai* that was one fleſh with *Abraham.* And thoſe (t) whom *God bleſſeth, ſhall be bleſſed* indeed *for ever.* For clearing Gods bleſſing of *Abraham*, two *Queſtions* are to be reſolved. 1. *What the Word* [Bleſs] *doth ſignifie?* 2. *Wherein God Bleſſed* Abraham?

(q) Gen. 12. 1, 2.

(r) Gen. 22. 16, 17.

(ſ) Gen. 17. 15, 16.

(t) 1 Chron. 17. 10.

Queſt. 1. *What the word* [Bleſs] *doth Signifie? Anſw.* The *Hebrew* word ברך *Barak* ſignifies, (u) *To bleſs, ſalute, offer a gift, Praiſe, Bow the Knee for honour ſake:* or, as *Mercerus* in *Pagnin*

(u) *Pagnin. Theſaur.* & *Buxtorf. Lex. ad verb.*

notes,

notes, *Pleasantly to bend the knee or speech*: as it were, *To speak to one with bending the knee*; as is used in Prayer, Salutations, Gratulations, Valedictions. The Greek word Εὐλογεῖν *Eulogein*, answering to this Hebrew word, signifies properly, *To speak well of any person or thing*. To **Bless**, in Scripture Phrase, is used chiefly in four severall senses. It signifies, I. *To Praise, Commend, celebrate, give thanks, &c. with some confession or acknowledgement of excellency in, or Beneficence from that which we so bless*. Thus we (x) bless God and his Name: when we extoll him, praise him, confess unto him his Excellencies or kindnesses. II. *To wish well to any*; or *to pray for the welfare and good of any*. Thus 1. *Parents* bless their children, and families: wishing and praying for all good to them. As, (y) *Noah* blessed *Shem* and *Japhet*: (z) *Isaac* blessed *Jacob*. (a) *Jacob* blessed his sons the twelve Patriarchs, and also the sons of *Joseph*. 2. *Pastors* and Ministers thus bless the flock of God and his people, wishing and praying for all good to them. As (b) *Melchizedeck* blessed *Abraham*. (c) *Aaron* and the Priests blessed the people by vertue and obligation of their office. 3. *People* in this sort bless, with their Prayers and well-wishes their friends and Benefactors. As (d) *Iacob* blessed *Pharaoh*, who had been kinde to his son *Joseph*, &c. (e) *Rebecka's* kindred blessed her. 4. Thus in a word we are to (f) *bless our enemies* that curse us and persecute us: we are *to pray for them, &c.* so shall we by imitation, be the children of our heavenly Father. III. *To sanctifie, consecrate, or set apart to holy use*. Thus (g) God *blessed the seventh Day*; that is, sanctified it. Thus Christ (h) *blessed the Bread and Cup* in the Lords Supper. IIII. Finally, *To bless* signifies *To bestow gifts or blessings, To do good to any, &c.* Thus Jesus Christ is said (i) *to bless* the Jews, by *turning them away from their iniquities*. And the Gentiles are said (k) to be *blessed*, by *receiving the Promise of the Spirit through Faith*. In this sense God is said often (l) to *bless the Creatures*, to bless his people; when of his bounty or free favour and Mercy, he bestows any blessings, benefits, or any manner of good things upon them. And thus here God blessed *Abraham* and *Sarah* by bestowing variety of Benefits and good things upon them. *Dei benedicere*, (saith (m) one) *est benefacere. Gods blessing of us, is his well-doing to us*. Men may wish and pray for all good to us, but are not able effectually to confer that good upon us: but actually and effectually God doth all good to us; This is Gods way of blessing.

Quest. 2. *Wherein did God bless Abraham? Answ.* Wherein did not God bless *Abraham?* What necessary Benefits and favours did God withhold from *Abraham?* For, I. *God blessed* Abraham *with a confluence of Temporall Benefits and mercies heaped upon him*. As, 1. Great riches, (n) *Abram was very rich in cattell, in silver and in gold*. Hereupon *Abrahams* servant expressed it very well; (o) *The LORD hath blessed my Master greatly, and he is become great: and he hath given him flocks and herds, and silver and gold, and Menservants, and Maidservants, and Camels and Asses*. 2. Singular dignity and Honour.

(x) Psal. 100. 4. *and* 103. 1, 2, 20, 21, 22. *and often in the Old Testament.* Luk. 1. 68. *and* 2. 28. 1 Cor. 10. 14. 16.
(y) Gen. 9. 26, 27.
(z) Gen. 27. 25. *to* 30.
(a) Gen. 49. 28. *and* 48. 9, 20.
(b) Gen. 14. 19. Heb. 7 6, 7.
(c) Lev. 9 22. Numb. 11. 23, 24, 25, 26, 27.
(d) Gen. 47. 7.
(e) Gen. 24. 60.
(f) Mat. 5 44. Luk. 6. 27. 1 Cor. 4. 12. 1 Pet. 3. 9.
(g) Gen. 2. 3. Exod. 20. 11.
(h) Mat. 26. 26. 1 Cor 10. 16. *and* 11. 24, 25.
(i) Acts 3. 26.
(k) Gal. 3. 14.
(l) Gen. 1. 22, 28. *and* 5. 2. *and* 9. 1.
(m) D. Parem in Gen. 12. 2.
(n) Gen. 13. 2.
(o) Gen. 24. 35.

Honour. *Abraham* was (p) a *great* man. The children of *Heth*, among whom he ſojourned, acknowledged this, ſaying, (q) *Hear us, my Lord; Thou art a Mighty Prince amongſt us.* Hebr. *Thou art a Prince of God amongſt us.* That is, An exceeding great and renowned Prince. And God promiſed him, (r) *To make his Name great.* 3. Proſperous ſucceſs in his affairs. That expedition of his for the reſcuing of his Nephew *Lot*, is a pregnant inſtance. For, (ſ) *Abraham* with 318. of his trained ſervants, purſued four Kings and their Armies, after they had ſubdued five Kings, and plundered *Sodom* and *Gomorrah* of all their goods and victuals, and among them had taken *Lot* and his goods. And *Abraham* ſcattered them, reſcued *Lot* and other Priſoners, and recovered all his goods, and the goods of *Sodom* and *Gomorrah*. 4. A numerous poſterity. God, not onely giving him (t) *Iſhmael* by *Hagar* the bondwoman, who *begat twelve Princes*, and became a great Nation; not onely giving him (u) other children by *Keturah* after *Sarahs* death: but alſo giving him (x) *Iſaac* by *Sarah*, when they were both *paſt age* of fruitfulneſs according to the courſe of Nature; (y) in which *Iſaac*, *Abrahams Seed was called*; of whom the *Iewiſh* Nation deſcended, and Chriſt according to the fleſh came, and (z) *with whom Gods Covenant was eſtabliſhed.* Herein God bleſſed *Sarah* as well as *Abraham*; For, (a) *Through Faith* Sarah *her ſelf received ſtrength to conceive Seed, and was delivered of a childe when ſhe was paſt age, becauſe ſhe judged him faithfull who had promiſed. Therefore ſprang there even of one, and him as good as dead, ſo many as the ſtars of the skie in multitude, and as the ſand which is by the ſea ſhore innumerable.* 5. All neceſſary outward Benefits. For, (b) *The LORD bleſſed* Abraham *in all things.* II. *God bleſſed* Abraham (c) *with all Spirituall bleſſings in heavenly things in Chriſt*, having eminently furniſhed him, 1. With Eminent (d) Faith. 2. With (e) Juſtification by Faith; God imputing his Believing to him for righteouſneſs. (ſ) And he believed in the LORD, (that is, *Abraham* believed in the LORD, promiſing him a Seed numerous like the ſtars, wherein God had principal reſpect unto Chriſt, in whom both *Iews* & *Gentiles* became *Abrahams* true Seed) and he, (*viz.* the LORD) imputed that to him unto righteouſneſs. This Juſtification by Faith is one of the great Myſteries intended to be revealed in this Fœderall Diſpenſation, moſt neceſſary to Salvation. Of this I ſhall hereafter ſpeak at large in Aphoriſm V. of this Chapter, touching the end and Scope of this Covenant-Expreſſure. 3. With admirable (f) Hope. 4. With Singular (g) Obedience to God, and to his Commands. 5. With wonderfull (h) Self-deniall. 6. With a (i) Spirit of Supplication. 7. With a religious diſpoſition of Soul, for the pious (k) Governing of his family in the way of the Lord. 8. And in a word, With a Bleſſed (l) Covenant, aſſuring him, That Chriſt ſhould be his bleſſed Seed, and the LORD would be his God. And conſequently that in and with them, all things ſhould be his. Thus the Lord God bleſſed *Abraham* and *Sarah*, efficaciouſly and abun-

(p) Gen. 24. 35.
(q) Gen. 23. 6.
(r) Gen. 12. 2.
(ſ) Gen. 14. 14, 15, 16.
(t) Gen. 16. 15. *and* 17. 20.
(u) Gen. 25. 1, 2, 3, 4.
(x) Gen. 21. 1. *to* 9. Heb. 11. 11, 12.
(y) Gen. 21. 12.
(z) Gen. 17. 19, 21.
(a) Heb. 11. 11, 12.
(b) Gen. 24. 1.
(c) Eph. 1. 3.
(d) Gen. 15. 6. Rom. 4. 17. *to* 23. Heb. 11. 8, 9, 17, 18.
(e) Gen. 15. 6. Rom. 4. 3. *&c.*
(f) Rom 4. 18.
(g) Gen. 22. 4. Heb. 11. 8. Gen. 22. 16, 17, 18.
(h) Gen. 12. 1, 2, 3, 4 *and* 22. 1. *&c. with* Heb. 11. 17, 18, 19.
(i) Gen. 18. 23. *to the end.*
(k) Gen. 18. 19.
(l) Gen. 12. 3. *and* 17. 2, 7.

abundantly: by accumulating upon them all Mercies *Temporall* and *Spirituall*.

Hence, 1. *See how punctuall and plentifull the Lord is in performance of his Covenant and Promise.* He promised to blesse *Abraham*: and he blessed him really, he blessed him abundantly; *He* (m) *will not*, he (n) *cannot suffer his faithfulness to fail.* With what confidence may we clasp and cling unto his Promises, if we be the *heirs of Promise*! 2. *Behold here what a vast difference there is betwixt Gods blessing and mans blessing.* Man blesseth by well-wishing; God blesseth by well-doing to us. Man blesseth by praying for blessings wanted: God blesseth by performing blessings promised, and prayed for. Man blesseth ineffectually: God blesseth efficaciously. 3. *Gods Blessing is a rich Inheritance.* It brings all things into his peoples bosomes: both *Temporals* and *Spirituals*. It every way enriched *Abraham*: and will every way enrich all *Abrahams* faithfull posterity. And what they have as the fruits of Gods blessing, is double sweet. In this *respect*, (o) *A little that the righteous hath, is better than the much Mammon of many wicked.* What they have is not onely with Gods *leave*, but with his *love*. The same things for substance wicked men may have, but with Gods Curse. God may give them in his anger, and take them away in his wrath.

This the first branch of Gods Benediction promised.

2. God Promised, That *Abraham* should be a blessing. Saying, (p) *And thou shalt be a Blessing.* This is diversly interpreted by Expositors. 1. *Some* take it *exegetically* to be an Amplification of the former Branch, *I will bless thee*: *And thou shalt be a blessing.* That is, *Thou shalt be eminently blessed*: The abstract being put for the concrete, for the greater Emphasis and Augmentation of the Promise. As, a very *honest man*, is stiled *Honesty it self*: A very *learned man*, is called *Learning it self*: So here *Abraham* should be such a singularly *blessed man*, that he should be even a *Blessing it self*. But this interpretation seems somewhat too much to diminish the force and intent of the Phrase. *Thou shalt be a blessing*, is more then *thou shalt have a blessing*. 2. *Some* understand it *Actively*, That Gods blessing should not limit, terminate and confine it self onely to *Abrahams* person, but it should be from *Abraham* (q) extended to all his Seed, whether among Jews or Gentiles, through Christ that was then in *Abrahams* loynes. *Abraham* as Progenitor of Jesus Christ the blessed Seed, should be a special means of blessing all that should be blessed. But this Exposition, though in it self it be pious, and have a Truth in it, yet seems not so suitable here: because the fourth Branch of this Divine blessing promised to *Abraham*, peculiarly sets forth the diffusion of blessing and blessedness from *Abraham* and his Seed to all families and Nations: as after will appear. This also (r) *Calvin* hath well noted. 3. *Some* (s) Expound it *Abstractly* and *exemplarily*; That *Abraham* should be so singularly and eminently blessed, even to all mens Admiration, That they shall take *Abrahams* person for

(m) Psal. 89. 33.
(n) Tit. 1. 2.
(o) Psal. 37. 16.
(p) Gen. 12. 2.
(q) *Lond. late Annot. on Ge.* 12. 2.
(r) *Joan. Calvin. in Gen.* 12. 2.
(s) *D. Pareus, and Joan. Calvin. in Gen.* 12. 2.

for a Pattern or example of blessing themselves or others; wishing that they may be blessed with *Abraham*, that *Abrahams* blessing may come upon them and theirs; *that they may be blessed* with *Abrahams Blessing*, as the eminent desirable blessing: To this effect *Calvin* and *Pareus*, yea and the *Jews* themselves expound it, as *Pareus* notes. And thus *Isaac* blessed *Jacob* going to *Padan-Aram*; (t) *God Almighty bless thee, and give thee the blessing of* Abraham, *to thee, and to thy Seed after thee.* 4. Finally, (u) *some* had rather understand this Phrase *Concretely*, but so as herein the efficacy and constancy of *Gods* blessing upon *Abraham* is shewed: *I will bless thee, And thou shalt be a Blessing*: As if he should say; *I will bless thee, and thou shalt be blessed*, in thee shall the blessing be established, and perpetuated, never to be revoked, repealed or taken away. Thus that form of Phrase is used in *Jacobs* blessing, (x) *I have blessed him* (said *Isaac*) *and he shall be blessed.* That is, his blessing cannot be retracted or recalled: *Isaac* (y) would not *repent*, or alter his minde, about this blessing of *Iacob*, though *Esau sought it carefully with tears.* And in this sense it is not onely a Ratification, but a notable Amplification of *Abrahams* blessing. These two last interpretations are preferred before the two former. The judicious Reader may take his choice. In my judgement the fourth seems most apposite and genuine. *Chrysostome* also inclines this way, saying, (z) *Heres a great weight of the Promise. I will make thee saith he, a great Nation, and I will bless thee, and I will make thy name great. I will not onely make thee a great Nation, and extoll thy name: but I will bless thee: and thou shalt be blessed. Beloved, think it not to be a Tautology, and the same thing to be spoke twice, when it is said; I will bless thee, and thou shalt be blessed. For, saith he, I will vouchsafe thee such a blessing, as shall be extended to all ages. For thou shalt be blessed, so that every one shall count it matter of great honour to have familiarity with thee.* So he.

Hence: 1. How blessed was *Abraham*! Not onely Divinely blessed, but double-blessed, firmly and fixedly blessed. Happy they, that as children of *Abraham* shall share with him in his blessing.

2. How peremptory and immovable is God in his blessing! (a) *With him is no alteration, or shadow of turning.* (b) Whom or what he *blesseth, shall be blessed for evermore. This the second Branch of Gods blessing promised.*

3. God promised to *Abraham*, (c) *To bless his blessers, and to curse his cursers.* As great Princes sometimes make leagues *Defensive*, and *Offensive*, Covenanting to have the same friends and foes: So here God strikes alike league and Covenant with *Abraham*; God and *Abraham* will have the same friends and foes. O wonderfull familiarity, benevolence and condescension of God towards *Abraham*! (d) *Children* (as *Chrysostome* well notes) *scarce shew such respect to their Parents, as to have the same friends and foes with them: but here God stoops so far to* Abraham *as to bless his blessers, and curse his cursers.*

(t) Gen. 28 3, 4.

(u) *Andr. Rivet. in Gen. 12. Exercitat. 71.*

(x) Gen. 27. 33.

(y) Heb. 12. 17.

(z) Μέγας ἡ ἐπαγγελίας ὁ ὄγκος· ποιήσω σε, φησιν, εἰς ἔθνος μέγα, εὐλογήσω σε καὶ μεγαλύνω σου τὸ ὄνομα. *Chrysost. in C. 12. Genes. Homil. 31. p. 452. Tom. 2. Paris. 1636.*

(a) Iam. 1. 17.
(b) 1 Chron. 17. 27.

(c) Gen. 12. 3.

(d) *Joan. Chrysost. quo supra.*

Here are in these words two things observable in reference to *Abraham*; the one *Imply'd*, the other *Expressed*. 1. *It's imply'd*, That as *Abraham* should have friends in the world, so he should have foes: As some would bless him, so some would curse him. *Yet* (as (c) *Pareus* notes hence) *he should have more friends then foes*: More to bless him then to curse him. Inasmuch as it is said plurally, *I will bless thy blessers*, : but singularly, *and curse thy curser*. *Abraham* himself could not have all men to bless him, speak well of him, love him: nor should *Abraham* have all men to curse him, speak ill of him, revile him, hate him. He should have his share and lot in both. *Blessers* to encourage him, *Cursers* to exercise him. *Friends* for his Comfort: *Foes* for his Caution. 2. *It's express'd* and promis'd, That God will *bless his blessers, and curse his curser*: God will side with *Abraham*, will take his part still. By *blessing his Blessers*, he will encourage many to love, bless, and befriend *Abraham*: and By *Cursing his Curser*, he will deterr many from hating, cursing and opposing *Abraham*. Men perhaps might curse *Abraham*, and yet their curse not hurt *Abraham*: but God will curse them, his curse shall hit and hurt them. See this fulfilled; (f) *Pharaoh* takes *Sarai*, *Abrams* wife from him; *but God plagued* Pharaoh *and his house with great plagues, because of* Sarai Abram's *wife*. (g) *Abimelech* also King of *Gerar*, in like sort took *Sarah Abrahams* wife, *but had not come neer her*. Yet *God said to* Abimelech *in a dream, Thou art a dead man for the woman which thou hast taken, for she is married to an husband*. Besides,——*The LORD had fast closed up all the wombes of the house of* Abimelech, *because of* Sarah Abrahams *wife*. Thus the Lord sided with *Abraham*, and became a foe to his foes.

(c) D. Pareus in Com. ad Gen. 12. 3.

(f) Gen. 12. 14. *to the end.*
(g) Gen. 20. 2, 3, 4, 18.

Nor is this Promise to be restrained onely to *Abrahams Person*; but to be extended also to *Abrahams Seed and Posterity*, whether Jewish or Christian. We may hence (thinks (h) *Calvin*) collect a common Doctrine; *That God will bless his peoples friends; curse and take vengeance of their foes*. *Abrahams* Seed as well as *Abraham*, shall have not onely friends, but foes also in the world. But God will be a friend to their friends, a foe to their foes. Here consider 1. *That this is so*. 2. *Why this is so*. 3. *What inferences may hence result*.

(h) *Joan. Calvin. in Com. ad Gen. 12. 3.*

That this is so, is clear by the experience of *Abrahams* Seed in all ages. For, 1. Abrahams *Naturall Seed the Jews* have found God thus taking their parts; as a friend to their friends, as a foe to their foes, holy Scriptures abound with Instances. How did God bless (i) *Laban* for entertaining *Jacob*! (k) *Potiphar*, for his kinde using and preferring of *Joseph*! (l) *The Egyptian Midwives*, for saving the *Israelites* menchildren alive, though King *Pharaoh* had commanded them to kill them? *&c. Contrariwise*, How did God curse and plague (m) *Pharaoh and the Egyptians* with many sore judgements, at last killing all their First-born, and overwhelming *Pharaoh* and his whole host in the Red-Sea, for their oppression and cruelty to *Israel*, killing of their Male-children, and refusing to let *Israel* go? How did

(i) Gen. 30. 29, 30.
(k) Gen 39. 3, 5.
(l) Exod. 1. 16, 17, 20, 21.
(m) Exod. ch. 7. to Chap. 16. & Psal. 105. 23. to 38. and 106. 7. to 13.

God fight against (n) *Amalek*, (o) *Sihon* King of the *Amorites*, (p) *Og* the King of *Bashan*, (q) *Midian*, and against (r) all the *Kings* and *Kingdomes of Canaan*, for fighting against *Israel*? How did the Lord set himself as an enemy against the (s) *Assyrians*, (t) *Babylonians*, and (u) *Edomites*, for their enmity and cruelty against Gods people of *Israel* and *Judah*? Though their enemies were (x) as *four horns, pushing and scattering* Judah, Israel *and* Jerusalem: yet God had his *four Carpenters to break these horns and fray them away*. 2. Abrahams *Christian Seed, whether of Jews or Gentiles* after Christ, have the Lord also with them, blessing their blessers, cursing their cursers: a friend to their friends, an enemy to their enemies: (y) Christ takes all kindnesses to his Disciples and righteous members, as done unto himself; and promises to reward them as if they had been done to his own person. And contrariwise, (z) *God will avenge his own Elect of their Adversaries speedily*: and (a) *It is a righteous thing with God to recompence tribulation to them that trouble his people*. When *Saul* was persecuting the Primitive Church, Christ takes it as done unto himself: and cals to him from heaven, saying, (b) *Saul, Saul, why persecutest thou me? I am Iesus whom thou persecutest*. All (c) neglects of Christs Members, Christ counts neglects of himself, and will accordingly reward them at the great day. Especially he will set himself against the bloody Romish *Babylon*, for her bloodinesse against his Saints and Martyrs. (d) *She hath been drunk with the blood of the Saints, and with the blood of the Martyrs of Iesus*, (e) *And in her was found the blood of Prophets, and of Saints, and of all that were slain upon the earth*. Therefore her sentence from Christ is; (f) *Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double*.

Why thus is so; *viz.* Why the Lord will be a Friend to his peoples friends, and a foe to their foes, may be thus cleared. This comes to pass, 1. *From the Truth and faithfulnesse of Gods Covenant and Promises to this Effect*. God (g) hath here covenanted this to *Abraham*. And elsewhere he hath made many like Promises to *Abrahams* Seed, even to all Gods people: whether *Iewish or Christian*. This is (h) promised to *Iacob*, in *Isaacs* propheticall blessing. *Balaam* being hired to curse *Israel* after they came out of *Egypt*, contrary to his desire thus propheciled of their blessing; (i) *Blessed be that blesseth thee, and cursed be that curseth thee*: Thus the Promise runs in reference to *Iudah* and *Jerusalem*; (k) *Behold I will make* Jerusalem *a Cup of trembling unto all the people round about, when they shall be in the siege both against* Judah *and against* Ierusalem. *And in that day will I make* Ierusalem *a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it, &c.* (l) *And this shall be the plague wherewith the LORD will smite all the people that have fought against* Ierusalem: *Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.*

(n) Exod. 17. 8. *to the end.*
(o) Num. 21. 23. *to* 33.
(p) Num. 21. 33, 34, 35.
(q) Num. 31. 3. &c.
(r) Iosh. 12. *throughout.*
(s) Isa. 37. 36.
(t) Isa. 47. 7, *&c.*
(u) Obadiah *throughout.*
(x) Zech. 1. 18, 19, 20, 21.
(y) Mat. 10. 40, 41, 42. *and* 25. 34. *to* 41.
(z) Luk. 18. 7, 8.
(a) 2 Thes. 1. 6. 7.
(b) Acts 9. 4, 5.
(c) Mat. 25. 41. *to the end.*
(d) Revel 17. 5, 6.
(e) Rev. 18. 24.
(f) Rev. 18. 6.
(g) Gen. 12. 3.
(h) Gen. 27. 28, 29.
(i) Num. 24. 9.
(k) Zech. 12. 2, 3, 4, 6, 9.
(l) Zech. 14. 12, *&c.*

mouth. (m) Scripture abounds with promises of like Nature. Now *God that promiseth*, is an eternal and unchangeable Truth, and (n) *cannot lye.* 2. *From the justice and righteousness of God.* Gods people side with God against all: Are friends to his lovers, and foes to his haters: as (o) *David:* and others. Yea (p) for Gods sake, they suffer many indignities and persecutions from the wicked world. Consequently it is just with God, in a way of retaliation and remuneration according to his promise, (*promittendo, se fecit debitorem,*) to side with his people. (q) *It is a righteous thing with God to recompence tribulation to them that trouble you.* 3. *From the neer Relation whereinto they are brought with God and Jesus Christ.* (r) The Lord is their *God*, and they are his *people.* (s) He is their *Father*; and they are his *sons and daughters*, his first-born. (t) He is their *husband*; and they are *espoused to him.* Jesus Christ is their (u) *Head*; and they his mystical *body* and *members.* As therefore the Father sympathizeth with his children, the Husband with his wife, the head with the members: So God and Jesus Christ as it were sympathize with the Saints, in reference to friends or enemies. Friends or foes to them, are friends or foes to God and Christ. Hence the LORD told *Pharaoh* by *Moses*, (x) Israel *is my son, my first-born. And I say unto thee, Let my son go, that he may serve me: but if thou refuse to let him go; behold, I will slay thy son, thy first-born.* Hence Christ the Head in Heaven being persecuted in his members on Earth by *Saul*, cals to him; (y) Saul, Saul, *why persecutest thou me?* —— *I am Jesus whom thou persecutest.* Hence, at last day Christ (z) will reward the friends and foes of his brethren, his members, as if they were his own friends or Enemies: even from the neerness of their Relation to him. 4. *From the dearness of affection which the God of love bears unto them.* He peculiarly loves, tenders, pities and esteems his people above all the people of the world. No (a) *father* can so pity his children, no *mother* can have such Compassion upon her tender sucking babe: as the Lord hath over his people. They are his (b) *peculiar treasure:* his (c) *jewels*: as (d) *the apple of his eye.* Hence it is that the Lord is very jealous over his people, sensible of their wrongs, makes their Quarrels his own, their Enemies his Enemies, *&c.* saying, (e) *He that toucheth you, toucheth the apple of mine eye.* And that is a most tender part, impatient of the least injury. Elsewhere; —— (f) *I gave* Egypt *for thy ransome*, Ethiopia *and* Seba *for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.*

Inferences hence. Will the Lord be a friend to his peoples friends, and a foe to their foes? Will he bless their blessers, and curse their Cursers? *Then,* I. *Surely* (g) *God is Good to* Israel, *to all that are upright in Heart.* He smiles upon their friends, he frowns upon their foes. He blesseth their blessers, he curseth their cursers. He loves their lovers, he hateth their haters. He takes their part, he pleads

(m) Isa. 54. 15, 16, 17. Mat. 10. 40, 41, 42.
(n) Tit. 1. 2.
(o) Psal. 16. 2, 3. *with* Psal. 139. 21, 22.
(p) Rom. 8. 36. Heb. 11. 36. 37, 38. Luk. 6. 22.
(q) 2 Thes. 1. 6.
(r) Jer. 31. 33.
(s) 2 Cor. 6. 18. Exod. 4. 22.
(t) Jer. 31. 32.
(u) Eph. 5. 23. 30.
(x) Exod. 4. 22, 23.
(y) Act. 9. 4, 5.
(z) Mat. 25. 34. *to the end.*
(a) Psal. 103. 13. Isa. 49. 14, 15.
(b) Exod. 19. 5.
(c) Mal. 3. 17.
(d) Deut. 32. 10.
(e) Zech. 2. 8.
(f) Isa. 43. 1, 2, 3, 4, 5, 6, 7, 14.
(g) Psal. 73. 1.

pleads their cause, He imbarks himself in their Quarrels, He maintains League with them both *Defensive* and *Offensive*. Hereby he increaseth their friends, and diminisheth their Enemies: whilst he suffers none that do them wrong, to scape unpunished; nor suffers any that show them kindness, to go unrewarded. Now if he be such a friend to his peoples friends: what a friend is he to his people themselves? II. *How dangerously do they act, that by word or deed set themselves against Gods people!* Many there are that (h) hate, revile, curse, persecute, and do all manner of evill against them, for Gods sake, for Christs sake: As (i) *Ishmael*, (k) *Cain*, (l) *Esau*, &c. But let such tremble, They in so doing fight not against them only, but against God also, who is on their side. Nay they set themselves chiefly against God and Jesus Christ: if against them, because they are Gods. They (m) *kick against the pricks*. They dash themselves as potsheards against a rock, that will grind them to powder. They revile and curse the godly: but God curses them. They curse (n) *causelesly*, and their *curse comes not*, yea God *turns it* (as (o) once *Balaam's*) *into a blessing*: but God curseth them justly, and they shall be cursed. What madness is this! they are foes to Gods people; and so engage the dreadful and Almighty God to be a foe to them. There's (p) no escaping of his wisdome, no (q) withstanding of his power, no (r) enduring of his wrath. III. *How prudently do they provide for their own welfare, that become friends to Gods people!* Hereby they become best friends to themselves, whilst they engage God to be their friend. Not the least good word, not the least kindness, though but *a Cup of cold water*, towards Gods people, because his people, *shall lose his reward*. Oh what Promises are made to them that (s) Consider Gods *poor afflicted weaklings*, such as *David* sometimes was. (u) Be wise therefore, O ye great ones of the world. Do not curse, but bless; do not hate, but love; do not harm, but help the Lords dear ones, because his. Then the Lord will count all as done to himself, and will much more remunerate your kindnesses into your own bosomes. IV. *What singular Comfort and encouragement is this to all the Lords people, against all that hate, curse, oppose, or any way persecute them!* (x) The Lord is on their side, why should they fear what flesh can do unto them? He will bate their haters, curse their cursers, persecute their persecutors. Are they many? As the Prophet said, (y) *There are more with us then with them*. Are they crafty? The Lord (z) can infatuate all their Counsels. Are they raging and terrible? *The Lord is the terrour* of the world: Heaven and Earth tremble at his presence. Are they mighty? (a) *The Lord on high is mightier then the noyse of many waters, yea then the mighty waves of the Sea*. (b) Who *art thou that thou shouldst be afraid of a man that shall dye, and of the son of man that shall be made as grass, and forgettest the Lord thy maker*, (c) thy shield, thy tower of defence, thy deliverer, thy glory, and thine eternal excellency? *This the third branch of Gods blessing promised.*

4. Finally,

(h) Luk. 6. 22.
(i) Gen. 21. 9. *with* Gal. 4. 29.
(k) Gen. 4. 8. *with* 1 Ioh. 3. 12.
(l) Gen. 27. 41.
(m) Act. 9. 5.
(n) Prov. 26. 2.
(o) Neh. 13. 2.
(p) Psal. 139. 1. *to* 13. Iob 42. 2.
(q) 2 Chron. 20. 6.
(r) Psal. 76. 7.
(s) Matth. 10. 42.
(t) Psal. 41. 1, 2, 3.
(u) Psal. 2. 10.
(x) Psal. 118. 6.
(y) 2 King. 6. 16.
(z) 2 Sam. 15. 31.
(a) Psal. 93. 3, 4.
(b) Isa. 51. 12.
(c) Psal. 3. 3, 6. & 18. 2, 3.

4. Finally, *God Covenanted with* Abraham, and promised, (d) *That in him and in his Seed all the Nations and Families of the Earth should be blessed.* This is the fourth branch of the Divine Benediction assured to *Abraham*: the Glory and Excellency of all the rest. It surpasseth them chiefly two ways, *viz.* 1. *In the Extent thereof.* The three former seem to be more peculiarly directed and limited to *Abraham's* person: but this is extended to *all the Nations and Families of the Earth.* 2. *In the Foundation of it.* Those three are promised to *Abraham*, but no foundation, or Mean of Conveyance, is at all mentioned, whereby *Abraham* should come to enjoy them: But this branch of the blessing is founded and bottomed upon *Abraham* and *his Seed*; that is, (e) upon *Jesus Christ Abraham's* Eminent Seed; He the glorious Mean, through and by whom this blessing shall be effectually conveyed to all the Nations and Kindreds of the Earth. For though it be sometimes said of *Abraham*; (f) *And in thee shall all families of the earth be blessed.* And again; (g) *All the Nations of the Earth shall be blessed in him.* Yet in other places it is said; *And in thy Seed shall all the Nations of the Earth be blessed*: And thus both to (h) *Abraham*, (i) *Isaac*, and (k) *Jacob*. And this to let us see that *Abraham's* Seed should make all Nations & Families of the Earth blessed, and not *Abraham's* person otherwise then in and for his Seed Jesus Christ then in his loyns, and in fulness of time to descend of him according to the flesh. And thus the New Testament plainly expounds it of his Seed, and that (l) *Seed Jesus Christ*. And this is that (m) *Gospel, which*, the Holy Ghost tels us, *was preached to* Abraham. So then,

All the Nations and Families of the Earth shall be blessed in Abraham *and in his Seed.* For clearing of this, Consider; 1. *What this Blessing, or Blessedness is, which is here promised.* 2. *In or through whom this blessing is to be performed.* 3. *How all the Nations and Families of the Earth shall share in this Blessing.*

(1) *What this blessing, or Blessedness is, which is here Promised.* For understanding this, Remember what was formerly spoken touching the Sense and several Acceptations of the word (n) *Bless*: and note that here *Blessing* is to be taken in the *fourth and last sense*, Gods blessing of any, is Gods well-doing to them. Here then this *Blessing* or *Blessedness* in the *General* denotes All that good, all those Benefits, Mercies, Favours, *&c.* which God in Christ will bestow upon the Nations and Families of the Earth. *More Particularly* this *Blessing* or *Blessedness* comprehends *All Spirituals*, and *All Temporals*.

1. **All Spirituals**, concerning Grace, or Glory. (o) *God the Father of our Lord Jesus Christ hath blessed us* (saith *Paul*) *with all Spiritual Blessings in heavenly places*, (or, *heavenly things*) *in Christ*. And *Peter* saith, (p) *According as his divine power hath given unto us all things that pertain to life and godliness*: that is, to *godliness* here, and *eternal life* hereafter. Now the Scripture notably informs us what these *Heavenly, Spiritual Blessings* are which the Nations and Families

(d) *Compare* Gen. 12. 3. & 18. 18. Act. 3. 25. Gal. 3. 8. *with* Gen. 22. 18. & 26. 4. & 28. 14.

(e) Act. 3. 25, 26. Gal. 3. 16.

(f) Ger. 12 3.

(g) Gen. 18. 18.

(h) Gen. 22. 18.

(i) Gen. 26. 4.

(k) Gen. 28. 14.

(l) Act. 3. 25, 26. Gal. 3. 16.

(m) Gal. 3. 8.

(n) See before in the *first branch of* Gods Blessing, Quest. 1.

(o) Ephes. 1. 3.

(p) 2 Pet. 1. 3.

Families of the Earth obtain in *Abraham's* Seed Jesus Christ, *viz.* 1. Redemption from the Curse of the Law due for mans sin, by Christs becoming a curse for us. (q) *Christ hath redeemed us from the curse of the Law, being made a Curse for us; for it is written, Cursed is every one that hangeth on a Tree: That the blessing of* Abraham *might come on the* Gentiles *through Jesus Christ.* And again; (r) *When the fulness of time was come, God sent forth his Son made of a woman, made under the Law, to redeem them that were under the Law.* The *first Adam* by *Sinning* involved all under the Curse: The *last Adam* by *suffering* and becoming a Curse for sin, hath redeemed us from the Curse, and made us blessed. 2. The Participation of the Spirit of God long ago promised in Christ. (s) *Christ hath redeemed us from the Curse of the Law, being made a Curse for us: — That the blessing of* Abraham *might come on the* Gentiles *through Jesus Christ: That we might receive the Promise of the Spirit through Faith.* This place is obscure. And Interpreters by their divers senses darken it. To me this seems to be the Apostles Meaning, as to our present purpose, Christs Redemption of us from the Curse, is here described, *Partly* By the manner of it, *viz. Christ being made a Curse for us. Partly* by the effects, or fruits of it: More General, *That the blessing of* Abraham *might come on the* Gentiles *through Jesus Christ*; More Particular, *That we might receive the Promise of the Spirit through Faith.* The *Promise of the Spirit* being an Eminent branch of the Blessing of *Abraham.* By *Spirit*, I understand not only the extraordinary miraculous gifts of the Spirit, which many in the Primitive times received: but also and especially the ordinary and filial fruits of the Spirit, as Grace, Adoption, *&c.* By the *Promise of the Spirit* I understand not *Spiritual Promises*, as (t) *Parens* expounds it: But rather, by a kind of Hebraism, I understand with (u) *Beza, The Promised Spirit*, which is elsewhere stiled Metonymically, (x) *The promise of the Father*; that is, the father's singular Promised blessing, the Spirit. And, (y) *The Promise of the Holy Ghost, which Christ, being by the right hand of God exalted, had received of the Father.* This Spirit was (z) frequently promised under the Old Testament: but most fully accomplished under the New. Under the Old Testament the same spirit was bestowed upon Gods elect, but not so plenteously and clearly, as under the New. 3. Conversion from Sin and Satan, unto God. The same in Substance with *Effectual Calling, Regeneration, Renovation*, and *Sanctification.* This a special branch of *Abraham's* blessing in Christ. Hence *Peter* said to the men of *Israel*; (a) *Ye are the children of the Prophets, and of the Covenant which God made with our Fathers, saying unto* Abraham, *And in thy Seed shall all the kindreds of the Earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you, in TURNING away every one of you from his iniquities.* Where its clear, That the blessing promised in *Abrahams* Seed, had its accomplishment in Christ: And that the Actual efficacy of this blessing consisted in *Conversion* of Jews *first*, and

(q) Gal 3.13, 14.

(r) Gal. 4.4,5.

(s) Gal. 3.13, 14.

(t) *Parens in Com. ad Gal. 3. 14.*

(u) *Beza in Annot. ad Gal. 3. 14.*

(x) Luk. 24. 49. Act. 1.4.

(y) Act. 2.33.

(z) Isa. 32.15, & 44.3. Jer. 31.33. & 32. 40. Ezek 11. 19. & 36. 26, 27. Joel 2.28, 29. Zech 12.10.

(a) Act. 3.25, 26.

Gentiles *afterwards* from their iniquities. 4. Adoption into the family of God. In Christ *Abraham's* Seed, we become Gods children. Christ redeemed us from Bondage and slavery, to liberty and Sonship. (b) *When the fulness of time was come, God sent forth his Son made of a woman, made under the Law, To redeem them that were under the Law, that we might receive the Adoption of Sons.* *John* highly admires this priviledge, and Gods love therein; (c) *Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God.* Nor can it be enough admired: Seeing with this *Adoption*, we receive Christs filial Spirit of Supplication, (d) *crying Abba Father*; and (e) *witnessing with our Spirits that we are the Sons of God.* And Seeing with this *Sonship* (f) we have *heirship* and *Coheirship with Christ.* 5. Justification through Faith. This is an high degree of *Abraham's* blessedness promised to the Nations. (g) *The Scripture foreseeing that God would justifie the Heathen through Faith, preached before the Gospel unto* Abraham, *saying, In thee shall all Nations be blessed. So then they which be of Faith, are blessed with Faithful* Abraham. Hence it is evident, That the *Gentiles justification by faith*, is part of the *blessedness* promised the Nations in *Abraham* and in his Seed. They that have their sins pardoned, and their persons accepted as righteous, are Blessed indeed. *David* speaks emphatically; (h) *Oh the blessednesses of him whose transgression is forgiven, whose sin is covered! Oh the blessednesses of the man unto whom the LORD imputeth not iniquity.* The *Hebrew* word אשרי *Ashre*, implyes thus much. 6. Fœderal Relation to, and Communion with God. *Abraham* had the LORD to be (i) *his God* in Covenant, and Communion with him thereupon: In like sort all *Abraham's* Seed of what Nations or families soever throughout the earth, shall have the (k) same Relation to God, and Communion with him. And both *Abraham* and all his Seed throughout the world, are blessed in having this Covenant-Relation to God, and Communion with God. For, (l) *Happy is that people whose God is the LORD.* 7. Finally, Glorification in the Highest Heavens for evermore. *Abraham* is glorified in Heaven already: And his Seed out of all nations (m) *from the East, and from the West, and from the North, and from the South shall sit down with* Abraham *in the Kingdom of God*; shall be received into (n) *Abraham's bosome.* And then shall the Happiness of *Abraham*, and of all his seed, whether of *Jews* or *Gentiles*, be fully compleated, in the immediate (o) vision and fruition of God face to face for evermore. And this their *Glorification* is a degree of Happiness flowing from all the Former. And thus, *this blessedness comprehendeth all Spirituals.* II. **All Temporals**, which are annexed as Appurtenances and Additionals unto Spirituals. (p) *Take no thought, saying, what shall we eat? or what shall we drink? or wherewith shall we be clothed? (for after all these things do the* Gentiles *seek) For your heavenly Father knoweth that ye have need of all these things: But Seek ye first the Kingdom of God, and his righte-*

(b) Gal. 4. 4, 5. Ioh. 1. 11, 12, 13.
(c) 1 Ioh. 3. 1, 2.
(d) Gal. 4. 6. Rom. 8. 15.
(e) Rom. 8. 16.
(f) Rom. 8. 17. Gal. 4. 7.
(g) Gal. 3. 8, 9.
(h) Psal. 32. 1, 2.
(i) Gen. 17. 7, 8.
(k) Heb. 8. 10, &c.
(l) Psal. 144. 15.
(m) Luk. 13. 28, 29.
(n) Luk. 16. 23.
(o) Mat. 5. 8. & 25. 34. to 41. 1 Ioh. 3. 2, 3.
(p) Mat. 6. 31, 32, 33.

righteousneſs, and all theſe things ſhall be added unto you; *ſhall be added* as ſurpluſage, overplus and vantage into the main bargain or Agreement betwixt God and us. Jeſus Chriſt is the beſt of all bleſſings, and the fountain of all mercies: When God gives him, he will ſtick at nothing, They that want not Chriſt, ſhall never want any Heavenly or Earthly bleſſing, ſo far as God ſees it (q) *good for* them. (r) *He that ſpared not his own ſon, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?* To this effect the Apoſtle teſtifieth, that (s) *Godlineſs is profitable to all things, having Promiſe of the life that now is, and of that which is to come.* All temporal mercies are reached out to Gods Covenant-people in the hand of a Mediatour, and ſwim to them in the blood of Jeſus Chriſt. *This is the Bleſſing*, or *Bleſſedneſs here Promiſed.*

(q) Pſal. 34.9, 10. 1 Cor. 3. 21, 22, 23.
(r) Rom 8. 32.
(s) 1 Tim. 4. 8.

(t) *In*, or *through whom this bleſſing is to be performed*, may be thus in brief reſolved. Some texts ſay, (u) *In Abraham*: but others, (w) *In* Abraham's *Seed*: that is, *Both in* Abraham *and His Seed*, ſhall this Bleſſing be performed. In *Abraham* for his Seeds ſake, then in his loyns: But in *Abraham's* Seed, Jeſus Chriſt, for his own ſake, and through the influence of his own merit and grace. And therefore it is very obſervable, That this Promiſe, (x) *In thee ſhall all the families of the Earth be bleſſed*, is afterwards explained by other words, (y) *In thy Seed ſhall all the Nations of the Earth be bleſſed*; and is in the New Teſtament thus alleadged and expounded, (z) *And in thy Seed ſhall all the kindreds of the Earth be bleſſed*; And elſewhere, (a) **In thee** *ſhall all* **Nations** *be bleſſed.* From which paſſage it is clear, That by [*Abraham*] we are chiefly to underſtand *Abraham's Seed, Jeſus Chriſt*: And by [*all the families of the Earth*] we are to underſtand, *all the Nations of the Earth.* They all ſhall be bleſſed in Chriſt: that is, *through Chriſt*, or *for Chriſt*. Or, *in Chriſt*; that is, All Nations being implanted into Chriſt *Abraham's* Seed by Faith, ſhall in him by Faith partake the bleſſing. They muſt firſt have union to Chriſt by Faith, and then Communion with him in the bleſſing: (b) They muſt firſt by faith become his Seed, and then be bleſſed as his Seed, as the Apoſtle intimates. So then *the bleſſing of Abraham* comes on the *Gentiles* through Jeſus Chriſt, *Meritoriouſly* and *Efficaciouſly*; and through Faith in him, *inſtrumentally.*

(t) Gen. 12. 3. & 18. 18.
(u) Gen. 22. 18. Gal 3. 16. Act. 3. 25, 26.
(x) Gen. 12. 3. & 18. 18.
(y) Gen. 22. 18.
(z) Act. 3. 25, 26. *with* Gen. 12. 3.
(a) Gal. 3. 8. *with* Gen. 12. 3.
(b) Gal 3. 6, 7, 8, 9.

(c) *How all the Nations and Families of the Earth may be underſtood to ſhare in this Bleſſing of* Abraham *through Chriſt by Faith*, needs explication. For, if all Nations and Families be bleſſed in Chriſt: then it may ſeem, they are all redeemed by him, and ſhall all be actually ſaved by him. But this is contrary to many Scriptures. This may be cleared 1. *Negatively*, and 2. *Affirmatively.*

Negatively, thus. 1. By [*all the families and Nations of the Earth*,] we are not to underſtand all Families and Nations before Chriſts Incarnation. For till then, the Goſpel was not preached to any Nation beſides that one Nation of the *Jews*. All others Nations till then were paſſed by, neglected and ſuffered to periſh in their igno-

rance and unbelief: except some few Proselytes of the Gentiles that came and joyned themselves in Religion to *Abrahams people* the Jews. 2. By [*all families and nations of the earth*] We cannot understand that they all even after Christs Incarnation should joyntly at one and the same time receive the blessing of *Abraham* in Christ. For, the Gentiles have been called and converted by degrees successivley, and in severall times and ages. Some of those that were converted, and became thereby blessed, in the Apostolicall times, are now swallowed up with Judaism, Turcism or Paganism. And who knows but that yet there remain some Nations and Families to be called, as *Indians, &c.*? which perhaps were never converted? 3. Nor can we [*by all families of the earth*] understand in a restrained sense all Households even of those Nations that are called to the outward imbracing and profession of the Faith: Much less all and singular individual persons in those families. For both Scripture and all Experience is repugnant thereunto. There being many Households within Christian nations, wherein no one person for many ages together hath given any good testimony of Faith or Godliness. And the most religious Families having some in them irreligious, unbelieving, in their naturall cursedness, without all supernatural blessedness. As of old, there was a (c) *Cain* in *Adams* family; A (d) *Cham* in *Noahs* family; an (e) *Ishmael* in *Abrahams*; an (f) *Esau* in *Isaac's*; an (g) *Absalom*, (h) *Adonijah*, *&c.* in *Davids*; a (i) *Judas* in Christs family: Even so it is with the best Christian Families to this day.

Affirmatively, thus, 1. By [*all the families of the earth*] understand *All the Nations of the earth*. For, thus this is expounded, both in (k) Old, and (l) New Testament. And this need not seem strange, by *Families* to understand *Nations*: because by particular *persons* and *families* of old, *Nations* were planted and replenished; as is clear in the (m) sons of *Noah* and their families, by whom the lands and nations were divided and denominated. And of the sons of *Iapheth* it is said, (n) *By these were the Isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their Nations.* And of all the families of *Noahs* three sons, it is said, (o) *These are the families of the sons of* Noah, *after their generations, in their Nations, And by these were the Nations divided in the earth after the flood.* No wonder therefore that in the next Chapter save one in the History of *Genesis*, (p) God promised blessedness to the *Nations of the earth*, under the Notion of *Families*, *Families* being *little Nations*: and *Nations* being *great Families*. 2. All these Nations of the Earth come to share in *Abrahams* Blessing in these last ages of the world from Christs Incarnation till the judgement day, (q) by Faith in Jesus Christ the blessed Seed, revealed to them through the preaching of the Gospel. For, after Christ, (r) the *Gospel is to be preached to all Nations, before the end come.* And (s) *the fulness of the Gentiles must come in*, before the Jews be called to Christ, *and* then *all* Israel *shall be saved.*

As

(c) Gen. 4 8, *with* 1 John 3. 12.
(d) Gen. 9. 22. 25.
(e) Gen. 21. 9. *with* Gal. 4. 29.
(f) Gen. 25. 33, 34. Heb. 12. 16.
(g) Psal. 3. *title*.
(h) 1 Kings 1. 5. *&c.*
(i) Mar. 10. 4. John 6. 70. 71.
(k) Gen 12. *with* 18. 18. & 22. 18.
(l) Gen. 12. 3. *with* Gal. 3.
(m) Gen. 10. 5. 20, 31.
(n) Gen. 10. 5
(o) Gen. 10. 32.
(p) Gen. 12. 3.
(q) Gal. 3. 6, 7, 8, 13, 14.
(r) Mat. 24. 14.
(s) Rom. 11. 25, 26.

As therefore any of the Gentilish Nations receive the Gospel, and therein Christ by Faith: So in and with Christ they receive the *blessing of Abraham* in all *Temporals* and *Spirituals*. 3. Though divers whole Nations do visibly receive and profess Christ tendered in the Gospel, and in that regard become *Abrahams* Seed visibly: Yet very few of them do really and truly receive Christ by saving Faith; (t) *many beeing called, but few chosen.* And therefore how few of those Christian Nations do really partake the full blessing of *Abraham* to Salvation; though visibly they do enjoy not onely many *temporal*, but divers *Spiritual Priviledges* among *Abrahams* true children! Notwithstanding such Nations are said to be *blessed with Abraham*, because many in them are the true Seed of *Abraham*. The better, though the lesser part, denominates: As a glass of liquor, wherein is less wine than water, is called a glass of Wine. These things duly considered, The blessedness of all Nations of the Earth in *Abrahams* Seed Jesus Christ, doth not at all countenance that opinion of their *universall Redemption*, or *universall Salvation*.

(t) Mat. 22. 14.

(4) **Inferences** hence. Did God Promise, *That all the Nations of the Earth should thus be blessed in* Abraham, that is, *In his Seed Jesus Christ*? Then, I. *How great honour and dignity was hereby cast upon* Abraham? All the Nations of the earth should be beholding to him, should fare the better for him, should be blessed in him and in his Seed. That Christ should come of *Abraham naturally*, was great honour: That in Christ his eminent Seed all Nations should be blessed *supernaturally*, was double Honour. This honour God (u) promised to *Abraham* of meer grace; and yet he made this an honorificall and gratuitous (x) remuneration of his Faith and obedience. Who ever lost by his Faith and obedience? II. *Promises of Spirituals and Eternals were made to the Fathers under the Old Testament, as well as of Temporals.* Here God promiseth not onely to bless *Abraham*, but all Nations in him, and that through his Seed Christ. Is Christ a temporall blessing? Is the blessing of the Gentiles through Christ a meer Temporall blessing? *Temporals* are included in the *blessing*, but *Spirituals* and *Eternals* are the head and chief glory of the *blessing*, as hath been formerly explained. They then that appropriate all the Spiritual Promises onely to the New Testament, and think that God promised to the Fathers of old neither the *Eternal inheritance*, nor the *donation of the Spirit*, &c. but onely some earthly mercies pertaining to this present life; do greatly err. The (y) Faith of *Abraham* and the Patriarchs of old looked beyond this world, and all the glory of it, to Spiritual and eternal injoyments. And this *promise of Blessing made to* Abraham *was as it were the foundation of all the Promises which are accomplished under the New Testament*, (as (z) *Rivet* well observes) For, therefore (a) *Christ hath redeemed us from the curse*, &c. *That the blessing of* Abraham *might come on the Gentiles through Jesus Christ*. The same Spirituals for Substance were promised under the Old Testament, that are under the New; though not with the same

(u) Gen. 12. 1, 2, 3.

(x) Gen. 22. 16, 17, 18.

(y) Heb. 11. throughout.

(z) *Andr. Rivet. in Gen.* 12 *Exercitat.* 71.

(a) Gal. 3. 13 14.

same fulneſs and clearneſs. III. *The Goſpel was anciently preached even unto* Abraham. The *Goſpel* is the Doctrine of Gods ſaving lapſed Sinners by *Jeſus Chriſt*. This is not a novell, but an Ancient, an (b) *everlaſting Goſpel*. (c) 430. years elder then the Law at Mount *Sinai*. (d) *The Scripture foreſeeing that God would juſtifie the heathen through Faith, preached before the Goſpel unto* Abraham, *ſaying, In thee ſhall all Nations be bleſſed*. Thoſe perſons then that reject the *Old Teſtament*, do moſt ignorantly and profanely reject the *Goſpel of God*. For the old Teſtament is full of *Goſpel*: Reveals (e) *the firſt Goſpel* that ever was preached to ſinners: and after the Fall, is *all Goſpel*, if rightly underſtood. IIII. *The riches of Gods grace and loving kindneſs to loſt man are wonderfull*. When all mankinde were loſt in *Adam*, it had been glorious mercy and grace, if the Lord had ſaved but one Nation, yea, but one Family, of all thoſe loſt creatures: but that he extended his Bleſſing and Salvation to all the Nations of the earth in Jeſus Chriſt, here's Mercy upon Mercy, here's Grace upon Grace. V. *One great Cauſe why ſo many Nations of the Gentiles, and ours among the reſt, are partakers of Jeſus Chriſt, and in him of the bleſſing of* Abraham *by the Goſpel, is Gods Promiſe to* Abraham, *and to other the Fathers of old*. God that promiſed, (f) *cannot lye*: is fully (g) *able to perform* whatſoever he promiſeth; Yea ſuch his (h) Truth and faithfulneſs, he cannot chuſe but make them good. No length of time can make them void. *England* and all Chriſtian Nations at this day may confeſs this. Their preſent happineſs in *Abrahams* Seed, flows from the faithfulneſs of this old Promiſe to *Abraham*. Oh therefore let us claſp faſt the Promiſes of God in the armes of Faith, not ſtaggering through unbelief: For his Promiſes ſhall never fail. All the Nations of the Gentiles by vertue of this and like Promiſes, ſhall firſt or laſt be called and converted to Chriſt, and be bleſſed in Chriſt. Pray we that they may be accompliſhed in his time: and (i) bleſs we the Lord for fulfilling them upon *England*, or other Nations. VI. *The Happineſs of all the Nations of the earth is founded upon* Abrahams *Seed Jeſus Chriſt, and their enjoyment of him*. They ſhall be bleſſed *in him*, not *out of him*: *with* him, not *without* him. It is not multitude of people, confluence of wealth and honour, ſtrength of fortifications by land or ſea, depth of wiſdom or counſel, valour or reſolution of Armies, leagues or confederacies with neighbouring Princes or Nations, nor all the accumulations of worldly glory and greatneſs that can make a Nation happy, without Jeſus Chriſt this bleſſed Seed of *Abraham*: But Jeſus Chriſt himſelf alone, without all theſe ſublunary and earthly ſhadows, without all theſe magnifi'd and adored nothings, makes Nations and peoples truly and eternally bleſſed, both in this and the world to come. This is moſt evident upon theſe enſuing Conſiderations. *For*, 1. The Jewiſh Nation, (which, till Chriſts Incarnation, was the onely happy Nation in the world) was principally happy in this; (k) That they had the Ordinances and *Oracles of God* peculiarly

(b) Rev. 14.6.
(c) Gal. 3. 17.
(d) Gal. 3.8. Gen. 12. 3.
(e) Gen. 3.15.
(f) Tit. 1. 2.
(g) Rom. 4.21.
(h) Mat. 24. 35.
(i) Pſal. 117. 1, 2.
(k) Pſal. 147. 19, 20. Rom. 3. 1, 2, 3. and 9.4, 5.

culiarly *committed to them*. wherein Jesus Christ was tendered to them by *Covenants*, *Promises*, *Sacraments* and *Types*, till the fulness of time came; And that when the fulness of time was come, and Christ actually took flesh of them; (l) *Unto them first, God having raised up his son Jesus, sent him to bless them, in turning away every one of them from their iniquities.* So that Christ *Promised*, and Christ *Exhibited* to the Iews was their Happiness, and (m) their *Glory*. 2. The Jewish Nation (n) by rejecting and *murdering the Lord Jesus, and by persecuting his Prophets and Apostles, have the wrath of God come upon them to the uttermost.* They have lost the Gospel and Kingdom of God, are rooted out of their own Land, and miserably scattered up and down the world as an Headless vagabond hated and cursed people, above all the people of the earth. 3. All the Nations of the Gentiles are in most miserable condition whilest destitute of Christ Jesus. For whilest they are (o) *Christless*, they have *no Church, no Covenants of Promise, no hope*, and are *without God in the world*. Yea, whatever they are, or have, in other regards, yet in Gods account, whilest they have not Christ, (p) *they are not a people, have not obtained mercy.* All *mercies* are as *no Mercy*, till Christ be enjoyed that *Mercy of Mercies*. 4. The Nations and people of the Gentiles, though in themselves never so miserable, yet when they are enabled by Faith to receive Jesus Christ preached and tendered to them in the Gospel, (q) they in *and through Jesus Christ receive the blessing of* Abraham, as well as the Iews of old. Then (r) *They that were afar off are made nigh by the blood of Iesus.* They that were *foraigners and strangers, are now fellow-citizens with the Saints, and of the houshold of God.* They (s) *that were not a people, are now the people of God.* They *that had not obtained Mercy, now have obtained Mercy.* And are become *a chosen generation, a royall priesthood, an holy Nation, a peculiar people.* And as (t) they are *blessed in all Spirituals in heavenly things in Christ*: So (u) *all* temporals *are added unto them.* 5. All Nations and people that either reject or set themselves against Iesus Christ, they do but forsake their own Mercy and Felicity, and involve themselves in ruine and destruction. Christ saith of such; (x) *Bring them hither, and slay them before me.* He (y) *will break them with a rod of iron, and dash them in pieces like a potters vessell.* Upon this account Jesus Christ (z) that stone cut out of the Mountain without hands shall break in pieces the image, even the four grand Monarchies of the world, and utterly destroy (a) *the whore, the beast*; and *false Prophet*. And how are the Nations that have Apostatized from Christ, swallowed up with all ruine and desolation. Oh that *England* and the annexed Dominions would at last be wise and consider, that Happiness or Misery, weal or wo will be their assured portion, according to their Owning or Disowning of Jesus Christ his Truth and Wayes. Wo, wo, unto us, if Iesus Christ once depart away from us. VII. Finally, Seeing all Nations of the Earth shall be blessed in *Abrahams* Seed, It's clear, *That all Nations of the Gentiles throughout*

(l) Acts 3. 25, 26.

(m) Luk. 2 32.

(n) 1 Thes. 2. 15, 16.

(o) Eph. 2, 12.

(p) 1 Pet. 2. 10.

(q) Gal. 3. 13, 14.

(r) Eph. 2. 13. *to the end of the Chap.*

(s) 1 Pet. 2, 9, 10.

(t) Eph. 1. 3.

(u) Mat. 6. 33.

(x) Luk. 19 14, 27

(y) Psal. 2. 9.

(z) Dan. 2. 31. *to* 46.

(a) Revel. 15. *and* 16. *and* 17 *and* 18. *and* 19. *throughout.*

throughout the whole world shall have the Gospel preached to them, and be converted to Jesus Christ. They cannot be blessed but in *Abrahams* Seed Iesus Christ. They can have no happiness in Christ, but by enjoying him through Faith. They can ordinarily (b) have no Faith in him, but by being converted to him through the Preaching of the Gospel. Therefore sooner or later, before the end of the world, all the Gentilish Nations shall be called to Christ by the Gospel: according to the (c) glorious Promises of the Prophets of Old. This is for most part fulfilled already since Christ, and is still in fulfilling till the fulness of the Gentiles be come in. (d) *The* LORD *enlarge and perswade* Iaphet *to dwell in the Tents of* Shem. This the Fourth Branch of Gods Blessing promised.

Thus of the first Covenant-Mercy which God promised to Abraham, **Divine Benediction.**

II. **An exceeding numerous Seed.** This is another Covenant-Mercy which God (e) promised to *Abraham*: And it is a great Mercy. For, (f) *Children are an heritage of the* LORD; *and the fruit of the womb is his reward. As arrows are in the hand of a Mighty man: so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.* — (g) *Thy wife shall be as a fruitfull vine by the sides of thy house. Thy children like Olive plants round about thy Table. Behold, that thus shall the man be blessed that feareth the* LORD. —— *Yea thou shalt see thy childrens children.* The eminency of this Mercy will be the more conspicuous, if we branch it out into some few particulars. God herein promised *Abraham*, 1. *To give him a son to be his heir, which should come out of his own bowels.* 2. *To multiplie his Seed exceedingly.* 3. *To Propagate even Kings of people from him.* 4. *To make him a great and mighty Nation.* 5. *To make Nations of him.* 6. *To make him a Father of many Nations. In token whereof he changed his name.* 7. *Finally, To give Jesus Christ as a Primary and most blessed Seed to descend of him according to the flesh: In whom especially* Abrahams *Seed should be so exceedingly multiplied and blessed in all the world.*

1. God promised to give *Abraham* a (h) son to be his heir, which should come out of his own bowels. Even a son by *Sarah*: and his name should be called *Isaac*.

How Emphatically was this promised? 1. *A son out of his own bowels.* A naturall son, not a son of the house, *viz.* a servant; nor an adopted son, taken out of a strange Family. At this time *Abraham* was 100 years old, and therefore he admired and rejoyced at the Promise. (i) *Then* Abraham *fell upon his face and laughed, and said in his heart, Shall a childe be born unto him that is an hundred years old?* (k) His *Body* was *now dead*, to Generation: yet God quickned and raised up *Isaac* from his dead loyns. 2. *A son by* (l) *Sarah. Sarah* was now 90. years old, and it ceased to be with her after the manner of women. The Apostle saith, (m) *She was past age*, that is, Past age of childe-bearing according to course of Nature. A son by *Sarah*

(b) Rom. 10. 14, 15.
(c) Isa. 60. throughout. & 54. throughout. & 65. Psal. 2. 8. & 110, 2, 3.
(d) Gen. 9. 27.
(e) Gen. 12. 2. & 13. 16. & 15. 4, 5. & 17. 4, 5, 6, 16. & 18. 18. & 22. 17.
(f) Psal. 127. 3, 4, 5.
(g) Psal. 128. 3, 4, 6.
(h) Gen. 15. 2, 3, 4. & 17. 16. 19. & 18. 10, 14.
(i) Gen. 17. 16, 17.
(k) Ro. 4. 19. Heb. 11. 12.
(l) Gen. 17. 17. & 18. 11.
(m) Heb. 11. 11.

Sarah was the greater Mercy: a miraculous Mercy. 3. *A son whose name should be Isaac*: that is, *Laughter*. At the Promise of his birth (n) *Abraham* laughed. At his birth, (o) *Sarah* laughed, and said, *God hath made me to laugh, so that all that hear will laugh with me.* *Isaac* occasioned a double laughter and rejoycing in *Abraham*; *viz. A naturall Laughter*, and rejoycing in him as a childe of their old age: A *Spirituall Laughter*, as he was a Type of Christ, in whom (p) *Abraham saw Christs day and rejoyced.* 4. *A son that should be his heir.* *Abraham* was rich, but had never an heir to inherit his wealth. He looked upon (q) *Eliezer of Damascus*, his servant, as his *heir* apparent: therefore he regarded no more wealth. But God that gave him inheritance, assures him of an heir to injoy it. This was blessing upon Blessing.

How punctually was all this performed in the (r) birth of *Isaac*? Gods Promise was fruitfull: Though *Abraham* (s) *as good as dead*, and *Sarah past age*. *Abraham* laughed, *Sarah* distrusted, Nature contradicted Gods Pomise: and yet his Promise was exactly performed.

Hence, 1. *Nothing is* (t) *too hard for the LORD.* He brings *youth* out of *old age*, *fruit* out of *barrenness*, *life* out of *deadness*. We greatly dishonour God when we measure his power by our weakness, or limit his Actions by our shallow conceptions. 2. *Gods Promises shall certainly be performed against greatest seeming improbabilities.* God promised *Abraham* a Son by *Sarah*, and this against many difficulties, and seeming impossibilities: yet he exactly performed his word to *Abraham*. Such is his Divine Truth and faithfulness, that he (u) *cannot lye*; and such his Divine Omnipotency, that whatsoever he promiseth he is fully (x) *able to perform.* 3. Isaac *might well be called* Abrahams (y) *son by Promise*: for, Not the strength of Nature in *Abraham* or *Sarah*, but the strength of the Promise, through the power of God, brought him forth. The *Promise* was as it were his *Father* that begat him: and *Faith* as it were his *Mother* that conceived him, and brought him forth. Without these, *Abraham* was a *dead Father*: and *Sarah* a *more dead Mother*.

2. God promised, To (z) multiply him and his Seed exceedingly: To (a) make him exceeding fruitfull, and (b) In multiplying to multiplie his Seed. To give *Abraham* and *Sarah* *A naturall Seed* was a great Mercy: but to give them a *Numerous Seed* was a multiplied Mercy.

This is notably assured to *Abraham* by Gods Promise in three eminent *Adages* or *Proverbial Similitudes*, whereby greatest multitudes, even innumerable numbers are wont to be set forth. God promiseth to make his Seed, 1 As the Dust of the earth. (c) *And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy Seed also be numbred.* 2 As the stars of heaven. (d) *And he brought him forth abroad, and said, Look now towards Heaven, and tell the stars, if thou be able to number them: And he said unto him,*

(n) Gen. 17. 17.
(o) Gen. 21. 6.
(p) Iohn 8. 56.
(q) Gen. 15. 1, 2, 3, 4.
(r) Gen. 21. 1. *to* 13.
(s) Heb. 11. 11, 12.
(t) Gen. 18. 13, 14.
(u) Tit. 1. 2.
(x) Rom. 4. 21.
(y) Gal. 4. 23.
(z) Gen. 17. 2. *and* 22. 17.
(a) Gen. 17. 6.
(b) Gen. 22. 17.
(c) Gen. 13. 16.
(d) Gen. 15. 5.

So shall thy Seed be. 3. As the Sand on the Sea-shore. (g) *In multiplying I will multiply thy Seed, as the Stars of the Heaven; And as the Sand which is upon the Sea-shore.* This Promise is renew'd to (h) *Isaac* under the similitude of *the Stars of Heaven*: and to (i) *Jacob* under the Similitude of the *dust of the Earth.* Writers express divers glosses and notions about these Smilitudes. (k) Some, by *dust of the Earth*, understand all reprobate *Jews*, vile as dust: by *Stars of the Heaven*, all elect *Jews*. Some, by *dust of the Earth*, understand the Humiliation of *Abraham's* Seed: by *Stars of Heaven*, their exaltation. (l) Some by *dust of the Earth*, think *Abraham's* Natural Seed may be signified: by *Stars of Heaven*, his Spiritual and heavenly Seed. As the Apostle teacheth us two sorts of *Abraham's* children, *Rom.* 9. 7, 8. *Gal.* 4. 22, 24, *&c.* Hereupon the *Israelites* are in *Josephs* dream, and in *Daniels* Vision, called *Stars*, and *the Host of Heaven*, *Gen.* 37. 9, 10. *Dan.* 8. 10. But these seem to be curious Subtilties without solidity. I easily subscribe to them, who by all these *Proverbial* and *Hyperbolical expressions* do plainly understand only the great and even innumerable multitude of *Abraham's* Posterity promised. For, not the *Quality*, and *Nature*; but the *Quantity* and *Number*, of *Dust*, *Stars*, and *Sands*, is here clearly intended. And thus these Adages are used even among (m) prophane Authors.

Tot mala sum passus, quot in æthere sydera lucent,
Parvaq; quot siccus corpora pulvis habet. Ovid. de Trist. l. 1. Eleg. 4.

Now this Promise of *Abraham's* numberless Seed was faithfully performed two wayes, *viz.* 1. *Immediately* in *Abrahams* Natural Seed the *Jews*, which were wonderously multiply'd in *Egypt* and the wilderness: So that *Moses* said, (n) *The LORD your God hath multiply'd you, and behold, you are this day as the Stars of Heaven for multitude.* And in reference to this Proverbial speech, *Balaam* said of the multitude of the people of *Israel*; (o) *Who can count the dust of* Jacob, *and the number of the fourth part of* Israel? The Apostle also shews the exact performance of this promise, saying; (p) *Therefore sprang there of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the Sea-shore innumerable.* In *Egypt Israel* groaned under many oppressions and cruel afflictions, which visibly tended to destroy them: but such was Gods blessing upon them in order to his promise, (q) That *the more they were afflicted, the more they grew.* 2. *Mediately*, in (r) *Abraham's* Spiritual Seed in Christ, even all believers throughout all the Nations of the Earth. For these far surpassed *Abraham's* Natural Seed in number. Hence the Prophet thus comforteth the *Gentiles*; (s) *Sing O barren, thou that didst not bear; —— for more are the children of the desolate,* (that is, of the *Gentiles*,) *then the children of the married wife,* (that is, the *Jews*,) *saith the LORD.* And wheeras (t) the number of Gods Sealed ones, after 12000 of each tribe, was but *an hundred*

(g) Gen. 22. 17.
(h) Gen. 26. 4.
(i) Gen. 28. 14.
(k) *Rupertus, & alii.*
(l) *H. Aynsworth. Annot. on Gen.* 15. 5.
(m) *Ille pulveru Erythrei Siderumq; micantium Subducat numerum.* Catull.
(n) Deut. 1. 10, 11.
(o) Numb. 23. 10.
p) Heb. 11. 12.
(o) Exod. 1. 12.
(q) Gal. 3. 7, 29. Rom. 4. 12, 16, 17, 18.
(s) Isa. 54 1, 2, 3. Gal. 4. 27.
(t) Revel. 7. 4. to 10.

hundred and forty and four thousand, of all the tribes of the children of Israel: yet it was a *great multitude, which no man could number, of all Nations, and kindreds, and people, and tongues.* In *Abraham's* Spiritual Seed therefore, this Promise of an innumerable Seed to *Abraham*, had its fullest and compleatest accomplishment.

Hence, 1. *Gods blessing is most efficacious.* The multiplying of *Abraham's* Seed like the *Dust*, the *Stars*, the *Sands*, being a special fruit of his blessing. His blessing is not only *verbal*, but also *real*. Stands not in wishing good: but in working good to and for his people. 2. *Gods power is wonderful*, that could so quickly create such a multitude of issue both Natural and Spiritual unto *Abraham*: and this beyond the very course of Nature. 3. *How vigorous is Gods Promise to this day!* for it is still begetting Spiritual Seed to *Abraham*, in Converting *Gentiles* upon *Gentiles*, that his Seed may be as innumerable as the *Dust of the Earth*, the *Stars of Heaven*, and *Sands of the Sea-shore.* 4. *How comfortable may this be to the Church and people of God, in any age, against the smalness of the Church, and fewness of the genuine members thereof!* Be Gods people but (a) *a little flock*; As gleanings after the vintage, as here and there a berry upon a tree, as Beacons upon the Hils: yet that God that increased old and dead *Abraham* to such multitudes, can easily increase his decayed Church, and innumerably multiply his little remnant of people. Upon this very ground God comforts his Church of the *Jews* when very desolate and low. (x) *Look unto* Abraham *your father, and unto* Sarah *that bare you; for I called him alone,* (that is, when he was childless,) *and blessed him, and increased him. For the* LORD *shall comfort Sion: he will comfort all her waste places, and he will make her Wilderness like* Eden, *and her desert like the garden of the* LORD; *joy and gladness shall be found therein, thanksgiving and the voice of melody.* And elsewhere in that knot of glorious Promises touching the Churches Enlargement; (y) *A little one shall become a thousand: And a small one a strong Nation. I the* LORD *will hasten it in his time.*

3. God Promised, To propagate even (z) Kings of people from *Abraham*, and *Sarah*. He should not only have a *Natural Seed*, A *numerous Seed*, but a *Royal and Princely Seed*. This amplifies the promised Mercy of his Posterity. (a) *Kings* are the *Supream* Potentates on Earth: enthroned in highest worldly Glory, dignity, power and Authority. Its no small priviledge to be a favourite of Kings: what is it then to be a father of Kings? *Abraham* shall be a *Father*, and *Sarah* a *Mother* of Kings and Princes. This was Gods promise.

But how was this performed? Abundantly. For, besides those (b) 12 Princes which descended of *Ishmael Abraham's* son by *Hagar*; and besides those Princes and Dukes which descended of (c) *Esau, Abraham's* grandchild by *Sarah, which reigned in* Edom, *before there reigned any King over the children of* Israel: All the Kings of

(1) Luk. 12. 32.

(x) Isa. 51. 2, 3.

(y) Isa. 60. 22.

(z) Gen. 17. 6, 16.

(a) 1 Pet. 2. 13.

(b) Gen. 17. 20. & 25. 12. to 17.

(c) Gen. 36. throughout.

Israel and *Iudah* before the captivity, from *Saul*, to *Zedekiah*; and after the Captivity all the Governours of the *Iews* were of *Abraham's* race, even untill Christ; who Spiritually restored the decayd and ruined Kingdom of *David*, and changed it from temporal to (d) spiritual and eternal. Thus multitudes of Kings, of Eminent Kings came of *Abraham* and *Sarah*: and at last, Jesus Christ, (e) *The Lord of Lords, and King of Kings.*

(d) Isa. 9.7. Luk. 1.69, &c.
(e) Revel. 19 16.

Hence, 1. Note here again, The faithfulness and power of God in performing Covenant and Promise to *Abraham* and his Seed. 2. Consider, That *Abraham's* family was a noble, honourable, and royal family. Such honour can God easily crown his servants withall, when he pleaseth. This made *Abraham*, among other things, a great man, a man of renown.

4. God promised, to (f) make *Abraham* a great and mighty Nation. This is a degree of Mercy higher then all the former. He shall not only have *Natural Seed*, *Numerous Seed*, *Royal Seed*, but his Seed shall swell up to a *great and mighty Nation.* The Lord here useth the *Hebrew* word גוי *Goi*, for the *Nation* that should come of *Abraham.* This some note against the *Iews*, who count that word a term of disgrace, which they would apply only to the *Gentiles*: but here they forget how themselves are peculiarly intended by it.

(f) Gen. 12. 2. & 18. 18.

This was fulfilled peculiarly in the *Iewish* Nation which sprung of *Abraham*, *Isaac* and *Iacob.* For though the *Ishmaelitish*, *Idumean*, and other Nations came of *Abraham*: yet the most considerable of them all was the *Israelitish Nation.* This was a great and Mighty Nation indeed: and that divers wayes, *viz.* 1. *In multitude and number.* They were like the (g) *Dust of the Earth*, (h) *Stars of Heaven*, and (i) *Sands of the Sea-shore* for multitude. When they were first numbred in the Wilderness of *Sinai*, there were (k) from 20 years old and upward Males able to go forth to war, in al the Tribes, besides *Levi's, six hundred thousand, and three thousand and five hundred and fifty.* And there were of the Levites, (l) *Males from a month old and upwards, Twenty and two thousand.* To these if we adde all the females, and all under twenty years old of the Tribes, both which very probably amounted to twice so many moe, what a vast multitude of people was there in that Nation at that time? How numerous then were they afterwards in the land of *Canaan?* 2. *In fortitude and valour.* How did they subdue and tread underfoot all the Kings and Kingdoms of the *Canaanites*, &c. none were able to stand before them. (m) *Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thine excellency! And thine enemies shall be found lyars* (or, *shall feignedly submit*) *unto thee, and thou shalt tread upon their high places.* 3. Especially, This Nation was great and mighty, *In nearness of Relation to, and Communion with God*; And that both in his saving Ordinances, and Singular Providences to them above all the Nations of the Earth.

(g) Numb. 23. 10.
(h) Deut. 1. 10.
(i) Heb. 11. 12.
(k) Numb. 1. 1, 17. & 2. 32.
(l) Numb. 3. 39.
(m) Deut. 33. 26, 27, 28, 29.

(n) *For*

(n) Deut 4. 7, 8. Pſal. 14 19, 20. Rom. 3. 1, 2, 3.

(n) *For, what Nation is there ſo great, who hath God ſo nigh unto them, as the* LORD *our God is in all things that we call upon him for? And what Nation is there ſo great, that hath ſtatutes and judgements ſo righteous, as all this Law which I ſet before you this day?* Or did God ever manifeſt ſuch ſtrange and wonderful Providences for any Nation under heaven, as (o) for *Iſrael?* In bringing them out of *Egypt*, Leading them through the Red-Sea, Covenanting with them in *Horeb*, Conducting and providing for them through the Wilderneſs forty years together, Bringing them through *Jordan*, Driving out the *Canaanites* before, ſetling them in their Promiſed Habitations, and (p) Reſtoring them from their *Babyloniſh* Captivity beyond all expectation.

(o) *See* Deut. 4. 32, 33, 34, 35, 36, 37, 38. & 32. 7. *to* 15.

(p) Pſal. 126. 1, 2, 3. Ezr. 1. 1, 2, &c.

Hence, 1. *How wonderfully can God advance a Nation to Might and Greatneſs from ſmalleſt beginnings!* Even from *Abraham's* old, decay'd, and dead body. 2. The *Jewiſh Nation in its Chief height and Greatneſs, was but* Abraham's *family enlarged and multiplyed.* Hence the *Jews* are ſo frequently ſtiled (q) *the ſeed of* Abraham. 3. *The numerous increaſe and glory of the* Jewiſh *Nation, was the ſingular fruit of Gods Promiſe to* Abraham, *to make him a great and mighty Nation.*

(q) Pſal. 105. 6. Iſa. 41. 8.

5. God Promiſed, To make (r) *Nations* of *Abraham*. *Iſrael* was but one Nation: but here are *Nations*, more then one promiſed to him. By theſe *Nations*, I underſtand *Nations* deſcending of *Abraham* according to the fleſh.

(r) Gen. 17. 6.

This God fulfilled, in raiſing up not only the *Iſraelitiſh* Nation of (s) *Iſrael*, that is, *Jacob*: but alſo the *Iſhmaelitiſh* Nation of (t) *Iſhmael*, *Abrahams* ſon by *Hagar*; The *Idumean* Nation of (u) *Edom*, that is, *Eſau*, *Abraham's* grand-child; and the *Midiantiſh* Nation of (x) *Midian*, *Abrahams* ſon by *Keturah*.

(s) Gen. 32. 28. & 46. 8. Exod. 1. 1, 7.
(t) Gen. 25. 12. *to* 19.
(u) Gen. 36. 1. 8, 9. 43.
(x) Gen. 25. 1, 2.

Hence, 1. *Not only the Iewiſh Nation, but alſo divers of the* Gentiliſh *Nations deſcended of* Abraham *according to the fleſh.* All beſides the *Iews*, were counted *Gentiles*. So that the *Iſhmaelites*, *Edomites*, and *Midianites*, were of the *Gentiles*. *Abraham* was the *Natural Father* of many *Gentiliſh* Nations which believed not: but the *Spiritual Father* of all the *Gentiliſh* Nations that believe. 2. *The faithfulneſs of Gods promiſe, and greatneſs of his power, are hereby rendered yet more illuſtrious: that from ſuch deadneſs and barrenneſs raiſed up, not one but divers Nations.*

6. God Promiſed, To make him a Father of many Nations. And for Confirmation hereof, changed his Name, by adding thereunto: And as it were (y) engraved the Promiſe upon his very Name, *Abraham*. That as oft as he did hear, or think of his name, ſo oft he might remember Gods Promiſe, which was ſet in his name, like a Diamond in a Ring, to be worn therein continually. (z) *God talked with* Abram, *ſaying; As for me, behold, my Covenant is with thee. And thou ſhalt be a Father of a multitude of Nations. Neither ſhall thy name any more be called* Abram, *but*

(y) *Promiſſionem hanc inſculpſit quaſi nomini ejus, ut perpetuo audiat ejus ſymbolum.* D. Pareus. in Gen. 17. 4, 5.

(z) Gen. 17. 3, 4, 5.

but thy name shall be ABRAHAM: for, a father of a multitude of Nations have I given thee. Or, as the *Greek*, (a) *have I put thee.* As we render it, *have I made thee.* His name before was אברם *Abram*; compounded of two words אב *Ab*, Father; and רם *Ram*; High: that is, *An-high-Father.* But now henceforward his name must be אברהם *Abraham.* Which is made up of three words, *viz.* אב *Ab*, Father; *Ram*, High; and המון *Hamon*, A multitude: the first Letter, or first Syllable of this last word being added to his name. And so it was *Abramham*; but the middle מ is left out for the better sound, and so it became *Abraham.* That is, *An-high-father-of-a-multitude*: Or, *A-father-of-an-high-multitude.* For, God made him a father of a multitude of Nations. This being Gods own Etymon of his name, other Curiosities about it are to be rejected. Nor did God only change his name: but his wives also, upon the self-same ground and occasion. (b) *And God said to* Abraham, *As for* Sarai *thy wife, Thou shalt not call her name* **Sarai**, *but* SARAH *shall her name be. And I will bless her, and give thee a son also of her: yea I will bless her, and she shall be a mother of Nations*, &c. Her old name שרי *Sarai* signifies, either *A Princess*; if the last letter י do form her name: Or, *My Princess*; if the last letter י be a Pronoune affixed. In which latter sense I take it. Her new name שרה *Sarah*, hath instead of י the letter ה, *viz.* the first letter of המון *Hamon*, that is, *A multitude*: and so it signifies, *A-Princess-of-a-multitude.* Because, as *Abraham* should be *A father*, so she should be *A mother, of a multitude of Nations.* Thus God wrote his Covenant and Promise in their Names, that they might not forget his Covenant, if they did not forget their names: but upon every mention of their names, Gods cordial Covenant and precious Promise might sweetly sound in their ears, and more sweetly sink into their Hearts. *Abraham* was the first man, and *Sarah* the first woman, in the world, whose names God himself changed. His renewing and increasing of their Names, denoted the renewing and increasing of Promises, Mercies and Priviledges upon them. Hence this change of *Abrahams* name, is (c) mentioned, as one of Gods favours to *Abraham.* Thus in respect of New blessings and Mercies Promised, God (d) changed *Jacobs* name, to *Israel*: cals his Church by a New name, (e) *Hephzi-bah*, that is, *My-delight-in-her*: stiles the New City, (f) JEHOVAH-SHAMMAH, that is, *The LORD is there.* And gives to every Christian that over-comes, (g) *a white stone; and in the stone a new name written.* But contrary-wise, when God threatens the lessening of mercies, and inflicting of Judgements, he is wont to lessen, shorten and diminish mens Names: Thus (h) *Jeconiah*, is called *Coniah*, (i) *Idumea* is called *Dumah.*

But How was *Abraham* to be a *Father, an High Father of multitude of Nations?* I Answer; *Abraham's* High Fatherhood, not in respect of many children, nor in respect of Many Families, but in respect of many Nations, is the priviledge here promised. Scripture speak

(a) Rom. 4. 17.

(b) Gen. 17. 15,16.

(c) Neh. 9 7

(d) Gen. 32. 28.
(e) Isa. 62. 2, 3,4,5.
( ) Ezek. 48. 35.
(g) Rev. 2. 17.

(h) Jer. 22. 24. to the end.
( ) Isa 21. 11.

speaks much of this his Fatherhood: And no meer man, beſides *Abraham*, had ever the like Fatherhood ſetled upon him by Divine Covenant or Promiſe. We may briefly thus conceive of it, *viz.* I. *This his Fatherhood to multitude of Nations was not Natural, but Spiritual.* It's true, *Abraham* was Naturally a Father of many Nations, *viz.* Of the *Iſhmaelitiſh*, *Idumean*, *Midianitiſh*, and *Iſraelitiſh* Nations, which deſcended of his fleſh. And this *natural Fatherhood* was intended in the former branch of the Promiſe, of *Nations of him.* But in this Promiſe God intended a further Myſterie, even *a ſpiritual Fatherhood* of *Abraham* to many, yea to all Nations that ſhould believe, *viz.* Not only to the *Jewiſh* Nation, but alſo to all the Nations of the *Gentiles*, that *ſhould walk in the ſteps of Father* Abrahams *Faith and good Works*, as children imitating and following their Father, though they deſcend not of him by Natural propagation. And thus (k) the Apoſtle interprets his Fatherhood: As that judicious (l) *Calvin* hath well obſerved. And he hereupon concludes, Abraham *is not therefore called a Father of many Nations, becauſe his Seed was to be divided into divers Nations: but rather becauſe the variety of Nations was to be united and gathered together unto him.* II. *This ſpiritual Fatherhood of* Abraham *to the Nations of the* Gentiles, *then begins, and actually takes place, when the People and Nations of the Earth are joyned to* Abraham's *Seed Jeſus Chriſt by Faith.* Hence the Apoſtle ſaith; (m) *If ye be Chriſts, then are ye* Abraham's *Seed, and heirs according to Promiſe.* And (n) *They which are of Faith, the ſame are the children of* Abraham. When the People and Nations are Converted to God, and accept Jeſus Chriſt as their Saviour by believing; then they are incorporated and adopted into the family of *Abraham* Spiritually, and he becomes (o) *the Father of them all.* This (p) was firſt fulfilled notably when (the *Jews* rejecting the Goſpel) Jeſus Chriſt began to be preached to, and believed in, by the *Gentiles*. And as the *Gentiliſh* Nations were and are daily called; ſo this was and will be more and more fulfilled, till the fulneſs of the *Gentiles* be come in. III. Abrahams *Spiritual Fatherhood to the multitude of Nations, hath in the Nature and Foundation of it, notable reſemblance to Gods Spiritual Fatherhood to his Elect in Chriſt.* God is a (q) Father to his people in Chriſt; and they are ſons and daughters of the Almighty: So *Abraham* is a (r) Father to all the Faithful Nations, and they are the children of *Abraham*. The reſemblance ſeems to ſtand thus. 1. God the Father (s) Spiritually begets his children in Jeſus Chriſt by his Spirit and the Seed of his Word. So *Abraham* in a ſort begat the multitude of Nations his ſpiritual and believing Seed, by his believing of Gods promiſe to that effect. Hence the believing *Gentiles* are ſtiled, (t) *That Seed which is of the Faith of* Abraham, *who is the Father of us all.* Yet here's a vaſt difference in this generation of God, and of *Abraham*. God the Father begets his Spiritual children *effectively*, and *properly*; he

(k) Rom. 4. 11. *to* 19. Gal. 3. 7, 8, 9, 14, 29. Joh. 8. 39.
(l) *Joan. Calv. in Com. ad Gen.* 17. 4, 5.
(m) Gal. 3. 29.
(n) Gal. 3. 7.
(o) Rom. 4. 12, 16, 17.
(p) Act. 13. 46, 47, 48; *&c.*
(q) Joh. 20. 17. 2 Cor. 6. 16, 17, 18.
(r) Rom. 4. 16. Gal. 3. 29.
(s) Joh. 1. 12, 13. & 3. 3, 5. 1 Pet. 1. 23. Jam. 1. 18.
(t) Rom. 4. 16, 17.

he effectually works and breeds (u) Faith and all the Divine Nature in them, whereby they become his children: *Abraham* begets his Spirituall children, not *effectively*, by breeding Faith in them; but onely *analogically* and *improperly* in a kinde of proportion and resemblance, inasmuch as he Father-like propagates the righteousness of Faith and true blessedness to all the Faithfull, by his *Doctrine, Example* and *Covenant*. All that enjoy these Priviledges after *Abraham*, must thus in a sort have them derived & propagated from *Abraham*.

2. God begets children (x) like to himself in wisdom, holiness, righteousness, mercifulness, perfectness, and in other excellencies of the Divine Nature and Image of God. So *Abraham* analogically begets children also (y) like to himself, both in Faith and good works.

3. God the Father pours forth his Fatherly blessing abundantly upon all his children. (z) *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spirituall Blessings in heavenly things in Christ.* So *Abraham* hath his blessing which is communicated to all the believing Nations in Christ, according to that ancient Gospel preached to *Abraham*, (a) *In thee shall all Nations be blessed. So then they which be of Faith, are blessed with faithfull* Abraham. And afterwards, (b) *Christ hath redeemed us from the curse of the Law.* —— *That the blessing of* Abraham *might come on the Gentiles through Jesus Christ.* But here's the difference; God blesseth *efficiently*: *Abraham* onely *Instrumentally*, as an Ordinance and mean by whom God conveyes in some sort the blessing upon the Gentiles.

4. Finally, God the Father hath an Inheritance for all his children. (c) All the sons of God are heirs of God through Christ. —— (d) *If children, then heirs, heirs of God, and joynt-heirs with Christ. If so be that we suffer with him, that we may be also glorified together.* And what's the Inheritance of Gods heirs? *Peter* tels us, (e) *The Father of our Lord Jesus Christ hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, To an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us.* Thus *Abraham* hath an Inheritance for all his Seed; both he and they are now by Promise (f) *heirs of the world through the righteousness of Faith.* And shall at last through Christ, (g) *sit down with* Abraham, and with him *inherit the kingdom prepared for them from the foundation of the world.*

Hence, 1. *What superlative honour did God put upon* Abraham, *in conferring such an high Fatherhood upon him!* It was his great honour to be a *Naturall Father* to the whole Nation of the Jews, that peculiar Nation of God, beyond all the Nations. But it was his greater honour to be an *High Spirituall Father of multitude of Nations*; even of all the Nations in the earth, whether in *Europe, Asia, Africa*, or *America*, that after him should believe till the end of the world. All believing Kings, Princes, and Potentates, must acknowledge *Abraham* their Father; and it's more Honour to them that they are *Abrahams* children, then that as Kings and Potentates, themselves are Fathers of greatest Kingdoms and Nations. As a Father is above

(u) Eph. 2. 8. Heb. 12. 2. 2 Pet. 1. 4.

(x) Col. 3. 10. Eph. 4. 24. 1 Pet. 1. 14, 15, 16, 17. Luk. 6. 36. Matth. 5. 48. 2 Pet. 1. 4.

(y) Rom. 4. 12. John 8. 39.

(z) Eph. 1. 3.

(a) Gal. 3. 8, 9.

(b) Gal. 3. 13, 14.

(c) Gal. 4. 7.

(d) Rom. 8. 16, 17.

(e) 1 Pet. 1. 3, 4.

(f) Rom. 4. 13.

(g) Luk. 13. 28, 29. Matth. 25. 34.

above all his children: So *Abraham* is Honoured above all Christian Nations, and the Potentates thereof in this world. And at last *Abraham* may say at the Resurrection of the just: *Lord, here am I, and all these my Spirituall children which thou hast given me.* 2. *The Calling and Conversion of all the Nations of the Gentiles unto God in Christ, was notably promised to Abraham.* For how else was he to be a *Father of multitude of Nations*: but by the Gentiles becoming his children in Christ by believing? This Conversion of the Gentiles the (k) Prophets most triumphantly foretold: and the (l) *Apostle* most singularly magnified, as an eminent *Mystery of Christ*. This Mystery God revealed in his Promise to *Abraham*: and engraved it for the greater certainty upon the name of *ABRAHAM*. 3. *By* Abrahams *Fatherhood to the Multitude of Nations, God provided for* Abraham *an innumerable Seed, like the stars of Heaven, dust of the earth, and sands on the sea shore.* These Promises were not so compleatly fulfilled in his natural Jewish Seed, though they were very numerous: as in his Spirituall Gentilish Seed, which became (k) *innumerably* numerous. 4. *When the Nations and Gentiles by Conversion are added to* Abrahams *people, and have* Abraham *to their Father, they may as his children, lay free and assured claim to* Abrahams *Blessing, Inheritance, Covenant, Promises, and all his Priviledges, so far as of common concernment to his faithfull posterity.* This is an eminent advantage to all and every of the faithful. Make it but clear ye are *Abrahams* children, and he your Father, according to (l) former evidences, and all is yours. 5. *All Christian and believing Nations are brought into a state of spiritual brotherhood, having one Father Abraham.* And therefore they should bear all brotherly affections, and express all brotherly Actions and carriages one towards another, especially in Spirituals. They should (m) *love as brethren, be pitifull, be courteous.* And not be as (n) *Ishmael towards Isaac, mockers, persecutors*, and enemies towards each other. The Apostles charge to the *Ephesians*, may be well extended to all *Abrahamites* throughout the world; (o) *Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye kinde one to another, tender-hearted, forgiving one another, even as God for Christs sake hath forgiven you.*

7. Finally, God in a special manner intended and implicitly promised to *Abraham*, That Primary and eminent Seed Jesus Christ. For, 1. In (p) promising *Isaac* to *Abraham*, He promised Jesus Christ; *Isaac* being a singular Type of Christ, (1) *In his Birth*, (2) *In his Circumcision*, (3) *In his sufferings*, (4) *In his being offered*, (5) *In his Deliverance*, and (6) *In his marriage*, as (q) some have well noted. Hereupon we may well conceive that *Abraham* in seeing *Isaac's* day, who was the Type, (r) *saw Christs day*, who was the Antitype. And though he rejoyced and was glad, because of *Isaac*: yet he chiefly rejoyced because of Christ. 2. In promising to *Abraham* such an innumerable Seed, like the Dust, Stars, and Sands: God

h) See Isa. 54. throughout. Especially Isa. 60.

(i) Eph. 2. 11. to the end. and Eph. 3. throughout.

(k) Rev. 7. 4, 9.

(l) See before in Aphor. 11. of this Chap.

(m) 1 Pet. 3 8.

(n) Gen. 21. 9. Gal. 4. 29.

(o) Eph. 4. 31, 32.

(p) Gen. 15. 4. and 17. 19.

(q) See especially D. Tho. Taylor in his Treat. of Types. Chap. V.

(r) John 8. 56.

especially promised Jesus Christ, in (f) whom all the believing Gentiles should become his Spirituall Seed, as in *Isaac* the Iews became his Naturall Seed. 3. In promising (t) *Kings* to come of *Abraham* and *Sarah*, God especially promised Iesus Christ to come of them, according to the flesh, who is (u) *Lord of Lords, and King of Kings*. 4. In promising to settle an *universall* (x) *fatherhood* upon *Abraham*, in respect of *the multitude of Nations*; God promised Iesus Christ to *Abraham*, in and upon whom through Faith *Abrahams* Fatherhood is peculiarly founded and established. And therefore from all these particulars it is clear, That in this Numerous Seed promised to *Abraham*, Iesus Christ, that Seed of Seeds was especially promised to descend of him: As (y) *Justin Martyr* notably shews against the Iews. And in (z) Christs birth this was eminently fulfilled, as the line of Christ doth infallibly demonstrate. For as *Joseph* his supposed Father, was *Abrahams* natural son, according to *Matthew*: So *Mary* Christs real Mother, was *Abrahams* natural Daughter according to *Luke*.

(f) Gal. 3 29.
(t) Gen. 17.6, 16.
(u) Rev. 19. 16.
(x) Gen. 17.4, 5. Rom. 4.16.
(y) *Justin. Martyr. in Dial. cum Tryphon. Judæo.* p. 172, 173. *An. Dom.* 1593.
(z) Mat. 1. 1. &c. Luke 3. 23. *to the end.*

Hence, 1. *Jesus Christ the son of God, Became also the son of Abraham.* So he was promised: so he was (a) performed. The son of God by eternall generation, becomes the son of *Abraham* by Naturall Propagation. How admirable this Mysterie! Behold I shew you a Paradox. Abrahams *Father became* Abrahams *son*, Abrahams *maker is made* Abrahams *childe*. As man he became *Abrahams* son: who as God was *Abrahams* Father. 2. *Abraham was dignified with honour upon honour.* He must be a father of many Nations, A Father of Kings, yea, a Father of Iesus Christ the King of Kings. This was the chief glory and excellency of his high Fatherhood indeed. Was it so much to be a Father of Christians? What was it then to be a (b) Father of Christ? Yet as *Mary* was more happy in bearing Christ in her heart, then in her womb: So *Abraham* was more honoured in being a Member of Christ by believing in him, then in being a Father of Christ descending of him. 3. *All Abrahams children are Christs brethren.* The Iews his *Natural*, the believing Gentiles his *Spiritual brethren*: For naturally or Spiritually *Abraham* is the Father of them all. And though many persons when they are grown rich and great, are ashamed of their poor kindred, will scarce own them: yet Jesus Christ (c) *is not ashamed to call them brethren*; though he be (d) *the brightnes of his* heavenly Fathers *glory, and the expresse character of his person.* This honour have all the true children of *Abraham*: Jesus Christ is their (e) *Elder Brother.* Yea God in Christ is become their Father. Jesus Christ became the Son of *Abraham* with us: that we might become the sons of God with him. Hence Christ risen said to *Mary*, (f) *Go unto my brethren, and say unto them, I ascend unto my Father and your Father; and to my God, and your God.*

(a) Matth. 1. 1.
(b) Rom 9. 5.
(c) Heb. 2.11.
(d) Heb. 1. 3.
(e) Rom. 8. 29.
(f) John 20. 17.

Thus of the second Covenant-Mercy promised Abraham, *viz.* **A numerous Seed.**

III. **Eminency of Name.** This a third Covenant-Mercy which God Promiſed to *Abraham*. (g) *And I will make thy name great.* Hebr. *And I will greaten thy name*, or, *I will magnifie thy name.* By *Abrahams Name*, underſtand any thing in *Abraham* that made him known to others, or diſtinguiſhed him from others; As his denominations, commendations given him in Scripture, Graces, Duties, or other excellencies. For, by theſe a man is known and diſtinguiſhed, as by his Name. By Gods *greatning his Name*, underſtand his putting honour, fame, renown, celebrity and dignity upon his name, that it ſhould ſpread and be illuſtrious far and near throughout the world. God then, in promiſing to *Greaten his Name*, promiſed him *great honour, dignity, ſplendour, fame, renown and glory in the world.* Here inquire we, 1. *Wherein true greatneſs of Name conſiſts.* 2. *How this Promiſe was Performed to* Abraham. 3. *What may be hence inferred.*

1. *True greatneſs of Name*, True Fame and Renown may be conſidered, *Negatively*, and *Affirmatively*.

Negatively. True Renown or greatneſs of Name conſiſts not in theſe things, *viz.* 1. *Not in ſelf-opinionatneſs, ſelf-Admiration, or ſelf-flattery.* A man may be puft up with Self-conceit meerly through Self-ignorance and Self-deceit. He may be very high in his own eyes, when he is very low in the eyes of God and man. (h) The Phariſee crack'd and brag'd much of himſelf: but was never a jot the better man. This was not his credit and renown: but his vain-glory, his blott, his infamy: (i) *For, not he that commendeth himſelf is approved: but whom the Lord commendeth.* How (k) unſavoury is a mans praiſe from his own mouth! 2. *Not in popular applauſe, or acclamations of the people.* That's a notable Item of the Apoſtles; (l) —— *whoſe praiſe is not of men, but of God.* They that are cry'd up of the people, are not therefore preſently renowned. For, (1) People are generally very ignorant, and know not wherein true fame and dignity ſtands. And hence they oft commend, what they ſhould condemn: And cry up to the Heavens, what God cryes down to hel. (m) *That which is* oftimes *highly eſteem'd among men, is abomination in the ſight of God.* (2) People are for moſt part very corrupt, and hence are apt to magnifie what ſuits with their luſts and corrupt humours, but to deny the contrary. The People cryed up wicked *Herod* as (n) *a God*: whom God inſtantly deſtroyed, and he was eaten up of worms. (o) *The world loves his own*: while Chriſtians are (p) *everywhere ſpoken againſt. Tertullus* cals that unjuſt and rotten-hearted *Felix*, (q) *moſt noble*: but bleſſed *Paul, A peſtilent fellow*; Greek, *a very peſtilence.* The Iews cryed, (r) *Let Jeſus be crucified*: but *Barabbas releaſed.* True honour (s) cannot ſtand in corrupt mens applauſe. Yea its wofull to have all mens good word. (t) *Wo unto you when all men ſhall ſpeak well of you, for ſo did their Fathers to the falſe Prophets.* (3) People are very various, unſtable and mutable, they cry up to day what they cry down to morrow. The *Barbarians*

(g) Gen. 12. 2.

(h) Luk. 18 9. *to* 15.

(i) 2 Cor. 10. 18.

(k) *Proprio laus ſordet in ore.*

(l) Rom. 2. 29.

(m) Luke 16. 15.

(n) Acts 12. 22, 23.

(o) Ioh. 15. 19.

(p) Act. 28. 22.

(q) Act. 24. 3, 5.

(r) Luke 23. 18, 19, 21, 23.

(s) *Laudari eſt à Laudato viro.*

(t) Luke 6. 26.

seeing a viper fastning on *Pauls* hand, (u) said, he was *a Murderer*: but perceiving *Paul* to shake off the viper without harm, they said, *He was a God* Yea the Iews themselves one day cry, (x) *Hosannah to the son of David*: and within a few dayes, (y) *Crucifie him, crucifie him.* No stable renown can be bottomed upon such unstable Principles. 3. *Not in highest worldly enjoyments, or carnall priviledges.* As nobleness of descent, greatness of power and authority, wisdom, riches, strength, beauty, *&c.* (z) God doth not call and honour *many wise, rich, noble, &c.* but rather the *foolish, poor, base,* and *things that are not.* (a) *Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches.* So that (*nec bona animi, Corporis, nec fortunæ*) neither natural accomplishments of *minde, body,* or *state,* are matter of true glorying, and renown in Gods account. 4. Finally, *True renown and greatness of name consists not in the meer externals of Religion.* Not in the bare enjoying of Gods Gospel, Ordinances, and Officers: nor in naked professions of Christianity, Forms of godliness, or endowments of formall hypocrites, though seemingly never so specious Saint-like or Angelical. For all these may be the lot of (b) hypocrites and Reprobates, (c) who *shall be never truly renowned.*

Affirmatively. True Renown, and Greatness of Name indeed consists, 1. *In saving relations to, and interest in God, through Jesus Christ.* All people are counted as (d) *No people,* till they become *the people of God*: But then they are the onely people in the world. When man in the *first Adam* fell from God, he stript himself of all his Glory: when man in Christ the *last Adam* regains God, he is reinvested with the supream Glory. What greater shame and misery, then to be (e) without God in the world? What greater Glory and Felicity, then to have (f) *the LORD to be our God?* God is the matchless (g) *Glory* of his people, in the sight of all the Nations: And Christ is (h) *the glory of his people Israel.* Hereby the Church is made (i) *An eternall Excellency, a joy of many Generations:* So that God saith to her; (k) *Thou shalt call thy wals salvation, and thy Gates praise. The Sun shall be no more thy light by day, neither for brightness shall the Moon give light unto thee: But the LORD shall be unto thee an everlasting light, and thy God thy Glory.* 2. *In Truth of Grace, and power of godliness. For,* this is an Orient spark of (l) *the Divine Nature*: This is the bright Character and (m) *Image of God.* To be sanctified, is in part to be (n) *Glorified.* And to increase in sanctification, and the perfections thereof, is (o) *to be changed into the same image of the Lord, from Glory to Glory. Grace* is Glory begun. *Glory* is Grace consummate. This is true renown in Gods account. (p) *He is a Jew which is one inwardly, and circumcision is that of the heart, in the Spirit, and not in the Letter, whose praise is not of men but of God.* 3. *In sincere well-doing.* It's great renown to be adorned with true Grace: It's double renown to exercise true Grace sincerely in all acts

(u) Acts 28. 3, 4, 5, 6.
(x) Mat. 21. 9.
(y) Mat. 27. 22, 23.
(z) 1 Cor. 1. 26, 27, 28.
(a) Ier. 9. 23.
(b) Matth. 13. 19. *to* 23. *and* 25. 1. *to* 14. Heb. 6. 4. *to* 9.
(c) Isa. 14. 20.
(d) 1 Pet. 2. 9, 10.
(e) Eph. 2. 12.
(f) Psal. 144. *ult.*
(g) Deut 4. 6, 7, 8. Psal. 3. 3.
(h) Luke 2 32.
(i) Isa. 60. 15.
(k) Isa. 60. 18, 19, 20.
(l) 2 Pet. 1. 4.
(m) Eph. 4. 24. Col. 3. 10.
(n) Rom. 8. 30.
(o) 2 Cor. 3. 18.
(p) Rom. 2. 29.

acts of Faith and Obedience. By the Actings of Faith (q) *the Elders have obtained a good report*, a great name. By that bleſſed exerciſe of (r) *walking with God*, *Enoch* and *Noah* obtained great and true renown. *Noah* ſingularly acted (s) *righteouſneſs*, and *uprightneſs*; *Abraham* (t) *Self-denial*, *Faith* and *Obedience*; *Jacob* (u) *Zeal*, *Fervency*, and *Faith* in his Prayers and wraſtlings with God; *Moſes Meekneſs*, *Job Faith*, *Patience* and *Conſtancy* under greateſt afflictions; *David* heavenly and Seraphicall *Devotions*; *Hezekiah* and *Joſiah Zeal in Reformation* of the Houſe and Church of God, *&c.* And in all theſe gracious acts and Exerciſes, they have gained a great name in the Book of God, and are propounded as Patterns herein reſpectively to all Gods people. 4. Finally, *True Renown and greatneſs of name conſiſts*, *In upright valiant and conſtant ſufferings for well-doing.* It is not onely a Priveledge to believe in Chriſt, but alſo to ſuffer for Chriſt. (x) *For unto you it is given in the behalf of Chriſt, not onely to believe on him, but alſo to ſuffer for his ſake.* As if it were ſome further dignity *to ſuffer for him*, then *to believe in him.* It's great (y) *ſhame to ſuffer as a evill doer*: but to *ſuffer as a Chriſtian*, is not ſhame, but ſingular glory. Hence *Peter*; (z) *If ye be reproached for the name of Chriſt, happy are ye; for the Spirit of Glory and of God reſteth upon you: on their part he is il-ſpoken of, but on your part he is glorified.* By *the Spirit of glory and of God*, The *Syriack* verſion underſtands, *The glorious Spirit of God*: And *Beza* much approves it. But doth not the Article (τὸ) here twice expreſſed, hint ſome further thing: *viz.* the eminent glory and dignity of the ſufferer: againſt the infamy and ignominy of ſuffering? You are reproached for Chriſt: but *the Spirit of glory* (the Eminency of glory) reſts upon you; and not onely ſo, but *the Spirit of God* alſo. And no wonder. For to ſuffer uprightly for well-doing; (1) Is to ſuffer (a) for Chriſt, for righteouſneſs, for conſcience to God, *&c.* And that's a glorious Cauſe. (2) Is to ſuffer (b) with Chriſt: and that's a glorious Companion. (3) Is to prepare for (c) raigning with Chriſt: and that's a glorious Crown. Hereupon (d) the Apoſtles rejoyced, *that they were thought worthy to ſuffer ſhame for Chriſt.* *Paul* (e) gloried in tribulation; and triumphed in his *chains*, *priſon*, and in the *marks of the Lord Ieſus* upon his body. Hence B. *Cyprian* ſo extolls the dignity and glory of the perſecuted Church; (f) *O bleſſed our Church, which the honour of Divine favour doth ſo illuminate, which in our times the glorious blood of Martyrs doth ſo illuſtrate! It was formerly white by the works of the brethren; now it is Purple by the blood of Martyrs. To her flowers are wanting, nor Lillies, nor Roſes. Now let all ſtrive after the moſt ample Dignity of one of theſe honours; that they may either receive white Crowns for well-doing, or purple Crowns for ſuffering for well-doing.* And elſwhere he thus extols and

(q) Heb. 11. 1, 2, 3. *&c.*

(r) Gen. 5. 22. *and* 6. 9

(s) Gen. 6. 9. *and* 7. 1.

(t) Gen. 12. 1, 2, 3, *&c.* *and* 22. Rom. 4. 16. *to the end.*

(u) Gen. 32. 24, 25, 26.

(x) Ph l. 1. 29

(y) 1 Pet. 4. 15, 16.

(z) 1 Pet. 4. 14.

(a) 1 Pet. 4. 14. Luk. 6. 22. Mat. 5. 10. 1 Pet. 3. 14. 1 Pet. 2. 19.

(b) Rom. 8. 17.

(c) Rom. 8. 17. 2 Tim. 2. 12. 2 Cor. 4. 17.

(d) Acts 5. 41.

(e) Rom. 5. 3. Acts 21. 20. Philip. 1. 12. *to* 21. Philem. 1. 9. Gal. 6. 17.

(f) *O Beatam Eccleſiam noſtram, quam ſic honor divinæ dignationis illuminat, quam temporibus noſtris glorioſus Martyrum ſanguis illuſtrat! Erat antè in operibus fratrum candida: nunc facta eſt in Martyrum cruore purpurea. Floribus ejus nec lilia nec roſæ deſunt. Certent nunc ſinguli ad utrius honoris amplisſimam dignitatem. Ut accipiant coronas vel de opere candidas; vel de paſſione purpureas. In cœleſtibus caſtris & pax & acies habent flores ſuos, quibus miles Chriſti ob gloriam coronetur.* Cypr. Epiſt. 9. p. 27. 1593.

encou-

encourageth the Martyrs; (g) *How great dignity, and how great security is it, to depart hence joyous; to depart among preſſures and ſtraits, glorious? to ſhut your eyes in a moment, wherewith the world and men were ſeen, and preſently to open them again, that God and Chriſt may be ſeen?* So he. In theſe four things ſtands true honour and greatneſs of name indeed.

(g) *Claudantur oculi in perſecutionibus terræ, ſed patet cœlum: minatur Antichriſtus, ſed Chriſtus tuetur; Mors infertur, ſed immortalitas ſequitur; occiſo mundus eripitur, ſed reſtituto paradiſus exhibetur; vita temporalis extinguitur, ſed æterna reparatur. Quanta eſt dignitas & quanta ſecuritas, exire hinc lætum, exire inter preſſuras & angu ſtias glorioſum; claudere in momento oculos, quibus homines videntur & mundus; & aperire eoſdem ſtatim, ut Deus videatur & Chriſtus? Tam feliciter migrandi, quanta velocitas? Terris repente ſubtraberis, ut in regnis cœleſtibus reponaris.* D. Cyprian. lib. de exhortatione Martyum. cap. 12.

2. *This Promiſe of Greatning* Abrahams *Name, and crowning him with true renown, was notably performed to* Abraham. For, I. *Abraham* was inveſted with true Renown and Glory in the parts and perfections thereof. 1. He had ſaving relation to, and intereſt in God through Jeſus Chriſt, which is the true foundation of all true Renown. The Lord had Covenanted (h) *to be a God to him and to his Seed.* And ſince the Fall God is not a God to any by Covenant but onely in Jeſus Chriſt. 2. He had Truth of Grace, and power of godlineſs. For, he (i) ſubmitted ſelf-denyingly to Gods effectual call. He truly (k) believed Gods Promiſes, though never ſo improbable to be performed: He was (l) juſtified by Faith, believing Gods Promiſe, and chiefly eying and accepting Chriſt in the Promiſe: He was ſincerely and univerſally (m) obedient to God in all his Commands, though never ſo repugnant to fleſh and blood, and carnall reaſon: and he was truly conſciencious in the (n) religious ordering of his Family, *commanding them to keep the way of the Lord, &c.* By all which the truth and power of his grace was abundantly teſtified. 3. He was ſincere in well-doing; as all theſe his former gracious acts demonſtrate. And therefore (to ſpeak nothing of his worldly greatneſs, Prince-like Family, wealth, valour, victorioufneſs, and ſuch other inferiour accompliſhments which procured him temporal renown in the ſight of men) by theſe heavenly accompliſhments he obtained true Spiritual renown and greatneſs of Name in the ſight of God. II. *Abrahams* Name was great before God, and Man. 1. Before God. For, he was called, (o) *The Friend of God*, thrice in Scripture. Yea, *Abraham* was the firſt man in the world, and (I think) the onely man in Scripture that is plainly and particularly ſtiled, *The Friend of God.* Such a *Friend*, as to whom God himſelf would impart his (p) ſecret Counſels and purpoſes before they came to paſs, and to whoſe friends he would be a friend indeed; what renown was this to a mortall man, to be counted *the friend of God*, before all other in the world? 2. Before men, *Abrahams* Name alſo became exceeding great; and this chiefly in regard of his Spiritual excellencies and glory in ſight of *Jews*, *Heathens*, and *Chriſtians*. For, (1) *The Jews*, for 3000. years and upwards to this day, count none

(h) Gen. 17. 7.

(i) Gen. 12. 1. to 6. *Vid. Auguſt. de Temp. Serm.* 68. *Tom.* 10.
(k) Gen. 15. 5, 6. Rom. 4. 15, 16, *&c.*
(l) Gen. 15. 6. Rom. 4. 3. Galat. 3. 6.
(m) Gen. 12. 4. *and* 17. 23. *&* 22. *throughout.*
(n) Gen. 18. 18.

(o) 2 Chron. 20. 7. Iſa. 41. 8. Jam. 2. 23.
(p) Gen. 18. 17, 18. John 15. 14, 15.

none greater then *Abraham* the Father of their Nation. Hence, they glotied much in being the natural (q) *children of Abraham*: and they ask Jesus Christ himself; (r) *Art thou greater then our Father* Abraham? (s) *The Heathens* and forreign Nations also had high esteem of *Abraham*. His Name was great among them. They counted him (t) *A Prince of God*: A mighty Potentate; as (u) divers writers testifie. (x) Finally *Abraham's* Name is so renowned among the *Christian Gentiles*, since their first Conversion in the Apostles time to this day, that all of them account it their true Spiritual Honour and Happiness to become the Spiritual (y) children of *Abraham* in Jesus Christ by Faith.

(q) Joh. 8 33, 37.
(r) Joh. 8.53.

(s) Gen. 23.6.
(t) *Justin. lib.* 36. *Joseph. Jud. Antiq. l.* 1. *c.* 15. *Euseb. de præpar. Evangelic. l.* 9. *cap.* 4.
(u) Gal. 3.7, 8, 29.

3. *Inferences* hence, 1. *How eminently did God Dignifie and Magnifie* Abraham! He was naturally very mean and low; but supernaturally God set him up on high. He was a *Chaldean*, and son of a *Chaldean*, (x) *ungodly*, and probably a grosse (y) Idolater: but God made him a Father of all *Israel*, a pious and pure worshipper of the true God. His name at first was but *Abram*; but God (z) *gave him the name of* Abraham. At first he was very obscure: but afterwards the Lord wonderfully crowned him with true glory and honour indeed. And who more renowned then *Abraham*? This was the Lords great favour to him: and his happiness in the Lords favour. How easily can the Lord lift up from ignominy, to glory: from the dust, to the Throne! II. *True Renown and Greatness of name is a divine blessing, and very desirable.* God is the peculiar Author of it, and of all the precious ingredients that make it up: therefore it is *divine*. And it is promised among other Covenant-Mercies and blessings to *Abraham*: and therefore it's a *desirable* blessing and mercy. Worldly renown, bottomed upon *Self-opinion*, *Popular Applause*, *Highest carnal accomplishments in this world*, or *meer externals of religion*, is as despicable: as true spiritual renown, setled upon his right Base, is desirable. If ignorant Pagans have toyled, attempted, adventured, hazzarded so much, to make their names great and renowned in vain-glory: How much more should we Christians give all diligence to make our names great in true Glory? Get *Abraham's* renown: you have true renown. Labour, 1. *That the Lord may be your God in Christ*; 2. *That true Grace may make you* (a) *all glorious within*; 3. *That sincere well-doing may make you renowned without, your clothing of wrought gold*; And, if need require, 4. *That true suffering for well doing, may be as a Crownet upon your Crown*: and then you are truly honoured indeed, and have Names far surpassing those of Kings and Princes. To this end consider; (b) *Such a Name and renown transcends all earthly treasures*; (c) *is better then precious Ointment*, & *rather to be chosen then great riches*, yea (d) *better then of sons and of daughters: even an everlasting name that shall not be cut off*. Augustine said well, (d) *A good fame is a good odour, which whosoever hath by the works of good life, whilst he follows Christs steps, he, as it were perfumes his feet with most precious smell*. Strive thou to bathe as it were

(z) Neh. 9.7.

(a) Psal. 45. 13.
(b) Eccle. 7. 1. Prov. 22. 1.
(c) Isa. 56. 4, 5.
(d) *Odor enim bonus. bona fama est: quem quisquis bonæ vitæ operibus habueris, dum vestigia Christi sequitur, quasi pedes ejus pretiosissimo odore perfundit.* Aug. de Doctrin. Christian l. 3. c. 12. Tom. 3.

were Christs feet continually with this fragrant Oyntment. (z) *Such* renown and greatness of name God hath frequently promised to his people: and therefore it should be desired and endeavoured. (e) *Them that honour me* (said God,) *I will honour.* (f) *The wise shall inherit glory.* (g) *If any man serve me,* (said Christ,) *him will my Father honour.* (h) *The memory of the just shall be blessed: but the name of the wicked shall rot.* (i) *The righteous shall be in everlasting remembrance.* (3) *Such* renown and Name God commands us to provide for in the sight of all men, by all means and wayes truly honorable. (k) *Provide things honest in the sight of all men.* (l) *Finally, brethren, whatsoever things are true, whatsoever things are Honest,* (or, *venerable,*) *whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any vertue, and if there be any praise, think on these things.* (4) Finally, *Such* Name and renown is necessary to Gods people in regard of others: for (m) *adorning the Gospel,* and ingratiating the ways of godliness unto all sorts. Especially it is necessary to the (n) officers in the Church, for the better promoting of the spiritual good of the Church: for they are to be examples and patterns for the imitation of others. *Augustine* said well to this purpose; (o) *Whosoever keeps his life from hainous crimes, doth well to himself: but he that preserves his fame, is merciful to others also. For our life is necessary to us, our fame to others.* And elsewhere; (p) *For our own sake our Conscience sufficeth us: for your sakes our fame ought not to be stained, but to excel amongst you. Hold what I say, and distinguish. There are two things, Conscience and Fame. Conscience is necessary to thy self, fame to thy neighbour. He who trusting to his Conscience, neglects his fame, is cruel: especially being set in that place, of which the Apostle writing to his disciple saith,* In all things shewing thy self a pattern of good works, *Tit.* 2. 7.

(z) 1 Sam. 2. 30.
(e) Prov. 3. 35.
(f) Joh. 12. 26.
(g) Prov. 10. 7.
(h) Psal. 112. 6. with Isa. 56. 4, 5. Zeph. 3. 20.
(i) Rom. 12. 17. 2 Cor. 8. 21.
(k) Phil. 4. 8.
(l) Tit. 2. 10.
(m) Act. 6. 3. 1 Tim. 3. 2. Tit. 1. 6, 7.

(o) *Quisquis à criminibus ſit gitionum atq; ſcelerum vitam ſuam cuſtodit, ſibi benefacit; quiſquis autem etiam famam, & in alios miſericors eſt. Nobis enim neceſſaria eſt vita noſtra, aliis fama noſtra: & utiq; etiam quod aliis miniſtramus miſericorditer ad ſalutem, ad noſtram quoq; redundat utilitatem.* Auguſt. de bono viduitatis lib cap. 22. Tom. 4.

(p) *Propter nos conſcientia noſtra ſufficit nobis: propter vos fama noſtra non pollui, ſed poſſere debet in vobis. Tenete quod dixi, atq; diſtinguite. Duæ ſunt res, Conſcientia & Fama. Conſcientia neceſſaria eſt tibi; Fama proximo tuo. Qui fidens conſcientiæ ſuæ negligit famam ſuam, crudelis eſt: maxime in loco iſto poſitus, de quo dicit Apoſtolus ſcribens ad diſcipulum ſuum, Circa omnes teipſum bonorum operum præbe exemplum.* Auguſt. ad Fratres in Eremo. Serm. 52. Tom. 10.

Thus of the third Covenant-Mercy promised to Abraham, *viz.* **Eminency of Name.**

IV. **His Seed's victoriousness over their Enemies.** This a fourth Covenant-Mercy which God promised to *Abraham.* (q) *And thy Seed shall possess the Gate of his enemies,* 1. *What is here promised, but the prevalency and victoriousness of* Abraham's *Seed over their Enemies?* For, 1. In their gates were the (r) Elders and chief Rulers of their Cities wont to sit: and there they exercised judgement, and consulted about publique safety and prosperity of the people. 2. In their gates were the chief Defences, Munitions, and Fortifications of their Cities against Enemies. Hence those phrases of,

(q) Gen. 22. 17.
(r) Deut. 22. 15. Iob 31. 21. Ruth. 4. 1, 2.

(s) *War*

(s) *War in the Gates*, *Going down to the gates*; *Speaking with the enemy in the gates*; &c. Hereupon by [*The Gates of his Enemies,*] is meant all the Polity, Authority, Power and Dominion of the Enemies. In allusion whereunto, Christ useth that phrase, to shew the impregnableness of his Church; (t) *upon this rock I build my Church, and the gates of Hell shall not prevail against it.* And by [*his Seed's possessing the Gates of his Enemies,*] is meant their victoriousness, prevalency and (u) Dominion over their Enemies, so as to deprive them of all their Authority, power, munition, &c. and to possess them themselves together with all their Cities, Habitations and Inheritances, giving laws unto them.

(s) Iudg. 5. 8, 11. Psal. 127. 5.

(t) Mat. 16. 18.

(u) Lev. 25. 45. Psal. 82. 8.

2. *This Covenant-Mercy was performed frequently to* Abraham's *Seed*, God making them triumph over most potent and numerous enemies from time to time. But had its most eminent accomplishment in *Joshuah*, *David*, and *Jesus Christ*. 1. *In Joshuah*, who conducting *Israel* into the promised rest of *Canaan*, (x) possessed the gates of 31 Kings, and took all their Cities and Countries: and none was able to stand before him all his days. 2. *In David* the King, whom the Lord (y) *prospered in all his atchievements.* So that He subdued (z) *Moab*, *Ammon*, The *Philistines*, *Amalek*, *Hadadezer* King of *Zobah*, and *Edom*. Yea *David* subdued *Jerusalem*, and (a) took the strong Fort of the *Iebusites* there, the Fort of *Zion*; and called it the City of *David*. Though in *Ioshuahs* time the children of *Israel* (b) could not drive out the *Iebusites* from *Jerusalem*. 3. *In Jesus Christ* the King of Kings, the victoriousness of *Abraham's* Seed was most eminent. For he by sufferings, death, &c. conquered all his and our Spiritual enemies, (c) Sin, Death, Grave, Hell, the Devil, with all Principalities and powers of darkness, *leading* even *Captivity it self captive*, and triumphing over them. All which glorious conquests he wrought in performance of this Covenant-Mercy to *Abraham* and his Seed. (d) *The Lord God of* Israel —— *hath raised up an horn of Salvation for us in the house of his servant* David; —— *that we should be saved from our enemies, and from the hand of all that hate us. To perform the Mercy promised to our Fathers, and to remember his holy Covenant: The Oath which he swore to our Father* Abraham, *that he would grant unto us, That we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life.* So that Jesus Christ is the (e) true *Ioshuah*, and the true (f) *David*: and his victories, the true victories. They were but Types of him: and their victories shadows of his. He possesses and spoils the Gates of all our Spiritual enemies: he subdues them utterly: he seizes the whole power of Sin, Death, Hell and Satan, so that they shall never prevail against him and his Elect.

(x) Iosh. 11. 7. *to the end.*

(y) 2 Sam. 8. 6.

(z) 2 Sam. 8. *throughout.* & 1 Chron. 18. *throughout.*

(a) 2 Sam. 5. 6. *to* 10.

(b) Iosh. 15. 63.

(c) Rom. 8. 3, 4. Heb. 2. 14, 15. Col. 2. 14, 15. Ephes. 4. 8.

(d) Luk. 1. 68. *to* 76.

(e) Heb. 4. *throughout.*

(f) Hos. 3. 5. Ezek. 34. 23, 24. Jer. 30. 9.

3. Hence, 1. *How sure and strong are Gods Promises!* If God promise to *Abraham*, that his *Seed shall possess the Gates of his Enemies*: no numerousness, power or policy of enemies shall be able to with-

ſtand his Seed. No multitude of warlike Nations, no munitions of Rocks or Mountains, no City-wals though as it were reaching up to Heaven, no Divinations or Inchantments, nay no power of Sin, Death, darkneſs or infernal Devils, ſhall be able to defeat or prevent the accompliſhments of Gods Promiſes. They were ſtrong: but Gods Truth and Promiſes were ſtronger then all. Gods Promiſe in this particular obtained againſt all difficulties, oppoſitions, improbabilities and ſeeming impoſſibilities. When difficulties make us doubt of the performance of any promiſe: remember we this promiſe of *Abraham's* Seeds poſſeſsing the gates of their enemies, and how punctually and abundantly it was performed in the Judges, Kings and other Governours of *Iſrael* of *Abrahams* race, but eſpecially in *Joſhuah*, *David* and *Jeſus Chriſt* himſelf. 2. *Victorious-neſs over their enemies is a ſingular Mercy to* Abrahams *Seed.* Their enemies are many, mighty, malicious and deſperate: their very tender mercies are cruelties. To fall into their hands, eſpecially into the hands of their Spiritual Enemies, is moſt *dangerous.* To be delivered from them is *joyous*; but to poſſeſs their gates, and have dominion over them and all their authority, force and power, is *glorious.* This honour and glory have *Abrahams* Seed, not only over their Spiritual, but alſo (ſo far as good and ſafe for them) over their Corporal enemies: and that by vertue of this Promiſe to *Abraham.* 3. *What myſteries were wrapped up in Gods tranſactions and dealings with* Abraham *and the Fathers of old.* Their Hiſtories are full of myſteries. Go no further then *Abraham.* God promiſed, that his *Seed ſhould poſſeſs the gates of his enemies.* At firſt reading, who would extend this further then to his Natural Seed the *Jews* againſt their corporal enemies? But the New Teſtament (g) teacheth us to extend it eſpecially to his eminent Seed Jeſus Chriſt, and his dominion over all Spiritual enemies: yea and conſequently in Chriſt to all *Abrahams* Spiritual Seed, who (h) over all their afflictions and adverſaries, the World, Sin and Satan, are *more then Conquerours through him that loved them.* In like ſort; (i) *Abraham's* two ſons, *Iſhmael* by *Hagar*, and *Iſaac* by *Sarah*, are, in an Allegory, *The two Covenants.* *Iſaac* in his *birth*, *Sacrificing*, and *Deliverance* from the Altar; A type of Chriſts *Birth*, *Death* and *Reſurrection.* Hereupon notably ſaid *Auguſtine*; (k) *God had ſuch men, and in that time he made ſuch Preachers to his Son which was to come, that not only in thoſe things which they ſpake, but alſo in thoſe things which they did, and in thoſe things that fell out, Chriſt might be ſought, Chriſt might be found, Chriſt might be underſtood. Whatſoever Scripture ſpeaks of* Abraham, *it is both a Fact, and a Prophecy.*

(g) Luk. 1.68. to 76.

(h) Rom. 8. 35,36,37,38, 39.

(i) Gal 4.22, 23,24, &c.

(k) *Tales ergo illos viros vel illos homines habebat deus, & illo tempore tales fecerat præcones filio venturo, ut non ſolum in his quæ dicebant, ſed etiam in his quæ faciebant, vel in his quæ accidebant, Chriſtus quæratur, Chriſtus inveniatur, Chriſtus intelligatur. Quicquid Scriptura dicit de* Abraham, *& Factum eſt; & Prophetia eſt, &c.* Auguſt. de Tempore Serm. 72. Tom. 10.

Thus

Thus of the fourth Covenant-Mercy promised to Abraham, *viz.* **His Seeds victorioulness over their Enemies.**

V. **The Inheritance of** Canaan **to him and to his Seed,** may be a fifth Covenant-Mercy promised to *Abraham*. This is a Mercy which the Lord much insists upon, and often mentions both to *Abraham* and his Seed. What manner of land *Canaan* was, and how excellent, (l) hath been formerly described. Therefore insist we upon it somewhat the more. And whilst we pause here a little, let us consider, 1. *How God revealed his Promise of* Canaan *to* Abraham. 2. *How God performed his Promise touching* Canaan. 3. *Whether under* Canaan *promised, some further Mysteries were not intended to* Abraham *and his Seed: And what those mysteries may be.* 4. *Inferences resulting from all.*

(l) *Book* 1. *Chap.* 3. *Aphor.* 1. *Propos.* 1, 3.

1. *How God revealed his Promise of* Canaan *to* Abraham. Gods way of revealing and making promise of *Canaan* to *Abraham*, is very observable. For,

(1) *God made this Promise of* Canaan *to* Abraham *often.* Four several times at least, *viz.* 1. *When Abraham* was newly come from *Chaldea* (m) into *Canaan*, according to Gods call and command. —— Unto thy Seed will I give this land. 2. *When Abraham* and *Lot* had separated themselves one from another, for peace sake betwixt them and their servants. ——— (n) *And the* LORD *said unto* Abram, *after that* Lot *was separated from him, Lift up now thine eyes, and look from the place where thou art, Northward, and Southward, and Eastward, and Westward. For, all the land which thou seest, to thee will I give it, and to thy Seed for ever. —— Arise, walk through the land, in the length of it, and in the breadth of it: For I will give it unto thee.* 3. *After Abrahams* victory, and *Melchizedeck's* blessing of *Abraham*. —— (o) *The* LORD *made a Covenant with* Abram, *saying, unto thy Seed have I given this land, from the River of* Egypt, *unto the great River, the River* Euphrates, &c. At this time God (p) Covenanted to give him the land. (q) Said, for sureness sake, he had given it his Seed already. (r) Bounded the Land. (s) And described it to be the present possession of ten Nations particularly named. 4. *When Abraham* was 99 years old, God most solemnly renews Covenant with him, one clause whereof was the Promise of *Canaan*. —— (t) *And I will give unto thee, and to thy Seed after thee, the land wherein thou art a stranger, all the land of* Canaan, *for an Everlasting possession.* In the two first *Canaan* was *promised*: but in these two last *Covenanted*. 5. After *Abraham* had offered up *Isaac*, The Lord Promised, that, (u) *His Seed should possess the gate of his enemies*, which was an implicit promise of *Canaan*: and fulfilled in part in *Joshuahs* conquests of *Canaan*. Surely there was more then ordinary in this Promise of *Canaan*, that the Lord so often repeats it and propounds it. Hereafter we shall inquire into the mystetie.

(m) Gen. 12. 7.

(n) Gen. 13. 14, 15, 17.

(o) Gen. 15. 18, 19, 20, 21.

(p) Gen. 17. 8.

(q) Gen. 22. 17.

(2) *God* (r) *appeared to* Abraham *in the land of* Canaan, *when first he revealed*

(r) Gen. 12. 7

revealed to him this promise of Canaan. *Abraham* is the first man in the world, to whom Scripture testifies that God appeared. God is said to appear to *Abraham* at least four several times, *viz.* when he was (t) in *Chaldea*, whence God called him; when he was newly (u) come into *Canaan*. When he (x) was 99 years old. And, (x) In the plains of *Mamre*. *How God appeared to him*, is a more subtile inquiry. I love not to wade into Curiosities. Yet here I think we are to distinguish betwixt *Visions* and *Apparitions*. *Visions* have a larger notion then *Apparitions*. Every *Apparition* is a *Vision*: but not every *Vision* an *Apparition*. *A vision* is commonly taken for some image, form or similitude representing to the Sight of of Body or Soul the thing to be seen: whether it be an *outward* image, subject to bodily eyes; or *imaginary*, represented to the imagination; or *intellectual*, represented by intelligible Species to the understanding. But an *Apparition* is usually understood of some Outward visible form represented to one awake. When God is said absolutely *to Appear*, and it is not added *by vision*, or *dreams*, *&c.* explanatorily: Then we are to understand it of Gods manifesting or representing himself in some visible form or shape to the corporal eye. And thus probably he here appeared to *Abraham*. But whether in the form of a man, or otherwise: we may not safely speak, where Scripture is silent. However this was an High favour of God to *Abraham*, and a familiar condescension, that the invisible God should represent himself to him in visible shape. They were eminent favourites of God to whom he appeared: As (y) *Abraham*, (z) *Isaac*, (a) *Jacob*, (b) *Moses*, (c) *Gideon*, (d) *Samuel*, (e) *David*, (f) *Solomon*. Hence it is brought in as a great aggravation of *Solomons* backsliding, (g) That *his heart was turned from the* LORD *God of* Israel, *which had appeared unto him twice*.

(3) *God promised the inheritance of* Canaan *to* Abraham *and his Seed*, (h) *when as yet he had no child at all*. So that at once he promised him both Heirs, and Inheritance. So bountiful is God to his people.

(4) *God promised* Canaan *to* Abraham, (i) *when the* Canaanite *was now in the land, and nine other Nations of strong and warlike people, besides the* Canaanites, *were actual possessors*. The whole (k) *Earth is the Lords*: and it is his Prerogative to dispossess, and possess; to pluck up, and plant Nations and People therein, where and when he pleaseth. He (l) *changeth Times and Seasons*. All these ten Nations in possession, could not hinder Gods promise, nor *Abraham's* Faith touching the Reversion to his Seed. The Promise of God, and the Faith of the Godly, is above all impediments.

(5) *God promised* Canaan *to* Abraham *and his Seed* (m) *after their 400 years sojourning, servitude and affliction in a land not theirs*, Canaan *in* Egypt: *and that in the fourth Generation his Seed should come thither*. God can promise, and Faith can believe at any distance: For all things are present with God, and (n) *Faith is the subsistence*

(t) Act. 7.2.
(u) Gen. 12.7.
(x) Gen. 17.1.
(x) Gen. 18.1.
(y) Act. 7.2. Gen. 12.7. & 17.1, & 18.1.
(z) Gen. 26.2, 24.
(a) Gen. 35.1, 9, 7, 9. & 48.3.
(b) Exod. 3.2, 16.
(c) Judg. 6.12.
(d) 1 Sam. 3. 21.
(e) 2 Chron. 3.1.
(f) 1 King. 3. 5. & 9.2.
(g) 1 King. 11.9.
(h) Act. 7.5.
(i) Gen. 12.6, 7. & 15.19, 20, 21.
(k) Psal. 24.1.
(l) Dan. 2.22.
(m) Gen. 15. 13, 14, 15, 16. with Act. 7.6.
(n) Heb 11.1.

subsistence of things not seen. Mercies long expected, are double welcome when they come: And sharp afflictions are excellent Preparatories to them. *Canaan* was the sweeter to *Israel* after their hardship in *Egypt* and the Wilderness: and Heaven will be the sweeter to us, after Earths many distresses and tribulations: but grudge we not at (o) *much tribulation* in the way, whilst *the Kingdom of God* will be the journeys end. How wisely did the Lord order this Promise for the long time of accomplishment! For till then, (p) *the iniquity of the Ammorites* and *Canaanites* was not full: nor *Abraham's* Seed sufficiently multiplyed to dispossess by force those mighty Nations.

(o) Act. 14. 22.

(p) Gen. 15. 16. Levit. 18. 14. Deut. 9. 5. & 12. 30, 31, &c.

(6) *God promised* Canaan *to* Abraham *and his Seed*, (q) *for an everlasting possession.* That they should enjoy it, not for so many years or lives, but for ever. In what sense this is to be understood, will appear in the next branch.

(q) Gen. 13. 15 & 17. 8.

Thus the Lord promised Canaan *to* Abraham.

2. *How the Lord performed this Promise of* Canaan *to* Abraham *and his Seed: we may see in these ensuing particulars.*

(1) *God gave all the land of* Canaan, *that very numerical land of* Canaan *in kind, to* Abraham's *Seed, as he had promised.* Sometimes God performs his promises, not in kind, but in equivalency: gives not the very (r) numerical blessing promised, but as good or better. But here he gave the self-same Mercy, the land of *Canaan*, which he promised to *Abrahams* Seed. This the History of *Joshuah* abundantly testifieth, describing how the land was obtained, Divided to the twelve Tribes, and possessed by them. And at last all is summed up in these words; (s) *And the Lord gave unto* Israel *all the land which he sware to give unto their Fathers, and they possessed it, and dwelt therein.* —— *There failed not ought of any good thing, which the* LORD *had spoken unto the House of* Israel: *all came to pass.* This is often declared in the (t) *Book of Psalms.* And this is solemnly acknowledged after the *Babylonish* Captivity, by the (u) *Levites* in a day of publique Humiliation. And this God did in remembrance of his Covenant and promise to *Abraham*; (x) *For he remembered his holy promise, and* Abraham *his servant. And he brought forth his people with joy, and his chosen with gladness. And gave them the lands of the Heathen, and they inherited the labour of the people.*

(r) Mar. 10. 29, 30.

(s) Josh. 21. 43, 44, 45.

(t) Psal. 44. 1, 2, 3. & 80. 8, 9, 10, 11. & 135. 11, 12. & 136. 19, 20, 21, 22. & 105. 42, 43, 44, 45.

(u) Neh. 9. 22. *to* 26.

(x) Psal. 105. 42, 43, 44.

(1) *God punctually Performed his promise of* Canaan *to* Abraham's *Seed, in regard of time.* He had promised, That (y) *Abraham's Seed should be a stranger in a land not theirs, and should serve them; and they should afflict them* 400 *years.* —— *But in the fourth Generation they should come hither again*: that is, to the land of *Canaan* to possess it. This place is involved in divers difficulties. For, It is questionable, 1. *What land is here meant, wherein* Abrahams *Seed should sojourn* 400 *years.* Seeing it is evident by the Scripture Chronology touching those times, that his Seed lived not in all (z) 220 years in *Egypt*: and great part of that time they lived in

(y) Gen. 15. 13, 16.

(z) See the *Large Annot. on Gen.* 15. 13. *&c. London.* 1651.

in much prosperity till *Josephs* death when their afflictions seem to begin. 2. *What should be meant by this fourth Generation:* Seeing *Abrahams* Seed came not again into *Canaan* till the seventh Generation from *Abraham*. For, (a) *Eleazar* the Priest, (son of *Aaron*, of *Amram*, of *Kohath*, of *Levi*, of *Israel*, of *Isaac*, of *Abraham*) the seventh from *Abraham* exclusively, was one of the neerest generations to *Abraham* that came into *Canaan* to possess it, and (b) he was one that divided the land by lot unto the Tribes.

To the first of these Questions, I answer; 1. *That* the land of the sojourning, servitude, and affliction of *Abraham's* Seed 400 years, was *partly Canaan* the land of promise, which was not as yet actually theirs: (*partly Egypt*. 2. *That*, the time of this 400 years beginning was at the birth of *Isaac*, (who (c) as Chronologers observe) was born precisely 30 years after the promise was made first to *Abraham*: and the end of these 400 years from *Isaac's* birth, and 430 years from the first Promise to *Abraham*, was joyntly in the (d) selfsame night that *Israel* went out of *Egypt*. 3. *That*, (though (e) some interpret *Israels* servitude and affliction under the *Egyptians* 400 years, to be meant, not of the whole 400 years from the beginning to the end, but only of the latter end of those 400 years,) yet I see not but in some sense we may say that the affliction of *Abraham's* seed by the *Egyptians*, not only concluded, but also began those 400 years. For, *Ishmael* the son of *Hagar* the *Egyptian*, is said presently after *Isaacs* birth and weaning to (f) *mock Isaac*: that is, (g) *He that was born after the flesh persecuted him that was born after the Spirit*, as the Apostle expounds it. *Broughton* hath well noted this, saying, (h) *Here begin the first manifest afflictions of* Abraham's *Seed by* Ishmael *the* Egyptian *by* Hagar 400 *years before the coming from* Egypt, *Gen.* 15. 13. *& Act.* 7. 6.

To the second Question, I Answer; Some, by *the fourth Generation*, understand the fourth hundred year: taking every hundred of years for a generation. But this interpretation seems too much to force the phrase of *the fourth Generation*; and where doth Scripture stile 100 years a *Generation?* Besides, according to this interpretation the promise was not exactly performed, for *Israel* came not into *Canaan* till 40 years after the term of the 400 years was expired. I like therefore their resolution better, who, by *the fourth Generation*, understand properly the fourth generation or descent of persons: not counted immediately from *Abraham*, but rather from *Israels* going down into *Egypt*. And so the promise was punctually performed in the fourth Generation from that time *Israel* came to take possession of *Canaan* as their own. For *Eleazer*, (i) who divided the land to the Tribes, was (k) the fourth from *Kohath*, who was one (l) that went down into *Egypt*. To this effect saith *Ainsworth*; (m) *This promise was verified, when* Eleazar *the son of* Aaron, *the son of* Amram, *the son of* Kohath *came out of* Egypt *and parted the land of* Canaan *to* Israel,

Josh.

(a) 1 Chron. 6. 1, 2, 3. & 2. 1. Act. 7. 8.

(b) Iesh. 14. 1. Numb. 34. 17.

(c) *Sacred Chronol. by R. D. pag.* 36, 37. *Lond.* 1648.

(d) Exod. 12. 40, 41, 42.

(e) *New Annot. London* 1651. *on Gen.* 15, 13.

(f) Gen. 21. 9.

(g) Gal. 4. 29.

(h) *H. Broughton in his Concent of S. Scripture.*

(i) Iesh 14. 1.

(k) 1 Chron. 6. 1, 2, 3.

(l) Gen. 46. 6, 8, 11.

(m) *H. Ainsw. on Gen.* 15. 16.

Josh. 14. 1. Kohath *being one that went into* Egypt *with* Jacob, Gen. 46. 11. 26. 1 Chron. 6. 2, 3. And before him *Broughton*; (n) 400. *years* Abrahams *Seed was to sojourn in a land not theirs, that is, not Egypt onely, but also first* Canaan, *unto which in the fourth age,* Israel *should return to hold it their own. These four are,* 1. Kohath, 2. Amram, 3. Aaron, 4. Eleazar, *who parted the land,* Josh. 14. Kohath *was one of the* 70. Gen. 46.

(3.) *God gave the land of* Canaan *to* Abrahams *Seed, according to his Promise, notwithstanding all difficulties and impediments intervening betwixt the Promise and Performance.* So powerfull is God, so faithfull his Promise: that all difficulties give way to the fulfilling thereof. These seven impediments were observable, 1. *Israels* (o) servitude and rigorous bondage under the cruell *Egyptians*, who would not let them depart out of *Egypt*. This impediment (p) God removed by inflicting so sore and miraculous plagues upon *Egypt*, so that at last they were glad to thrust them out. 2. Their strait at the Red Sea, after they were got out of *Egypt*. (q) The Red Sea being before them, *Pharaoh* and his Egyptian Army behinde them, and the Mountains on each hand of them so that nothing but imminent and present destruction could probably be expected. This Impediment (r) God removed by a Miracle, causing the Red Sea to open her womb that *Israel* might pass through it dryshod, *which the Egyptians attempting to do were drowned.* The sea was *Israels deliverance*; the *Egyptians destruction*: *Israels Harbour*; The *Egyptians Grave*. 3. Their many (s) wilderness wants, Temptations and afflictions, extremely discouraging them in their journey to *Canaan*. But God supplied their wants, and relieved their afflictions. He (t) gave them bread from heaven, Mannah, (u) Water out of the Rock; Rayment, (x) their garments waxed not old; Health, their foot did not swell, for fourty years together. He (y) shewed them their way, by his Pillar of fire and cloud by night and day: and (z) healed the bitings of fiery serpents by the brazen Serpent. 4. Divers enemies in the Wilderness in the way to *Canaan*: *viz.* (a) *Amalek*, *Sihon* King of the *Amorites*, *Og* King of *Bashan*, and the *Midianites*. But the Lord discomfited them all before *Israel*. 5. The many (b) murmurings of *Israel* in the wilderness with their (c) unbelief, (d) disobedience, (e) tempting of God, (f) idolatry, and other provocations were a great impediment to their coming to *Canaan*. For (g) the Lord was for these sins resolving to destroy them, *sware in his wrath they should not enter into his rest*, and made them linger in the wilderness fourty years till all that evill and provoking generation, except *Caleb* and *Joshua*, were fallen and dead in the wilderness. But (h) *Moses* interceded for them, and the Lord in his riches of compassion forgave them, and brought the following generations into the promised possession. 6. The (i) River *Jordan* after all these impediments were removed hindred them from entring *Canaan*. But *Jordan* (k) was miraculously *driven back at the Presence of the Lord*, and *Israel* went thorough *Jordans* channel

(n) H. Broughton in his Concent of S. Script.

(o) Exod. 1. 11, 12, 13, 14. and 3. 19.

(p) Exod. 3. 19, 20, 21, 22. and 12. 31. to 37.

(q) Exod. 14. 1, 11, 12.

(r) Exod. 14. 21, 22, &c. Heb. 11. 29.

(s) Exod. 16. 2, 3. and 17. 1, 2.

(t) Exod. 16. 4. 14, 15, &c.

(u) Exod. 17. 6, 7.

(x) Deut. 8. 4. and 29. 5.

(y) Num. 9. 15. to the end.

(z) Numb. 21. 6, 7, 8, 9.

(a) Exod. 17. 8. to the end. Numb 21. 23. to 33, 34, 35. & Numb. 31. 1. to 13.

(b) Numb. 11 to Ch. 22.

(c) Heb. 3. 18, 19.

(d) Deut. 9. 7, &c.

(e) Heb. 3. 8, 9. 1 Cor. 10. 9.

(f) 1 Cor. 10. 7.

(g) Exod. 32. 7, 8, 9, 10, 34, 35. Heb. 3. 8, 9, 10, 11. 1 Cor. 10.

(h) Numb. 14. 5. to 40.

(i) Exod. 8. Numb. 14.

(i) Josh. 3. 7. to the end.

(k) Josh. 3. 16. Psal. 114. 3, 5, 7.

channel on foot to take possession. 7. Finally, The smalness of *Abrahams* Seed, and greatness of their enemies. For, when *Canaan* was first promised, (l) *Abraham had no childe* at all. And when his Seed went to sojourn in *Egypt*, (m) they were but seventy souls. How should these either withstand their enemies in their way, or drive out the *Canaanites* at their journeys end, who were many strong & warlike Nations! But this impediment God removed, *partly*, by multiplying *Israel* extraordinarily, so that when they were first numbred in the wilderness of *Sinai*, (n) they were from 20 years old and upwards males able to go forth to war 603550. besides women and children under 20. and besides all the Tribe of *Levi*. *Partly* by sending an (o) *Hornet* of fear and terrour upon the *Canaanites* before hand. So that *their hearts did even melt for fear of Israel*. And *Partly* by (p) Gods fighting for *Israel*, and delivering all their enemies into their hands. Thus Gods Promise was stronger then all Impediments to the performance thereof. Stronger then *Pharaoh* and all his *Egyptians*; Stronger then all the waves of the Red Sea; Stronger then all the distresses of the wilderness; Stronger then all their enemies in their way; Stronger then all *Israels* sins in their journey; Stronger then all the proud streams of *Jordan*; and stronger then all the walled Cities and warlike Nations of the *Canaanites*. O blessed and puissant Promises of the Lord! who would not believe them, and rely upon them!

(l) Gen. 15. 2, 3, 18. and 17. 7. Act. 7. 5.
(m) Gen. 46. 27.
(n) Numb. 3. 39.
(o) Exod. 23. 28. Deut. 7. 20. Iosh. 24. 12.
(p) Iosh. 1. 14, 42. and 23. 3, 9.

(q) Gen. 13. 15. & 17. 8.
(r) Heb. 11. 9.

(q) *God gave the land of* Canaan *to* Abraham *and his Seed* (r) *for ever, as their everlasting possession.* He gave it to *Abraham* onely by *Promise*. To his Seed by actual *Performance*. Hence *Abraham, Isaac*, and *Jacob* are stiled not *Heirs of Canaan*, but *Heirs of the promise*. They inherited the Promise one after another: though that none of them actually inherited *Canaan* in their own persons, but in their Seed. They were content to wait Gods time of performance; and therefore in their generations by Faith (s) *they sojourned in the land of Promise, as in a strange Country.* Obj. *But experience testifies that the Event hath not answered Gods Promise, in regard of the perpetuity of this Possession to* Abrahams *Seed. For* Abrahams *Seed the Jews are at this day, and have been long dispossessed of* Canaan, *and dispersed up and down the world: The* Turks *and* Mahumetans *possessing the same. Doth Gods Promise fail?* Answ. Gods Promise is Truth, and cannot fail. It is always seasonably performed according to the intendment of God therein. And in this particular touching the *everlasting Inheritance of Canaan to Abrahams* Seed, it hath been faithfully fulfilled. For, 1. Canaan *was an everlasting possession*, That is *properly perpetual without end or determination in respect of the Truth & Mystery signified by* Canaan: *viz.* Heaven, (t) the *Everlasting Rest* of Gods people. *Canaans* Country, typified the *Heavenly Country*; as after we shall see. And thereupon that perpetuity which belonged to the Truth, is ascribed to the Type. Doubtless the Faithful Seed of *Abraham*, in *Canaan* chiefly eyed and enjoyed Heaven. 2. *Canaan was an everlasting*, that is, *a long lasting possession to* Abrahams *Seed*. After they

(s) Heb. 11. 9.
(t) Heb. 14. 14, 16. and 4. 1. to 11.

were

were seized of it, it continued theirs more or less till Christs coming, and somewhat after. Now as (u) hath been formerly showed, The word *Everlasting*, or, *For ever*, doth not alwayes denote that which shall be perpetuall without all end, but sometimes that which shall be of long continuance though at last determinable. And thus *Canaan* litterally taken, was an *Everlasting Possession*; that is, *long-lasting*; (x) till a new Constitution of Church-affairs and state in the Kingdom of Christ. As other types, so this typicall Possession vanished at the coming of Christ. 3. *Gods Promise of* Ganaan *for an Everlasting Possession, was Conditionall, not absolute. Israel* failing in performance of the condition, *viz.* (y) *Covenant-keeping with God*, was justly cast out of the Land of *Canaan*, and yet the Truth of Gods Promise not at all violated. And though this condition be not so plainly expressed in Gods fœderall dispensation to *Abraham*, yet in the next Administration under *Moses*, it is evidently specified.

(u) *Book III. Chap. 3. Aphorism 11. Quest. 3.*

(x) Vid. *Andr. Rivet. Exercitat. 72. in Gen. 12.*

(y) Deut. 29. 24, 25. 26, 27, 28. *and* 28. 61, 63, 64, *&c.*

(5) Finally, *God gave the Land of* Canaan *to* Abrahams *Seed upon excellent grounds and considerations.* Especially, The *Efficient*, *Impulsive*, *Occasionall*, and *Finall Causes* of Gods giving *Canaan* to *Israel*, are observable. 1. *The Efficient Cause* of their possessing and inheriting it, was not the wisdom or Power of *Israel*; but Gods singular Power and Providence, working and ordering all for them. Hence, (z) It's wholly deny'd to them as their atchievment, and solely ascribed to God alone. *He* brought them out of Egypt: *He* carried them through the wilderness: *He* sent an Hornet of fear and terrour before them upon the *Canaanites*: *He* cast them out by fighting for *Israel*: And *he* alone planted *Israel* therein. 2. *The Impulsive*, or *Moving Cause*, as it were inclining the Lord to give them actuall possession of *Canaan*, was either *Inward* or *Outward*. (1) *Inward*, The Lords (a) meer Grace, Favour Mercy and Loving-kindness to *Abrahams* Seed. This Scripture insists much upon, and magnifies it. (2) *Outward*, Not any merit or desert of *Israel*, but (b) his own *Covenant* and Promise which he had made with *Abraham*, *Isaac*, and *Jacob*, that he might perform it. *Hence*, (c) *Moses* recites their sinfull miscarriages against God, to beat them off from all confidence in themselves. 3. *The Occasion* of Gods bringing *Israel* to *Canaan*, was (d) not their righteousness; but the wickedness of the *Canaanites*, *Amorites*, *&c.* which was grown to that height, that their *land did even spew them out*. 4. Finally, *The end* which the Lord intended in giving *Canaan* to *Israel*, was, not that they might live there as they listed, *&c.* but that they might be so much the more carefull to believe, love, fear, serve and obey him. (e) *That they might observe his Statutes, and keep his Lawes.*

(z) Psal. 44. 1, 2, 3. *and* 80. 8, 9, 15. *and* 135. 4. 10, 14. Neh. 9. 22. to 26.

(a) Psal. 44. 3. *and* 136. 4. *to* 14.

(b) Deut. 9. 4, 5, 6.

(c) Deut. 9. 7, *&c.*

(d) Deut. 9. 4, 5, 6. Gen. 15. 16.

(e) Psal. 105. 26. *to the end.* Deut. *Chap.* 7, 8, 9. *&c.*

Thus the Lord performed Canaan *to* Abrahams *Seed.*

3. *Whether under* Canaan *Promised, some further Mysteries were not imply'd and intended to* Abraham *and his Seed: And what those Mysteries were*; may deserve a little further consideration. And here

though I prescribe not peremptorily to any mans judgement, yet let me freely propound mine own touching this matter; and then let the learned consider. Under the Inheritance of *Canaan* Promised to *Abraham* and his Seed, two further things seem plainly to be intended, *viz.* 1. *The Heirship of the world* Synechdochically. 2. *The Heirship of Heaven* Typically.

(1) *The Heirship of the World.* This by a *Synechdoche* of the part for the whole, seems to be promised, in and under the Inheritance of *Canaan* to *Abraham* and his Seed. My ground for this, is that of the Apostle, (f) *For the Promise that he should be the* HEIR *of* THE WORLD, *was not to* Abraham, *or to his Seed through the Law, but through the righteousness of Faith.* Where read we in all the Old Testament that it was promised to *Abraham* or his Seed, that they should be *Heirs of the World?* Onely in those Promises of the Inheritance of *Canaan* made to them. *Canaan* is not the *world* properly, but is put for the world figuratively, and *Synechdochically.* By הארץ here, (g) *Some* understand *the World of all the Elect* and faithful throughout all the Nations of the earth. Of these all *Abraham* is Father, and Jesus Christ his chief Seed is Heir and possessor. *Some* understand onely *Heaven.* (h) *Some* understand the whole Creation, both Heaven and Earth, and all the Creatures therein, with whatsoever Heaven or Earth can afford, to render *Abraham* and his Seed happy. And that in token, and as a pledge, handsel, or earnest hereof, *Canaan* was given them by Promise, as being one of the most fruitful and most pleasant parts of the world, and *the glory of all lands*: yea a very Type of Heaven it self, as after we shall see. To this last, I subscribe as the best Interpretation of this Text; The plain Connexion of the Context, and genuine force of the words and phrases inclining me hereunto; considering also that the Apostle testifies, (i) *Godliness is profitable to all things, having Promise of the life that now is, and of that which is to come.* And elswhere, (k) *all things are yours, whether* Paul, *or* Apollo, *or* Cephas, *or the world, or life, or Death, or things present, or things to come, all are yours, and ye are Christs, and Christ is Gods.* So then by Covenant and Promise *Abraham* and his Seed had a right to all the Comforts and good things of the world, as well as to *Canaan*: and by vertue of this Promise of *Canaan* they actually enjoyed all necessary blessings and Comforts of the world, not onely when they came to possess *Canaan*, but before that, even whilest they sojourned in *Canaan*, *Egypt* and in the wilderness. Friends and foes, men and beasts, land and sea, Heaven and Earth, serving them and furnishing them with varieties of enjoyments according to their emergent necessities, to the admiration of the world.

(2) *The Heirship of Heaven it self.* Not onely the whole world was *Synechdochically* promised under the Inheritance of *Canaan*, but more especially and principally, Heaven it self *Typically*, as the most excellent and glorious part of the world. For better clearing of this,

(f) Rom. 4. 13

(g) D. Pareus in Comment. ad Rom. 4. 13.

(h) D. W. Sclat in his Expos. on Rom. 4. 13

(i) 1 Tim. 4. 8

(k) 1 Cor. 3. 21, 22, 23.

this, two things are to be evidenced, *viz.* 1. *That Canaan was a Type of Heaven.* 2. *Wherein it was such a Type of Heaven.* I. **That Canaan was a Type of Heaven**, is hinted by many Writers, but not so demonstrated, as might be desired. These Arguments may evince that *Canaan* was a Type of Heaven; and consequently that in the Promise of *Canaan* Heaven it self was promised. For 1. The Land of *Canaan* is stiled by the Apostle, (l) *Gods Rest*; *into which they that believed not, could not enter.* And yet he speaks of *another Rest remaining to the people of God*, different from both the *Sabbaths Rest*, and *Canaans Rest*: *viz.* Such a rest, which *Jesus*, that is, *Joshuah* hath not given Gods people, namely, *The Heavenly Rest*, wherein Gods people perfectly (m) *rest from all their works and labours* of sin and sorrow. (n) *For if Jesus had given them Rest, then would he not afterwards have spoken of another day. There remaineth therefore a Rest to the people of God. For he that is entred into his Rest, he also hath ceased from his own works, as God from his. Let us labour therefore to enter into that Rest, lest any man fall after the same example of unbelief.* *Canaan* therefore the *Temporal Rest*, typified and shadowed out Heaven the *Eternal Rest*. 2. *Abraham*, *Isaac*, and *Jacob*, are said (o) *By Faith to sojourn in* Canaan *the Land of Promise as in a strange Country: confessing themselves to be strangers and Pilgrims on earth.* Why? Because *they looked for a City which hath foundations, whose builder and maker is God.* Seeking *and desiring a better Country, that is, An Heavenly.* Therefore their eye of Faith looked at the Promise of Heaven, in the Promise of *Canaan*: and thereupon they were contented to live in *Canaans* Country as *Pilgrims*, in hopes that they might live in the Heavenly Country as *Denizons* and *Citizens*. Now their Faith could not have acted from *Canaan* to Heaven judiciously, unless *Canaan* had been proposed and Promised to them as a Type of Heaven. 3. The City *Jerusalem*; and Mount *Sion* in the Land of *Canaan*, were Types of Heaven: much more *Canaan* it self. As (p) *sojourning in Gods Tabernacle*, denoted the moving unsettled militant state of the Church on earth; *so dwelling in Gods holy Hill*, that is, *Sion*, near which the Temple was built, represented the fixed triumphant condition of Gods Church in Heaven. And we have mention of (q) *The Heavenly Jerusalem*, that is, not onely the *Spiritual Church* under the New Testament on earth, but also the *Celestial Church* of the glorified in Heaven: as the Citizens of that *Jerusalem* there mentioned, *The innumerable company of Angels*, and *Spirits of just men made perfect*, do not obscurely intimate. II. **Wherein, or in what respect Canaan was a Type of Heaven.** The correspondence betwixt the Type and Antitype, *Canaan* and Heaven, consists chiefly in these three things, *viz.* 1. *The People possessing both.* 2. *The way and manner how they are brought into these possessions.* 3. *The Nature of the Possessions themselves.* In these Regards there's much resemblance betwixt *Canaan* and heaven.

(l) Heb. 3. 11, 18, 19. *and* 4. 1. *to* 12.

(m) Rev. 14. 13.

(n) Heb. 4. 8, 9. 10, 11, 14.

(o) Heb. 11. 9, 10, 13, 14, 15, 16.

(p) Psal. 15. 1.

(q) Heb. 12. 22, 23, 24.

The People possessing Canaan *and Heaven* have these mutuall resemblances. 1. *Both* of them must be the Seed of *Abraham*. Possessors of *Canaan* his Natural Seed: Possessors of Heaven his Spiritual Seed. (r) *And if ye be Christs, then are ye Abrahams Seed, and heirs according to Promise.* 2. *Both* of them must be circumcised. *Israel* could not possess *Canaan* (t) till they were *circumcised* in their flesh: The Spiritual *Israel* of God cannot possess Heaven (u) till they be *Circumcised* in Heart. 3. *Both* of them must be warriours and Conquerours over all their enemies, both in their way, and at their journeys end. Those that went to *Canaan*, (x) warred with *Amaleck*, *Sihon*, *Og*, *Midian*, and all the powers of *Canaan*, and overcame them all. Those that go to Heaven, must fight with the *Flesh*, and all its lusts, The *World*, and all its snares in Prosperity and Adversity, The *Devil*, and all the powers of darkness, *Death* and all its terrours, and overcome them all: The Promise still runs (y) *to him that overcomes*. And (z) *in all these we are more then conquerours*: even Triumphers *through him that loved us*. 4. *Both* must be Believers. They that believed entred into *Canaan*: whilest (a) others *could not enter in because of unbelief*: So, (b) *he that believes* shall enter into Heaven and *be saved, but he that beleives not shall be damned*, yea *he is damned already*, and *the wrath of God abideth upon him*.

The way and manner of coming to possess Canaan *and Heaven*, gave great similitude. For, 1. *Canaan* was (c) Promised by God, long before it was possessed: So *Heaven* is (d) promised long before it be enjoyed. 2. *Israel* must (e) first be delivered from *Egypts* bondage and miserable slavery, come into Covenant at Mount *Sinai*, and sojourn a long time in the wilderness, encountring with many enemies and afflictions, before they could come into *Canaan*: So Gods Elect must (f) first be delivered by effectuall Calling out of their Spiritual bondage and slavery under sin and Satan, come into Covenant with God at Mount *Sion*, and sojourn a long time, even all their life time, in the wilderness of this world, conflicting with many Adversaries, Temptations and Tribulations, before they can enter into the Kingdom of Heaven. 3. They that went to *Canaan* were (g) *baptized in the cloud and in the sea*, and all the way nourished with Mannah, bread from Heaven, and water out of the Rock: So they that go to Heaven, must in their journey thither make use of Gods (h) Ordinances, especially they must be (i) baptized with the blood and Spirit of Christ, and be (k) nourished with the true bread and water of life, Jesus Christ that came down from the Heaven of Heavens, those Mysteries Exhibited in Gods Ordinances. 4. *Israel* was (l) brought to the borders of *Canaan* by *Moses*, but *Joshuah* brought them into their Possessions as their chief Captain, subduing all their enemies before them, so that not one good thing promised did fail: So Gods Elect are brought to the borders of Heaven by *Moses* and the Law, (m) The Law being the *Schoolmaster to bring them unto Christ*; but Jesus Christ only the true *Iesus*, is (n) *the chief Captain of their Salvation*,

(r) Gal. 3. 29.
(t) Josh. 5. 2. &c.
(u) Col. 2. 11, 12. Heb. 10. 22.
(x) Exod. 17. Deut. 2. & 3. Josh. 12.
(y) Rom. 8. 35. *to the end.*
(z) Heb. 3. 19.
(a) Mark 16. 16. Joh. 3. 18, 36.
(b) Gen. 12. 7. *and* 13. 14, 15, 16, 17.
(c) John 14. 2, 3, 4.
(d) Exod. 12. 40, 41. *and* 24. 3. *to* 9. Numb. 14. 33, 34.
(e) Rom. 8. 30. Acts 26. 18. Heb. 8. 10, &c. *and* 13. 14. 2 Tim. 3. 12. Act. 14. 22.
(f) 1 Cor. 10. 1, 2.
(g) Ezek. 11. 20.
(h) Rev. 1. 4. Heb. 9. 14. Ioha. 3. 3, 5. Tit. 3. 5. 1 Cor. 6. 11.
(i) John 6. 27. 55. 51, 53. *to* 59.
(k) Deut. 31. 2. *to* 9. *and* 34. 1. *to* 6. Josh. 21. 43, 44, 45.
(l) Gal. 3. 24.
(m) Heb. 2. 10.

vation, who (o) ſubdues and treads all his and their enemies under their feet, making (p) all Gods *Promiſes in him ſelf yea and Amen*, and at laſt (q) poſſeſſing them of heaven it ſelf. 5. *Iſrael* was brought to *Canaan* notwithſtanding all difficulties, impediments and impoſſibilities. God in performance of his Promiſes made them all give way to *Iſrael*, yea become contributary and ſerviceable to them. (r) The Red-Sea ſhal be dry'd, (s) the Rock of flint ſhal run floods of water, (t) Heaven ſhall rain bread, (u) The Cloud ſhall ſtill skreen and cover them from the parching heat, (x) *Iordan* ſhal be driven back, (y) Sun & Moon ſhall ſtand ſtill till they be avenged of their enemies, (z) walls of *Iericho* ſhall fall down to the ground, yea all things ſhall conſpire to bring them into *Canaan*. So Gods *Iſrael* ſhall be brought to Heaven notwithſtanding all imaginable dangers, difficulties, impediments or impoſſibilities. (a) Not ſin, nor ſorrow, nor Death, nor Devil, nor things preſent or to come can ſhut them out of Heaven. God in Performance of his Promiſe will remove all rubs and obſtructions; yea make (b) *all things work together for their good*, for their beſt. 6. *Ioſhua* (c) gave every Tribe his particular Inheritance in *Canaan*, not according to deſert or merit, but by line and lot, himſelf inheriting among them. In *Canaan* there was room for them all. So Jeſus Chriſt gives all his Elect Inheritance with himſelf in Heaven, not after their deſert, but the riches of his (d) meer grace. They (e) raign as *coheirs with Chriſt*: they are *glorify'd together*. (f) *In my Fathers houſe are many manſions*, (ſaid Chriſt) —— *I goto prepare a place for you*, —— *that where I am, there may ye be alſo*. 7. When *Iſrael* came to eat the fruit and corn of *Canaan*, (g) *Mannah ceaſed*. The water out of the Rock, the pillar of fire and cloud, &c. all theſe ceaſed. So when Gods Elect ſhall come to heaven, when once they ſhall taſte of thoſe bleſſed and beſt proviſions of that heavenly Country, (h) then Mannah ſhall ceaſe, then all the Ordinances, Adminiſtrations and Diſpenſations of the Goſpel ſhall ceaſe. Then (as *Ieroame* hath it) (i) *All Book-learning ſhal ceaſe*. Then (as *Paul* ſaith) (k) *Prophecies ſhall fail, tongues ſhall ceaſe, knowledge ſhall vaniſh. —— When that which is perfect is come, then that which is in part ſhall be done away*. Then there ſhall need no more Sermons, Sacraments, weekly Sabbaths, &c. For Chriſt will be an endleſs Sermon, Sacrament, Sabbath, &c. to his members. (l) *And I ſaw no Temple therein* (that is, in the new *Jeruſalem*) *For the Lord God Almighty and the Lamb are the Temple of it. And the City had no need of the Sun, neither of the Moon to ſhine in it. For the glory of God lighteth it, and the Lamb is the light thereof*. Yea then (m) Chriſt ſhall *deliver up* his Mediatory *Kingdom*, in regard of all manner of preſent Adminiſtrations, *to God even the Father, that God may be all in all*. 8. Multitudes came out of Egypt, and went towards *Canaan*, even almoſt to the borders of the Land, (n) who yet were never able to enter in, but *periſhed in the wilderneſs*. So, (o) *Many ſhall ſeek to enter in at the ſtrait gate* of heaven, *but ſhall not be able* to enter. Many ſhall ſeem to come

(n) Col. 2. 14, 15. Heb. 2. 14, 15. Eph. 4. 8. 1 Cor. 15. 24, 25, 26.
(o) 2 Cor. 1. 20.
(p) Ioh. 14. 3. Matth. 25. 34, &c.
(q) Exod. 14. 21, 22.
(r) Exod. 17. 6. Pſal. 78. 15, 16.
(s) Pſal. 78. 23, 24, 25.
(t) Pſal. 78. 14.
(u) Ioſh. 3. 16.
(x) Ioſh. 10. 12, 13, 14.
(y) Ieſh 6. 20.
(z) Rom. 8. 1, 2, 3, 29. *to the end*
(a) Rom. 8. 28.
(b) Ioſh. 14. 1, 2.
(c) Rom 6. 23.
(d) Rom 8. 17.
(e) Iohn 14. 2, 3.
(f) Ioſh. 5. 12.
(g) 1 Cor. 13. 8. *and* 15. 24, 25. Matth. 28. 19, 20. 1 Cor. 11. 26. Eph. 4. 11, 12, 13.
(h) *Tunc librorum doctrina ceſſabit.* Hieronym.
(i) 1 Cor. 13. 8, 9, 10.
(k) Revel. 21. 22, 23.
(l) 1 Cor. 15. 24, 28.
(m) 1 Cor. 10. 1, 2, 3. Iude 5.
(n) Luke 13. 24.

come out of the *Egypt* of their carnal bondage, and to make great progress towards Heaven; as *Herod* (o) *did many things*, Agrippa (p) *almost, within a little*, perswaded *to be a Christian*, the Scribe (q) *not far from the Kingdom of God*; Those backsliders in the *Hebrews*, (r) *tasting of the heavenly gift, and of the powers of the world to come*; and the (s) *foolish Virgins* even knocking at Heavens gates; and yet all shut out as workers of iniquity.

The Nature of the Possessions themselves is very suitable. For, 1. The wicked *Canaanites*, &c. (t) were cast out of *Canaan* before *Israel* was possessed thereof: So the wicked apostate Angels were (u) cast out of Heaven, before any of the elect sons of men were received into Heaven. 2. *Canaan* was a land of Temporal Rest, (x) Gods Rest, provided for his people: wherein he gave them rest from all their Pilgrimages, and Enemies on every side. Heaven is Gods eternal (y) Rest, wherein he gives his people rest and tranquillity from all their Sins, Sorrows, Labours, Temptations and Enemies whatsoever. 3. *Canaan* was a (z) *land flowing with Milk and Honey*, with Commodities and Comforts, Profits and Pleasures. So Heaven (a) flows, and overflows, with joys, fulness of joys & pleasures, at Gods right hand for evermore. 4. *Canaan* was *the* (b) *glory of all lands*, of all the Earth. So (c) Heaven is the Glory of all the world. All the splendour and beauty of the Earth in its utmost perfection, is but darkness and deformity to Heaven's transcendent and surpassing brightness. If the (d) New Jerusalem coming down from God out of Heaven be so eminently glorious: then Heaven it self must needs be much more supereminently glorious. 5. In *Canaan* was Gods Special Presence of Grace, so as it was not in any other land on Earth. (e) *In* Salem *was his Tabernacle, his dwelling place in Sion.* There (f) *he dwelt between the Cherubims*: and thence he *conferred with his people.* But in Heaven is Gods Special (g) presence of Glory, more then in all the world besides. There he Manifests himself fully, familiarly, ravishingly, and eternally, with open face to all his Saints and Angels. There we shall *See God* without imperfection, *Enjoy God* without interruption, & in that vision and fruition of God *be ravished* to admiration. In him we shall have all varieties of felicities for all our Faculties, for all our affections, for all our senses. Heaven is the glory of the world; but God the Glory of Heaven: whose glorious presence makes heaven glorious. Whatsoever Happiness Heaven, Saints, or Angels can afford, it is all con-centered in God boundlesly: In them are but drops, in him the Ocean of all fulness. He will be the Head of Saints, the Lord of Angels, the jubilee of joy, the strength of felicity, the length of eternity, the life of immortality, the Heaven of Heaven, and the very Glory of glory.

4. **Inferences** hence resulting. Did God Promise *Canaans* inheritance to *Abraham* and his Seed, and in *Canaan* the world, and Heaven it self? Then,

(o) Mar. 6. 20.
(p) Act. 26. 28.
(q) Mar. 12. 34.
(r) Heb. 6. 4, 5, 6.
(s) Mat. 25. 1, 2, 3, 11, 12.
(t) Psal. 44. 2, 3. & 80. 8.
(u) 2 Pet. 2. 4. Jude 6.
(x) Heb. 3. 11. Deut. 12. 10. Josh. 21. 44.
(y) Heb. 4. 9, 10, 11. Rev. 14. 13.
(z) Ezek. 20. 6.
(a) Psal. 16. 11.
(b) Ezek. 20. 6.
(c) Mat. 5. 34, 35.
(d) Rev. 21. 2. &c.
(e) Psal. 76. 2.
(f) Psal. 80. 1. & 99. 1. Exod. 25. 22. Numb. 7. 89.
(g) Psal. 11. 4. Eccles. 5. 2. Mat. 6. 9. 1 Cor. 13. 12. 1 Joh. 3. 2.

(1) *The Change of Times and States, the disposal of Kingdoms, Countries*

Countries, and Nations, belongs to God as his Prerogative. Here God by promise gave, and by Providence afterwards performed, all the Nations and Kingdoms of *Canaan* to *Abraham* and his Seed. As he *formerly* gave *Israel* the treasures of *Egypt*, at their departure thence: so he *afterwards* gave *Israel* the lands and all the wealth of *Canaan* for their inheritance. Nor did the Lord herein wrong to any. He gave nothing, but what was his own: and (h) *may he not* freely *do what he will with his own?* (i) *The Earth is the Lords, and the fulness thereof; the round-world, and they that dwell therein.* The *Egyptians* had forfeited their wealth, and the *Canaanites* their Country, by their sins: The Lord takes advantage of the forfeiture, and gives them to his own people. And who shall controle his proceedings? (k) *He changeth the Times and the Seasons; He removeth Kings, and setteth up Kings.* ——— (l) *The most High ruleth in the Kingdom of men, and giveth it to whomsoever he will.* ——— (m) *Whose dominion is an everlasting dominion, and his kingdom from generation to generation. And all the inhabitants of the Earth are reputed as nothing: And he doth according to his will in the Army of Heaven, and among the inhabitants of the Earth: and none can stay his hand, or say unto him, What dost thou?* How strange and wonderful have been his providential dispensations to these Islands of great *Brittain* and *Ireland*, even in these our days! Who could have imagined such great and sudden alterations in the whole frame of Civil Government! It becomes us to look beyond instruments herein to the Supream over-ruling hand of Heaven, admiring his greatness, adoring his wisedom, and trembling at his judgements.

(h) Mat. 20. 15.
(i) Psal. 24. 1.
(k) Dan. 2. 21.
(l) Dan. 4. 25, 32.
(m) Dan. 4. 34, 35.

(2) *Gods Promises to* Abraham *and his Seed were very mysterious.* Besides the Literal Mercy *expected*, there were spiritual mysteries *intended* in most of Gods promises. *Under Israel*, Christ: *under* multitudes of Nations of *Abraham*, the plenteous Conversion of the *Gentiles*: *under Abraham's* blessing, the blessedness of all the Elect, *With all spiritual blessings in Heavenly things in Christ*: and here, *under Canaan*, Heaven was promised to *Abraham* and his Seed. By visibles, God did lead them to invisibles; by terrestrials, to cælestials; by corporals, to spirituals; by temporals, to eternals. When we read these antient promises, we must intentively dive and pry into the mysteries of the promises, lest we lose the very Marrow and Kernel of them.

(3) *Not only Carnals and Temporals, but also Spirituals and Eternals were propounded in Gods Covenants and Promises to the Fathers under the Old Testament, and apprehended by them.* In *Canaan* God assured *Abraham* and his Seed of Heaven. And both *Abraham* and his Seed so understood and applyed the Promise; whence else did they deny their own (n) Native Country, having *opportunity of returning*: *sojourn in Tents in the land of Promise as pilgrims and strangers in a strange land*: and *look for a City that hath foundations, whose maker and builder is God; expecting a better Country, that is, an heavenly?* Their Hopes

(n) Heb. 11. 8. *to* 17. *vid.* Gillium *And.* Rivet. *in Gen* 17. *exercit.* 87.

Hopes and Heart were above the skies, therefore they so easily trampled all *Canaan's* enjoyments and excellencies under foot. They then who fancy that God fed *Abraham* and the fathers only with the Husks of Earthly mercies, promising to them no further then visibles in *Canaan*: do not only proclaim their own ignorance and folly, but bely the fathers happiness, and blaspheme the Lords heavenly dispensations towards them.

(4) *No length of time, nor multitudes of interposing impediments can prevent, evacuate, or disappoint Gods Promises, that they should not be performed.* We need go no further, for demonstrating this, then to Gods promise of *Canaan* to *Abraham* and his Seed. *Canaan* was (o) promised to *Abraham* 400 years, yea 430 years before it was performed; besides the 40 years pilgrimage in the Wilderness. Yet all this length of time did not blot Gods promise out of his mind, but he punctually remembered his Covenant and Promise to *Abraham* and his Seed in the appointed Season. **Impediments** hindering *Abraham* and his Seed from possessing *Canaan* promised, were many, great, and to humane sense invincible. As, 1. *Abraham's* (p) childlesness, and *Sarah's* barrenness. 2. The fewness and weakness of *Abrahams* Seed, after God had miraculously given him *Isaac*. But (q) 70 Souls went into *Egypt*. What could 70 Souls do in dispossessing the many strong Nations of the *Canaanites*? 3. The (r) extremity of the *Egyptian* pressures and bondage, out of which they had no visible hopes of deliverance. Especially their Miseries and bondage being deeply aggravated, by *Moses* coming to deliver them. 4. The (s) *Egyptian* Army pursuing them at the Heels, and ready in rage and revenge to cut them off; assoon as the Lord had by strong hand and many wonders brought them out of *Egypt*. 5. Their inextricable (t) strait at the Red-Sea: The Sea being before them, *Egyptians* behind them, and Mountains on each side of them, that there was no way of escape from imminent destruction. If they march forward, they are drowned in the Sea: if they retreat backward, they run upon the sword of the *Egyptians*: other ways they could not go because of the Mountains. 6. Their many (u) Enemies in their way to *Canaan*, *Amalek*, *Sion*, *Og*, and *Midian*. 7. Their (x) many invincible distresses, dangers and difficulties in the parching, dry, desolate, howling Wilderness. Wherein Nature had provided neither food to eat, nor water to drink, nor rayment to put on, nor Medicines to Heal their diseases, nor shelter to defend them from heat or cold, *&c.* Nor way for them regularly to walk in. 8. Their (y) many sins and provocations in the Wilderness, frequently exasperating Gods wrath against them to destroy them and cast them off for ever. 9. The destruction of (z) all that Generation which murmured against God, whose carkasses fell in the Wilderness except *Caleb* and *Joshuah*. 10. The (a) Death of *Moses* upon Mount *Nebo*, neer the very borders of *Canaan*, within veiw of the land, who was their

(o) Gen. 12. 7. *with* Exod. 12. 40, 41.

(p) Gen. 15. 2. & 16. 1.

(q) Gen. 46. 27.

(r) Exod. 1. 13, 14. & 5. *throughout.*

(s) Exod 14. 7, 9, *&c.*

(t) Exod. 14. 1, 11, 12.

(u) Exod. 17. 8, *&c.* Numb. 21. 23 *to the end.* & 22. 1, 2, 3, 4, *&c.*

(x) Exod. 15, 22. & 16. 2, 3. Psal. 106.

(y) Numb. ch. 11. to ch. 22. Heb. 3. 18, 19. Deut. 9. 7, *&c.* Heb. 3. 8, 9. 1 Cor. 10. 9, 7.

(z) Numb. 14. 28. *to* 39.

(a) Deut. 34. 1, 5.

their chief Captain and Conductor from *Egypt* thither, and with whom God had manifested himself wondertully. Hereupon *Israel* might look on themselves as on a ship brought almost to shore, but splitting and wracking in the very Harbour. 11. The (b) unpassableness of the proud River *Jordan*, beyond which *Canaan* lay. 12. The (c) great strength of *Canaan* by reason of many warlike Nations, sons of Gyants, and strong fortified Cities, all which they were to conflict with and Conquer before they could take possession, after they had passed *Jordan*. *O what Armies of impediments were here against the accomplishment of this one Promise of* Canaan! Yet at last the Promise overcame all these difficulties, removed every one of these impediments, and brought the Seed of *Abraham* into *Canaans* possession. *All* the oppressions and bondage of *Egypt* could not keep Gods Promise prisoner; *All* the Host of the *Egyptians* could not cut it off; *All* the waters in *Jordan* and the Red-Sea could not drown it; *All* the wants and miseries of the Wilderness could not starve it to death; *All* the high wals of *Canaan* could not keep it out; nor could all the Nations of the *Canaanites* defeat or overthrow it. *O Potent and victorious Promises of God!* who would not rest upon them, and trust to them, against all imaginable Impediments? O Christian, God hath promised thee, not *Canaan*, but in *Canaan* Heaven it self. Why dost thou doubt of Gods performance? Whatever be the difficulties betwixt his Promise and performance of Heaven, they shall all be clearly taken out of the way. Fear not this worlds wilderness-troubles, fear not the *Jordan* or Red-Sea of any persecutions, nor be afraid of any spiritual *Egyptians* or *Canaanites*, those powers of darkness. That God who for his promise sake cleared *Israels* way to *Canaan*, will clear thy way to *Heaven*.

(b) Josh. 3. 14, 15, 16. 11

(c) Deut. 7. 1. Numb. 13. 28. 32. 33. 12

(5) Abraham's *true Seed are the richest Heirs in this world*. Experience indeed tels us, that for most part Gods people have least actual share in the treasures of this world: but this *Promise of Canaan*, under which the *world* and *Heaven* were also promised to *Abraham's* Seed, imports them the greatest Heirs.

How rich heirs were Abrahams *true* Jewish *Seed, by this Promise!* They were Heirs of *Canaan*, (d) *the glory of all lands*, according to the letter of the Promise. And consequently they that believed among them, were in *Canaan*, (which was (e) Situate *in midst of the Nations*,) Heirs of the world, and of Heaven it self, as hath been shew'd according to the mysterie of the Promise

(d) Ezek. 20. 6.

(e) Ezek. 5. 5.

How rich heirs also were Abraham's *true Christian Seed!* For, though they are not Heirs of the Earthly *Canaan*, as the *Jews* were: yet are they *Heirs of the world*, and *of Heaven*; and this their Heirship is pleadable from this promise of *Canaan*, as well as from other Promises. (f) *And if ye be Christs, then are ye* Abraham's *Seed, and Heirs according to the Promise*. What Promise? *viz.* according to the Promise which God made with *Abraham*, especially touching the inheritance of *Canaan*. Mark also what the Scripture saith elsewhere;

(f) Gal. 3. 29. Rom. 4. 13.

where; (8.) *All things are yours, whether* Paul, *or* Apollo, *or* Cephas, *or the world, or life, or death, or things present, or things to come, all are yours: and ye are Christs, and Christ is Gods.* And again; (h) *Godliness is profitable to all things, having promise of the life that now is, and of that which is to come.* Christ is (i) *Heir of all things*, as Mediatour, and Head of his Church: And all his members (k) are *coheirs with him*, and that to *an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for us.* So then, all true believers, the Spiritual children of *Abraham* are heirs of the world, and especially of Heaven the Glory of the whole world: and of all the blessings, priviledges and comforts, necessary to their happiness and Salvation, which Heaven, or Earth, or the whole world can afford them.

(g) 1 Cor. 3. 21, 22, 23.
(h) 1 Tim. 4. 8.
(i) Heb. 1. 2.
(k) Rom 8 17. Gal. 4. 7. 1 Pet. 1. 3, 4.

Object. *But if true believers*, Abraham's *true Christian Seed, be such Heirs, how comes it to pass that they enjoy so little of this world: whilst wicked men and unbelievers so flow and overflow with all sublunary enjoyments? Experience shows they are not such Heirs, as Scripture seems to imply.*

Answ. To this I say; 1. True believers are the greatest and only Heirs in this world by Covenant and Promise, though they have not the actual use and enjoyment of many things, which wicked men do plenteously possess. Want of things promised in actual use and possession, hinders not their Property, right and title by Covenant. (l) *The heir is* in Right and Title, *Lord of all:* though in his Minority he *differs nothing from a Servant.* Jesus Christ was (m) *Heir of all things*: though he was actually *very poor*, and *had not where to lay his Head.* So Christians may have all things in *Promise*: when they have little or nothing in *possession.* Contrariwise unbelievers have nothing at all *by Covenant and Promise*, though they have never so much in *actual possession.* Though in Civil States, they have an humane right to, and property in the things they enjoy: yet in regard of true *Spiritual fœderal right*, they are but meer usurpers, being (n) strangers to Gods Covenant. The earth they tread on, the air they breath in, the Heavens they look on, the food they eat, the water they drink, the rayment they wear, the Houses they dwell in, the beds they lie on, and their other possessions which they use, are none of theirs in this sense: much less the felicities of a better life. In a word, here that Paradox is true, *Believers are* (o) *as having nothing: and yet possessing all things: Unbelievers as possessing all things, and yet having nothing.* 2. The little pittance of the world which Gods people do enjoy, far surpasseth all the enjoyments of unbelievers. (p) *A little that the righteous man hath, is better then the riches of many wicked ones.* Better in regard of, (q) *His Title.* His little he hath, *Partly* by special (r) fatherly Providence: *Partly*, by (s) Covenant and Promise: *Partly*, as (t) coheir with Christ. (u) *His acquisition, or obtaining of them.* He acquires them, More justly and Conscientiously, 1 *Sam.* 12. 3, 4. More orderly, *first seeking*

(l) Gal 4. 1.
(m) Heb. 1. 2. 2 Cor. 8. 9. Mat. 8. 20.
n) Eph. 2. 12.
(o) 2 Cor. 6. 10.
(p) Psal. 37. 16.
q) Mat. 6. 31, 32. Rom 8. 32.
(r) 1 Tim 4 8. Mat. 6. 33.
(s) Heb. 1. 2. Rom. 8. 17. Gal. 4. 7. 1 Cor. 3. 21, 22, 23.

seeking the Kingdom of God, and his righteousneſs, Mat. 6. 33. Pſal. 4. 7, 8. with Mat. 19. 22. More moderately and ſelf-denyingly, *Prov. 30. 8, 9. with 1 Tim. 6. 9, 10.* (3) *His uſe of the little he hath.* For he uſeth it, More thankfully, *Job 1. 21. with Hab. 1. 16.* More Self-denyingly, *1 Cor. 7. 30. 31, &c. with Jam. 4. 4.* More Contentedly and comfortably, *Phil. 4. 11, 12, 13. 2 Cor. 6. 9, 10.* More charitably, *Pſal. 37. 21, 26. with Mat. 25. 35. to 46.* More happily, proſperouſly and ſucceſsfully. Gods bleſſing being promiſed to be upon him and all that he hath, *Deut. 28. 1. to 15. Pſal. 37. 17, 18, &c. Prov. 10. 20.* But his curſe being threatned to the wicked and all that belongs to him, *Deut. 28. 15. to the end. Hag. 1. 5, 6, &c.* (4) *Better ſhall be the righteous mans little in regard of his account for the ſame* at the day of judgement, *Mat. 25. 35. to the end. with Jam. 5. 1, 2, &c.* In theſe regards I dare ſay, the righteous mans *little*, is incomparably better then all unrighteous mens *mickle*. His poverty, is far richer then their plenty. He hath far more when he hath almoſt nothing at all, then they when they have moſt of all. 3. Believers, *Abraham's* true Seed, have a rich Compenſation of all their Temporal wants, by Spiritual enjoyments. If they have not *gold*, they have *grace*: if they have not *riches*, they have *righteouſneſs*: if they have not outward poſſeſsions, they have inward Comforts and contentments: and theſe are (t) *an hundred fold better now in this preſent time.* 4. In Heaven believers ſhall have ſuch (u) full fruition of unmixed felicities for ever, as ſhall utterly ſurpaſs all earthly enjoyments in their higheſt perfection. As (x) *the afflictions*, ſo the poſſeſsions *of this preſent life are not worthy to be compared to the glory that ſhall be revealed in us.* 5. If the Lord keep his people ſhort in regard of their earthly allowance, it is in much wiſdom and faithfulneſs for their good, *viz.* (1) To chaſtize them for their frailties. (2) To prevent the abuſe of his bleſsings. (3) To exerciſe the more their faith and graces. Or (4) To pitch their affections more reſolvedly on things above. All theſe things Conſidered, *Abraham's* true Seed are greateſt Heirs of all by Promiſe, *&c.* though their pittance be very ſmall in actual poſſeſsion.

(t) Mark. 10. 29, 30.
(u) Mat. 25. 21, 23, 33 &c. Mark 10. 30.
(x) Rom. 8. 18.

(6) *How Comfortable this Promiſe of* Canaan *to* Abraham's *Seed, both Jewiſh and Chriſtian.*

To his Jewiſh *Seed*; That, after all their *Pilgrimages*, they ſhould have an *heritage* on Earth: after all their *bondage* in *Egypt*, and afflictions in the Wilderneſs, they ſhould enjoy *liberty* and proſperity in a land that ſhould be theirs: after all their toil, travel and conflicts with many adverſaries, they ſhould at laſt enjoy a land of Reſt, Gods Reſt, wherein they ſhould reſt from their enemies round about: after all their patience and expectations of Faith and Hope, they ſhould at laſt inherit the promiſed *Canaan*. And in *Canaan* have handſel of the whole *world*, and of *Heaven* it ſelf. Certainly *Canaan* had never been ſo welcome to *Iſrael*, if they had not firſt been in *Egypt* and the Wilderneſs. *Egypts* brick, clay, and iron-furnace,

together with the wilderneſs wants and afflictions, made *Canaans milk and honey* double ſweet and delightful. Contraries ſet off one the other with the more grateful luſtre. Liberty is ſweet to all, but double ſweet to them that have been inthralled. Reſt is ſweet to all, but double ſweet to them that have been tyred and turmoiled. And Mercy after miſery, is double Mercy.

To his Chriſtian Seed. *Canaans* Inheritance reached but to the Jews: but the Heirſhip of the world, and of Heaven it ſelf, wrapped up myſteriouſly in *Canaan*, extendeth even to Chriſtian Gentiles alſo. So far as any worldly comfort or poſſeſsion ſhall be neceſſary and (y) *good* for them, they ſhall be ſure to have it. However, they ſhall not miſs of the Heavenly *Canaan* when they dye.

(y) Pſal. 34. 9,10.

(7) Finally, *Let all Gods people*, Abrahams *true Chriſtian Seed, be hence inſtructed in reference to the Promiſed* Canaan *above, to demean themſelves on Earth, as Heirs of the Heavenly* Canaan. viz. 1. *To get out of their naturall Egypt fully.* They were once wholly inthralled in the *Egyptian*, and more then *Egyptian* bondage, (z) under ſin and Satan by Nature. Satan the cruell *Pharaoh*, ſin, luſts, and temptations the rigorous taskmaſters. They are delivered in part from their Dominion: yet ſtil there remains (a) *a Law in their Members, rebelling againſt the Law of their mind, and captivating them to the Law of ſin.* Let them ſtrive to deſtroy this Law in their Members, all the remains and reliques of ſin in them unmortified: Let them not leave an hoofe behinde. 2. *To bear the hardſhip of this wilderneſs patiently.* This world is the Chriſtians wilderneſs. In this world they ſhall meet with many wilderneſs wants, troubles, temptations and diſtreſſes. Let them not murmure like unbelieving *Iſrael* of old, againſt divine diſpenſations: but wiſely conſider, this is Gods high way to *Canaan*. (b) *Chriſt himſelf* firſt *ſuffered*: and then *entred into his glory.* And proportionably Chriſts Members (c) *muſt through much tribulation enter into the Kingdom of God.* Let them bear a while patiently: Heaven will make rich amends for all. And no wilderneſs afflictions can keep them out of their heavenly *Canaans* poſſeſſion. 3. *To conflict with all their Spirituall enemies valiantly, that oppoſe their coming into their Heavenly* Canaan. *Iſrael* had not ſo many corporall, but Chriſtians have more Spiritual Adverſaries. (d) *The world* with all its enſnatements, (e) *the fleſh* with all its corruptions, (f) *the Devil* and his Angels with all their Temptations. Yet, as thoſe Corporal enemies were not able to ſtand before *Iſrael*; no more ſhall theſe Spirituall enemies be able to ſtand before thee. Thou art ſure of victory: yea thou fighteſt with foes foiled already. Chriſt hath (g) *overcome the world*, (h) *condemned ſin in the fleſh*, and (i) *ſpoiled Principalities and powers, triumphing over them openly upon his croſs, and leading Captivity captive in his Aſcenſion*: and all this for us. Fear we not, gird we on (k) *the compleat Armour of God*, and quit we our ſelves like men: there are more with us then againſt us. 4. *To follow their chief Captain Jeſus Chriſt conſtantly. Joſhuah* (l) fol-

(z) Acts 26. 18. Eph. 2. 1, 2, 3. 2 Tim. 2. 26.

(a) Rom. 7. 23.

(b) Luk. 24. 26.

(c) Acts 14. 22.

(d) Iohn 15. 18, 19. *and* 16. 33. 1 Iohn 5. 4.

(e) Gal. 5. 17.

(f) 1 Pet. 5. 8. Eph. 6. 12.

(g) Iohn 16. 33.

(h) Rom. 8. 3.

(i) Col. 2. 14, 15. Eph. 4. 8.

(k) Eph. 6. 10, 11, 12. &c.

(l) followed the Lord fully, and they that followed him were conducted by him into the Earthly Rest: Jesus Christ the true *Joshuah* (m) followed the Lord more fully; and they (n) that *follow him* in his *Doctrine*, and *Example* of well-doing, and *suffering* for well doing sincerely, shall with him enter into the heavenly and eternall Rest. If (o) we *walk as Christ walked*, and *suffer with him*; *we shall also raign with him, and be glorified together.* 5. *To manage every condition on earth* (p) *contentedly.* What though the Sun of prosperity one while shine: and the storm of Adversity another while blow? What though the Lord lift us up and cast us down? Yet be we silent, and contented in all tossings and changes of state. The wilderness of this world hath many vexations, but Heaven hath many more contentations. The Heir is contented to wrastle through all the troubles of his Minority, in hopes of his Inheritance; and why should not we contentedly digest all conditions on Earth, in Hopes of Heaven? How (q) *contentedly* did *Paul* live, (r) after he had been *in the third Heavens* for a while in a rapture? How contentedly should all live that shall come to the third Heavens both in soul and body for ever? 6. Finally, *To breath and long after their heavenly Country.* The travellers thoughts are not so much on his way, as on his journeys end. The Pilgrim mindes home, much more then his Pilgrimage. *Israel* had small cause to be in love with the wilderness: but to be longing for *Canaan*. Yea *Abraham*, *Isaac*, and *Jacob* lived in *Canaan*, but much more minded heaven. (s) They contented themselves as Pilgrims with moving Tents, and professed *themselves strangers on earth*, because they *looked for a City that hath foundations*, expecting *a better Country, that is, An Heavenly.* Let us tread in their steps. Though our bodies be on *Earth*: yet let our hearts be in *Heaven*. Though our condition and actions be *below*; yet let our (t) conversations and affections be *above*. Let us oft break out with good old *Jacob* on his dying bed. (u) *O Lord, I have waited for thy Salvation*; and with *David*; (x) *My heart and my flesh cryeth out for the living God.* If *David* so fervently panted after Gods Presence in this world: how much more should we pant after the immediate vision, and full fruition of him in the world to come. The Church cryeth; (y) *Make haste, O my beloved, and be thou like to a Roe or to a young Hart, upon the Mountains of spices.* And let every Believer Echo out, with strong cryes and groans, (z) *Even so come Lord Jesus, Amen.*

Thus of the fifth Covenant-Mercy promised to Abraham *and his Seed*; viz. **The Inheritance of** Canaan.

VI. **The closing up of** Abrahams **dayes in a good old age in peace**; may be the next and last Covenant-Mercy which the Lord promised to do for *Abraham*. (a) *And thou shalt go to thy fathers in peace; Thou shalt be buried in a good old age. In that same day the* LORD *made a Covenant with* Abram, *&c.* This Promise was one Branch of Gods Covenant with *Abraham*: and it contains a Covenant-Mercy more peculiar to *Abraham*. Note here the sense, Accomplishment and life of it. 1. The

(l) Numb. 32. 12.
(m) Ioh. 4. 34. *and* 17. 4.
(n) Ioh. 10. 27, 28. *and* 12. 26.
(o) 1 Ioh. 2. 6. Rom. 8. 17. 2 Tim. 2. 12.
(p) 1 Cor. 6. 6, 7, 8, Heb. 13. 5, 6.
(q) Phil. 4. 11, 12, 13.
(r) 2 Cor. 12. 2, 3, 4.
(s) Heb. 11. 9. *to* 17.
(t) Phil. 3. 20. Col. 3. 1, 2.
(u) Gen. 49. 18.
(x) Psal. 64. 2.
(y) Can. 8. 14.
(z) Revel. 22. 20.
(a) Gen. 15. 15, 18.

1. The sense of the Promise, seems to be this. 1. *Abraham's going to his Fathers*, denotes his (b) Death, or Natural dissolution. The body, or (c) *dust returning to the Earth as it was: and the Spirit to God that gave it.* With God (d) *the Spirits of just men made perfect*, are at rest. The phrase, of *going to his fathers*, imports then the Immortality of Souls, living with God. The souls of the faithful Patriarchs deceased before *Abraham*, were *the Fathers* to whom God promiseth that *Abraham* should go when he died: that with their Spirits made perfect, his might be perfect also. Sometimes it is stiled, (e) *gathering to his people*, or (f) *Gathering to his Fathers*. 2. Abraham's *going to his Fathers in peace*, signifies His Dying in a prosperous successful and flourishing State. For by [*Peace*] the *Hebrew* phrase frequently intends all manner of Prosperity, and outward welfare, as (g) Scriptures abundantly testifie. *Peace* is not only opposed to war, more strictly; but also to all manner of affliction and misery, in a larger acceptation. And thus it is intended here in this Promise. 3. *Being buried in a good old age*; Heb. *in a good Hoary-age*; intimates, that *Abraham* should extend his days on Earth unto fulness, maturity or ripeness of age. He should not be cut off in midst of his days, nor before, as is (h) threatned to the ungodly: but he should fulfill the course of Nature, even till hoary-age evidence him ripe for the grave. *Eliphaz* expresseth it well to *Job*; (i) *Thou shalt come to grave in a full age: even as a shock of corn ascendeth in his Season.* This the Mercy here Promised to *Abraham*: and that a Considerable mercy. Though *Abraham* should be a pilgrim on Earth, yet as he should not live a poor and despised life; so he should not dye an unprosperous, overhasty or untimely Death. His life should be crowned with length of daies; that so he might have the larger time, (1) to walk with God; (2) To Act his Faith and other graces; (3) To observe the accomplishment of Gods Promises; (4) And to Treasure up spiritual provisions for his better, *viz.* his heavenly Country. And his length of days should be Continued, and closed up with *Peace* and prosperity on every side.

2. The accomplishment of this Promise to *Abraham*, was punctual. (k) *These are the days of the years of* Abraham's *life which he lived, 175 years. Then* Abraham *gave up the Ghost, and dyed in a good old age, an old man and full of years; and was gathered to his people.*

3. *Hence these* **Corollaries** *or* **Inferences** *may be noted, viz.*

(1) *The Dearest of Gods people are lyable to death. Abraham* the special (l) *friend of God*, highly favoured, and many ways privileged; yet he must die and be buried. The eminentest of his posterity also, liable to Death as well as *Abraham, Isaac, Jacob, Joseph, Moses, Joshuah, David*, &c. were not exempted from Natures dissolution. (m) None of them were without sin; And were sin hath once entred, Death (n) *the wages of sin* follows, and cannot ordinarily be excluded. Since their best in this life, (o) had *in-being* in them.

(b) 2 King. 22.20.
(c) Eccles. 12. 7.
(d) Heb. 12. 23.
(e) Gen. 25.8.
(f) Judg. 2.10. 2 King. 22.20. Act. 13.36.
(g) Gen 27. 14. & 41. 16. & 43. 27.
(h) Psal. 55. 23. Ier. 17. 11.
(i) Iob 5.26
(k) Gen. 25.7, 8.
(l) Iam. 2. 23.
(m) Rom. 5. 12.
(n) Rom. 6. 23.
(o) Rom. 6. 24. & 7. 17, 18.

them, though not *dominion* over them: and proportionably they are exposed to the *condition* of Death, though exempted from the *curse* of Death. Yea Jesus Christ himself, (p) *who had no sin* of his own inherent, but onely our sins imputed; yet was subject to *Death*, and *Buriall* for our sins. The *translation* of *Enoch* and *Elijah*, *that they should not see death*, are extraordinary and exempt cases; Yet their translation, and the last (q) *Transmutation* of the living at the day of judgement, are equivalent unto *Death*. Why then should any the children of *Abraham*, the Members of Christ, either think strange, or be afraid of Death or Buriall? Nay it is well for Gods people that they may dye on *earth*, that they may live in *Heaven*. To be necessitated here to live always, in *absence from the Lord*, whom their souls love; what were it else but a privation of their dearest life, and a continued dying?

(p) 2 Cor. 5. 21. 1 Cor. 15. 3, 4.

(q) 1 Cor. 15. 51, 52, 53, 54. 1 Thes. 4. 15, 16, 17.

(2) *When Gods people dye, they go to their Fathers.* *Abraham* dying went to his Fathers: and all *Abrahams* Seed dying, go and are gathered to their Fathers. Their (r) bodies are gathered to their Fathers dead dust in the earth: Their (s) spirits to *the Spirits of just men made perfect* in Heaven. Dying Saints may lose the society of sweet Relations Natural, of Father, Mother, Husband, Wife, Children, *&c.* yea of Christ, dearest Members here on earth, with whom they had often wept, pray'd, worshipped, and taken sweet counsel together: But they presently gain Society with their Fathers in Heaven, even all the Spirits of just men made perfect from the foundation of the world. Thus, they not so much *lose* as *change* their Relations and Societies: They are but *Naturall* allies, and *imperfect* Saints which they lose: they are *Spirituall* kindred, and *perfect* Saints which they gain; *Adam*, *Abel*, *Enoch*, *Noah*, *Abraham*, all the Patriarchs, Prophets, Apostles, Saints and Martyrs.

(r) Eccles. 12. 7.

(s) Luk. 16 22. Heb. 12. 23.

(3) *To dye in peace, in a good old age, is a Mercy which sometimes the Lord affordeth unto his people.* Here God promised it to *Abraham*; and afterwards performed it to him. Length of dayes, till a good old age, is elswhere (t) often promised to Gods people: and in like manner performed to them; as to (u) *Iob*, (x) *Gideon*, (y) *David &c.* And how can we look at *length of days* thus promised & performed by God to his People, but as a singular blessing and Mercy? For, 1 *Long life* is a long continued Testimony of Gods constant care and Providence over his People, preserving them from many dangers, distresses, and deaths; ordering and over-ruling the worst of evils for good: and furnishing them with all necessary enjoyment, sometimes strangely, alwayes seasonably. What rare experiences of Divine dispensations in this kinde, had *Noah*, *Abraham*, *Isaac*, *Jacob*, *Joseph*, *Moses*, *David*, and others by means of their length of dayes? 2. *Long life*, is a long opportunity wherein Gods people may more fully (z) observe the power, wisdom, and goodness of the Lord in providing so mysteriously for the *peace of Jerusalem*, and the prosperity of *Israel*. Probably King *Hezekiah* (a) so mourned at the

(t) Psal. 34. 12. *and* 128. 4, 5, 6. Prov 3. 2. *and* 9, 10, 11. Gen. 15, 15. Exod. 20. 12. *with* Eph. 6. 1, 2. (u) Iob 42. 16, 17.

(x) Judg. 8. 32.

(y) 1 Chron. 29. 28.

(z) Psal. 128. 4, 5, 6.

(a) 2 Kings 20. 1, 2, 3.

the Sentence of Death sent to him, and desired longer life, for the perfecting of Church-Reformation. *Paul* (b) was contented to *abide in the flesh* for the Churches benefit, though as to his own personal advantage, he *desired to be dissolved and be with Christ, which was best of all.* Good old *Simeon* (c) lived so long, as at last to *see the Lords Christ*, and to take that blessed babe in his Arms. Had he dyed young, he had missed that happy Opportunity. 3. *Long life* is the Saints large Seed-time for eternity. Therein they have the more ample Opportunity, *For* advancing of Gods glory; *For* advantaging their own Salvation, By purging out of Sin, Growing in Grace, Making their calling and election sure, and by abounding in all well-doing; yea for promoting and furthering the Gospels Glory, the Spiritual and Eternal good of children, friends, dear allies, and of all round about them. While life lasts all these may be endeavoured: But there's no operation at all in the Grave. In these regards length of days is a great blessing: For these ends long life may be desired by Gods children. (d) *The hoary Head is a crown of glory, if it be found in the way of righteousness.*

(b) Phil. 1. 23, 24, 25.

(c) Luk. 2. 25. to 36.

(d) Prov. 16. 31.

Thus we have seen, What the Lord will do for Abraham *and his Seed.*

Next, of what the Lord will be to Abraham *and his Seed*, viz. 1. **His Shield**, 2. **His Reward**, 3. **His God.** His *Shield*, to protect him: His *Reward*, to enrich him: His *God*, to be All in all to him. His *Shield* against all evill: His *Reward* for all Good: His *God*, for all Happiness in this and the world to come.

I. **The Lord will be his Shield.** (e) *After these things the word of the* LORD *came unto* Abram *in a vision, saying; Fear not* Abram: *I will be thy shield, Thy Reward great vehemently.* These words God spake to *Abraham*, (f) when he was now *returned from the slaughter of the Kings*, having rescued *Lot* taken prisoner by them, and refused to accept any the goods or spoil recovered, though offered to him by the King of *Sodom*, as a just reward of his victory. Then the Lord said to *Abraham*; *I thy shield*; *thine exceeding great Reward.* As if he had said; *Abraham*, Fear not that this act and atcheivement of thine should create thee many and dangerous Enemies, *I thy shield*, I will protect thee against all thine adversaries: And though thou hast refused the King of *Sodom's* Reward of the Spoils thou hast recovered, yet thou shalt not go unrewarded, *I will be thine exceeding great Reward.* Oh how *Abraham* gained by his gallantry and nobleness of spirit! He refuses the King of *Sodom's* Rewards, *Abraham* disdained it should ever be said, *He had made* Abraham *rich*: And he gain'd the King of Heaven's Rewards; yea, The LORD himself will be *his exceeding great Reward.* And, as *Augustine* appositely; (g) *What sweeter Reward from God, then God himself?*

(e) Gen. 15. 1. אנכי מגן לך שכרך הרבה מאד:

(f) Gen. 14. 14. to the end. Heb. 7. 1.

(g) *Quod enim dulcius à Deo præmium, quam ipse Deus.* August. de Tempore Serm. 72. Tom. 10.

These words our last *English* Translators took to be *Assertory*, affirming what God then was to *Abraham* at that present: rather then *Promissory*,

Promissory, assuring what God would be to *Abraham* for the future. And therefore they thus render them; I am *thy shield*, and *thy exceeding Great Reward.* But to my judgement they seem to be rather *Promissory* then *Assertory*. For, 1. *Abraham* understood them so, as appears by his immediate Answer to these words of the Lord. (h) *And* Abram *said, Lord* GOD, *what wilt thou give me, seeing I go childless*, &c? Mark, *What wilt thou give me? Abraham* then apprehended that in the former words God promised something to him. And doubtless *Abraham* had the right sense of them. 2. Gods Reply to *Abraham* yet further confirms that those words were Promissory. For he tels *Abraham* what he would do for him, *viz.* (i) He would give him a son and heir out of his own bowels. He would multiply his Seed like the stars. He would give him and his Seed the land of *Canaan* for an Inheritance. 3. The words themselves are laid down imperfectly without any verb, or designation of any time at all past, present, or future. And are thus to be rendered word for word; *I a shield to thee, Thy Reward great vehemently.* And therefore they will every way as well bear a *Promissory* sense, as an *Assertory*: Thus; *I* will be *a shield to thee*, I will be *thy reward great vehemently.* And in this *promissory* Sense I shall briefly 1. *Open*, and 2. *Apply* them.

(h) Gen 15 1,2.

(i) Gen. 15. 4, 5, 13. 14, 15, 16, 17, 18, 19, 20, 21.

1. God Promising *Abraham*, That he would be a shield to him: promised him, I. *More Generally*. That he would be his Protection, Defence, safegard, Salvation, Against all enemies, dangers and evil occurrents whatsoever. For, the word מגן *magen*, here used for *A shield*, is derived from גנן *ganan*, which signifies properly, (k) *To protect, To hide, To shut-in, To fence-about, to compass-about-for-defence*, &c. Because *A shield* or *Buckler* is a warlike weapon which the Souldier holds forth in one hand against his enemy to bear off his thrusts or blows, Darts and Arrows, that no wound or harm come to his body. *A shield* skilfully held forth and wielded, receives all the blows, and safely protects the whole body, especially the Head, Heart, Pectorals, and principal parts. And there was much use of the shield in wars in ancient time, for defence. *God will be a shield to* Abraham: Its a Metaphorical expression, and intimates; That God himself will be to *Abraham* against all evils and adversaries, what *a shield* is to the body in war, *viz.* His *Protection, Defence, Safety, Preservation, Salvation*, &c. This the phrase imports *More Generally*. II. *More Particularly*, In this Promise Consider these things, as Expressed, or Implied, *viz.* 1. *Who it is that will be* Abrahams *shield.* 2. *What God will be to* Abraham, *in being his shield.* 3. *Against what he will be his shield.* 4. *How he will be such a shield unto him.*

(k) *Protegere, Abscondere, Circum claudere, Circum munire, concludere septo vel scuto muniendi causa, Circum cingere ad defendendum.* Pagnin. & Mercer. in Thesaur. ad verb מגן.

(1.) *Who it is that will be* Abraham's *shield.* 1. Not any Mighty man of war; Not any Earthly Prince or Potentate; Not the most puissant and victorious Army, or Armies on Earth; (these may sometime instrumentally be great Helps and Succours, and yet sometimes they,

being but flesh and blood, and their breath in their nostrils, may not be able to shield themselves) Not some Mighty Angel of God onely; Not all the Heavenly Host of Angels; No nor all the Creatures in the world, which are but of finite being, and limited Activity. But beyond all these, the infinite and all-sufficient God: The Lord said, *I will be a shield to thee.* I, who want no *wisdom* to contrive, no *will* to desire, no *power* to effect thy safety and security; *I* will be *thy shield.* 2. Again, God saith not, my Wisdom, my Power, my Providence, my Mercy, my Truth and Faithfulness, or any of my Attributes, or acts alone shall be thy shield: but he expresseth himself more comprehensively and comfortably, *I* will be *thy shield*, that is, whatsoever is in God, whatsoever can be done by God, all this shall be engaged for thy Protection, Defence and Salvation. All mine Attributes, All my Providences shall shield thee. How emphatically!

(2) *What God will be to* Abraham, *in being his shield*, viz. *His all-sufficient Protection, safeguard, shelter, Defence, &c. against annoyances.* God will interpose himself: God will stand betwixt him and harm. God will take care of his safety every way. A shield is not sufficiently defensive, unless, 1. *The Matter of it be solid mettle; brass, iron, or steel.* A shield of glass, of paper, of straw, *&c.* is but a deceitfull defence. 2. *The form of it be fit, viz.* such as may competently guard the body, especially the principal parts; and may be easily wielded. 3. *The use of it be proper, pertinent, and skilfull.* A shield is but a dead useless instrument, without a strong arm and skilful hand to guide it. But God is a shield of Proof, stronger then steel, stronger then all opposition. Ready in all dangers and difficulties. Yea a living and active shield compassing us about safely, when we can hardly lay hold upon him by Faith steadily.

(3) *Against what God will be* Abrahams *Shield.* Gods shielding Protection is here without limitation, therefore to be extended universally according to the subject matter in hand, so far as for *Abraham's* Good, *viz* 1. Against all kinds of 1 Enemies, 2 Dangers, 3 Evil-occurrents whatsoever. 2. Against all degrees and aggravations of these in their utmost extremities. The Lord is a shield against all evils, to his people: An universal Protection.

(4) *How God will be such a shield to* Abraham. As God hath show'd himself a shield and Protection to *Abraham's* Seed: so at least God promised and performed to be a shield to *Abraham* himself, according to his necessities of Divine Protection. He limits his Protection to no particular way or Method: therefore we are not to limit it, nor to exclude any way. He will be his Protection and defence any way, every way, that shall seem good to his Divine wisdom. More Particularly, The Lord hath been wont to Shield and Protect his people, *Abrahams* Seed, these wayes especially, against Evils and Enemies, *viz.*

By destroying and subduing their Enemies. Thus the Lord protected King *Hezekiah* and *Jerusalem* against *Senacheribs* Army, (l) by destroying in one night 185000 of his Army. Thus he defended *Israel* at the Red-Sea from the *Egyptian* Army, (m) by drowning *Pharaoh* and all his hoast in the bottom of the Sea. Holy Scripture abounds with instances of this sort.

By corroborating his people both in Spirit, and body against Evils and Enemies. Hereby they are enabled to withstand them, and make their party good against them: when God girds them with might, and fils them with a Spirit of fortitude. As (n) *Sampson* against the *Philistines*, who broke the cords wherewith they had bound him, and slew with the jaw-bone of an Ass 1000 men. (o) *David* against his adversaries. (p) *Asa* against *Zerah* the *Ephiopian* with his huge hoast.

By Diverting and turning their Enemies and dangers some other way from them. *David* was often pursued by *Saul*, but in the Wilderness of *Maon Saul* and his men had like to have encompassed him and taken him. (q) Whilst *David* was in this strait, News comes to *Saul* that the *Philistines* had invaded the land, whereby he was necessitated to cease pursuing *David*, and to go against the *Philistines*.

By Anticipating and Preventing of the Evils long aforehand, which might annoy and afflict his people. (r) Whilst *Iacob* and his sons sojourned in *Canaan*, there came an extreme famine in the land, so that there they found no sustenance; but God protected his people against destruction by this famine, by having *sent a man into* Egypt *before*, even *Joseph*, to treasure up corn and provision for them that they should not perish.

By Suspending and restraining the Dispositions and actions of both Evils and Enemies, that though Gods people fall into their hands and power, they shall do them no harm. Thus God (t) defended *Sarah* from being defiled by King *Abimelech*, withholding him from touching her. (u) Protected *Iacob* from his brother *Esau's* malice and old grudge, by restraining and turning *Esau's* heart to amicableness, at his meeting of *Jacob*. (x) Restrained *Laban* from hurting of *Jacob*, when he so hotly pursued after him. Thus the Lord protected *Israel* from being drowned in the Red-Sea, and *Jordan*: by (x) suspending the fluid Nature of the waves, congealing them on heaps. (y) Shielded the three *Jews* from the hot fiery furnace, and (z) *Daniel* from the cruel jaws of the hungry Lyons; by suspending the activity of the fire that it should not burn them, though in the furnace, and by restraining the fierceness of the Lyons that they should not devour.

By Redeeming his people wonderfully from Evils, enemies and dangers, that in the end would have destroyed and swallowed them up. Thus he defended *Israel* from *Pharaoh*, and his destructive devices, by (a) redeeming them out of *Egypt* with signs and wonders, with a mighty

(l) 2 King. 19. 34, 35.
(m) Exod. 14. & ch. 15.
(n) Iudg. 15. 14, 15, 16.
(o) Psal. 18. 29 &c.
(p) 2 Chron. 14. 11, 12, &c.
(q) 1 Sam. 23. 25, 26, 27, 28.
(r) Act. 7. 11, 12, 13, 14. Psal. 105. 16, 17, &c. Gen. 45. 7, 8. & 50. 20, 21.
(t) Gen. 20. 6.
(u) Gen. 33. 3, 4.
(x) Gen. 31. 24, 29.
(x) Exod. 14. 22. Iosh. 3. 16.
(y) Dan. 3. 21, 22, 27.
(z) Dan. 6. 22.
(a) Deut. 4. 34.

 mighty

mighty hand, and outstretched Arm. And afterwards he shielded the *Jews*, and saved them from *Babylons* Tyranny, by (b) turning their captivity wonderfully, *stirring up the Spirit of Cyrus* to let them go.

By Ministration of Angels, and inferiour Creatures. Angels are (c) *Ministring Spirits sent forth for the good of the Elect.* God (d) *gives his Angels peculiar charge over his Saints, to keep them in all their wayes, to bear them up in the hollow of their hands, lest they dash their foot against a stone.* An (e) Angel shut the mouth of the lyons, for *Daniels* safety: An (f) Angel brought *Peter* out of prison, that *Herod* might not destroy him: An (g) host of Angels protected *Elisha* against the whole host of the *Syrians*, the Mountain being full of Horses and Chariots of Fire round about *Elisha*. Yea inferiour Creatures God sometimes inployes for his peoples safety and protection. The very (h) Ravens are purvayors for *Elijah*, and bring him bread and flesh twice a day, rather then he should be starved in the famine. The despicable (i) locusts, frogs, lice and flyes, take part with *Israel* to defend them against the *Egyptians*. (k) The *Sun*, *Moon*, and *Stars* have in a sort fought for *Israel* against their enemies. Yea all the four Elements have sided and taken part with them, to preserve them from their Adversaries. (l) Fire came twice down from Heaven for *Elijahs* protection, and consumed two Captains and their fifties that came to bring him down to wicked *Ahaziah*. Air, and winde (which is air in commotion) did blow the waves of the Red-Sea upon the *Egyptians*, for the deliverance of *Israel*. (m) *Thou didst blow with thy winde, the Sea covered them, they sunk as lead in the mighty waters.* (n) *Water* protected and *saved Noah* and his Family in the Ark from being swallowed up with the wicked world. The Red-Sea overwhelmed *Pharaoh* and all his Army, which pursued *Israel*. *The River Kyson swept away them* that fought with Gods people in the dayes of *Deborah*. Finally, The (o) *Earth swallowed* up the *Egyptians*, who thought to have swallowed up *Israel*.

By turning Evils and Enemies to be Remedies against the Evils and Enemies that befall Gods people. This is one of Gods mysterious ways, and most delightfull to be observed. Thus, He (p) saved *Noah* in the Ark *by waters*, from the deluge of Waters. He (q) defended *Israel* by the raging waves of the Red-sea, from the raging wrath of *Pharaoh* and all his Host. He (r) protected *Jehoshaphat* against his Enemies *Moab*, *Ammon*, and *Mount Seir*, by those his Enemies mutuall destroying of one another. He (s) preserved *Jonah* from being swallowed up in the bowels of the Sea, by giving him to be swallowed up in the bowels of the Whale. He (t) shielded *Jeremiah* from the outrage in sacking of *Jerusalem*, by his being shut up in a prison in *Jerusalem*. Like instances are very numerous. Oh how admirable are his Counsels, and his wayes past finding out! *How oft had his people been swallowed up, if they had not been swallowed up? How oft had they been undone, if they had not been undone?*

Finally,

(b) Psal. 126. 1,2,3. Ezra 1,1,2,3, &c.

(c) Heb. 1. 14.
(d) Psal. 91. 11, 12.
(e) Dan. 6, 22.

(f) Acts 12. 6, 7. *to* 12.
(g) 2 King. 6. 15, 16, 17.

(h) 1 Kin. 17. 4, 5, 6.

(i) Psal. 105. 28. *to* 39.
(k) Josh. 10. 12, 13, 14. Judg. 5. 20.

(l) 2 Kings 1. 9. *to* 13.

(m) Exod. 15. 10.
(n) 1 Pet. 3. 20. Exod. 14. Judg. 5. 21.

(o) Exod. 15. 12.

(p) Gen. 6, 18, 19. 1 Pet. 3. 20.
(q) Exod. 14.
(r) 2 Chron. 20, 22. *to* 26

(s) Jonah 1. 15, 17.
(t) Jerem. 38. 28.

Finally, *By a continued Series, Method, and Chain of Divine Providences, God is wont to shield and guard his people.* (u) He is a *wall of fire round about them*: not onely defending them, but offending their Adversaries on every side. He, (x) *like the mountains round about* Jerusalem, *is round about his people for ever.* He shielded *Joseph* vigilantly, in his brethrens hands from ruine, in the pit from perishing, in *Egypts* prison from Death and Destruction. He was his continuall shield. He shielded *Israel* in *Egypt* from many Calamities, at Red-Sea from *Pharaohs* host, in wilderness from woes, wants, and enemies, at *Jordan* from its waves, in *Canaan* from all the Power and Malice of the Nations. *Israel* was shielded by Providence upon Providence continually. Like concatenation and continuation of defensive Providences safeguarded *David*, *Paul*, and other faithfull ones of the Lord. In these and such like wayes God is wont to shield his people. And in Covenanting to be *Abrahams* shield, he implicitly intends to be his shield every way, so far as he should see good and needfull for *Abraham*.

(u) Zech. 2. 5.

(x) Psal. 125. 1, 2.

Inferences. Did *God Covenant to be a Shield to* Abraham? Then,

1. *Gods Protection is an Eminent Mercy.* God thought fit to insert it among the choice Covenant-Mercies which he promised to *Abraham*. And they are all great Matters, Eminent Mercies, which he promised to *Abraham*. The Lord by a common and more Generall Providence protects the wicked and all his Creatures: but by a more speciall and peculiar Providence he protects his own Covenant-people. That special protection is a singular Mercy. How (y) often did *David* glory in this, that the Lord was his *shield and Buckler*, his *rock*, *fortress*, *strength*, *horn of salvation*, and *high tower*?

(y) Psal. 3. 3. and 18. 1, 2.

2. Abrahams *Protection and Shield was impregnable and incomparable.* For, God was his Shield. Not dead rocks, not senslesse wals, not mortall men, not finite Angels, nor onely any meer Creature: but he who is stronger then all Creatures or created powers in the whole world, (z) who made the world by his Command, who (a) *upholdeth all things by the word of his power*, who (b) *tels the stars, calling them all by their names*, who (c) *spans the heavens with his fingers*, who *holdeth the waters of the Sea in the hollow of his hand, before whom all the inhabitants of the world are but as grashoppers*, and *the huge Mountains as a very little thing, &c.* He, He it is, who was *Abrahams* Shield. All other Protections are but lyes and vanities, no safe trusting to them: but he is a Sure, Surrounding, Proved, Constant and All-sufficient Shield. What Enemies evils and dangers could hurtfully touch *Abraham*, while the Lord his Shield did interpose betwixt him and harm, encompassing him on every side?

(z) Psal. 146. 5.

(a) Heb. 1 3.

(b) Psal. 147. 4.

(c) Isa. 40. 12, 15, 22.

3. *They that fought against* Abraham, *fought against God, who was a shield to* Abraham. How should such prevail: nay how could they chuse but like potsheards dash themselves in pieces against that Rock?

4. *What*

4. *What cause had* Abraham *to cast himself wholly upon the Lord with confidence and comfort against all enemies, dangers and evill occurrents whatsoever?* The Lord was his Shield: whom or what should he fear? Nothing in the world could oppose him, so strong, so great, so terrible as his Shield. Hence, God said, (d) *Fear not* Abram, *I* will be *a Shield to thee.* Upon like consideration how did *David* quiet himself against greatest perills, and even triumph against all commers! (e) *Thou O LORD art a shield for me, my glory, and the lifter up of mine head.* ——— *I will not be afraid of ten thousands of people that have set themselves against me round about.*

(d) Gen. 15. 1.

(e) Psal. 3. 3, 5, 6. and 27. 1.

Thus the Lord promised to be *Abrahams Shield.*

II. **The Lord will be his exceeding great Reward.** He will not onely be *A Shield* to *Abraham*, guarding him against all evill: But also his *Exceeding great Reward*, furnishing him with all Good. (f) *Fear not* Abram: *I will be a shield to thee, Thine exceeding great Reward*, or, *Thy vehemently great Reward.* Not onely *A Shield*, but *a Reward:* Not onely *a Reward*, but *a Great Reward:* Not onely *a Great Reward*, but *a vehemently great Reward:* Nor onely *a vehemently great Reward from God*, but *a vehemently great Reward which is God.* How Emphatically? How comfortably? Every word is a Sentence: and that a significative, a cordiall, a golden Sentence. If God be *Abrahams Shield*, He must needs be most safe and secure against all evils, enemies and dangers: If God be *Abrahams exceeding great Reward*, he must needs be most rich and happy in all Conditions. Here let us view a little, 1. *What is meant by a reward.* 2. *How God may be said to be* Abrahams *vehemently great Reward.* 3. *What Inferences will hence flow.*

(f) Gen. 15. 1.

1. *What is meant by a Reward.* **Reward** is used and taken in Scripture *Properly*, and *Improperly.* I. *Properly*, For any just Conpensation or Recompence of work, labour or office, deservedly due by Covenant-Promise or common law of Equity for such Work. Betwixt which work and Reward, betwixt which Merit and Compensation there is a mutuall Relation. (g) *To him that worketh, is the Reward not reckoned of grace, but of debt.* In this sense *Reward* is either *Acceptable*, or *Unacceptable.* 1. *Reward Acceptable* to the Receiver, is either *Lawfull* or *Unlawfull.* (i) *Lawfull Reward*, is that Recompence which is given or promised for some lawfull, honest or warrantable work or Imployment. So, (h) *Laban* gave *Jacob Reward*, or *Wages* for serving him. *Pharaohs* (i) daughter gave Moses his own Mother a *Reward*, or *Wages* for nursing up of *Moses* for her. And Christ saith, (k) *The labourer is worthy of his hire.* (l) *Unlawfull Reward* is that which is given or Promised for dishonest and unlawfull acts. Thus *Balaam* is said to (l) *love the wages of unrighteousness*, for his seeking to curse *Israel* for *Balac's* Reward. And *Judas* is said to (m) *purchase a field with the reward of iniquity*, in that he bought a field with the 30. pieces, which were given him as a reward for his wicked and murtherous betraying of his Lord and Master Jesus Christ

(g) Rom 4. 4.

(h) Gen. 29. 15.

(i) Exod. 2. 9, 10.

(k) Luke 10. 7.

(l) 2 Pet. 2. 15.

(m) Acts 1. 18.

Christ. 2. *Reward unacceptable,* or *Penall Reward,* is that Recompence of just punishment which is inflicted upon the ungodly for their evill-doing. (u) *Let this be the Reward of mine adversaries from the* LORD, said *David.* (o) *These shall utterly perish in their own corruption, and shall receive the reward of unrighteousness,* said *Peter.* (p) *The wages of sin is Death,* said *Paul.* Thus Reward is taken properly in Scripture: But in this sense God did not promise Himself to be *Abrahams* Reward. II. *Improperly,* Reward is taken, 1. *For the end, fruit, and event, &c. of any work, intended or ensuing thereupon.* Thus *Paul* (q) obtained his Reward; that is, his intended End of true glorying and rejoycing, in Preaching the Gospel willingly, and chearfully, and freely to the *Corinthians.* The Pharisees (r) *had their Reward,* viz. *The praise of men,* which they desired and sought after, by doing their works to be seen of men. 2. *For a gratuitous or free compensation or recompence of good works, or well-doing.* Which Reward is not at all of debt or demerit, but of meer Grace. The Apostle intimates there's (s) *a Reward of Grace,* as well as a *Reward of Debt.* And what (t) *Luke* cals χάριν *Grace, Matthew* cals μισθὸν *Reward.* Such Rewards are those wherewith the Lord freely recompences his peoples well-doings, according to his Promise both in this world, and in Heaven. According to those expressions, (u) *In keeping of them,* (*viz.* Gods Statutes) *is great Reward.* (x)---*Great is your Reward in heaven.* —— *Otherwise ye have no Reward of your Father which is in heaven.* —— (y) *Cast not away therefore your confidence which hath great recompence of Reward.* (z) *Moses had respect to the recompence of the Reward.* (a) —— *Behold I come quickly, and my Reward is with me, to give every man as his works shall be.* Betwixt a Labourers reward properly so called, and Gods free Recompence of his peoples well-doing, there is some resemblance. A Labourer first does his Work, and when his work is finished he receives, as he expected, his Covenant-wages: So Gods people in this world first finish their heavenly Fathers work, and after they receive Heaven as their Recompence. Upon this resemblance Heavens Recompence may wel be stiled *A Reward,* being so like A Reward. God thus rewards his peoples good works, not of debt, but of grace: Not for any merit of theirs, but for his Christ, and Promise sake in him. 3. *For any free Donation, Bounty, Gift, or Benefit.* Thus (b) *children are an heritage of the* LORD, *and the fruit of the womb is his Reward.* viz. They are a singular blessing from God. And thus God assures *Abraham* here in these two last reasons that he will be (c) *His exceeding great Reward, viz.* He will be his wealth, his gain, his treasure, his portion, his inheritance, his happines. And he would be such an one to him, as from whose favour, fulness, bounty, and blessing he should receive all good. In this sense God promised to be *Abrahams reward.*

2. *How God may be said to be* Abrahams *vehemently great Reward.* The words are very full and comprehensive. We may conceive that God would be *Abrahams* vehemently great reward, 1. *Effectively:*

(u) Psal. 109. 20.
(o) 2 Pet. 2. 12, 13.
(p) Rom. 6. 23.
(q) 1 Cor. 9. 15, 16, 17, 18, 19.
(r) Mat. 6. 5. 16.
(s) Rom. 4. 4.
(t) Luke 6. 32, 33, 34. Mat. 5. 46.
(u) Psal. 19. 11.
(x) Mat. 5. 12. and 6. 1.
(y) Heb. 10. 35.
(z) Heb. 11. 26.
(a) Rev. 22. 12.
(b) Psal. 127. 3.
(c) Gen. 15. 1.

ly. 2. *Objectively.* 3. *Excluſively.* *Effectively*, in giving him *Rewards*. *Objectively*, in being his Reward. *Excluſively*, in being his onely Reward, his Reward paramount, wholly tranſcending and ſurpaſsing all other Rewards.

(a) Gen. 15. 1, 2, 3, 4, 5.

(a) *Effectively*, The Lord was *Abrahams* vehemently great Reward, in effecting for him, beſtowing and heaping upon him, exceeding great Rewards, Favours and Bleſsings. That this way God intended to be his exceeding great Reward, is evident both by *Abrahams* Queſtion, and Gods Reſolution thereupon. (d) *And* Abraham *ſaid, Lord GOD, what wilt thou give me ſeeing I go childleſs, &c.* As if he had ſaid; Lord, thou ſayeſt, thou wilt be *my Reward vehemently great*; but wherewith wilt thou reward me? What poſſeſſions or enjoyments wilt thou give unto me, ſeeing I have neither child nor heir of mine own to inherit them? The Lord anſwers him, (e) That he ſhould have *a ſon out of his own bowels to be his heir*, *And his Seed ſhould be* numerous *as the ſtars*, And *to his Seed he had given all the land of* Canaan *for an Inheritance.* Thus he would be *Abrahams* exceeding great Reward *Effectively*, by being author and *efficient cauſe* of great and eminent bleſsings to him. And God rewarded *Abraham* with Benefits exceeding great. I. *In this life.* As, 1. Divine (f) Benediction upon him, upon his Bleſſers; and upon all the Nations of the earth, in him, and in his eminent Seed Jeſus Chriſt. 2. A (g) naturall Seed to be his heir, when his body was now dead to generation, and *Sarah* paſt age of child-bearing. 3. A (h) numerous poſterity, both Jewiſh and Chriſtian, like the *Duſt of the earth*, *ſtars in Heaven*, and *Sands on the ſea ſhore*. 4. An (i) univerſal Fatherhood to all the Faithfull both of Jews and Gentiles, that ſhould come after him. 5. Victorioufneſs (k) of his Seed both Natural and Spiritual, over all their Enemies, eſpecially under *Joſhua*, *David*, and *Jeſus Chriſt*. 6. The (l) Inheritance of *Canaan*, and *Heirſhip of the world.* Comprizing a confluence of all neceſſary earthly enjoyments. 7. True (m) Renown and greatneſs of Name, which excelled both among Jews and Gentiles. 8. Prolongation of his life (n) till a good old age, and then cloſing up his days in peace. 9. The Lord himſelf being all along (o) *His Shield*, *Exceeding great Reward*; and *God* in Covenant. 10. And finally, (p) The Propagation of Jeſus Chriſt, the Saviour of Sinners, from *Abraham* according to the fleſh, for the bleſſing of him and all the world of the Elect, with all temporal and Spiritual bleſsings. II. *In the life to come*, God rewarded *Abraham* with heaven it ſelf; that true *Canaan*, That (q) *City which hath foundations, whoſe builder and Maker is God*, That *better Country*, which *Abraham* chiefly deſired and expected: of which *Abraham* was long ſince actually poſſeſſed; and in which *Abraham* enjoyes all happineſs and glory, yea immediatly God in Jeſus Chriſt face to face, the Reward of all Rewards. And *thus God was* Abrahams *exceeding great Reward*, Effectively.

(b) *Objectively*, The Lord became *Abrahams* vehemently great Reward.

(c) Gen. 15. 4, 5. 18.

(f) Gen. 12. 2, 3.

(g) Gen 15. 4.

(h) Gen. 15 5. *and* 13. 16. *and* 22. 17.

(i) Gen. 17. 4, 5. Rom 4. 16.

(k) Gen. 22. 17.

(l) Gen 15. 18, *&c. and* 17. 8. Rom. 4. 13.

(m) Gen. 12. 2.

(n) Gen. 15. 15.

(o) Gen. 15. 1. *and* 17. 7.

(p) Gen. 22. 18. Acts 3. 25. Gal. 3. 8.

(q) Heb. 11. 9, 10. 13, 14, 15, 16.

Reward, in being himself his Reward, The object, substance and Treasure rewarding *Abraham*. To be the *Efficient and Author* of his Rewards, was exceeding much: but to be the *Object*, and as it were the very *Matter of his Reward himself*, was much more. And if God himself become *Abraham's* Reward, his Reward must needs be vehemently great: for God himself is vehemently great. (r) *O LORD my God, thou art very great, thou art clothed with honour and majesty.* (s) —— *Who is so great a God as our God?* Now God himself became *Abrahams* Reward *Objectively*, by becoming his Treasure, Portion, Possession, Habitation, Heritage, Health, Wealth, Honour, Delight, Happiness, Comfort, Contentment, and All. When *David* would speak of God to this effect, he stiles him his *Portion*; and under that comprehendeth all. (t) *Thou art my refuge, and my portion in the land of the living.* (u) —— *God is the strength* (Heb. *Rock*) *of mine heart, and my portion for ever.* And elsewhere he saith (x) *The LORD is the portion of mine inheritance, and of my Cup: thou maintainest my lot. The lines are fallen unto me in pleasantnesses: yea I have a fair heritage.* Admirable expressions! All setting forth his full satisfaction, and perfect acquiescence in his one God alone. (y) *All his good was from God, and in God alone. His Portion, Inheritance, Cup, Lot, Lines in pleasantnesses, or pleasant places, Fair Heritage. All was wrapped up in his enjoyment of God.* In him he found the Sum and perfection of all good. One God to him was more then all the idols in the world, or all treasures in the world to others. He had so much in his God, he envyed no other mans condition whatever it was without God. *Jeremy* also stiles the Lord (z) *The Portion of* Jacob. God is all the Reward and wealth of his people. To this effect said *Augustine* appositely of our enjoyment of God in Heaven; (a) *Then God shall be All in All: nor shall there be any infelicity which shall exercise us, but meer felicity, which shall feed us. And our Feeder, shall be our God: Our drink, our God: Our Honour, our God: our riches, our God. Whatsoever varieties you here seek, he alone will be all unto thee.* And in like proportion, though in inferiour degree, our enjoyment of God on Earth will answer all things. But *more Particularly*, God was *Abraham's* exceeding great Reward objectively, divers ways, *viz.* I. *The exceeding great Reward of all his faculties and affections: suitably Fitting them, and plenarily filling them all. God* was the light of his understanding: without whom, all the light therein was but darkness. *God* was the tranquillity of his Conscience: without whom all the peace thereof was but carnal Security or perplexity. *God* was the sweet Treasure of his Memory: without whom all the impressions therein were nothing but vanity. *God* was the Rule of his will: without whom all the straitness therein was meer crookedness and irregularity. *God* was the crown of his desires: without whom nothing in heaven and earth was desirable. *God* was the Loadstone of his love: without whom nothing was amiable. *God* was the very

(r) Psal. 104. 1.
(s) Psal. 77. 13
(t) Psal. 142. 5.
(u) Psal. 73. 26.
(x) Psal. 16. 5, 6.
(y) *Omne bonum meum à Deo est, & in solo Deo. Pars, Portio, Calix, Sors, unum sunt quæ simul ad amplificationem, & majorem Emphasim congeruntur.* Simeon de illius Comment. in Psal. 16. 5.
(z) Ier. 10. 16. & 51. 19.
(a) *Erit enim tunc Deus omnia in omnibus; nec erit ulla infelicitas quæ nos exerceat, sed felicitas sola quæ pascat. Ipse autem pastor noster, Deus noster est: Ipse potus noster, Deus noster: Honor noster, Deus noster; divitiæ nostræ, Deus noster. Quacunq; hic varia quæris, ipse tibi unus omnia erit.* Aug. de verb. Dom. Serm. 4. Tom. 10.

jubilee of his joy and delight: without whom he could not acquiesce or rest in any thing as fully delectable. II. *The exceeding great Reward of all his Graces, and Gracious Actions.* He is (b) *the God of all Grace*: and he is the Reward of all Grace. All Graces and gracious actions tend to *God*, as their ultimate End: Rest in *God*, as their satisfying Center. *God* was his Gain, Rewarding his Self-Denial: *God* his Life, Rewarding his Faith: *God* his Expectation, Rewarding his Hope: *God* his Honour, rewarding his Humility: *God* his Consolation, rewarding his Love! *God* his Relief, rewarding his Prayers: *God* his Salvation, rewarding all his Obedience and acts of Sanctification. III. Finally, *God was his exceeding great reward in all States and Conditions, after his Effectual Calling*, in Prosperity, Adversity, Fears, Dangers, Losses, Wants, Temptations, Tribulations, weal and woe. Must *Abraham* (c) forsake *his own Country, Kindred and Fathers house*: and follow the Lord *he knew not whither*? God was better to him then all these: and he installed (d) him and his Seed in *Canaan*, a better Country then *Chaldea*; Related him to a better kindred, *viz.* the (e) spiritual kindred of Gods people, and adopted him into a better, that is, the heavenly Fathers House, the Church of God. Is he (f) *childless*? God was unto him instead of many sons, yea beyond all children: and withall he gave him (g) a numerous Seed both Natural and Spiritual, like the Dust, Sands, and Stars for multitude. Is he in danger of losing his wife *Sarah*, by *Pharaoh*, and *Abimelech*? God was his Reward, and her deliverance in this danger: (h) preserving her, that she should not be defiled; and plaguing them till she was restored to *Abraham*. Is his Nephew *Lot* (i) carryed away Captive by the Conquering Kings, so that *Abraham* must lose him, or rescue him by the sword? God was his victory; So that he Recovered *Lot* with the people and goods: and refusing the King of *Sodom's* Recompence of the Spoyls, he obtains the King of heaven to be *his Reward*. Must he (k) *offer up his* Isaac *unto God for a Burnt-offering*: and in him visibly Sacrifice Gods promises, and his own hopes? God restores him *Isaac* as it were from the dead, exchanges him for a Ram strangely brought to his hand, and remunerates him with singular Promises under the Oath of God. In a word, must *Abraham* (l) *sojourn* all his days, not only in *Egypt*, but also in the land of Promise as in a strange Country? God was his Heritage in his Pilgrimage. He raised up his (m) Faith to *the City* above, and to *a better Country, that is, an heavenly*. So that he liv'd by Faith in an Heaven on Earth: and *God was not ashamed to be called his God*. Thus God was *Abraham's* exceeding great Reward Objectively.

(3) *Exclusively, God was* Abrahams *vehemently great Reward*, that is, *He was so his Reward, as he was his sole Reward*. Besides the Lord himself, *Abraham* had no such Reward in all the world. (1) *None so Great.* (2) *None so Good.* (3) *None so satisfying.* (4) *None so Continuing.* 1. *None so great. Abraham* had many great blessings and

(b) 1 Pet. 5. 10.

(c) Gen. 12. 1. Heb. 11. 8.
(d) Gen. 12. 7. & 13. 14, 15. 16, 17. & 15. 18, &c. & 17. 8.
(e) Rom. 4. 16.
(f) Gen. 15. 2.
(g) Gen. 12. 2. & 13. 16. & 15. 5. & 22. 17.
(h) Gen. 12. 14 *to the end.* & chap. 20. *throughout.*
(i) Gen. 14. 12. *to the end, with* 15. 1.
(k) Gen. 22. *throughout.* Heb. 11. 17, 18, 19.
(l) Heb. 11. 9 Gen. 15. 13.
(m) Heb. 11. 10, 14, 16.

and priviledges from God: But none so great as God. *God* was *his Reward vehemently great.* All other his Rewards and Benefits were but as drops out of Gods Ocean: they were but created fruit, bounded blessings: but God an uncreated, infinite, and boundless treasure. They at best were but *vehemently small*, in comparison of *God* thus *vehemently Great.* They were *great:* but God *greatness* it self, yea God the height and glory of all greatness. 2. *None so Good, and suitable to all* Abraham's *Conditions and occasions.* The blessings which *Abraham* had from God, were accidentally, derivatively, finitly, and respectively Good: but God himself Primitively, essentially, infinitely, absolutely and universally good. He is goodness it self: the supream goodness: All goodness: the only goodness. (n) *There's none good but one, that is God.* None good, as he is good. To *Abraham Honour* was good to advance him; *riches* good to furnish him; *servants* good to minister to him, and fight for him; *Canaan* good, as an Heritage in Reversion; *Sarah* good, as a Comfortable yoak-fellow in possession; *Isaac* good, as the son of his old age, of his love, and of Gods promise, to rejoyce him: They were good several ways, but God was good to him every way. God answered all his wants, occasions, straits, temptations, *&c.* God was a better reward to him then they all. 3. *None so satisfying.* *Abraham* had many Mercies, and those very eminent: yet in comparison of God very empty and unsatisfactory. His heart still aspired beyond them all towards God: and could part with them all for God. Therefore none fully satisfied him but God. He (o) could part with *Chaldea* his Native Country, with his kindred and fathers house, at Gods call: He (p) could part with *Ishmael* and *Hagar*, and cast them out of his family, at Gods command: He (q) could part with *Isaac*, lay him upon the Altar, and in a sort Sacrifice him, at Gods appointment: He could (r) part with *Sarah*, and bury her out of his sight, at Gods dispensation: yea He could (s) part with *Canaan*, sojourning therein as a pilgrim in a strange Country, upon consideration of Gods promise and pleasure so to have it: But though he could part with all for God, yet he could not part with God for any thing, or for all. Yea in that he could so self-denyingly let all go for God, its evident he could not let God go at all. He found more in one God, then in all. 4. *None so continuing.* All other his Rewards and blessings had their ebbings and flowings; their time, season, and opportunity; their youth and growth, and death; their comming and going, *&c.* but God his great Reward was (t) *still the same* to him *without variableness or shadow of turning*; the same in *Chaldea*, *Canaan*, *Egypt*, Heaven, *&c.* And that's the *great reward* indeed, that's the *abiding Reward.* God then being *Abrahams* Reward, so *Great*, so *Good*, so *satisfying*, so *Continuing*: He must needs be his Blessing of blessings, His Treasure of Treasures, His Reward Paramount, His Reward of Rewards.

(n) Luk. 18. 19.

(o) Gen. 12. 1, *&c.*

(p) Gen. 21. 9. *to* 15.

(q) Gen. 22. 2, 3, *&c.*

(r) Gen. 23. 2, 3.

(s) Heb. 11. 9.

(t) Iam. 1. 17.

3. **Inferences** hence resulting. *Will God be* Abrahams *vehemently great Reward?* Then,

(t) *How Bountiful was God to* Abraham! He shall not go without *Reward:* His Reward shall be *great:* His Reward shall be *vehemently great:* yea God himself will be his *Reward* and Happiness. This was infinite bounty and liberality indeed, when the Great *Rewarder* himself becomes *the vehemently great Reward.*

(u) Gen. 24. 1.
(x) Gen. 24. 35.

(t) *How rich was* Abraham! He was rich in *Possession*: rich in *reversion.* He was rich in Temporals and Spirituals, and in hope of Eternals. (u) *The* LORD *had blessed* Abraham *in all things*: And his blessing maketh rich. *Abraham's* servant said, (x) *The* LORD *hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and Men-servants, and Maid-servants, and Camels, and Asses.* He related much of *Abraham's* wealth: but the one half was not told. He mentioned not the *riches of his riches*; that *God had given himself to* Abraham *as his Reward.* His invisible, Spiritual, Heavenly Reward. Had *Abraham* wanted this Reward, he had been but a poor man, notwithstanding all his other riches: and having this Reward, was eminently rich, though he had wanted all other things which the world cals riches.

(y) Gen. 14. 21, 22, 23.

(z) Gen. 15. 1.

(y) *How easily might* Abraham *deny and despise all earthly rewards, having God himself to be his Reward.* When he returned from the slaughter of the Kings, having recovered both the persons and spoyls of *Sodom* carryed away by them, the King of *Sodom* said to him; (y) *Give me the persons, and take the goods to thy self. And* Abram *said to the King of* Sodom, *I have lift up my hand unto the* LORD, *the most high God, the possessour of Heaven and Earth, That I will not take from a thread even to a shoo-latchet, and that I will not take any thing that is thine, lest thou shouldst say, I have made* Abram *rich.* How gallantly and magnanimously did he deny and despise the Reward of the King of *Sodom?* He disdained to be made rich by the *King of Sodom*: who was made rich by the *King of Heaven and Earth.* What cares he for spoyl and plunder, who had under God his Reward by Faith? Yea and presently after, God was so pleased with this act of *Abraham*, that he tells him, (z) *Fear not* Abram, *I will be a shield to thee, and thy vehemently great Reward.* It's no hard thing for him that abounds with gold and silver, to despise chips and straws: for him that abounds in pearls and precious stones, to trample upon pebles and the stones of the street.

(4) *What a Comfort was this to* Abraham *against all wants and losses whatsoever!* This vehemently great reward would easily make up with advantage, all his wants and losses. Finding God to be his great Reward, he finds all his losses restored, all his wants supplyed in God his Reward. This Reward, God, is Food to the Hungry, Drink to the thirsty, Rayment to the naked, Health to the diseased, Liberty to the imprisoned, Honour to the reproached, An habitation to the harbourless, a Father to the fatherless, a Friend to the friendless,

leſs, a Comfort to the comfortleſs. God his Reward is an overflowing fountain, that runs all ſorts of ſupplyes againſt all ſorts of wants. They that have this reward, may ſay with *Paul*, (a) *As having nothing, and yet poſſeſſing all things.*

(a) 2 Cor. 6. 10.

(5) Finally, *Strive we to be true* Abrahamites, *and then the Lord will be our exceeding great Reward alſo.* Approve we our ſelves to be *Abrahams* Seed: and *Abraham's* God will be our treaſure and portion. As *great*, as *good*, as *ſatisfying*, as *continuing* to us, as ever to *Abraham*. God will be as bountiful to us; We ſhall be as rich in God, we ſhall as eaſily deſpiſe all earthly rewards, we ſhall as abundantly be comforted againſt all wants and loſſes, as *Abraham* through this Reward. Let *Abraham's* God be our God: then *Abraham's* God will be our exceeding great Reward.

Thus, the Lord promiſed to be Abraham's *vehemently great Reward.*

III. **The Lord will be a God in Covenant to** Abraham **and his Seed for ever.** It was much that the Lord would be *his Shield*: More, that he would be *his vehemently great Reward*: moſt of all, that he would be *A God to him, and to his Seed, by Covenant, for ever.* In this *ſhield*, is full protection: In this *Reward*, is full poſſeſſion: but in this *God*, is all fulneſs and felicity. Mark the LORD's own words to *Abraham*; (b) *I will eſtabliſh my Covenant betweene me, and thee, and thy Seed after thee, in their Generations, for an Everlaſting Covenant, to be a God unto thee and to thy Seed after thee.* How emphatically! 1. The LORD will not only be *a Shield* and *Reward*, But *a God* to *Abraham*: 2. Nor only a God *to Abraham* alone, but *to his Seed after him*: 3 Not A God to *Abraham* and his Seed by meer *Promiſe* only, but by *mutual Covenant* alſo between the Lord on the one part: *Abraham* and his Seed after him in their Generations, in all generations, on the other part: 4 And this an *Eſtabliſhed Covenant*; eſtabliſhed not by man, but by God. 5 Yea this not only a temporary or long-laſting, but an *Everlaſting Covenant*. O bleſſed clauſe! the top-excellency and glory of Gods Covenant with *Abraham*.

(b) Gen. 17. 7, 8.

This the firſt place in all the Holy Scriptures, wherein this excellent Article is inſerted in Gods Covenant with his people: Though afterwards it be frequently repeated, *viz.* (c) To *Iſrael*, (d) *David*, (e) *Jews* in *Babylon*, and (f) To Gods people under the New Teſtament. Here therefore I ſhall a little inſiſt upon it, and open it, once for all. (g) Formerly I have briefly glanced at it, in handling the Nature of the Covenant of Faith in *General*: and ſhow'd, *That of all the Fœderal clauſes in Gods Book, this is the* 1 *Higheſt*, 2 *Fulleſt*, 3 *Sureſt*, *and* 4 *Sweeteſt*. But now I ſhall conſider it ſomewhat more *Particularly*: *Partly*, becauſe the Covenant-Mercy herein promiſed, is wholly tranſcendent, incomparable, infinite; Even God himſelf, *who is over all bleſſed for ever, Amen*. *Partly* becauſe the Parties to whom this Covenant-Mercy is here promiſed, are *Abraham* and his Seed: (h) whoſe Seed we are, *if we be Chriſts*, if we be true *believers*. Here let us Conſider, 1. *What is meant by the Word*,

(c) Deut. 5. 2, 3, 6. Exod. 29. 45 Lev. 26. 11.
(d) Pſal. 89. 26, 33, 34.
(e) Ier. 24. 7. & 30. 22. & 32. 38, 40. Ezek. 11. 20. & 36. 28.
(f) Heb. 8. 10. Ier. 31. 33.
(g) *Book II. Chap II Aphoriſ. II. Sect.* 3. Matters Covenanted on Gods part to Chriſts Seed.
(h) Gal. 3. 7, 29.

word, GOD. 2. *What this Phraſe of* Being a God to *Abraham* and to his Seed, *imports*. *And what the* LORD *intended in Covenanting to be a* GOD *to him, and to his Seed after him by an everlaſting Covenant*. 3. *What Inferences will hence reſult*.

1. *What is meant by the word* GOD. The Orig. Heb. is אלהים *Elohim*, in the plurall number, and may be tranſlated, *GODS*. Some think the Myſtery of the Trinity is hereby intimated. (i) Others rather aſcribe it to the Cuſtome of the Hebr. tongue, which is wont for Honour ſake to uſe the plural number for the ſingular in words ſignifying *Power* and *Dominion*. It is ſometimes alſo uſed in the ſingular number, אלוה *Eloah*, God. The word ſeems properly to ſound & ſignifie *A Judge*. Hence it is aſcribed, 1. *Primarily to the true* (k) *God*, the Judge and Governour of all. 2. *To the* (l) *Ark of the Covenants*, Metonymically. As a ſpeciall token of Gods Preſence and power. 3. *To* (m) *Angels*, eminent in power for executing Gods judgements, when, where, and upon whom he pleaſeth. 4. *To men of Renown, worthy of admiration, eſpecially to ſuch as are in* (n) *Office and Authority ſet over others, as Judges, Rulers, Magiſtrates, &c.* Theſe are often ſtiled *Gods*, becauſe they are Gods Vicegerents here on earth, to execute Juſtice and Judgement amongſt men as the cauſe ſhall require. 5. *Moſt improperly to* (o) *falſe gods and idols*, who are ſtiled *gods*, becauſe their fond and fooliſh worſhippers do ignorantly aſcribe Deity and Divine Power unto them. Theſe four laſt uſes of the word are *improper*: the firſt *moſt proper*; And in that ſenſe it is here to be underſtood for the true God, the Judge of all, moſt high, and abſolutely ſupream.

2. *What this Phraſe of His* being a God to *Abraham* and to his Seed *imports*: *And what the* LORD *intended in covenanting to be a God to him and to his Seed after him*. This may be reſolved two wayes. 1. *More Generally*. 2. *More Particularly*.

More Generally. What good is not Covenanted and Promiſed, when the LORD promiſeth himſelf to be a God to *Abraham* and his Seed? God hath all good in him: God brings all good with him. (p) If God be theirs by Covenant, All's theirs by Covenant alſo. *Behold what manner of Promiſe this is*. Is there a greater, or more eminent Promiſe in all the Bible? Is not this the very greateſt? Can God promiſe or perform any thing ſo great as himſelf? or can man receive any thing in Heaven or earth, equall to God? *This* Promiſe is among the Promiſes, as the Sun among the Planets, the moſt glorious of them all. *This* Promiſe is ſo full of God, that it utterly tranſcends all words and thoughts. *By this* Fœderal Clauſe Apprehenſion is dazled, Invention is aſtoniſhed, Expreſſion is ſwallowed up. Its farre eaſier to tell what God is not, then what God is, and conſequently its far eaſier to declare what is not promiſed, then what is promiſed, when God himſelf is promiſed. Not riches, not honours, not pleaſures, not friends, not liberty, not life, not the whole world, not Heaven, not Heavens endleſs felicities, not any created

(i) *Sic Mercer & Cevoler. in Pagn. ad verb.*

(k) Gen. 1. 1. Ioſh. 24. 19.
(l) 1 Sam. 4. 7. and 6. 20. *and* 1 Chron. 13. 6, 7, 10.
(m) Pſal. 8. 5.
(n) Exod 22. 28. Pſal. 82. 1, 2, 6.

(o) Exod. 20. 3. 1 Cor. 8. 5.

(p) *Habet omnia, qui habet habentem omnia.*

created Treasure; but something infinitely beyond all these, viz. God is promised. *The Promiser is Promised. The Author of all Divine Promises is the Matter of this Promise.* Yea, *This Promise contains him whom Heaven and Earth cannot contain.* Tertullian said once; (q) *I adore the fulness of the Scripture, which shewes me both the Worker and his Works: But I say; I adore and admire the fulness of this Promise which bestowes upon me both God, and all things in God.*

Let other Writers both Ancient and Modern here utter their Judgment upon this *Promise of Promises.* Learned *Mercer.* (r) To be a God to thee, &c.] *This is the form and condition on the Lords part, that by this Covenant the Lord promiseth himself to be a God, Judge, Avenger, and Protector of* Abraham *and his Seed, and what not? For the Name of GOD is Generall, and comprehends the reason of all superiority, protection, defence and tuition,* &c. Iudicious *Calvin*; (s) *We may note that THIS IS THE CHIEF HEAD OF THE COVENANT, that he promiseth himself to be the God of* Abrahams *children, who is not the God of the dead but of the living.* Ponderous *Rivet*, (t) He proves that *in this Promise are included both Grace and Eternall Glory.* Accurate *Ainsworth*, (u) A God] *or*, For a God unto thee, *that is*, Thy God, *as the Greek translateth it.* **Herein consisteth the power and life of the everlasting Covenant**, *whereby God himself, his power, wisdom, goodness, mercy, &c. is applyed unto man, for blessing and salvation: And we are by Adoption made the children of God,* 2 Cor. 6. 16, 18. *For, blessed is the people whose God Jehovah is.* Psal. 144. 15. *They shall be delivered out of Miseries.* Rev. 21. 3, 4. *Raised up from the Dead,* Mat. 22. 31, 32. *And God hath prepared for them an Heavenly City.* Heb. 11. 16. Grave and solid *Pareus*; (x) To be a God to thee and thy Seed, &c] That is, *A God All-sufficient; THIS IS THE SENSE OF THE COVENANT, and OF ALL THE PROMISES OF GOD. He had promised the same thing before; I will be thy shield, thy vehemently great Reward. Also, I am God All-sufficient. But here he speaks more Emphatically,* I will be to thee and to thy Seed for a God; *as if he had said, Whatsoever, how great soever I am, I will be yours, To you I will communicate my self, my good things, my felicity. He had said before,* I am God All-sufficient: *Now he promiseth himself to be to* Abraham *a God of All-sufficiency, that is, to communicate most sufficiently to him his good things for righteousness, life, and eternal Salvation. Therefore it is a Promise of righteousness, Salvation and eternal Happiness, which greatest Benefit* David *preacheth,* Blessed is the people that are in such a case; yea blessed is that people whose God the LORD is, *Psal.* 144. 15. *Now this blessedness consists in free Remission of sins, as it is said, Psal.* 32. 1, 2. Blessed is he whose transgression is forgiven, whose sin is covered. *But there's no re-*

(q) *Adoro Scripturæ plenitudinem, quæ mihi & substantiam manifestat & fatta.* Tertul. adverf. Hermogen. lib. Cap. 22. Francker. 1597.

(r) *Ut sim tibi Deus, &c.*] *Hæc est formula fœderis ex parte domini, & conditio, quod se hoc fœdere promittit Deum Judicem, vindicem & protectorem fore Abrahami, & ejus posterorum ex eo procreatorum, & quid non? Nomen enim Dei generale est, &c.* Io. Mercer. in Prælection. ad Gen. 17. 7.

(s) *Notemus ergo hoc esse præcipuum fœderis Caput, quod se Abrahamo Deum fore promittit, &c* Io. Calvin. in Gen. 17. 7.

(t) Andr. Rivet. Exercitat. 87 in Gen. 17.

(u) H. Ainsw. on Gen. 17. 7.

(x) *Ut sim tibi & semini tuo post te in Deum.*] *Nempe* לזרעך. *HÆC EST ANIMA FOEDERIS, ET OMNIUM PROMISSIONUM Dei. Idem quidem promiserat prius* Ero Clypeus tuus, & Merces tua magna valde. *quasi dicat, quantus quantus sum, vester ero; vobis meipsum, bona mea, fœlicitatem meam communicabo, &c.* ——— *Hæc inquam est ILLA PROMISSIO OMNIUM SACRAMENTORUM ANIMA, ET NUCLEUS, in qua potissimum æterni fœderis Dei sita est.* D. Pareus in Commen. ad Gen. 17. 7.

Item, Ego Deus לזרעך. *Sed hic tuo-semini dicit.* Ero tibi ac semini tuo in Deum; *tus quantus sum, vester ero; vobis meipsum, bona mea, fœlicitatem meam communicabo, &c.* ——— *Hæc inquam est ILLA PROMISSIO OMNIUM SACRAMENTORUM ANIMA, ET NUCLEUS, in qua potissimum æterni fœderis Dei sita est.* D. Pareus in Commen. ad Gen. 17. 7.

mission

mission of sin without effusion of blood, and that of Christ the Mediator. For without him no man comes to God, none shall see God. This therefore is a clear Gospel-Promise touching everlasting grace, that is, Remission of sins, righteousness and life eternal, to be freely given to Abraham *and his faithful Seed for Christ, which being at the beginning promulged to our Parents in Paradise, God would have perpetually to sound forth in the Family of the Fathers; now he renews it more clearly to* Abraham, *Anon seals it with the pledge of Circumcision, Afterwards also adumbrates it variously with Types of Sacrifices till the fulfilling thereof. This, I say, is THAT PROMISE, THE SOUL AND KERNEL OF ALL SACRAMENTS, in which especially the Eternity of Gods Covenant is sealed.* Pious and learned *Peter Martyr*; (y) *God promised to be the God of his people,* that is, *He will be present with them, to help them, deliver them, and by all wayes to adorn them with all kindes of good things. His people on the other hand betake themselves to have the Lord Jehovah for their God, to be believed, worshipped, and obeyed. And Christ intercedes betwixt both parties in the Covenant, as Mediator.* And elsewhere; (z) *Anciently THIS WAS THE CHIEF HEAD OF THE COVENANT, That the true God would be a God to us truely.* Eloquent *Chrysostome*; (a) *God said, I will not onely demonstrate my solicitude touching thee, but also touching thy Seed even after thy departure. See how he refresheth the righteous mans soul, promising that he would have much provident care of his Seed. And what is THE POWER of THE COVENANT?* That I may (*saith he*) be thy God, and of thy Seed after thee. *For, THIS SHALL BE TO THEE THE SUMMARY HEAD OF GOOD THINGS, TO THEE, and TO THY SEED.* Finally, excellent and elegant *Augustine* speaks sweetly to this effect; (b) *He will be the Reward of vertue who gave vertue, and who hath promised himself, then whom, nothing can be better and greater. For what else said he by the Prophet?* I will be their God, and they shall be my people: *But I will be that whence they shall be satiated; I will be all that may be honestly desired of all, both Life and Health, and Food, and Wealth, and Glory, and Honour, and Peace, and all good things? For thus that is rightly understood, which the Apostle saith,* That God may be All in All. *He shall be the end of our desires, who without end shall be seen, without loathing shall be loved, without weariness shall be praised.*

(y) Deus enim pollicitus est, se futurum populi sui Deum, nempe Qui adsit, juvando, eripiendo, & modis omnibus quoad omnia bonorum genera ornando. Populus vicissim recepit se Dominum Jehovam pro Deo sua, credendo, colendo, & obediendo habiturum. Christus autem in medio, tanquam Mediator, inter utramq; partem intercedit. P. Martyr. Comment. in lib. Judic. c. 2. ver. 20.

(z) *Antiquitus* FOEDERIS CAPUT SUMMUM ERAT, Deum verum esse nobis verè Deum. Pet. Martyr. Comment. in 1 Sam. c. 9, 10.

(a) Οὐ μόνον περὶ σὲ, φησὶ, πολλὴν ἐπιδείξομαι τὴν κηδεμονίαν, &c. ——— καὶ τίς ἡ δύναμις, ἡ διαθήκης; ὅτι ἐγὼ ὁ Θεός, φησὶ, καὶ τὸ σπέρμα σου μετὰ σέ. τοῦτο γὰρ ὅλα ἐστὶ τὰ κεφάλαια τῶν ἀγαθῶν, εἰπεῖν καὶ τὸ σπέρμα σου. Ioan. Chrysostom. in Gen. 17. 7. Homil. 39. Tom. 2.

(b) Præmium virtutis erit ipse qui virtutem dedit, & qui seipsum, quo melius & majus nihil posset esse, promisit. Quid est enim aliud quod per Prophetam dixit; Ero illorum Deus, & ipsi erunt mihi populus: nisi, EGO ERO UNDE SATIENTUR, EGO ERO QUÆCUNQUE AB OMNIBUS HONESTÈ DESIDERANTUR, Et vita, & salus, & victus, & Copia, & Gloria, & Honor, & Pax, & omnia bona? Sic enim & illud certe intelligitur quod ait Apostolus, Ut sit Deus omnia in Omnibus. Ipse finis erit desideriorum nostrorum, qui sine fine videbitur, sine fastidio amabitur, sine satigatione laudabitur. D. Aurel. Augustin. de Civit. Dei lib. 22. c. 30. Tom. 7.

Next

More Particularly; The Lord ſtabliſhing an Everlaſting Covenant to be a God to *Abraham* and to his Seed, intimateth, 1. *To whom he will be a God. viz. To Abraham & to his Seed.* 2. *What the Lord will be to them. viz. He will be to them a God.* 3. *How he will be ſuch a God to them.* viz. *By an Everlaſting Covenant of Gods own eſtabliſhing.*

(I.) *To whom he will be a God.* viz. *To Abraham and to his Seed.* Gods Covenant is very comprehenſive. It comprizeth both root, and branches: Takes in, both parents, and children. Gods loving-kindneſs, and fatherly care is exceeding extenſive and diffuſive, Not only to *Abrahams* perſon, but to his poſterity alſo: To *him* and to *his Heirs*; To him, and to his Seed. To what Seed? Not onely to his Jewiſh Seed according to the fleſh, to whom the Lord hath often promiſed and profeſſed to be their God: But alſo to his (c) Chriſtian Seed according to the *Faith*, whom the Scripture counts *heirs according to the promiſe*; And (d) to whom the Lord hath alſo promiſed *to be their God.* So that this promiſe reacheth both to Iews and Gentiles, if they be *Abraham's* Seed, if they be true believers. And every one of us Engliſh men and women that truly believe in Ieſus Chriſt, may as cleerly and fully lay claim to the Lord as *our God* by this Covenant, and to all benefits, priviledges, and advantages enſuing thereupon; as *Abraham, Iſaac, Jacob* themſelves, or any of their natural Seed. This Promiſe is ſtill of as much force and efficacy to us, as to them. Yea, the vertue of this promiſe will continue to all believers to the worlds end.

(c) Gal. 3. 7. 29.
(d) 2 Cor. 6. 16. Heb. 8. 10.

(II.) *What the Lord will be to them.* viz. *He will be to them, a GOD.* Or, *For a God*; that is, *He will be their God.* How fully and Emphatically! He ſaith not, I will ſtabliſh my Covenant with thee and thy Seed, To be an Honour, A Portion, A Delight, A Buckler, A Strength, A Deliverer, A Salvation, A Sufficiency, An exceeding great Reward to you: *Or*, To be A Sun, A Shield, A Comforter, A Counſellor, A Protector, A Quickner, A Sanctifier, A Pardoner, A Saviour to you: *Or*, to be a Friend, A Father, An Husband unto you: though theſe were high and ſweet expreſsions. But he ſaith that which incomparably tranſcends all theſe: (e) *I will ſtabliſh my Covenant with thee and thy Seed, To be a God unto thee, and to thy Seed.* Who can reach the height, or depth, or length, or breadth of this Promiſe! *When He promiſeth to be a GOD to* Abraham *and his Seed, He promiſeth all that is Promiſeable.* What ſhall I ſay? In Promiſing to be their God, He promiſeth to them; 1. *Whatſoever he is, As God.* 2. *Whatſoever he hath, As God.* 3. *Whatſoever he can do, or is wont to do, As God for his people.* All may be referred to theſe three ſteps, or degrees of this promiſe.

(e) Gen. 17. 7.

1. *Whatſoever the Lord is, as God; He promiſeth, in Covenanting to be their God.* That is, He will be their God, 1. *According to all his Eſſential Properties.* 2. *According to all his Perſonal ſubſiſtences.*

(1) According to all his Eſſential Properties and Attributes, the Lord is their God. God is theirs: And all the Properties of his Eſ-

sence are theirs. They may claim them all for their Good, so far as consists with their capacity and felicity. 1. As God, he is (f) *Jehovah*; (g) Having being eternally, and independingly of himself, (h) Giving being to all things that are, and (i) giving actuall being and existence to all his Threats and Promises. In being their God, he is their JEHOVAH. 2. As God, he is most (k) *Simple*, without all mixture or Composition. (l) *All-sufficient*, (m) without all want or imperfection. (n) *Immutable*, (o) without all variableness or shadow of alteration. (p) *Infinite*, (q) without all bounds or limitation; either of understanding, being *Incomprehensible*: or of Place, being *Omnipresent*, or of time, being *Eternal*. Therefore being their God, he is their most Simple, All-sufficient, Immutable, Infinite, Incomprehensible, Omnipresent and Eternall God. 3. As God, he is (r) Most 1 *True*, 2 *Good*, 3 *Gracious*, 4 *Loving-kind*, 5 *Mercifull*, 6 *Long-suffering*, 7 *Just*, and 8 *Holy*, in his 9 *Life*, 10 *Understanding* and 11 *Will*. Consequently being their God, his Divine Truth, Goodness, Graciousness, *&c.* is all theirs: He is every way such a God to them. 4. As God, He hath absolute (s) *Power*, and *supreme Dominion* over all: can do what he will, can do all things that imply Power. Being their God, he is their Omnipotent, All-ruling God. 5. Finally, as God, (t) He is most 1 *Perfect*, 2 *Excellent*, 3 *Blessed*, and 4 *Glorious*, in all his former Attributes and Properties. And thereupon he must needs be their most Perfect, Excellent, Blessed and most glorious God. All these are Gods Essence: If God be theirs, all these are theirs. His Truth theirs, his Goodness theirs, his Graciousness theirs, his Loving-kindness theirs, his Mercifulness theirs, *&c.* All in God is theirs, All God is theirs. *Lord, what is man that thou art thus mindfull of him, or the son of man that thou thus visitest him?* As if all below thy self were too little for him, thou givest him thy self to fill and satisfie him: having nothing beyond thy self, or equall to thy self to bestow upon him, who can tell what thou art? who can tell what thy people enjoy, that have thee to be their God?

(2) According to his Personall subsistences, which are three, he is their God. For the Lord as God, is *Father, Son*, and *Holy Ghost*; *viz.* Three distinct persons in one Essence. (u) *There are three that bear record in heaven, the Father, the Word, and the holy Ghost, and these three are one.* The (x) Father alone eternally begetteth the Son; the Son alone is eternally and ineffably begotten of the Father, and is, (y) *the express Character of his person*; The holy Ghost onely (z) *proceedeth* from them both. Now the Lord being a God to them; is Father, Word and holy Spirit to them. That is, the onely true God, which is Father, Word, and holy Ghost in one Essence, is their God. *Of whom* as Father, *in whom* as Son, and *by whom* as holy Ghost; not onely all naturals, but also all supernaturals are derived to us, according to the order of their subsisting. *Of, in*, and *By* our God, Father, Son and Holy Ghost, we are Created, Redeemed, and Sanctified.

2. What

(f) Psa. 83. 18. Isa. 42. 8.
(g) Exod. 3. 14. Rev. 1 14. Psal. 9. 7. Isa. 43. 10. *and* 57. 15. 1 Tim 1. 17
(h) Isa. 44. 24. 25. Amos 5. 8. Acts 17. 28 Rom. 11. *last*.
(i) Exod 6. 3. Jer. 31. there (*saith Jehovah, &c.*) repeated 33. times for strengthening his Promises. Ezek. 5. 15, 16, 17. *and* 6. *last*, *and* 7. *last*.
(k) John 4. 24 1 John 1. 5.
(l) Gen. 17. 1. Exod. 6. 3. Act. 17. 26.
(m) Psal. 102. 24. *to* 28. & 90. 2. Iam. 1. 17.
(n) Psal. 147. 5. Iob 11. 7, 8 9, 10. 1 King. 8. 27. Psal. 139. 1. *to* 11. *and* 90. 2.
(o) John 17. 3 Deut. 32. 4. Exod. 33. 19 *and* 34. 6, 7. Isa 6. 3. Gen. 24. 62. Heb. 10. 31. Psal. 147. 5. Eph. 1. 11.
(p) Iude 25. Psal. 103. 19 Dan. 4. 34, 35.
(q) Mat. 5. 48. Amos 8. 7. 1 Tim. 6. 15, 16. Isa. 33. 21.
(r) 1 John 5. 7
(s) John 1. 18. *and* 3. 16, 18.
(t) Heb. 1. 3
(u) John 15. 26. Rom. 8. 9. Gal. 4. 6.

2. *Whatsoever the Lord hath as God, he promised to* Abraham *and his Seed, in Covenanting to be their God.* What God *hath* is infinitely less then what God *is*: if then himself be ours, consequently all he hath is ours, so far as consisting with, and necessary for his own glory and our good. Now, what hath God? Nay, What hath he not as his? He hath *life* for our quickning, *health* for our curing, *strength* for our establishing. *Honour* to advance us, *Wealth* to enrich us, *Pleasure* to delight us, *Liberty* to enlarge us, *Friends* to bestead us, *Righteousness* to cloath us, *Holiness* to adorn us, *Comforts* to support us, *Glory* to crown us. He is the grand and sole Proprietary of the whole world. All Naturals and Supernaturals; all Terrestrials and Celestials; all Temporals, Spirituals and Eternals; All things past present and future are his: and he gives them how, when, and to whom he pleaseth. *Melchizedeck* stiles the most high God, (x) *Possessor of heaven and Earth.* *Moses* told *Israel*, (y) *Behold, the Heaven, and the Heaven of Heavens is the LORD's thy God: The earth also with all that therein is.* *David* testifieth, (z) *The Earth is the LORD's, and the fulness thereof: the world, and they that dwell therein:* And elsewhere more fully; (a) *Thine, O LORD, is the greatness and the glory, and the victory, and the Majesty: For, All that is in the Heaven, and in the Earth is thine. Thine is the Kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee. —— All this store that we have prepared to build thee an house for thine Holy Name, cometh of thine hand, and is all thine own. —— And of thine own have we given thee.* Paul saith, (b) *He needeth not any thing, seeing he giveth to all life and breath, and all things, &c. —— For in him we live and move, and have our being.* (c) —— *Who hath first given to him, and it shall be recompenced to him again? For of him, and through him, and to him are all things: to whom be glory for ever, Amen.* He is the (d) *God of all Grace.* (e) *Grace* and *Glory* are his to give. He is the (f) *Father of Mercies, and the God of all Consolation.* Yea, (g) *Every good gift, and every perfect gift is from above, and cometh down from the Father of lights.* So then, the Lord as God hath all things: And Covenanting to be the God of *Abraham* and his Seed, he with himself implicitly Covenanteth and promiseth all things. The Apostle argueth from the greater to the less; (h) *He that spared not his own Son, but delivered him up for us all: how shall he not freely with him give us all things?* And in like sort we may proportionably conclude, the Lord that Covenanteth to be a God to *Abraham* and his Seed: with himself Covenanteth all things. Yea, God and Christ being theirs, and they Christs, and in Christ Gods, (i) *All things are theirs, whether the world, or life, or death, or things present, or things to come, all are theirs.* God can deny them nothing, to whom he hath not denyed himself. God is infinitely better then All; Is the owner of All; is the Author of All.

(x) Gen. 14. 19.
(y) Deut. 10. 14.
(z) Psal. 24.
(a) 1 Chro. 29. 11, 12, 14, 16.
(b) Acts 17. 25, 26, 28.
(c) Rom. 11. 35, 36.
(d) 1 Pet. 5. 10.
(e) Psal. 84. 11.
(f) 2 Cor. 1. 3.
(g) Iam. 1. 17.
(h) Rom. 8. 32.
(i) 1 Cor. 3. 21, 22, 23.

3. *Whatsoever the Lord can do, or is wont to do for his people as God, he Covenanteth, in saying he will be their God. viz.*

He can, he promiseth, and is wont, as God, To (k) supply their wants;

(k) Phil. 4. 19.

wants; To (l) suppress their fears; To (m) prevent their dangers; To (n) assuage their griefs; To (o) keep them from, support them under, be with them in, deliver them out of, or do them good by, all their distresses and afflictions; To enrich them (p) with goods: To protect them from evil; To (q) prolong their lives; To sweeten their Deaths. Yea, he is wont To forgive (r) them all their sins: To give (s) them his own Spirit; To (t) enrich them with all sorts and degrees of grace: To (u) call them effectually: to sanctifie them throughly: To adopt them Fatherly: To justifie them freely: To *fill them with joy and peace in believing*: To (x) *shed abroad the love of God in their hearts*: To (y) assure them by his *Spirit of the things given them of God*: To (z) *comfort them with the Comforts of God over all their tribulations*: To (a) make them *more then Conquerours* over all evils and enemies: To endear (b) them to himself by holy Communion: And at last To (c) glorifie them with himself compleatly in everlasting Habitations. These and like things the Lord as God can do, hath promised to do, and is wont to do for them, whose God he is in Covenant. All these things are theirs, if God be theirs.

Yea, if need require, what cannot the Lord do, what hath he not done already for his people, whose God he is? He (d) sav'd *Noah* by water from perishing in the flood: He (e) made the waters of the red Sea divide and stand up as wals for *Israel*: He (f) dissolv'd the Rock of flint into floods of water: He (g) Rain'd down flesh and bread out of the clouds: He (h) stopp'd the course of Sun and Moon: He (i) brought the Sun back ten degrees: He (k) multiplied the Widows Meal and Oyl: He (l) stopped the mouths of the huge lyons: He (m) suspended the fury of devouring flames, *&c.* Such things the Lord can do, hath done, and if there were like necessity and occasion, will still do for them, whose Covenant-God he is.

More especially the Lord vouchsafes these singular Favours to those whose God he is, and that *because he is their God*. All which are ours, when once himself is ours, *viz.*

(1) The supreme and onely true Happiness. (n) *Blessed is the Nation whose God the LORD is: the people which he hath chosen for his own inheritance.* God is the Supreme Happiness, The felicity of felicities. They that have God theirs, have the true Happiness indeed theirs. All confluence of worldly injoyments cannot render us so happy, as the true enjoyment of one God. (o) *Happy is that people that is in such a case* (that is, flourishing with all worldly peace and prosperity) but by way of Correction it is added: *Yea, happy is that people whose God the LORD is.* (p) Some take those words *conjunctively*, as proclaiming them happy, for whom the Lord as their God and Father so prosperously provides, especially to whom he gives himself, and enables them by these things to aspire to God himself the donour of them. But *Augustine* seems to understand them *disjunctively*, saying, (q) *O vani-*

(l) Luke 1.73, 74.
(m) Gen. 45. 5.
(n) John 16. 20.
(o) Psal. 91. 7, 8, 9, 10, 11. *and* 34. 19, 20 *and* 91. 15. Heb. 12. 10. Isa. 27. 9.
(p) Psal. 34. 9, 10. *and* 84. 11.
(q) Psal. 91. 16. Rev. 14. 13.
(r) Jer. 31. 33, 34.
(s) Ezek. 36. 26, 27, 28.
(t) John 1. 14, 16.
(u) Rom. 8. 30. 1 Cor. 1. 2. 1 Thes. 5. 23. Rom. 15. 13.
(x) Rom. 5. 5.
(y) 1 Cor. 2. 12.
(z) 2 Cor. 1. 4.
(a) Rom. 8. 37.
(b) Ezek. 37. 26, 27.
(c) Rom. 8. 30 John 17. 24.
(d) 1 Pet. 3. 20.
(e) Exod. 14. *and* 15.
(f) Psal. 78. 15, 16. *and* 114. 8.
(g) Deut. 8. 15. (h) Psa. 78. 23. *to* 30.
(i) Josh. 10. 12, 13, 14.
(k) 2 Kings 20. 10, 11.
(l) 1 King. 17. 14.
(m) Dan. 6. 22. (m) Dan. 3. 25, 26, 27
(n) Psal. 33. 12. *and* 65. 4.
(o) Psal. 144. 15.
(p) *Jo. Calvin Comment. in Psal.* 144. 15.
(q) *O vaniloqui, O filii alieni! Beatum dixerunt populum cui hæc sunt. — Quid tu David? Quid tu corpus Christi? Quid vos membra Christi? Quid vos quibus dictum est, Vos autem genus electum, regale sacerdotium, gens sancta, populus acquisitionis? Quidam autem filii alieni, beatum dixerunt populum cui hæc sunt: vos quidem? Beatus populus cujus Dominus Deus. Illius. Augustin. Enarrat. in Psal. 143. Tom. 8.*

speakers;

speakers, strange children! They have called the people happy that are in such a case. —— *What saist thou* David? *What saist thou O Body of Christ? What say ye O Members of Christ? What say ye O children of God? Happy is that people whose God is the* LORD. And elsewhere he gives an excellent reason to this effect, (r) *Wouldest thou be happy: that is, better then thy self? That cannot be by any thing worse then thy self. Not by gold, silver, or any thing on earth. Whatsoever thou seekest for in earth, is worse then thy self: a God that made thee, is better then thee. By him alone thou shalt be happy: by whom alone thou shalt be better.* Blessed is the Nation whose God is the LORD. —— *These things he gives to the evill, as well as to thee: but he reserves something which he gives not but to thee; Himself.*

(r) *Quæro quid habeas, ut beatus sis. Cum enim beatus fueris, melior tuiq; eris quam cum vives es. Fieri autem non potest ut res deterior te faciat meliorem. Homo es; deterius te est quicquid cupis, quo beatus esse desideras. Aurum, argentum, qualibet corpora quibus inhias acquirendis, possidendis, fruendis, inferiora sunt te.* —— *vis esse melior tu: & quæris, per quæ id fiat, deteriora te? Quicquid quæseris in terra, deterius est quam tu.* —— *Ille qui tibi præstitit omnia, ille qui fecit te esses, qui his qui tecum sunt etiam malis præstat solem, præstat pluviam, fontes, vitam, salutem, tantas consolationes: servat tibi aliquid quod non det, nisi tibi. Quid est autem quod tibi servat nisi se? Pete aliud si melius inveneris, se tibi servat Deus. Avare, quid inhias cœlo & terræ? Melior est qui fecit cœlum & terram: ipsum videris, ipsum habiturus es.* —— *Ergo desiderate ut habeatis, tunc demum beati eritis. Hoc sola beati eritis, si meliore quam vos estis meliores eritis. Deus est, inquam melior te, qui fecit te.* Beata gens cujus est Dominus Deus eorum. Aug. Enarrat. in Psal. 32. Tom. 8.

(2) A new Spirit, Gods own Spirit (s) —— *And I will put a new Spirit within you,* —— *and they shall be my people, and I will be their God.* (t) —— *A new heart also will I give you, and a new Spirit will I put within you,* —— *And I will put my Spirit within you,* —— *and ye shall be my people, and I will be your God.* Where God gives *himself*, he gives *his Spirit*; which is the very Spring, fountain and root of all Grace and Comfort. And where God gives *his Spirit*, he gives *a new heart*, and puts a *New Spirit* within them. The old dark minde, the old corrupt judgement, the old rebellious will, the old hard heart and misguided affections, according to their carnalness and enmity against God, do (u) *pass away, and all become new, A new man, A new Creature*, that is, new principled, new qualified, *&c.* by Gods renewing Spirit.

(s) Ezek. 11. 19, 20.

(t) Ezek. 36. 26, 27, 28.

(u) 2 Cor. 5. 17.

(3) Inscription of his Law in their hearts and inwards. (x) *But this shall be the Covenant that I will make with the house of Israel, after those dayes, saith the* LORD, *I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.* When Gods Law is written within the heart of his people, they have a double Law to rule and guide them: *A Law without them*, in the Scripture; *A Law within them* in their hearts. The Law within exactly answers to the Law without. The Law within is more vigorous, efficacious and sweetly compulsive then the Law without. The Law within makes a man (y) *Law unto himself.* This law within the Lord writes in his peoples hearts as their God.

(x) Ier. 31. 33. Heb. 8. 10.

(y) Rom. 2. 14.

(4) An heart to know God, that he is the LORD. (z) *And I will give them an heart to know me, that I am the* LORD; *and they shall be my people,*

(z) Isa. 29. 13.

people, and I will be their God. He will be their God, therefore they shall have an heart to know him to be the Lord. That is their heart and soul shall be so sanctify'd, that they shall know him to be the onely true God; not onely the eternall Being of Beings: but also the Covenant-making, the Covenant-keeping, and Promise-performing *Jehovah* with *Abraham* and his Seed: they shall know him truly, experimentally, affectively, penitentially, obedientially, savingly, they shall know him as theirs. Such knowledge none can have of God, that have not him for their God.

(a) Ezek. 11. 19, 20. and 36. 26, 27, 28.

(5) An heart of flesh. (a) *I will take the stony heart out of their flesh, and I will give them an heart of flesh: that they may walk in my statutes, and keep my ordinances, and do them; and they shall be my people, and I will be their God.* *The stony heart* is an hard, inflexible, intractable heart, that will not bow, bend, yield, take any impression or inscription upon it from God: and this is the naturall temper of the heart; this God will take away: *The heart of flesh* is a soft, supple, tender, broken, contrite, flexible, obedientiall heart, that will be acted, moved, engraven, *&c.* by the Lord, as he shall please. Such an heart the Lord, as their God, will give. Such an heart is (b) *Gods Sacrifices*: and *God will never despise it.* Yea (c) with such an heart *God will dwell.*

(b) Psal. 51. 17.

(c) Isa 57. 15.

(6) Entire and sincere Conversion to God. (d) *I will give them an heart to know me, that I am the LORD, and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.* God becoming their God, will make them truly know him: they thus knowing God shall entirely return unto him. This the perfection of repentance, when we return from sin even unto God, with our whole heart; when we have not a distracted, divided or dissembling heart: an heart for sin, and an heart for God: but when our whole heart in the bent, frame and disposition of it is from sin to God, without haltings and reserves. When God hath (*totum cor, & totum cordis*) the *whole heart*, and *the All of the heart.*

(d) Ier. 24. 7.

(7) Free Pardon of their sins. (e) *—I will be their God, and they shall be my people.* ——— *For I will forgive their iniquity, and I will remember their sin no more.* Or as the Apostle alledgeth it, (f) *I will be merciful to their unrighteousnesses, and their sins and transgressions will I remember no more.* Mark, here are *unrighteousnesses, sins and transgressions*: that is, all sorts, degrees and aggravations of sinfulness, all shall be pardoned. Again, *He will be mercifull to them, he will forgive them, he will remember them no more*: that is, he will most freely, fully and eternally pardon all their sins. He will *forgive* and *forget.* He will pass *an Act of Oblivion* upon them, and blot them quite out of minde and Memory, as if they had never been. This is true (g) *Happiness* indeed. This is the rich fruit (h) of Christs satisfactory Death and perfect merit, That all their sins should be blotted out for ever. Christs blood is that (i) *clean water* which shall be *sprinkled upon them*, whose God the Lord is, that they may be clean from all their filthi-

(e) Ier. 31. 33, 34.

(f) Heb. 8. 10, 12.

(g) Psal. 32. 1, 2.

(h) Heb. 10. 12. *to* 19.

(i) Ezek. 36. 25, 28.

filthineſs. Oh this pardon is a *ſweet mercy*; where the guilt of ſin hath firſt been a *bitter miſery*.

(8) Oneneſs of Heart and way to fear the Lord for ever. (k) *And they ſhall be my people, and I will be their God. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them.* Here the Lord, as their God, promiſeth divers bleſſings to his people, for excellent ends. 1. The bleſſings or Mercies promiſed are, (l) *Oneneſs of Heart.* This may import, *Partly*, Their renewed and ſanctified frame of heart and ſoul; which for ſubſtance is one and the ſame in all the people of God. They partaking the ſame (l) *Spirit of Chriſt*, the ſame (m) *Divine Nature*, the ſame (n) *image of God in knowledge, righteouſneſs and true holineſs*. *Partly*, their Oneneſs and (o) ſameneſs of *judgement* touching the things of Chriſt, and Chriſtianity. *Partly*, their Unity and (p) ſameneſs *of heart* and affection towards one another. In thoſe Primitive believers, who *were of one heart, and of one Soul*, this Promiſe was performed. (q) *Oneneſs of way*. Firſt *Oneneſs of heart*, then *Oneneſs of way*. Where peoples *hearts* are divided, their *way* will be divided: where their *hearts* are one, their *way* will be one. For, *this* is the fruit of *that*. The Actions without, will be conform to the Principles, and diſpoſitions within. But what is this *way*? This Metaphor of *Way*, (r) imports their habituall and uſuall courſe of Religion, whether in Doctrine, Worſhip, Diſcipline or Practiſe, according to Gods Statutes and Ordinances reſpectively. They ſhall have one way in all theſe. This was notably performed in the pureſt Primitive times: but after ages have miſerably degenerated from this Oneneſs both of heart and way. 2. The Ends why God promiſed theſe Mercies are two, *viz.* (s) Immediate; *That they*, from this Oneneſs of Heart and way, *might fear the Lord for ever*. Diviſions are deſtructive impediments and diſcouragements to Religion. Union and ſameneſs is a moſt conſervative encouragement thereunto. (t) Mediate, reſulting from their conſtant fear of God alſo. *viz. The Good of them and of their children*. God minds much the welfare both of his people and their poſterity. Unity of Parents in Piety is an excellent foundation of well-fare and felicity to poſterity.

(9) Gods Preſence with, and habitation in his people, as his Temple: walking and converſing with them. (u) *And I will ſet my tabernacle amongſt you: and my ſoul ſhall not abhor you: and I will walk among you, and I will be your God, and ye ſhall be my people.* Yea his people themſelves ſhall be his Temple, Sanctuary and Tabernacle, as the Apoſtle teſtifieth hereupon: *Ye are the Temple of the living God; as God hath ſaid, I will dwell in them, and walk in them, and I will be their God, and they ſhall be my people.* And in reference to the New *Jeruſalem* coming down from God out of Heaven, it is promiſed by voyce from Heaven, (x) *Behold the Tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God*

(k) Ier. 32. 38, 39.

(l) Rom. 8. 9.
(m) 2 Pet. 1. 4.
(n) Col. 3. 10. Eph. 4. 24.
(o) 1 Cor. 1. 10.
(p) Act. 4. 32.

(q) Ier. 32. 39. Ezek. 11. 19, 20. and 36. 26, 27.

(r) Lev. 26. 12, 11. with Ezek. 37. 26, 27. and 2 Cor. 6. 16.

(x) Rev. 21. 3.

God himself shall be with them, and be their God. This gracious Presence of God among them, this his Spirituall habitation in them, this his walking and sweet Communion with them, (which are the borders of Paradise, the suburbs of glory, and a very heaven on earth) are all promised to his People, from the Lord as their God; (t) *Gods Habitation with them* (saith *Rivet*) *is the Communication of his Grace unto them.*

(10) The (u) Removal of all miseries from them, And the (x) Conferring of all temporall blessings upon them, the Lord as their God frequently promiseth to his people. Consult the *Promises* themselves here alledged.

(11) The preparing for them a City Celestial and Eternall. (y) *But now they desire a better Country, that is, an heavenly: Wherefore God is not ashamed to be called their God; For he hath prepared for them a City.* The Lord as their God hath prepared for his people *a City that hath Foundations*, far surpassing *Jerusalem*; *An heavenly Country*, incomparably excelling *Canaan*. This City, this Country God hath prepared for them, 1. By his eternall decree, (z) Ordaining it for them before the foundation of the world. 2. By his Act of Creation in the beginning of time, (a) framing and building this everlasting City of Heaven for them. 3. By Christs effectuall and meritorious Mediation, (b) purchasing heaven and all happiness for them by his Death, and (c) taking actuall possession thereof for them and their use by his glorious Ascension into heaven after his Death. 4. By his Spirits actuall and effectual preparation of his people, through (d) effectual Calling, Sanctification and Purification of them, for Celestiall glory.

(12) Life and Resurrection of his people from the dead. Gods people could not come to enjoy Gods heavenly City and Country, fully, unless their bodies should rise from the dead. The Lord, as their God, hath assured them of their Resurrection, as Christ himself argueth, saying; (e) *But as touching the resurrection from the dead, have you not read that which was spoken unto you by God, saying, I am the God of* Abraham, *and the God of* Isaac, *and the God of* Jacob? *God is not the God of the dead, but the living.* Hereupon saith *Rivet*. (f) *From this that God saith, I am the God of* Abraham, Isaac *and* Jacob, *Christ inferres that they live and shall rise from the dead. Either the Lords inference was not Good, which were blasphemous even to think; or life and immortality was contained in the Covenant wherein God said, he was the God of* Abraham *and his posterity.* We may thus form our Saviours Argument; All those who have the Lord for their God, must needs live. But *Abraham*, *Isaac*, and *Jacob* have the Lord for their God. Therefore they must needs live, and consequently they must rise again, being corporally dead. The Minor Christ proves from *Moses*. The *Major*, and the *consequence thereof*, he confirms, Because *God is not the God of the dead, but of the living.* This Phrase of Gods being the *God of any*, implyes, 1. *Gods accepting them as his* with singular fatherly Favour for ever, delivering and defending them from

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(t) *Habitatio enim Dei apud aliquos, est gratiæ communicatio.* And. Rivet. in Gen. 17. Exercitat. 87.

(u) Rev. 21. 3, 4. Ier. 32. 37, 38. *and* 24. 6, 7. *and* 30. 16. *to* 22. Ezek. 11. 17. *to* 21.

(x) Lev. 26. 3 *to* 13. Ier. 32. 37, 38, 41, 42, 43, 44. *and* 24. 7. *and* 30. 16. *to* 23. Ezek. 11. 17. *to* 21. *and* 36. 28, 29, 30.

(y) Heb. 11. 16.

(z) Mat. 25. 34.

(a) Heb. 11. 10. Gen. 1. 1. *&c.*

(b) Heb. 10. 19, 20.

(c) Iohn 14. 2, 3. *&c.*

(d) 1 Pet. 1. 2, 3, 4. Rom. 8. 30. 2 Cor. 4. 17.

(e) Mat. 22. 31, 32. Exod. 3. 6.

(f) *Ex eo enim quod Deus se dixerat, &c.* Andr. Rivet. in Gen. 17. Exercitat. 87.

all evill, furnishing them with all good, and making them at last fully happy, as the (g) Tenour of the Covenant intimates: 1. *And with all their compleat sensibleness and apprehensiveness, in their whole man, soul and body, of this their felicity in Gods peculiar favour for ever*, where of they cannot have full sense till their bodies rise again from the dead.

(g) Gen. 17. 7. Ier. 31. 33.

(13) *Finally*, The Lord as their God, promiseth and performeth mutual Constancy in Covenant betwixt himself and his people. (h) *And they shall be my people, and I will be their God.* ------ *And I will make an everlasting Covenant with them, that I will not turn away from after them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.* He *will not*, they *shall not* recede from their Covenant: God undertakes for both sides, for them as well as for himself. And he promiseth them inward ability, whereby they shall perform Covenant with him.

(h) Jer. 32. 38, 40.

These things, the Lord, as their God, can do, hath promised and is wont to do, for his Covenant-people. Yea, what is it in this or the world to come that conduceth to his peoples happiness, but the Lord both can and will do it for them, as their God in Covenant?

Thus, when the Lord Covenanted to be a *God to Abraham and his Seed*, even to all believers, heirs and followers of his faith, He promised 1. *Whatsoever he is, as God.* 2. *Whatsoever he hath, as God.* 3. *Whatsoever he can do, or is wont to do, as God, for his people.* And what could God promise more? Had he said; Being, Well-being, Life; Health, Food, Raiment, Honours, Riches, Pleasures, Friends, all the good things of this world should be theirs: Ordinances, Promises, Scripture, Covenant, Grace, Peace, Comfort, Calling, Adoption, Sanctification, Justification and Glorification shall be theirs: Heaven, Glory, Immortality, Endless joys, ineffable ravishments, blissful Society of all Saints, Martyrs and Angels in fulness of perfection, and all Seraphical extasies to the utmost of Humane Capacity, shall be theirs for ever; Had the Lord thus said, and promised, he had promised great and glorious things. But this was infinitely more then all, that he promised *himself to be their God.* All the light of those small twinkling stars, and much more, is comprehended in this glorious Sun, *this Promise of Promises.* This Promise is as the Sea; and all other Promises, as Springs and Rivers that come from this Sea and return thither again. It was *Luther's* saying; (i) *All flows from that great Ocean of the first Commandment, and flows back again into it. So that there hath not been heard, nor ever is to be heard, A Speech more full and fruitful in Comfort, nor on the other hand more hard and severe, then that Speech of the first Precept:* I am the LORD thy God.

(i) Omnia fluunt ex Oceano illo magno primi præcepti, & rursus in ipsum refluunt. Ut non sit sequam vox illa lætio fæcundior & plenior audita vox, nec audienda unquam; Rursus nec durior nec severior, primi præcepti: *Ego sum Dominus Deus tuus. Luther. in Tom. 3. Lat. p. 109.*

(III.) *How the Lord will be such a GOD to* Abraham *and to his Seed*, viz. By an Everlasting Covenant of Gods own establishing with them.

them. (k) *I will establish my Covenant between me and thee, and thy Seed after thee, in their generations, for an Everlasting Covenant; To be a God unto thee, and to thy Seed after thee.* Here then it is clear, That the Lord will be a God to *Abraham* and his Seed. 1. *By Covenant.* 2. *By Covenant of his own establishing with them.* 3. *By an Everlasting Covenant.* Thus and in this sort will the Lord be a GOD to *Abraham* and to his Seed.

1. *He will be their God by Covenant.*

The Lord is said in Scripture to be *A God* to Things or Persons, three wayes. *viz.* 1. *In regard of his absolute soveraignty and Dominion over them, as their Creator and Governour.* And thus he is the God of all creatures Good or Bad, Rationall or Irrationall. Hence he is stiled, (l) *The LORD God of heaven,* (m) *The God of the Earth,* (n) *The God of the whole Earth,* and sometimes (o) *The Lord of Heaven and Earth,* and (p) *the God of Heaven and Earth.* Because he created, preserves and governs Heaven and Earth, and all things therein according to his pleasure. 2. *In regard of his peculiar Covenant-Relation, and Fatherly affection to some select people, among all other people in the world.* So he is stiled (q) *The God of* Abraham, Isaac, *and* Jacob, (r) *The God of* David, (s) *The God of* Daniel, (t) *The God of this people of* Israel, *&c.* 3. *In regard of his singular Ordination to, and acceptation in, the Eminent office of Mediatorship betwixt God and Sinners.* Thus he is called, (u) *The God of our Lord Jesus Christ;* And Christ after his Resurrection said, (x) *Go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God and your God.* In the first sense he is the God of all Creatures, *generally:* In the second sense he is the God of a select people, *More specially,* In the third sense he is the God of Christ Jesus *singularly and onely.* Here we are to understand it in the second sense, That the Lord promiseth to be the God of *Abraham* and his Seed by Covenant, that is, not their God onely by absolute Soveraignity and Dominion, nor at all their God by singular ordination to the Mediatory Office; But their God by a distinctive familiar Covenant-Obligation, and Relation.

He will then be the God of Abraham *and his Seed by Covenant,* This imports three things, *viz. A Segregation of them from among all people. A familiar condescension to them. A fœderall Relation and Obligation unto them in Christ.* 1. *A* (y) *Segregation of* Abraham *and his Seed to himself from among all people.* They should be brought into Covenant with God, He would be their *God by Covenant:* All other people in the world should be left out of Covenant, though he were their *God by absolute Soveraignty and Dominion,* yet would he not be their *God by Covenant,* as to *Abraham* and his Seed. Herein *Abraham* and his Seed had the Priviledge above all people on Earth, that the Lord would be a *Covenant-God* to them onely. Gods Covenant should be the discriminating and distinguishing Mark and Partition-wall betwixt them, and all other people in the world. Hereby they alone were peculiarly selected and separated to God from among

(k) Gen. 17. 7.
(l) Gen. 24. 7. 2 Chron. 36 23. Ezra 1. 2.
(m) Rev. 11 4.
(n) Isa. 54. 5.
(o) Acts 17. 24.
(p) Ezra 5. 11.
(q) Exod. 3. 6, 15, 16.
(r) Isa. 48. 5.
(s) Dan. 6. 26.
(t) Acts 13. 17.
(u) Eph. 1. 17.
(x) John 20. 17.
(y) Neh. 9. 7, 8. Levit. 20. 24, 26. Deut. 7. 6. and 14. 2. 2 Cor. 6. 16, 17, 18.

among all people, and God was peculiarly appropriated to them. All others remaining (z) *strangers from the Covenants of Promise, having no hope, and without God in the world*: They have no Covenant-interest at all *in God*; nor can lay any Covenant-claim at all to God 2. *A familiar Condescension to* Abraham *and his Seed.* God might have dealt with them in a more resolute way; He might have commanded all duty from them as their Lord and Creator: and in such sense onely have manifested himself to them; He being an infinite, Eternal and Omnipotent God: they finite, mortal and impotent Creatures. But he deals more familiarly with them; He as it were lays aside his Majesty, he condescends and stoops to their meanness. He Contracts and Covenants with them familiarly, as man with man, as man with his equall. *He becomes their God in Covenant.* O how familiarly doth God deal with the sons of men! who can sufficiently admire such condescension? 3. *A fœderall Relation and Obligation to* Abraham *and his Seed in Christ.* This surpasseth both the former. It was much *To select and distinguish* Abraham *and his Seed from all other people*: It was more, *To condescend and stoop to them in such a familiar way*: But, It was most of all *to fix a fœderall Relation and Obligation betwixt God and them, and that in Christ.* And yet this he did in establishing his Covenant with *Abraham* and his Seed, to be their God. For, (a) If he be their God by Covenant, They consequently must needs be his people by Covenant. This is here implyed, and elswhere oft expressed, (a) *I will be their God, and they shall be my people.* Here's their fœderal relation. God is wholly theirs, and they wholly his: God is wholly theirs by Covenant, *viz.* All he is, All he hath, all he can or is wont to do for his people, is wholly theirs. Consequently, they are wholly his, *viz. All they are*, Soul, Body, Faculties, Affections, Senses, Members; *All they have*, Honours, Riches, *&c. All they can do* in thought, word, or work for him; Yea, *All they can suffer* in Soul, Body, Name, State for his sake, All must be his by Covenant. But this is onely here implyed, and therefore I shall not here inlarge further about, till we come to some other Covenant-Dispensation wherein it is expressed. (1) Again, If he be their Covenant-God, and they his people: then there is a mutuall obligation betwixt God and them, as joynt fœderates in the same Covenant, together with a mutuall stipulation of Mercies from God, and of duties from them. Relation carries alwayes mutual obligation with it. (2) Yea, finally, This Fœderall Relation and obligation is founded on Christ. He is their Covenant-God, and they his Covenant-people, onely in Christ the Mediator. The Lord is a creating, governing, and preserving God, without Christ: but he is a Covenant-God to none, since the Fall, but onely in Christ the Mediator. The Covenants and (b) Promises in all ages since the Fall, are made, and made good onely in Christ. They are first made to and with him, and then in him to and with all his Elect Seed and Spirituall Posterity, as (c) hath formerly been at large evidenced.

(z) Eph. 2. 12.

(a) Lev 26. 11, 12. Ezek. 36, 26, 27, 28. Jer. 24. 7. *and* 31. 33, 34. Heb 8. 10.

(b) 2 Cor. 1. 20.

(c) In *Book II. Chap. II. Aphorism 2. Sect. 2.*

He is the onely way for sinners unto God, divesting them of their sins, and investing them with his own righteousness, that so they may be accepted. (d) *Jesus said to Thomas, I am the Way, the Truth, and the Life; No man cometh unto the Father, but by me.* The Lord then Covenanting to be their God, promiseth Christ hereby unto them: For he never was, not can be a Covenant-God to sinners, but onely in and through the merit of Jesus Christ the Mediator. Thus he will be the God of *Abraham* and his Seed by Covenant.

2. *He will be their God by Covenant of his own establishing with them* (e) *I will establish my Covenant betwixt me and thee, &c.* The Hebrew word signifies, To *settle*, to *make stand*, to *establish*, to *confirm*, &c. *Paul* expresseth it notably, calling Gods Covenant with *Abraham*, (f) προκεκυρωμένην *A Covenant fore-confirmed, fore-authorized of God.* For it is derived from κύριος, signifying, *Authority, full authority.* And it is there opposed (g) to *disannulling*, and *making of none effect*: Or, to *dis-authorizing*, and *destroying*. O what care hath God taken to assure *Abraham* and his Seed of this blessing of blessings, that he will be for a God to them! He assures it by Covenant, by a Confirmed and established Covenant, by Gods own Covenant, by a Covenant of Gods establishment with them. A Covenant unestablished, unconfirmed, is weak: A covenant stablished by man, is mutable and variable: but a Covenant stablished by God is sure and inviolable. By such a sure inviolable Covenant, God would have *Abraham* and his Seed know, That he was their God. How God established this his Covenant with *Abraham*, shall hereafter in a distinct Aphorism be evidenced.

3. Finally, *He will be the God of* Abraham *and of his Seed by an everlasting Covenant*, Hebr. (h) *by a Covenant of Eternity.* His Covenant was everlasting: and consequently his Covenant-Relation to them should be everlasting. This heightens the mercy exceedingly, that God would be theirs, and they should be his for ever. The greater the Mercies, whilest enjoyed: the deeper the miseries, when they are lost. The seven years famine in *Egypt* and *Canaan*, were so much the more terrible and intolerable, because after the seven years plenty. As it is the *greatest Heaven*, to gain the Lord to be our God: so it would be the *greatest Hell*, to lose this God. Therefore the Lord will be a God to *Abraham* and his Seed, not in one or a few generations, but indefinitely *in their Generations, viz. in all their generations*, not for a year, or a few years, or a few ages, or for term of this present world onely, but beyond all this, even for ever. What ever they lose, yet they should not lose their God. He would be their Portion in wants, Their Honour in disgraces, Their Liberty in bondage, Their Strength in weakness, Their Health in sickness, Their Life in Death: He would be their God, their All, still. How eminent this Federall enjoyment! *God* is the Supreme Mercy to be enjoyed: And *Perpetuity* is the best term for enjoying.

(d) John 14.6.

(e) Gen. 17 7. והקמתי.

(f) Gal. 3. 17

(g) νόμῳ εἰς κυρωθεῖσαν, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. Gal. 3.17.

(h) Gen. 17.7.

Object.

Object. But how can we conceive the Lord to be the God of *Abraham* and his Seed for ever by an Everlasting Covenant, seeing *Abrahams* Jewish Seed are and have been long cast off by God: and many Gentilish Churches of his Christian Seed are utterly fallen away?

Answ. 1. We must distinguish of *Abrahams Seed, whether Jewish or Christian.* And it is (1) *His* (i) *Faithfull* and *True believing Seed, viz.* All true Believers, the true heirs of *Abrahams* Faith indeed. (2) *His meer professed* (k) *Seed. viz.* All those that (wanting true Faith, yet) visibly profess before men to be of the Faith of *Abraham.* 2. We must distinguish of *Everlasting.* It denotes; (1) *Properly,* that which shall still continue without determination; (2) *Improperly,* that which shall continue for a long time, shall be *long-lasting,* but shall at last expire and determine: As was (l) formerly cleared by the Scripture-use of this word. 3. We must also distinguish of the Lords being *A God in Covenant to* Abrahams *Seed.* Now he is their God in Covenant, (1) *According to the meer visible Relation, and Outward Priviledges of the Covenant onely.* So he is the God of all *Abrahams* meer visible Seed, that profess the Faith of *Abraham,* though they have not the Faith they do profess. Their visible profession estates them in the Covenants visible Priviledges, and in visible fœderall Relation to God. Thus the Lord is called, (m) *The God of Israel,* even of the whole body of the people of *Israel* brought out of *Egypt*: though great multitudes among them were not true Believers, not true heirs of *Abrahams* Faith, but (n) *perished in the wilderness,* yea, dyed probably for ever. (2) *According to the invisible effectuall and saving Grace, Relations and Priviledges, as well as the outward Relation and advantages of the Covenant.* And thus he is the God of *Abrahams* true sincere and reall Seed, the true heirs of his Faith: and of them onely. He is onely their God savingly, so as to (o) call them effectually, Adopt and justifie them freely, sanctifie them thoroughly, and glorifie them with himself eternally. 4. These things distinguished and premised, we may thus Resolve. (1) *God is the Covenant-God of* Abrahams *true believing Seed, savingly and everlastingly.* And of such Seed no one individuall Person ever was, is, or ever shall be rejected or cast off by God. He will be their Covenant-God for ever, in a most proper sense: And though the visible body of the *Jewish* people be for a time rejected, (p) *till the fulness of the Gentiles be come in;* and though sundry Churches of the Gentiles have failed: yet not one of *Jews* or *Gentiles,* pertaining to Gods (q) Election, hath thereby failed or been rejected. (2) *God is the Covenant-God of* Abrahams *meer professed Seed, in vouchsafing them a visible Relation to himself, and outward fœderall priviledges from himself, for ever, in an improper sense: that is, For a long time. viz.* Till their Death, or, till the Determination of the Old Testament-Dispensation, when the *Jewish* Church was dissolved; or, (r) till they break themselves off from God and his Covenant by Apostacy and unbelief.

(i) Rom. 4. 11, 12, 16. Gal. 3. 7. 29.
(k) Ioh. 8. 33, 37, 39, 40. Rom. 9. 7, 8
(l) *Book III. Chap. I. Aphorism 1. Quest. 3.*
(m) Exod. 24. 3, 7, 8, 10. *and Ch.* 20. 2.
(n) 1 Cor. 10. 1, 2, 3, 4, 5.
(o) Rom. 8. 30.
(p) Rom. 11. 25. *to* 30.
(q) Rom. 11. 7. Ioha 10. 28, 29.
(r) Rom. 11. 20.

Thus

Thus we see what the Lord intended, in establishing his Covenant with Abraham *and his Seed, for an everlasting Covenant, to be for a God to him, and to his Seed after him.* In the last place consider,

3. **What Inferences** may hence result. *Did the Lord establish an everlasting Covenant with* Abraham *and his Seed, to be a God unto them in their generations?* Then,

1. **Gods Covenant Bounty to** Abraham **and to his Seed was most admirable.** For, as if it had been a small Matter to Promise *Divine Benediction*, *A numerous and victorious Seed*, *A renowned Name*, *The Inheritance of* Canaan, *The closing up of* Abrahams *dayes in a good old age in peace, and that God himself would be his shield, and exceeding great Reward*: Over and beyond all these the Lord assures them, *That he will be their GOD.* The bounteous Lord went on in increasing and hightening his Promises, till he came to the very height of all Promisable Mercies, *That himself should be A God for ever to* Abraham, *and to his Seed*: And beyond himself what could God Covenant or Promise more? Consider well, *What is Covenanted*; *To whom*; *And how it is Covenanted*: And then admire the Covenant-bounty of the Lord. 1. *What is Covenanted?* That *the Lord will be their God.* If Heaven and Earth and all the created treasures and fulness of the world had been promised: All this had been as nothing to this that is promised. For what are the creatures to the Creator; the finite world, to the infinite God? Here's his Covenant-bounty to *Abraham* and his Seed: God gives himself to them, beyond whom nothing can be given. He thinks not his Creatures enough for his Covenant-people; beyond them there is some further happiness to be desired: therefore he bestows himself upon them, that they may have enough; for beyond him nothing can be desired. He will be theirs. What? Their Protection, Their Portion, Their Honour, Their Delight, Their Liberty, Their Life, Their Friend, Their King, Their Father, Their Husband? *&c.* Yes, God will be all these to them: and farre more then all these, *He will be their God.* What is this, *He will be their God?* It cannot be expressed, It cannot be conceived: Oh, let it be be admired. 2. *To whom is this Promised and Covenanted? To* Abraham *and his Seed after him in their generations.* What, to *Abraham* and his heirs? *Then*, God himself will be their Inheritance. *Then*, The Lord provides well, not onely for *Abraham* himself, but for his children: yea, as well for his Seed as for himself; The Lord will be a Covenant-God to his Seed, as well as to him. *Abraham* should dye, and leave his Seed to the wide world: but the Lord, (s) who cannot dye, or *change*, will be better to his Seed then an *Abraham* could be. *He will be their God.* Who are these Seed? (t) *In Isaac shall thy Seed be called*; *that is, the children of the flesh, these are not the children of God: but the children of Promise are counted for the Seed.* Who are these *children of Promise?* All the Faithfull, both of *Jews* and *Gentiles.* (u) *Now we* (Gentiles) *brethren, as* Isaac *was, are the children of Promise.* For, (x) *they that are of Faith*, they *that are*

(s) Psal. 90. 2. Iam. 1. 17.
(t) Rom. 9. 7, 8.
(u) Gal. 4. 28.
(x) Gal. 3. 7, 29.

are Christs, are *Abraham's children, and heirs according to the promise.* All the believing Jews, all the believing Gentiles, all the believing Englishmen and women, *&c* are the parties to whom the Lord promiseth to be their God, & the God of their seed. How extensive and diffusive is this Covenant-mercy! It spreads over the whole world.

3. *How is this Covenanted?* By an Established Covenant, by an everlasting Covenant, yea, by Gods own established and everlasting Covenant: A most *firm, durable*, and *Divine Covenant*. Who can duly ponder upon these things, without admiration and astonishment at Gods Covenant Bounty? Was ever bounty like this bounty: or Mercy like this Mercy? *O every faithful Soul! Will the Lord thus be thy God by his own established and everlasting Covenant? Hide this Promise of Promises in thine heart; Bind it as a Crown and Diadem upon thine Head; Let it be ever with thee. This Royall Promise, This Promise paramount*, (I will be to thee a God) *is in my Heart to live and dye with. I had rather lose the Sun out of the sky, then this Promise out of my Soul.*

2. Abraham **and his Seed are by Gods Covenant priviledged above all people in the world.** Why? Because the Lord is their God by Covenant, and theirs onely. None in all the world, besides *Abraham* and his Seed, can truly say, *The Lord is our Covenant-God.* What ever Blessings, Mercies, Benefits, Priviledges, Enjoyments they have; yet they want this Mercy of Mercies, (y) without which all other are as *no Mercies* at all. Give me this one: Let the world take all the rest. What can they say of their enjoyments, but *Abraham* and every one of his Seed can say much more of theirs? Can they boast, We have Princely dignities; we have daily delights; we have sumptuous Palaces; we have Thrones, Crowns, and Scepters; we have Kingdoms, Empires, and no end of our wealth? *Abraham* and his Seed can say incomparably more; *WE HAVE THE LORD TO BE OUR COVENANT-GOD FOR EVER. viz. All that he is; All that he hath; All that he can do, or is wont to do for his people, As God*; All this is ours. *God the Father* is our (z) *Father of mercies, and* our *God of all Consolation, &c. God the Son* is (a) Our Redeemer, Our Mediatour, Priest, Propher, and King; Our Saviour, Our Elder brother, Our Husband, Our Head. He is our (b) Propitiatory or Mercy-seat, our Peace, our Prince of peace; our wisdom, righteousness, redemption and Sanctification, Our life and Resurrection, yea, our All in All. His righteousness, obedience, Graces, Spirit, Merit, purchases, priviledges, victories, unsearchable riches; yea, and all his mediatory fulness, *&c.* are all ours. God the Holy-Ghost is (c) our *Guide* into all truth, our *Sanctifier*, our *Comforter* abiding in us; our *Spirit of Adoption* and Supplication, our *witness that we are the Sons of God*, Our *Seal* and *earnest* of our everlasting inheritance; yea, our Helper and relief against all our infirmities. All this is ours, yea, and whatsoever can be conducible to our Good, is

(y) 1 Pet. 2. 10.

(z) 2 Cor. 1. 3.
(a) Job 19. 25. 1 Tim. 2. 5. Heb. 10. 28. Act. 3. 22. Revel. 15. 3. Isa. 9. 6. Rom. 8. 29. Eph. 5. 25. *to* 33. & 5. 32.
(b) 1 Joh. 2. 2. Rom. 3. 25. Eph. 2. 14. Isa. 9. 6. 1 Cor. 1. 30. Joh. 11. 25. Col. 3. 4. 11.
(c) 1 Joh. 2. 27. 1 Pet. 1. 2. Joh. 14. 16, 17. Rom. 8. 15, 26, 16. Eph. 1. 13, 14. Rom. 8. 26, 27.

is ours also: because the Lord is our Covenant-God. (d) When the Emperour, *Charls* V, in his challenge to *Francis* the first, King of *France*, commanded his Herald to proclaim him with all his Titles of Honor, viz. *Emperour of Germany*, *King of Castile*, *Arragon*, *Naples*, *Sicilie*, &c. *Francis* appointed his Herald to style him as often *King of France*, as *Charls* had Titles by all his Countries and Dominions; Intimating, that one *France* was better then all the others Territories. In like sort, against all the brags of (e) *the men of this world, who have their portion in this present life*, who *boast* of their Honors, Riches, Pleasures, Houses, Mannors, Lordships, Kingdoms, Empires, Friends, Children, and of all their other Sublunary Glory; *Abraham* and his true Seed, all believers, may triumph and glory in this one matchless felicity, That *THE LORD IS THEIR GOD BY AN EVERLASTING COVENANT*. This one is the (f) only supreme *happiness* of a *People* or *Nation*, incomparably surpassing all the worth of the whole world; yea, of ten thousand worlds, if there were so many.

(d) *Abbot* in his Geography. *Grimston* also.

(e) Psa. 17. 14. & 49. 6.

(f) Psal. 144. 14, 15. & 33. 12.

Therefore, O ye Seed of *Abraham*! Mark well what the Lord hath done for you, in becoming your Covenant-God. He hath exalted your Head on high, and hath raised up your Mountain far above the top of all the Mountains of the men of this world. *Over-value* not their imaginary glory; neither *under-value* your own reall felicity. *Envy* not at their condition, nor *murmur* at your own: yours is far above their reach, theirs is far below your envy. *Disdain* the Husks of the world: *Abhor* the filthy sink and puddle of all sin: For the Lord is your Covenant-God.

3. Abraham **and his true Seed are Gods Covenant-people.** God hath as true an interest in them, as they in him. As *he is their God*, so *they are his people*. This (g) the Scripture frequently testifies. This, the Nature of the Covenant requires, which hath in it a mutual obligation of the Covenanters one to another. A *Promise* may be so propounded, as to oblige only the Promiser: but a *Covenant* being a mutual agreement betwixt divers parties, binds all those parties mutually one to another. As therefore in this Covenant God promiseth *expresly* to be *A God to Abraham and his Seed*: So *Abraham* and his Seed restipulate *implicitly* to be *the people of this God*. This the Rule of Relation requires. (h) *Relatives Come, and go together; Rise, and fall together.* A man begins to be a Father, as soon as he hath a childe: He ceaseth to be a Father when he hath no childe left him. A *Covenant-God*, and a *Covenant-people* are Relatives. As soon as the Lord becomes a *Covenant-God* to *Abraham* and his seed, so soon they become his *Covenant-people*. Yea, and so long as He continues theirs, they also shall continue his. Behold here, " *What a Dignity*; " *what an Advantage*; " *what a Duty*, is hereby devolved upon *Abraham* and his Seed.

(g) Levit. 26. 11, 12. Jer. 24. 7. & 31. 33. Ezek. 11. 19, 20. & 36. 26, 27, 28. Jer. 32. 38, 39. Heb. 8. 8, 9, 10. 2 Cor. 6. 16, 17. Rev. 21. 3.

(h) *Relata mutuo se ponunt & tollunt.*

(1) *What a Dignity, that they should be called the people of God, Gods peculiar Covenant-people above all other people in the earth!* (i) By nature they were *dead in sins and trespasses, and children of wrath even as others*; (k) *had not obtained mercy, were not a people.* But God hath taken them into Covenant with himself, whilest others remain strangers to the Covenant; hath distinguished them from all others, As *sheep* from *goats*; As *the people of God*, from those *that are not a people*; As those *that have obtained mercy*, from those that *have not obtained mercy.* Herein he hath highly honoured and exalted them, hath crowned them with glory and dignity, hath dignified them above carnal Princes and Potentates; hath set them on his right-hand of grace, and will set them on his right-hand of glory. Thus shall it be done to *Abraham* and his Seed, whom the King of Heaven delighteth to Honour. O debase not your selves by any course or carriage unworthy of God, or of his Covenant, seeing God hath honoured you with himself, and with his Covenant.

(i) Eph. 2. 1, 3.
(k) 1 Pet. 2. 9, 10.

(2) *What an Advantage, that they should be Gods Covenant-people!* Their benefit in this regard is much every way. 1. *Hereby* the reproach and (l) misery of their natural Covenantless, Christless, Hopeless and Godless state is rolled away from them. 2. *Hereby* they are brought (m) *nigh* unto God, into a Covenant-Relation, Union, and Communion with God: which is no less then a sweet Heaven on Earth. 3. *Hereby* Their Temporal, Spiritual, and Eternal welfare is richly provided for. God is theirs; therefore much more Temporals, Spirituals, and Eternals are theirs. 4. *Hereby* they are impregnably secured against Apostasie and backsliding, either through outward temptations or inward infirmities. They are now not so much under their own, as under Gods peculiar care & custody: and (n) *are kept as in garrison by the power of God through faith unto Salvation.* As (o) God is their Covenant-God for ever, so they are his Covenant-people for ever, therefore they can never fall away. 5. *Hereby* God is theirs, with All that is, with All that he hath, and with all that he is wont to do as God for his people; All this is theirs: and then what is not theirs? 6. *Hereby*, the Covenant is their Grand Charter, and Fundamental Evidence, for all this Happy inheritance: and so long as Gods everlasting Covenant stands good, their Covenant-enjoyments shall stand good also.

(l) Eph. 2. 18, 19.
(m) Eph. 2. 13.
(n) 1 Pet. 1. 4, 5.
(o) Ier. 32. 38, 39, 40.

(3) *What a Duty is hence incumbent upon Gods Covenant-people, to demean themselves towards God as his Covenant-people!* No wonder that strangers to Gods Covenant walk as Covenantless: but they that are Gods people by Covenant, should walk as Covenanters with God. Yea their Dignity and Advantage by being Gods people, obligeth them to the respective duty of Gods people. Every Benefit from God, imposeth on us an Office to God: Every Dignity, a Duty. Greatest Remunerations, bind in greatest obligations.

What is the Duty of Gods people, as his people? 1. *To disclaim and deny Sin, The world, and Satan.* They are not now Satan's, the World's, or Sin's, as once they were; but Gods people. They have accepted God as theirs: and given up themselves to God, as his; therefore they must now no longer be for Sin, the World or Satan: but for God. (p) *I will be their God, and they shall be my people: wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, &c.*---- (q) *Come out of her my people, and partake not of her sins.*---- 2. *To know God more clearly and experimentally, then they can that are not his people.* God hath promised, that his own Covenant-people (r) shall have an eminent *knowledge of himself, from the greatest to the least of them.* They should accordingly strive (s) *to know him, whom to know is life eternall.* 3. *To endear their hearts and affections to their God, as his people most sincerely, intensively, and fervently.* (u) Hear *O Israel, The LORD our God is one LORD. And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.* Thou art his, and he is thine: therefore love him with all that is within thee. 4. *To fear him, serve him, cleave to him, walk after him, yea to observe and do all his Commandments uprightly and Evangelically.* (x) Thou *shalt fear the LORD thy God and serve him, and shalt swear by his name. To him shalt thou cleave.* (y) *Ye shall walk after the LORD your God, and fear him, and keep his Commandments, and obey his voyce.*--- And this is the Preface to the X. Commandments, (z) *I am the LORD thy God, which brought thee out of the Land of Egypt, out of the House of bondage*: this Preface the Lord purposely prefixed, as a bundle of strong Motives, to the observing of all his Commands. 5. *To walk* (a) *with God in holy Communion.* They have federal union to God, and should walk in federal Communion with God. (b) *Can two walk together unless they be agreed?* But God and they are agreed in Covenant, therefore they may walk together. 6. *To take Gods part against all opposers.* The League and Covenant betwixt God and them is both Defensive and Offensive on both sides. God takes his peoples part, suffers none to do them wrong. His people should take Gods part, and suffer none to do him wrong, by blaspheming his Name, reproaching his Truth, ways and Ordinances, *&c.* 7. Finally, *To advance and exalt his glory to the uttermost they can possible.* They are (c) *a chosen generation, a royal priesthood, an holy Nation, a peculiar people*; To what end? *that they should shew forth the vertues of him who hath called them out of darkness into his marvellous light: which in time past were not a people, but are now the people of God.* Therefore seeing they are become Gods people, they should shew forth the vertues of him that hath called them, (*viz.*) (d) His wisdom, goodness, Free-grace, Mercy, Loving-kindness, Power, *&c.* in making them his people. (e) ——*Ye are not your own: For ye are bought with a price.*

(p) 2 Cor 6. 16, 17. *and* 7. 1. 1 Joh. 3. 1, 2, 3. 1 it. 2. 10, 11.
(q) Rev. 18. 4.
(r) Jer. 31. 33, 34. Heb. 8. 10, 11.
(s) Joh. 17. 3.
(u) Deut. 6. 4, 5. Mat. 22. 37. Mark 12. 30. Luk. 10. 27.
(x) Deut. 6. 13, & 10. 20.
(y) Deut. 13. 4.
(z) Exod. 20. 2. *to* 18. Deut. 5. 6. *to* 22. Lev. 26. 1, 2, 3.
(a) Deut. 13. 4.
(b) Amos 3. 3.
(c) 1 Pet 2. 9, 10.
(d) *Joan. Calv. Com. in* 1 *Pet.* 2. 9, 10.
(e) 1 Cor. 6. 19, 20.

price. Therefore glorifie God, in your body, and in your ſpirit, which are God's.

4. Abraham **and his Seed can want neither Promiſes nor Mercies: ſeeing the LORD promiſeth to be their God by an Everlaſting Covenant.** For, 1. *This Promiſe and Mercy are the Greateſt of all Promiſes and Mercies.* God himſelf (f) is the Sole ſupreme Good, the chief happineſs, The Mercy of Mercies, The bleſſing of bleſſings, The onely infinite, eternal and incomparable Excellency, utterly ſurpaſſing all other enjoyments in the world; which are in compariſon of him, not ſo much as the leaſt ſpark to the Sun, or the leaſt drop to the Ocean, or as the ſmall duſt of the ballance to the whole globe of the Earth. Proportionably, God being the greateſt Object and bleſſing promiſeable, The Promiſe of God himſelf muſt needs be the Greateſt Promiſe, the Paramount Promiſe, The Promiſe of Promiſes. And therefore if God withhold not his own bleſſed ſelf from *Abraham* and his Seed, but promiſe to be *their God by an Everlaſting Covenant: How ſhall he not alſo with himſelf*, the greateſt Mercy, *freely give all leſſer Mercies*, temporal, ſpiritual and Eternal; and with the Promiſe of himſelf, give freely all leſſer promiſes? Will he do the greateſt, and will he not do the leſs? 2. *This Promiſe is a radical Promiſe, and this Mercy a fundamental Mercy.* God is (g) *the Father of Mercies*, (h) the Author of every good and perfect gift. (i) From him we have life, breath, being, wel-being, Grace, Glory, and all things. (k) *Of him, and through him, and to him, are all things: to whom be glory for ever, Amen.* Therefore if God, the Spring-head of all Mercies, become theirs: ſhall not all inferiour ſtreams of mercies, thence flowing, be theirs alſo? The Promiſe of God is a radical promiſe. All other Promiſes are but as ſtems and buds out of this Root, are but as ſo many branches out of this ſtock. Hence they all originally riſe and ſpring. Therefore they that have this Promiſe, have all other Promiſes with it. 3. *This Mercy is a moſt Comprehenſive Mercy, this Promiſe A complexive promiſe.* In God all vertues, all perfections, all good, all deſirables, &c. do eminently meet, and are con-centered. He (l) is *Simpleneſs, All-ſufficiency, Immutability, Infiniteneſs*; He is *Life, Light, Truth, Goodneſs, Graciouſneſs, Love, Mercy, Long-ſuffering, Juſtice, Holineſs, Omnipotency, Perfection, Excellency, Bleſſedneſs, Gloriouſneſs.* He is *Riches, Honour, Delight, Peace, Health, Salvation, All.* In the Promiſe of God, the Promiſe of all good is vertually compriſed. Therefore, what mercies can they want, that want not God? They have all things that have him that hath all things. And what Promiſes can they want, that want not this grand Promiſe of God himſelf? Oh how rich and happy herein are all Gods Covenant-people?

(f) Mat. 19. 17. Pſal. 144. 15. 1 Pet. 2. 9, 10.

(g) 2 Cor. 1. 3. (h) Jam. 1. 17. (i) Act. 17. 25, 28. Pſa. 84. 11. (k) Ro. 11. 36.

(l) See theſe evidenced by Scripture-Teſtimonies, in my Communicant inſtructed *pag.* 31, *to* 42. *London*, 1653.

5. **They that neglect or deſpiſe Gods Covenant with** Abraham **and his Seed, therein they neglect and deſpiſe both God, and Jeſus Chriſt, and all Happineſs.** *They neglect & deſpiſe God;*

for he is the chief Covenant-blessing promised. 2. *They neglect and despise Jesus Christ*; for he is the foundation on whom the Covenant is established, and the Mediatory-Mean in whom the Lord becomes our Covenant-God. 3. *They neglect and despise all happiness*; For God is the Author, Jesus Christ the Purchaser and Conveyer of all Happiness to Sinners; and the Covenant is the Grand Charter or Deed of Conveyance, whereby all happiness and Salvation is tendered and secured to them.

Now these and such like neglect or despise Gods Covenant with *Abraham* and with his Seed, *viz.*

(1) *Those who content themselves with their Carnall Condition, which is* (m) *a Covenantless, Christless, and Godless state.* Who think themselves naturally happy enough, in state good enough, *&c.* not seeking after any true supernatural happiness, by effectual calling, conversion, regeneration, *&c.* These are not as yet sensible of their natural misery: therefore they must needs neglect their supernatural remedy. They see not themselves lost and undone in the first *Adam*, by breach of the Covenant of Works: and how should they seek for relief in the last *Adam*, by believing the Covenant of Faith? These neglect and despise the Covenant with *Abraham* and his Seed, as needless, useless, no way concerning them, no way advantaging them.

(m) Eph. 2. 12.

(2) *Those who neglect and despise a true inward saving Covenant-state oft tendered to them.* They have an outward and in-effectual Covenant-state, by their own visible profession, or by descending of visible Professors of Faith in Christ, and herein they rest: but they labour not after an inward effectual Covenant-state by true Faith in Christ indeed. They endeavour not to become the faithful Seed of *Abraham* indeed. And therefore they neglect and despise the very marrow of the Covenant.

(3) *Those who neglect and despise actual part and interest in Jesus Christ, the foundation and Mediatour of the Covenant.* They (n) receive him not; they (o) will not come unto him, or believe in him; they are well enough without him; they have other ways to heaven besides him. God is merciful, they have lov'd and serv'd him ever since they were born, they have as good hearts to God, and hope to come as soon to heaven as the best, *&c.* These despise Christ, and the mysterie of salvation by him.

(n) Ioh. 1. 11.
(o) Ioh. 5. 40.

(4) *Those who despise the preaching of the Gospel, and dispensation of the Sacraments.* Some in a spiritual phrensie think themselves elevated to such an high pinacle of perfection, that they are above Preaching, Sacraments, and all Ordinances; and therefore despise them as things too low and contemptible for them to stoop unto. Others from principles of profaness, Security and ignorance, look upon Word and Sacraments as slight and trivial things, of no great consequence, *&c.* and therefore are not diligent to attend upon them,

them, but can dispense with them upon every vain and trifling occasion. Such, despising the Word and Sacraments, whereby Gods Covenant is published, applyed, and confirmed, despise the Covenant it self.

(5) Finally, *Those that despise, hate, oppose or persecute such as are Christs, and in true Covenant-state in him indeed.* As (p) *Ishmael* dealt with *Isaac*, (q) *Cain* with *Abel*, *&c.* Such not onely despise Gods Covenant, but are enemies against his Covenant in an high degree.

(p) Gen. 21. 9. *with* Gal. 4. 29.
(q) Gen. 4. 5, 8. *with* 1 Ioh. 3. 12.

6. **They that are** Abraham's **true Covenant-Seed, have the Lord to be their Covenant-God: And on the other hand, they that have the Lord to be their Covenant-God, are** Abraham's **true Covenant-Seed.** It will notably serve for our Examination and Tryal both wayes. And these are two priviledges well worth our knowing, and most diligent search into. They will mutually and convertibly clear one another.

First, Are we *Abraham*'s true Covenant-Seed? Then the Lord is our Covenant-God. For, (r) he hath *stablished his Covenant with Abraham and his Seed for an Everlasting Covenant, to be a God to them in their Generations.* But, How may we know that we are *Abraham*'s true Covenant-Seed. By these characters, *viz.*

(r) Gen. 17. 7.

(1) By our being Christs. (s) *And if ye be Christs, then are ye Abrahams Seed.*

(s) Gal. 3. 29.

(2) By our (t) *walking in the steps of Abrahams faith.*

(t) Rom. 4. 11, 12.

(3) By our (u) *doing the works of Abraham. If ye were Abrahams children, ye would do the works of Abraham.* These 3 Characters I have (x) formerly opened at large, with many subordinate notes and discoveries. There See. Thus we may discover whether we be *Abraham*'s Covenant-Seed. And if we can finde our selves such indeed, then the Lord is our Covenant-God, as he was *Abraham*'s God.

(u) Ioh. 8. 39, 40.
(x) *In this III. Cha. Aphor. III. Coroll.* 3.

Secondly, Is the Lord our Covenant-God? Then we are *Abraham*'s Seed, and instated in all Covenant-priviledges as well as *Abraham*. But, How may we know, that the Lord is our God in Covenant? This may be discovered many ways, but especially these three ways. 1. *By his federal Impressions and operations upon us.* 2. *By our Covenant-Relation unto him.* 3. *By our suitable deportment and carriage towards him as our God in Covenant.* But these shall be more fully opened in the IV. Book.

7. **Who would not strive to be** Abraham's **true Covenant-Seed, that they may enjoy the Lord as their Covenant-God?**

To have the Lord as our God in Covenant, and that an Established and Everlasting Covenant, is the Crown of all enjoyments, the Summe and Compendium of all Happinesse. To have all in Earth, All in heaven, All in the whole world (if it were possible) without God, is in effect

effect to have nothing at all. Without God, as ours in Covenant; What is the *world*, but a deformed Chaos? What the *Earth*, but a woful wilderneſs? Yea (y) what would *Heaven* it ſelf be, but a very Hell? I would refuſe Heaven, if God were not there, if Chriſt were not there. Contrariwiſe, were it poſſible for *Abraham*'s true faithful Seed to enjoy the Lord as their God face to face in Hell it ſelf, the place of the Damned, this enjoyment would transform Torments into Triumphs, Sorrows into joys, Darkneſs into light, and Hell into Heaven. Thus to have the Lord as our *God*, is to have all that is to be had and enjoyed. *This* is Riches; *This* is Honour; *This* is Pleaſure; *This* is Grace; *This* is Glory; *This* is Life; *This* is Eternity; *This* is Paradiſe; *This* is Heaven; *This* is a whole world of Happineſs; *This* is All!

Now, who ſhall have the Lord as their Covenant-God? Only Abraham *and his true Covenant-Seed of believing Jews and Gentiles.* All theſe, and theſe alone, are admitted to enjoy the Lord as their God in Covenant: To have a Covenant-claim to him, to have a Covenant-intereſt and happineſs in him. Ever ſince God eſtabliſhed his Covenant with *Abraham* and his Seed, All others in the world are utterly excluded as (z) *forainers and ſtrangers*, both from the Covenant, and from God himſelf, and from all true Happineſs conſequently. They have no happineſs theirs, that have not God theirs in Covenant: Since *Abraham*, None can have God thus theirs, but *Abraham*'s true Covenant-Seed. Oh then, who would not ſtrive to be *Abraham*'s true Covenant-Seed, that *Abraham*'s God may be their Covenant-God?

But how ſhall we ſtrive to become Abraham*'s true Covenant-Seed indeed: and thereby to enjoy* Abraham*'s God to be our God in Covenant? Anſw.* Strive and endeavour to the uttermoſt; 1. *To become Chriſts.* 2. *To believe with* Abraham. 3. *To do the works of* Abraham. This is the only ſure and Compendious way to become *Abraham*'s Seed indeed; and to approve our ſelves to be ſuch.

First, *Strive and endeavour to the uttermoſt of all poſſibility to become Chriſts.* Chriſt is *Abraham*'s (a) *primary and moſt eminent Seed*: All they, and they only, that are united and implanted into Chriſt, become *Abraham*'s *Secondary and ſubordinate Seed.* Chriſt is the Receptacle, the *Seed-Recipient* or *Receiving*, that takes in all that come to him to be *Abraham*'s Seed: All that come to Chriſt are the *Seed-Received. And* (b) *if ye be Chriſts, then are ye Abrahams Seed, and heirs according to the Promiſe. Incitements* or *Motives* unto this Striving to be Chriſts: As alſo what Progreſs a Carnal man may make towards Chriſt, but ordinarily neglecteth: Together with *Signs of being Chriſts*; ſhall hereafter be more particularly explained in *the IV. Book.* There ſee.

Secondly, *Strive and endeavour to the uttermoſt to believe with Abraham.* For they that (c) *walk in the ſteps of his faith*, are his true Seed. (d) *They which are of Faith, the ſame are the children*

(y) Manſions are nothing, many Manſions are little, yea many Manſions in Chriſts Fathers Houſe are created chips of happineſs, and of blood and kin to Nothing, if they be Created. Ah! we want himſelf; and I ſhould refuſe Heaven, if Chriſt were not there.——Heaven without Chriſt, ſhould look like the doleful land of Death.——Manſions are but as places of Bryars and thorns without Chriſt; therefore I would have Heaven for Chriſt, and not Chriſt for Heaven. Mr. *Sam. Rutherford, Chriſt Dying. To the Reader, n.* 9.

(z) Eph. 2. 12, 19.

(a) Gal. 3. 16, 19.

(b) Gal. 3. 29.

(c) Rom. 4. 11, 12, 16.

(d) Gal 3. 7.

dren of Abraham. Imitate his Faith: tread in his believing ſteps, *viz.*

(1) Believe on him (c) *that raiſed up Jeſus from the dead*: As *Abraham* believed that God would raiſe him up Seed (which Seed was principally (a) *Chriſt*) from his dead body, and *Sarah*'s dead womb.

(2) Bottom thy Faith upon Gods (b) *word of Promiſe*, as *Abraham* did: not upon any falſe or unſound foundations.

(3) Believe Gods Promiſes even (c) *againſt hope in hope.*

(4) In believing Gods Promiſes (d) neglect and overlook all impediments and obſtructions to the performance of the Promiſes.

(5) Doubt not, (e) *ſtagger not at Gods Promiſe through unbelief.* Call not in queſtion the Truth, Faithfulneſs and ſureneſs thereof.

(6) Be (f) *ſtrengthened in Faith, and give glory to God by believing.* Give him the glory of his free grace, Truth and Power, both in making, and making good all his promiſes.

(7) Finally, Be (g) *fully perſwaded, that whatſoever God hath promiſed, he is* fully *able* and al-ſufficient *to perform* to the uttermoſt, againſt all ſeeming improbabilities, and impoſſibilities.

(c) Rom. 4. 24, 17.

(a) Gal. 3. 16. Joh. 8. 56. *with* Gen 17. 16, 17.

(b) Rom. 4. 18.

(c) Rom. 4. 18.

(d) Rom. 4. 19.

(e) Rom. 4. 20.

(f) Rom. 4 20.

(g) Rom. 4. 21.

Theſe were the chief *ſteps of* Abraham's *Faith*, as hath (h) formerly been more fully evidenced. In theſe *ſteps of his Faith* ſincerely follow him, as ſpiritual children their ſpiritual father. You have all the Cauſes, Motives, and Encouragements to believing that *Abraham* himſelf had, *viz.* 1. The ſame Author of faith, Gods Spirit; 2. The ſame object of faith, the moſt faithful and al-powerful God, and his infallible Word; 3. The ſame ſubject matter of faith, Jeſus Chriſt, the kernel of the Promiſes, and life by him; 4. The ſame Nature of Faith in Chriſt Jeſus; 5. The ſame fruit of faith, Juſtification in the ſight of God: Why therefore ſhould you not believe, as *Abraham* believed? Yea, in ſome ſort you have greater encouragements to believe, then *Abraham* himſelf had. For, 1. The Spirit, the Author of faith, is now under the New Teſtament, more plentifully poured forth upon the Saints, then heretofore upon the faithful under the Old Teſtament. 2. The Object of Faith, God, is now more fully made known in all his properties and perfections; and his Word and Promiſes, then only in part revealed and written, are now compleatly revealed, and for their more unqueſtionable certainty, fully committed to writing. 3. The Subject-matter of faith then was Jeſus Chriſt, that was to come afterwards in fulneſs of time: now, is Jeſus Chriſt that is come already, *&c.* Therefore if we believe not with *Abraham*, who have more encouragements of believing then *Abraham* himſelf, how intolerable and inexcuſable will our unbelief appear?

(h) *Book III. Cha. III Aphor. 2. Corol. 3.*

Thirdly, *Strive and endeavour to the uttermoſt, To do* Abraham's *works fully and ſincerely.* Then ye ſhall evidence your ſelves indeed to be *Abraham*'s true children. (i) *If ye were* Abraham's *children*,

(i) Joh. 8. 39, 40.

children, (said Christ to the *Jews*) *ye would do the works of* Abraham. *But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not* Abraham. Good children tread in the good steps of their Fathers. *Abraham* hath broke the Ice, hath led the way, hath shewed himself an excellent pattern, not only of Faith, but also of Good-works. Follow this pattern of wel-doing. It's far easier to follow a Pattern set; then to set a pattern to be followed. Herein especially imitate his works, which have (k) heretofore been more fully described. *viz.*

(k) *Book III. Cha. III. Aphor. 2. Coroll. 3.*

(l) Gen. 12. 1, 2, 3, 4. Heb. 11. 8.

(1) *Yield ready obedience to Gods call, notwithstanding all impediments or objections to the contrary.* Thus did (l) *Abraham.* God cals thee, To repentance from dead works, To Self-Denial in all things inconsistent with Christ, To Faith in Jesus Christ for salvation, To Newness of Heart and life, *&c.* Thou stoppest thine ear against Gods call, as the deaf Adder; Thou contentest thy self in thy carnal unregenerate state; Thou hardnest thine heart in unpenitency and unbelief; *thou wilt not come unto Christ that thou mayst have life; Thou wilt do whatsoever is right in thine own eyes, and run on still to all excess of riot, &c. This did not* Abraham.

(2) *Submit to all the Ordinances of God, and comply with them, against all exceptions and carnall reasonings that may be raised against them.* As, to his Word preached, Sacraments, Prayer, Praises, Sabbaths, *&c.* If God *ordain*: do thou *observe.* Whatsoever he institutes and appoints, (which is still in infinite wisdom, and faithfulness): do thou acknowledge, and obey; that will be thy wisdom. Thus did (m) *Abraham.* If thou despisest, neglectest, disgracest, opposest, disputest against Gods Ordinances; Thou art above them, they are matters too low and mean for thee; thou castest them, or any of them behind thy back, *&c.* How art thou a child of *Abraham? This did not* Abraham.

(m) Gen. 17. 5. to 15. 23 to the end. & 21. 4.

(3) *Rejoyce to see Christs day.* Let thine heart be gladsomly affected with these Gospel-times under the New Testament. Triumph spiritually, That Jesus Christ is come already, and hath finished the work of our Redemption; and is now *sate down on the right hand of God, expecting till his foes become his footstool.* That his Scriptures are compleated, That his Spirit is in ordinary more fully poured forth; That his face is more clearly and gloriously manifested, without obscure Mosaical veils and types; That *the abundance of the Gentiles have* come in unto him; That *in every place*, without distinction, *he is now to be worshipped in Spirit and Truth*; That Jesus Christ reigns in his Church; and over all things for his Church; and That he is hastening and preparing all things for his second coming. Thus (n) *Abraham rejoyced to see Christs day*; though afar off, and at a great distance; yea, though it was but as it were the *break* or *crack of day*, the *first peering of the morning* of Christs day; shouldst not thou much more rejoyce now

(n) Ioh. 8. 56.

now at the *bright Noontide* of Christs perfect day? And dost thou murmur and repine at Christs day? Dost thou profess Judaism, Turcism, Papism, or Paganism, before Christianism? Dost thou rage, meditate and machinate vain things against the Lord, and against his Christ? Dost thou oppose and undermine his Kingdom, Gospel, and Church? *&c.* And art thou a child of *Abraham? This did not* Abraham.

(4) *Love* (o) *the brethren* (*the true children of God*) *really and fervently.* Love them for their brotherhood, for the Grace and image of God in them, for God and Jesus Christ shining in them; Love (p) *All the Brethren, all the Saints,* all the children of God, one as well as another: poor as well as rich, ignoble as well as noble, *&c.* True love to grace, as it is Grace, will be to all Grace where-ever it is. Love them most wherein most grace and godliness appears. And as Grace abounds in any more and more, so let love abound and increase towards them proportionably. (q) *Love not in word and tongue, but in deed and truth.* (r) Love purely and fervently. So love the brethren, as to do much for them; (s) yea, (if need require) to hazard and endure much for them. Thus did (t) *Abraham* for *Lot* his righteous brother. But if thou lovest the brethren, Gods children, 1. *Hypocritically*, only in word and tongue; or, 2. *Carnally*, not for Grace and piety, but for other carnal respects, as sweetness of Nature, pleasantness of Society, *&c.* or, 3. *Partially*, thou lovest the (u) rich, great, and honorable Saints, not the poor, low and despised; or 4. *Self-seekingly*, Only for thine own sordid ends and advantages, to make a gain of them. Or 5. *If in stead of loving them, thou hatest them*, revilest them, and otherwise persecutest them for their piety and righteousness sake; thou art a (x) scoffing *Ishmaelite*, and a (y) cruel *Cainite*, not a true child of *Abraham. This did not* Abraham.

(5) *Train up and govern thy family religiously in the way of the Lord.* Walk with thy yoke-fellow (z) *as joynt-heirs of the Grace of life*; (a) *bring up thy* children *in the Nurture and admonition of the Lord*, (b) *having them in subjection with all gravity*; Teach thy servants (c) *to serve the Lord Christ, and give unto them what is just*; Let thy family be a little (d) *Church*, and let Family-worship in all the parts and acts of it be conscientiously maintained. This was (e) *Abraham's* practise and Praise. But if thou hast no due Care of the Souls committed to thy charge; Thou hast no family-worship among thy Houshold, No reading of Scriptures, no Catechizing, no Praying, no religious Conference; No visible memorials of God, Jesus Christ, or Christianity, More then in the families of mere (f) Pagans and Infidels, thou art quite degenerate from *Abraham.* What dost thou more for thine Houshold, then the very bruit beasts for their young, providing only for back, and belly, and this present life? *This did not* Abraham.

(o) 1 Pet. 1. 22. 1 Joh 3. 18. & 5. 1.
(p) Philem. 5.
(q) 1 Joh 3. 18.
(r) 1 Pet. 1. 22.
(s) 1 Joh. 3. 16.
(t) Gen. 14. 8. to 17.
(u) Jam. 2. 1, 2, 3, 4. 5.
(x) Gen. 21. 9. Gal. 4. 29.
(y) Gen. 4. 1. &c. 1 Joh. 3. 12.
(z) 1 Pet. 3. 7.
(a) Eph. 6. 4.
(b) 1 Tim. 3. 4.
(c) Col. 3. 22, 23, 24. & 4. 1.
(d) 1 Cor. 16. 19. Col. 4. 15. Philem. v. 2.
(e) Gen. 18. 19.
(f) Ier. 10. 25. Psal. 79. 6.

(6) Finally, *Be obedient to God even in hardest tasks and duties imposed.* Herein (g) follow the Lord fully, and cheerfully. Besides many acts of *Abraham*'s obedience to God, that (h) touching his *offering up of Isaac* is most singularly renowned. Herein his exemplary *Self-Denial*, his *Faith* in God, his *fear* of him, and his *love* to him, did shine forth even to admiration. But alas, how many even in the visible Church walk contrary to God as children of disobedience, resolved in wickedness? And others how hypocritically, negligently, grudgingly do they obey? As if any careless, sleepy, sluggish performances would serve God. *Malachi* thus taxeth *Israel* in his days; (i) *Ye said also, Behold, what a weariness it is, and ye have snuffed at it, saith the* LORD *of hosts, and ye brought that which was torn, and the lame, and the sick: thus ye brought an offering: should I accept this of your hands, saith the* LORD? *But cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth to the Lord a corrupt thing.* —(k) *Ye have said, It is vain to serve God: and what profit is it, that we have kept his Ordinances, and that we have walked mournfully before the* LORD *of hosts?* They thought all their obedience too much, every thing too good for God. *This did not* Abraham.

(g) Numb. 14. 24. & 32. 12. Deut. 1 36. Josh. 14. 8, 9, 14.
(h) Gen. 22. 1, &c. Heb. 11. 17.
(i) Mal. 1. 13, 14.
(k) Mal. 3. 14.

8. **How Comfortable this Covenant to all** Abraham's **true Seed against all possible disconsolations!** Evidence it once solidly and clearly by former discoveries, or otherwise, *That thou art* Abraham's *true Covenant-Seed:* And then, this grand Covenant-Mercy is thine also. Then, *The Lord is thy God; The Lord is thy God in Covenant; The Lord is thy God by a Covenant of his own establishment; The Lord is thy God by an everlasting Covenant.* All the former Mercies and Covenant-blessings which the Lord promised to *Abraham* and his Seed, were comfortable: but this is transcendently comfortable above them all. This is the Mercy of Mercies: and consequently, this is the Comfort of Comforts, *to have the Lord to be our God in Covenant for ever.* This is the Glory of all Honor, This is the Magazeen of all riches, This is the Quintessence of all sweetness, This is the Jubilee of all joy, This is the Life of all Cordials, This is the Rapture of all delights, This is the very height of all Rewards. All Cordials meet in this Cordial. All enjoyments are con-centred in this enjoyment. Without this Heaven it self could not be Heaven: with this (if it were possible) Hell it self could not be Hell: yea this creates an Heaven on Earth to all Gods true Covenant-people. (l) *Many say, who will shew us good?* But they say, *Lord, lift thou up the light of thy Countenance upon us.* Every of them may burst forth with *David*, (m) *Whom have I in Heaven, but thee? And there is none on earth that I desire besides thee. My flesh and my heart faileth: but God is the rock of my heart, and my portion for ever.* (n) ——*All my Springs are in thee.* All our wel-springs are in the Church, in reference to God and Christ there. All the Springs of our peace, joy, comfort,

(l) Psa. 4. 6, 7.
(m) Psal. 73. 25, 26.
(n) Psal 87. 7.

fort, delight, sweetness, Contentment, happiness, &c. all these springs are in God, He is the fountain of all these springs to us, when once he becomes our God in Covenant.

O ye faithful Seed of *Abraham*! why walk ye droopingly or disconsolately, having the Lord to be your God in Covenant? What can be the Malady, for which this is not a compleat Remedy? What faintings or perplexities can seise upon your hearts and spirits, which this superlative cordial may not dispel? Were not the Lord your Covenant-God, nothing could truly comfort you: But being your Covenant-God, what should discomfort you? (o) *Why are you cast down, and why are your souls disquieted within you?* Is it from any of these occasions, *viz.* 1. *Reliques and remains of Corruption*; 2. *Fears or dangers of Apostacy*: 3. *Outward*, or *inward wants*: 4. *Strong and violent Temptations*: 5. *Deep and dismaying desertions*. 6. *Sharp afflictions and Persecutions*: or, 7. *The very terrors of Death it self?* Nay, *in all these we are more then Conquerors*, having the Lord to be our Covenant-God. To this Covenant, to this Covenant-God, let all *Abraham*'s Seed fly for refuge and refreshment against all such discomforts whatsoever. The comfortableness of having the Lord to be our God in Covenant, See more fully opened and explained in the IV. Book.

(o) Psal. 42. 5, 11. & 43. 5.

Hitherto of the Substance and Matter of Gods Covenant with *Abraham* and his Seed, *viz. The many eminent Mercies promised to them on Gods part*. I. What God would do for them. He would 1. *Bless them*. 2. *Multiply them exceedingly*. 3. *Make his name Great*. 4. *Make his Seed victorious*. 5. *Give them Canaan for an Everlasting Inheritance*. 6. *Close up* Abraham's *days in a good old age in peace*. II. What God would be to *Abraham* and his Seed. He promised to be, 1. *His shield*. 2. *His exceeding great Reward*. 3. *A God to him, and to his Seed after him, by an Everlasting Covenant*. And beyond these, what could God promise more? Happy *Abraham*! Happy all the true Seed of *Abraham* ——; to be accepted in such a blessed Covenant with the Lord!

Now in the Next place, the other branch of the Matter of Gods Covenant, *viz. Divers notable Duties Required of Abraham and his Seed, and on their part restipulated*, come to be Considered. *These*, (especially the last of them, *The Lords being their God*,) have been insisted upon more largely; *Partly*, because they are most Excellent; *Partly*, because I propounded to handle them here, where they are first mentioned, once for all, that hither I may refer, when I meet with any of them in the successive Periods and Discoveries of Gods Covenant. But *These* shall be handled more compendiously.

SECT. II.

II. THE COVENANT-DUTIES REQUIRED and RESTIPULATED ON THE PART OF *ABRAHAM* AND HIS SEED, are divers and very considerable. The Lord himself (1) *Partly* expresseth them to *Abraham*, when he renewed his Covenant with him most clearly and compleatly: saying, (p) *I am the Almighty God: Walk before me, and be thou Perfect. And I will make my Covenant between me and thee, &c.* As if he had said; *Abram*, I am minded now to renew my Covenant with thee, and therein to Promise and assure both thee and thy Seed of Many Eminent Mercies to be performed to you on my part: But you must know, that Some things also are to be performed towards me, on your part; *Walk before me, and be Perfect.* These are the Covenant-Duties which I require of you, and which you are to restipulate and perform to me. (2) *Partly*, the Lord implyes their Duty, *viz.* That as he would be to them *a God*; So they should be to him *a People.*

(p) Gen. 17. 1, 2, 3.

So that here are chiefly three Covenant-duties required *Expressly*, and restipulated *Implicitly* on the part of *Abraham* and his Seed, *viz.* 1. *To Walk before God.* 2. *To be Perfect.* 3. *To be his People.*

(q) *Verba pauca, Sensus multus.*

(q) Few words: but much Sense. For unto these three Comprehensive duties, all other Covenant-obligations in the part of *Abraham* and his Seed may easily be referred. We may Comprize them all in this distinct Proposition;

The Covenant-Duties or Matter of the Covenant required and restipulated on the part of Abraham **and his Seed, are, To walk before God, Be Perfect, and to be Gods People.** Under *these*, All *piety* of Person and conversation. All *sincerity* of, that Piety, is comprehended. By *these*, *Abraham* and his Seed should be distinguished from all *Godless Heathens* without the Church, and from all *dissembling Hypocrites* within the Church. I call them [*Covenant-Duties*:] because God requires and commands here the performance of them, in reference to his Covenant. I say, [*they are restipulated on the part of* Abraham *and his Seed*;] that is, *Abraham* restipulated them, though not *Explicitly*, yet *Implicitly*; whilest he accepted Gods Covenant, submitting to Gods commands in his conversation. *Abraham's* Seed also *Implicitly* restipulated them in *Abraham*, in whom the Covenant was made with them, whether *Jews* or *Gentiles*. As they share with *Abraham* in the Mercies and Benefits of the Covenant from God: So they are involv'd and obliged with *Abraham* in the Duties of the Covenant to God. Let us view and consider of them severally.

1. Of

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1. Of **Walking before God.** Touching which I lay down this Thesis or Doctrinal Position, *viz.* **Gods Covenant with** Abraham **and his Seed, obliged them to Walk before God.** This their first Covenant-duty and Restipulation, required from them by God on their part. *Walk before me*, said God.

For unfolding hereof, let us enquire, 1. *What is meant by* Walking before God? 2. *Why* Abraham *and his Seed were thus to walk before God in reference to Gods Covenant with them?* 3. *Whether* Abraham *and his Seed did so walk before God?* 4. *What Inferences may hence flow.* 1. *What is meant by* Walking before God? *Heb.* התהלך לפני, *Walk-thou-diligently-constantly*, (or, *make-thy self-walk-diligently*) *before my face.* The word being in *Hithpael*, which (r) Conjugation signifies, *The vehemency, Causality, and reciprocation of the action*, is here very emphatical: and denotes *diligence, assiduity, carefulness in walking before Gods face*; that is, in his sight, in his presence, before him: as the manner of the *Hebr.* phrase is. So that here's, 1. The Action required; *Walk*, or *walk-studiously, walk-constantly*, &c. 2. The Specification of the Action; *before me.*

(r) *Shindl. Institut. Hebraic. p.* 116, 117.

Walking in Scripture, is used 1. Sometimes *Properly*, and so it signifies, The moving of the body step by step, in a continued course from place to place. Thus God commanded *Abram* (s) *to walk through the Land of Canaan in the length thereof, and in the breadth thereof.* 2. Sometimes *Improperly*, and so it's used to signifie (t) *life*, or *living*, simply; because *Walking* is one Eminent action and evidence of life. *Abram* said, (u) *I walk childless*; that is, I live childless. Christ said (x) *I must walk to day, and to morrow, and the day following*; that is, I must live to day, and to morrow, *&c.* (y) *A course of life and Conversation in this or that sort ordered.* So, To (z) *walk in the Counsel of ungodly*; is to live according to that Counsel. (a) *To walk according to the tradition of the Elders*, is to live and frame ones Conversation according to their traditions: (b) *To walk according to this Rule*, is to live according to Scripture-Rule: To (c) *walk as Christ walked*, is to live as he lived, imitating his holy course of life, in all things imitable. So here, *To walk before God*, imports a framing of our course of life with reference and respect unto God and his Presence.

(s) Gen. 13. 17.
(t) Gen. 15. 2.
(u) Luk. 13. 33.
(x) Psal. 1. 1.
(y) Mar. 7. 5
(z) Gal. 6. 16.
(a) Joh. 2. 6.

Walking before God, in this last sense, is a phrase used in Scripture, *More strictly*, and *More largely*. 1. *More strictly and specially*, For Ministring before God in some special and peculiar office. Thus God tels *Eli*; (b) *I will raise me up a faithful Priest, and I will build him a sure House, and he shall walk before mine Anointed for ever*; i. e. he shall Minister in the Priests office before his typical Anointed, and his true Anointed Christ especially. And somewhat to this effect, *John Baptist* is said to (c) *Go before Christ in the Spirit and power of Elias*; i. e. To Minister before Christ as his Harbinger and fore-runner, in the preaching of the Gospel.

(b) 1 Sam. 2. 35.
(c) Luk. 1. 17.

Gospel. Thus we may in part understand those phrases of *Enoch's* and *Noah's walking* with God; (though some thing besides that, is also implyed thereby:) *viz.* (d) *Enoch walked with God*; that is, he ministred to him as a Prophet. *Jude* (e) mentions his Prophesie. And, (f) *Noah walked with God*; that is, He ministred to God as a Preacher of Righteousness. But in this More strict sense we are not to take the phrase here. 2. *More largely and generally*, this phrase of *Walking before God*, is used for the whole frame and habitual Course of a godly and righteous Conversation, ordered eminently, sincerely, and pleasingly before God. Thus *Enoch* is said to (g) *walk with God*: which the Apostle interprets of his *pleasing God*, or *walking pleasingly before him*. And what is done eminently and sincerely in matter of Religion, is said to be done (h) *before God*, or *in his sight*. *Walking with God*, seems for Substance the same with *walking before God*. A Metaphor from persons or friends well agreed to walk together in a journey. (i) *Can two walk together, except they be agreed?* And it notes habitual communion with God in all holy Conversation and godliness. There are many phrases both in Old and New Testament somewhat like unto these. As, In the Old Testament, (k) *Walking after the* LORD. (l) *Wholly following after the* LORD. (m) Walking in all the ways of God, *&c.* In the New Testament also, (n) *Walking worthy of God.* (o) *Walking worthy of the Lord unto all pleasing.* (p) *Walking in all the Commandments and ordinances of the Lord, blameless*, &c.

Now this phrase, of *Walking before God*, is here to be taken in the more large and general sense. The habitual Course of a godly and righteous life, is set forth here under the Metaphor of *Walking before God*, because there is great Analogy, proportion and resemblance betwixt such a *Course* and bodily *Walking*. As, 1. *Bodily walking* presupposeth life natural, and vital abilities for such walking: So a godly and righteous conversation presupposes life supernatural, *viz.* (q) *The life of God*, (r) *The life of Christ*, (s) *The law of the Spirit of life in Christ*, principling and enabling for such a Conversation. 2. *Corporall walking* imports a way to walk in: So this *Spirituall walking* hath a spiritual way: *viz.* The (t) way of faith and obedience. 3. *Corporal walking* meets with many By-paths leading out of the way, if not carefully shunned: So the *godly and righteous life* is exposed to many By-ways of (u) error, both Doctrinal and practical, if not watchfully avoyded. 4. *Corporal walking* hath not always fair ways and weather, but sometimes is exercised with deep and rugged ways, rainy and foul weather, besides dangers of theeves and robbers: So this *Spiritual walk* is liable to many rugged and difficult passages, to many tempestuous storms of (x) affliction and persecution, besides the dangerous enemies (y) Sin, the World, and Satan, that way lay us continually to rob and destroy us. 5. *Corporal walking*

(d) Gen. 5. 24.
(e) Jude v. 14, 15.
(f) Gen. 6. 9
(g) Gen. 5. 22. with Heb. 11. 5.
(h) Luk. 1. 75 1 Thess. 1. 3. & 3. 13.
(i) Amos 3. 3.
(k) 2 King 23. 2. Hos. 11. 10. 1 Num. 32. 12. Deut. 1 36. Josh 14. 14.
(l) Deut. 10. 12, &c. 1 Kin 3. 14.
(n) 2 Thess. 2. 12.
(o) Col. 1 10.
(p) Luk. 1. 6.
(q) Eph 4. 17.
(r) 1 Cor. 4. 10.
(s) Rom. 8. 2.
(t) 2 Tim. 1. 13. Tit. 3. 8.
(u) Psal 19. 11. Jam. 3. 2. Gal. 2. 11, 12, 13, 14.
(x) Joh. 16 last. Act. 14. 22. 2 Tim. 3. 12. 2 Cor. 12. 23. to 29.
(y) Heb. 12. 1. 1 Pet. 5. 8.

walking is much encouraged with honeſt Company: *Spiritual walking* is much more enlivened and advantaged by the (z) ſweet ſociety of the Saints, exhorting, admoniſhing, comforting and provoking one another in wel-doing. 6. *Bodily walking* needs renewed ſtrength by meat, drink, and ſleep: So *ſpiritual walking* needs renewing of ſtrength and ſpirits daily from (a) Chriſt and his ordinances, for renewed motions. 7. *Corporal walking* makes a continual progreſs in the way: So *ſpiritual walking* hath its (b) growth and progreſs in all Spirituals. There muſt be no ſtanding at a ſtay therein. 8. Finally, *Corporal walking* hath its journeys end or term, whereunto men go: So *Spiritual walking* hath its Spiritual term or period of a godly courſe, whereunto the Saints motions unceſſantly tend, *viz.* (c) Their Fathers houſe in Heaven, wherein they ſhall fully enjoy not only the bliſful Society of Saints and Angels, but the raviſhing viſion of God in Jeſus Chriſt to all eternity. In theſe and like reſpects, A godly and righteous life is ſtyled a Walking, A walking before God.

(z) Act 2.42, 46,47. 1 Theſ. 5 11. Heb. 3. 13. & 10.24, 25.

(a) Col. 2.6,7. Eph. 3.16, &c. 1 Pet. 2. 2.

(b) 1 Pet. 2.2. 2 Pet. 3 18; Col 2.6,7. Heb 6.1.

(c) Joh. 14.2,3. 2 Cor. 5. 1. *to* 10. 1 Joh. 3.1, 2, 3.

But for the more full unfolding of this Federal *Walking before God*, I ſhall diſtinctly propound what Particulars are comprized under this Generall, of *Walking before God*, as it imports a pious courſe of life. And they are very many. The phraſe is exceeding Comprehenſive. But they may all be Reduced to two Eminent Heads, *viz. Faith*, and *Love*; or *Faith*, and *Obedience*; or *Faith*, and *Good-works*: (which for Subſtance are the ſame.) For, The habitual uſe, exerciſe, and life of piety, is ſtyled in Scripture, (d) *Walking by Faith*, which *Faith worketh by love.* (e) *Walking in the ſteps of that Faith of our Father* Abraham. (f) *Walking in Gods ſtatutes, and keeping his commandments, and doing them.* (g) *Walking in all Gods ways, to love him, and ſerve him with all the heart, and all the ſoul, to keep his commandments and ſtatutes.* (h) *Walking in all the commandments and ordinances of the Lord, blameleſs.* (i) *Walking in good-works, whereunto God hath created us as his workmanſhip in Chriſt*, &c. This Walking in *Faith* and *Good-works*, in (k) *Faith* and *Love*, takes in the Sum and Subſtance of the duties of piety and Chriſtianity: and therefore *walking before God*, which comprehends both *Walking in Faith and Good-works*, muſt needs be of large extent. And the more extenſive it is, the more ſuitable it is in this place, to ſet forth the large compaſs of our Covenant-Duties reſtipulated to God, who hath in his Covenant promiſed moſt large extenſive bleſſings unto us. Learned (l) Writers alſo judge that this *Walking* here *before God*, comprehends Walking before him, both 1. *In Faith*, and 2. *Good-works*.

(d) 2 Cor. 5.7. Gal. 5.6.

(e) Rom. 4.12.

(f) Lev. 26.3.

(g) Deut. 10. 12, 13.

(h) Luk. 1.6.

(i) Eph. 2. 10.

(k) 2 Tim. 1.13.

(l) *Ambula coram me.*] 1. Vive ex præſcripto voluntatis meæ, quaſi coram me ſemper viveres, & ob oculos meos, timens me offendere: *& eſto integer*] &c. ——Intellige ab eo poſtulari, ut integritatem vitæ, fidei & morum tueatur, in Deum, & in Homines, ſete candide ſine ulla ſimulatione gerat omni parte vitæ, non duplex externe & interne, &c. ——Fidem ergo & obedientiam primum requirit Deus, ut ſuum nobiſcum Fedus ſtabiliat; nam extra illa non poteſt Fedus conſiſtere Dei in nobis. Illa autem

(1) *Walking*

autem donat ipse, sed ubi donavit, vult nos in illis persistere, assensum nostrum assidue præbere, ne nostra culpa nobis excidat Fœdus quod vult nobiscum continuare Deus. *Joan. Mercer. in Prælect. in Genes.* 17. 1.

Ego Deus omnipotens: ambula coram me, & esto integer.] Hanc esse Summam fœderis, hoc est, mutuæ inter Deum & *Abrahamum* stipulationis, statim vers. 2. indicatur: *& ponam fœdus meum* &c. Potro summa fœderis consistit in Promissione Dei, & Obligatione *Abrami*. Promissio continetur descriptione Dei, *&c.* —— vicissim obstringit *Abramum* ad duo. Primo ad fiduciam & cultum sui, Secundo ad integritatem. *Ambulare coram Deo*, non est foris imulare pietatem hypocritarem more; Sed est sincere Deo hærere, a Deo solo pendere, Deo soli servire & obedire secundum ipsius voluntatem Onkelos. *Servias coram me.* LXX. *Placeas coram me.* Sic *Henoch* & *Noah* dicuntur *ambulasse cum Deo*, seu coram Deo, supra cap. 5. 6. *Esto perfectus.* Modus ambulandi coram Deo additur. Ut sincere, ablq; hypocrisi & fuco ambulemus, *&c.* *D. Pareus in Gen.* 17. 1.

Walk thou,] or *walk pleasingly*, as the Greek Translation implyeth. —— The Chaldee translateth it, *Serve thou.* This *walking* comprehendeth both true Faith, Heb 11. 5, 6 and Careful obedience to Gods Commandments. Wherefore that which is written, 1 King. 8. 25. *To walk before me, as thou hast walked before me*: is expounded in 2 Chron. 6. 6. *To walk in my Law.* And this in Luk. 1 6. is explained to be, *All the Commandments and Ordinances of the Lord, &c* *H. Ainsworth in his Annot. in Gen.* 17. 1.

In brief, *To walk before God*, is from a true and sincere heart to believe, think and Do whatsoever God prescribeth, and that in such manner as he prescribeth: To attend upon the pure worship of God, and to live holily, justly and unblamably. As they are said to be *just before God*, who are truly and sincerely just; or such as be righteous by way of eminency in comparison of others, *&c.* *Mr. Jo. Ball of the Covenant, Chap. VI. p. 74. Lond.* 1645.

(1) *Walking before God, In faith*, is therefore One Eminent Covenant-Duty which God required of *Abraham* and his Seed, as part of their Restipulation. Faith I say, was not only required of *Abraham*, but also of his Seed. For, 1. Though the words be here directed to *Abraham* only in the singular number, (m) *Walk thou before me*, in this Summary proposing of the Covenant: Yet his Seed also are expressly (n) mentioned with him, in the large explaining of the Covenant ensuing, as both joynt-sharers in the Covenant-benefits, and joynt-parties to the Covenant-Duties. 2. Nor could *Abraham* or his Seed ever have accepted this Covenant and the Benefits thereof, or have pleasingly closed with God therein without Faith; (o) *Without Faith it being altogether impossible to please God.* 3. Nay, without Faith they could not have walked berore God in any acceptable Obedience or Good-works. For (p) Faith is the Fountain of wel-doing: Love keeps the whole Law: and *Faith works by Love. The end of the Commandment is love, out of a pure heart, and good Conscience, and Faith unfained.*

(m) Gen. 17. 1.

(n) Gen. 17. 7, 8, 9, *&c.*

(o) Heb. 11. 6.

(p) 1 Tim. 1. 5. with Mat. 22. 37, 38, 39. Rom. 13. 8, 9, 10. Gal. 5. 6.

This *walking before God in Faith*, hath much in it. It imports these things especially, *viz.* 1. *Having of true Faith.* 2. *Acting true Faith, had.* 3. *Living by Faith, Had and Acted.* 4. *Progress in Faith unto perfection.* 5. *Perseverance in Faith unto the End.*

First, *Having of true Faith.* Walking before God in Faith, necessarily presupposeth the Having of true Faith. The Habit, or Grace of Faith must first be infused, before any Act of Faith can be Expressed. For the Habit is the Root or Principle whence the Act flows, and whereby we are enabled to Act. *Abraham* (q) had true Faith, before this time that God commanded him to walk before him: And *Abraham's* Seed must have true Faith, before they can walk in Faith before the Lord. *Non Entis nulla sunt accidentia,*

(q) Heb. 11. 8, 9. Gen. 15. 5, 6.

i. e. A

A Non-Entity hath no Accidents. That which is not, Acts not; It holds in Naturals, and Supernaturals.

Secondly, *The Acting of true Faith, had; both towards God and his Covenant.* Walking before God, implyes *Action*: Walking before him in Faith, intimates the *Actings and Exercise of Faith* before him, in reference to his Covenant. Faith is not a lazie, idle, sluggish Habit; but an Active, stirring Grace. As it is a (r) Captain among the Graces: So it is (f) as a Spring, poyse, or Great wheel to their actions, and sets them all on going.

(r) 2 Pet. 1. 5, 6, 7.
(f) Gal. 5. 6.

The more observable Acts of Faith, walking on step by step before God, according to his Covenant, are these five, *viz.* 1. *Knowing and discerning the Mysterie of Gods Covenant.* Faith hath knowledge in it. It is not a blind, but a Seeing Grace. Hence it's sometimes styled (t) *knowledge.* *By Faith we understand* [νοοῦμεν] *that the worlds were framed,* &c. Sometimes, *Seeing* is ascribed to Faith, as the Eye of the Soul: By Faith *Abraham* (u) *Saw Christs day, and was glad:* By Faith *Abraham, Isaac* and *Jacob* (x) *Saw the Promises afar off*: (y) *By Faith Moses endured, as seeing him who is invisible.* Hence Faith is *partly* seated in the understanding, as well as *partly* in the Heart. Here Faith must know and Discern, Who God is that covenanteth; How infinite in Free Grace, Love, Mercy and Bounty in making this Covenant: How boundless in Power, Truth, Faithfulness, *&c.* in making it good. What are the Benefits and blessings Covenanted, Upon what terms, To whom, *&c.* Without such knowledge of Faith, there can be no *walking*, but rather *stumbling* before God, not seeing whither to go. 2. *Assenting to what is known and revealed in Gods Covenant, that it is true, and shall faithfully be performed.* This is the (z) *receiving of the witness of God, which is greater then the witness of men: Believing God, and believing the Record that God gave of his Son.* The Covenant of God since the Fall, from first to last, is principally Gods Record of his Son Jesus Christ, and of eternal life in him for poor lost sinners. This *Assenting faith* is by some styled *Historical faith*, because it believes the truth of the History, or of the Word of God revealed: though this denomination is not altogether so apposite. 3. *Accepting and Applying to a mans self in particular, what is tendred in the Covenant, and Assented unto.* This is that eminent appropriating Act of Faith, which some call *The Receptive Act of Faith*; because as an Hand put forth, it (a) *Receives* the Promises and Promised Mercies to the believer, as his particularly. To this effect it is styled ὑπόστασις πραγμάτων, (b) *The subsistence of things hoped for*: in that it makes them actually subsist unto the believer, and makes them present, reallizing them to the Soul, though long after to be performed. Faith reallizeth things promised to the believer, and takes a spiritual livery and seisin of them as his own; though never so absent or future. This Appropriating and applying act of Faith,

(t) Isa. 53. 11. Ioh. 17. 3. Heb. 11. 3.
(u) Ioh. 8. 56.
(x) Heb. 11. 13.
(y) Heb. 11. 27.
(z) 1 Ioh. 5. 8, 9, 10, 11.
(a) Ioh. 1. 11, 12.
(b) Heb. 11. 1.

(c) Ioh. 20. 28.
(d) Gal. 2. 20.
(e) *David. Sclater on Rom.* 4. 3, 4, 5.

Thomas put forth, when he said (c) *My Lord, and My God*: and *Paul*, saying of Jesus Christ; (d) *who loved me, and gave himself for me.* I know (e) some confound this act of *Applying* with the former act of *Assenting*, as if they were both one: But without cause; For there seems to be a palpable difference. *Assent* is more *Generall*, *Applying* is more *Particular*: *Assent* looks upon the Covenant and Promises as true in themselves, *Applying* looks on them as true to me: *Assent* saith, Christ is such an one as he is revealed in the word, an only and al-sufficient Saviour of Sinners; *Application* saith, he is such an one to me. *Assent* must go before Application. *Application* cannot go before Assent, *&c.* Therefore in the precise notion of these two Acts, there seems to be an Evident difference betwixt them. 4. *Affiance, Confidence, or Trust in God for performance of his Covenant and Promises.* This act of faith (f) *Jacob* put forth eminently in his great strait, occasioned by his Brother *Esau*'s coming to meet him: and he bottoms his trust notably upon Gods Covenant with *Abraham* and *Isaac*, and his promise to himself, that he would *do him good, and make his Seed as the Sand of the Sea, which cannot be numbred for multitude.* Therefore he confidently prays that both himself and his may be delivered from the hand of *Esau.* This trust or Affiance is peculiarly seated in the (g) *heart*: and it is styled sometimes πληροφορια, (h) *A perswasion*, or a *Confident-perswasion*; Sometimes (i) *Resting on the Lord*, or *Leaning upon him: Help us, O LORD our God, for we Rest on thee*; Sometimes, (k) *Rolling ones self*, or way, upon the Lord: *He rolled on the Lord, &c.* (l) *Devolve*, or *Roll thy way upon the Lord*, &c. As a man rols a burden too heavy for him, upon another that hath stronger shoulders. This act of trusting in God is useful at all times, especially in (m) *straits*: (n) *What time I am afraid, I will trust in thee*, said *David.* (o) *Though he slay me, yet will I trust in him*, said *Job.* 5. *Full-perswasion of Faith touching Gods Ability and fidelity in performing whatsoever he hath Covenanted and promised, though against greatest difficulties and improbabilities.* This Act of Faith shuts out all doubting, wavering, or staggering through unbelief: Overlooks all impediments, and seeming impossibilities, to the performance of Gods Covenant, wholly eying and being carried out to the promiser, God himself, as infinitely able and faithful. This Act *Abraham* put forth in reference to the promised Seed by *Sarah*, when both he and *Sarah* were past age for procreation of children: (p) *being fully perswaded* (πληροφορηθεις) *that what he had promised, he was able also to perform.* This act of Faith is called, πληροφορια πιστεως, (q) *The full-perswasion of Faith*, or *full-assurance of Faith.* And it is the highest Act of Faith in this life attainable. Every true believer should aspire what he can towards it: though every one of Gods Children do not, as *Abraham*, attain unto it. These are the principal Acts of Faith, which gradually depend one upon another, wherein

(f) Gen. 32. 9 to 13.
(g) Rom. 10. 9, 10.
(h) Rom 8. 28. Eph. 3. 12.
(i) 2 Chr. 14. 11.
(k) Psal. 22. 9 ,72
(l) Psal. 37. 5.
(m) Ps 9. 9, 10.
(n) Psal. 56. 3.
(o) Iob 13. 15.
(p) Rom. 4. 17, 18, 19, 20, 21.
(q) Heb. 10. 22.

wherein Gods Covenant-people are to walk before God: They have for their Object the whole Covenant, and all the Promises therein but especially they eye God and Jesus Christ, as the crown and glory of all Covenanted-Benefits.

Thirdly, *Living by Faith thus had and Acted.* Walking by Faith, implyes living by Faith, an habitual course and exercise of Faith. Our (r) life is *Radically* and *Fundamentally* in Christ: (s) *Instrumentally* in Faith as uniting us unto Christ. *I live, yet not I, but Christ in me: and the life that I now live in the flesh, I live by the Faith of the Son of God.* Faith is the life of the soul; Christ is the life of Faith. Faith imbraceth the Covenant, Promise, and whole Word of Christ, and especially Christ therein, as his own: and thereupon lives and subsists in this sort, *viz.* 1. Faith (t) closeth with Christ, feeds upon him, lives upon him, derives all vital influence from him, for Sanctification, Justification, Glorification, *&c.* 2. Faith abundantly calms and quiets the Soul, upon sense and apprehension of Justification and Salvation by Christ. (u) *Being justified by faith, we have peace with God.* 3. Faith not only expects Salvation and glory by Jesus Christ in the life to come; but also depends upon God, according to his Covenant and promises, for all good things whatsoever, necessary to bring us thither, to be conferred upon us in Gods fittest season. Knowing that (x) *he that spared not his own Son, but gave him up for us all,* cannot choose but *with him also freely give us all things.* And though Spirituals or Temporals be delayed, yet it can wait Gods leisure, and live upon the Promises as if the blessings promised were actually performed. As (y) *Abraham, Isaac,* and *Jacob* did. 4. Faith perswades the Soul to make the Commands of the Word its *Rule,* as well as the Promises of the Word its *Cordials*: and consequently to walk cheerfully in all obedience after the Lord, against greatest difficulties, dangers and oppositions. (z) *Faith works by love.* Thus (a) many of those Worthies walked of old. 5. Faith supports the Soul with comfort under deepest afflictions, (b) though deliverance be long delayed: because at last *it will come, and not fail.* Yea, it makes a man (c) live in death it self, expecting eternal life, and a better Resurrection.

(r) Joh 14.6. & 11.25. & 5.26. Col.3.4. 1 Joh. 5. 11, 12.
(s) Gal.2.20.
(t) Joh. 1.11. 1 Joh. 5.12.
(u) Rom. 5.1.
(x) Rom.8.32.
(y) Heb. 11. 13.
(z) Gal. 5. 6.
(a) Heb. 11. *throughout.*
(b) Hab.2.3,4.
(c) Heb.11.35.

Fourthly, *Progress in Faith unto Perfection.* Walking is a progress, a going forward, or going on, from one place to another: They that walk, stand not still in one place. So, walking in Faith, implyes a progress, going on, or growth in Faith, from one degree to another, till Faith come to its full perfection. Walking in Faith is not a standing still, or contenting ones self with this or that degree, but a continual pressing forward from the lowest to the highest degree attainable. Even from knowledge to full-Assurance. Faith in the best is but imperfect, as (d) *knowledge* and other Graces are: but it is of a growing Nature.

(d) 1 Cor.13. 9.

(e) 2 Thes. 1. 3. (f) Rom. 1. 17. (g) 1 Pet. 1. 8, 9. (h) Luk. 8. 13. (i) Luk. 22. 32. (k) Rev. 2. 10. (l) Heb. 11. 33, &c. (m) Iob 13. 10. (n) Gal. 5. 6. Rom. 13. 8. (o) Heb. 11. 7 8, 17. (p) Iam. 2. 14 to the end.

(e) —— *Your Faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth.* To this effect is that phrase, (f) —— *For therein is the righteousness of God revealed from Faith to Faith.* That is, not from one kind of Faith to another, but from one Measure or degree of Faith to another. As Faith increaseth and is more and more capable of discerning Gods righteousness: so more of his righteousness is still manifested unto it.

Fifthly and lastly, *Perseverance in Faith unto the end.* Walking denotes a continued motion or course, till a man come to the period and end of his journey: so walking in Faith implyes a continuance, and constant perseverance in the way of Faith, till they fully receive (g) *the end of their Faith, the salvation of their Souls.* There is a Temporary Faith, whereby a man may (h) *believe for a time, but at last fals away.* That is not properly a walking before God in Faith, because there is not a continuance and perseverance therein. True faith perseveres, and fails not. (i) *Peter's Faith* somewhat *fainted* and faultred, but it did not *fail*: It was shaken, but not shaken down; Christs *prayer* upheld it. True Faith makes (k) *faithful to the Death.* No difficulties, Temptations, Terrors, or Torments could destroy the Faith of those (l) Worthies, catalogued by the Apostle. *Iob* a glorious instance to this effect: who against all the rugged billows of his manifold afflictions thus triumphs; (m) *Though he slay me, yet will I trust in him.* Let God do what he will with him, yet is he resolved to believe. If he must die, He will die believing. Death may kill his life, shall not kill his Faith.

Thus *Abraham* and his Seed were to walk before God in Faith. *They must Have true Faith, they must Act it in its proper Exercises; They must live by it; They must grow in it; And they must Persevere in Faith unto the End.* This the first branch of their Federal Duty of Walking before God, *viz. Walking before him in true Faith.*

(2) *Walking before God in Love, Obedience, and Good works,* is the other branch of their Walking before God. And this branch follows upon the former: First, there must be a walking in *Faith*: then there must be, yea there will be, a walking in *love, obedience,* and *good-works* before God. For (n) *Faith works by love, and love is the fulfilling of the Law*: (o) Faith makes *obedient*: and Faith (p) abounds in good-works. So that,

More generally, walking before God, in this regard, takes in the whole frame and course of an holy, religious, and righteous Conversation, sincerely ordered, as in his presence, and according to his holy will: Omitting and avoyding what he forbids; Performing what he prescribes, in thought, word, and work; and all from such Principles, in such Manner, and to such End as he requires. This Obedientiall Walking

Walking before God therefore is very large and Comprehensive.

More particularly, Walking before God in Obedience and good works, suitably to this Covenant of Faith with *Abraham*, necessarily requires these particulars, *viz.* 1. *Right Principles and Abilities for such walking in good-works.* 2. *Right Acts or steps of such walking.* 3. *Due way, or manner of putting forth those Acts.* 4. *The right End and Scope whereunto these Acts are to be directed.* 5. *Progress in such Abilities and Acts.* 6. *Perseverance therein unto the end.*

First, *Right Principles and Abilities for walking in Good-works* are necessarily pre-required before Actual walking in Good-works. As *Having of Faith*, must necessarily go before *Walking in Faith:* so *having of Abilities for good-works*, must needs go before *Acting in Good-works.* A man cannot run without limbs and strength; A Carpenter cannot build a House without hands and skill: Nor can any man walk before God in good-works, till he be rightly principled and enabled for them. Men are rightly principled and enabled for Good-works, and walking therein, these six ways: *viz.* 1. *By* becoming Gods workmanship, created in Christ Jesus unto Good-works. (q) *For we are his workmanship, created in Christ Jesus unto Good-works, which God hath before ordained, that we should walk in them.* No walking in Good-works, till first we be *created in Christ unto good-works.* Till we become (r) *new Creatures* in Christ; and that (s) according to the *image of God, in Knowledge, Righteousness, and true holiness.* Then we are Gods workmanship; then we have active principles of Divine life infused into us, whereby we are able to act and walk: till then we were the Devils workmanship, and only fit for his imployment. 2. By Inscription of Gods Word and Law in our hearts, being thus new-created. God (t) Covenants to *write his Law in their inwards, in their mind and heart.* When this is done, Gods people have a *Scripture* in their *Hearts*, answering to the *Scripture* in the *Bible*, a sweet fixed disposition to do what the good Word requires, to forbear what it forbids, to believe what it reveals, *&c.* And all this delightfully. (u) *I delight to do thy will, O my God.* Why? *Thy Law is within my heart; yea, it is in the midst of my bowels.* 3. *By* Purity of Heart. The Heart is the wel-spring of Actions. A Pure heart issues out pure actions: An impure heart sends forth nothing but impurities. (x) *The End of the Commandment is love, out of a pure heart;* that is, The End or Scope of Gods Commandments is to instruct us in love to God, and to our Brother. This love is the sum of all. But this Love must flow from a right principle, *viz.* from a *pure heart.* An heart is pure, when it's so purified by Gods Spirit, that (though reliques of sin be in it, yet) it doth not mix with sin and impuity, it is not woven into the frame of the heart: but it resists it, and works it out, as honey the dross, and wine the dregs.

(q) Eph. 2. 10.

(r) 2 Cor. 5. 17.

(s) Col. 3. 10. Eph. 4. 24.

(t) Heb. 8. 10.

(u) Psal. 40. 8.

(x) 1 Tim. 1. 5.

dregs. It (y) *regards not iniquity.* It (z) *allows* not impurity: it *would not do it*, nor have it there. This *pure heart* is an excellent fountain for pure obedience, which God will accept. 4. *By* a Good Conſcience. (a) *The end of the Commandment is love out of a pure heart, and a Good Conſcience.* Obediential Love muſt flow from a *good Conſcience*, as well as from a *pure heart.* Conſcience is then Good, not, when it is ſtill and quiet, not vexing and afflicting a man: that may be its ſecurity, ſtupidity, or (b) ſenſeleſs ſearedneſs: But, when by (c) *Chriſts blood* and Spirit it is *purged from dead works to ſerve the living God*; when it is (d) *without offence towards God, and towards man*; Then a man can (e) *live in all good Conſcience* before God, as in his ſight and preſence, and that becauſe God requires it. 5. *By* (f) Faith unfained. There's a fained and Counterfeit Faith, a meer ſhadow of true Faith; ſuch as was in the (g) *Hearer* compared to the *ſtony ground*, in *Simon Magus, &c.* And there's an unfained and true Faith, Aſſenting to Gods Record touching Chriſt Jeſus, and eternal life in him, and accepting him to that end upon Gods own terms and conditions. This true Faith, as it is (h) Captain among the Graces; ſo is it the (i) Root of all acceptable Obedience and Good-works, *without which it is impoſſible to pleaſe God.* Hence it's joyned with *A pure heart*, and *good Conſcience.* (k) *The end of the Commandment is love, out of a pure heart, and a good Conſcience, and Faith unfained.* 6. Finally, *By* true Love. (l) *Love is the fulfilling of the Law.* Love is the Abſtract or Epitome of both the Tables. Love doth all. And whatſoever it doth, it doth willingly, ſweetly, cheerfully, without murmuring, grudging, *&c.* (m) Thinks not the *Commandments grievous.* Oh, this exceedingly pleaſeth God, who is moſt delighted in Free-will offerings. Hence Chriſt ſo often preſſeth (n) Obedience to his Commandments from Love. And (o) *Faith works by Love*, as its eminent engine and inſtrument unto all pleaſing Obedience. That's the pureſt honey that drops from the honey-comb, without forcing; that's the moſt generous wine that flows from the grapes with leaſt preſſing: So that's the moſt grateful Obedience that freely ſtreams from Love. Theſe are the Right Principles enabling to walk before God in Good-works.

Secondly, *Right Acts or ſteps of walking before God in Good-works*, is the Next thing herein conſiderable. Now the chief Acts or ſteps of this Obediential walking before God, are very many: but reducible to a few heads. Our Saviour comprizeth all in one word, (p) *Love, viz.* Love to God, and Love to our neighbour. True love is the compendious Epitome of the whole Law. *Zacharias* refers all to two Heads, *viz.* (q) *Holineſs, and Righteouſneſs. That*, towards God; *This*, towards man. *Paul* ranks all to three Heads, *viz. Piety*, towards God; *Righteouſneſs*, towards man; and *Sobriety* or *Temperance* towards our ſelves. (r) *The Grace*

(y) Pſa. 66. 18.
(z) Rom. 7. 15, 16.
(a) 1 Tim. 1. 5.
(b) 1 Tim. 4. 2.
(c) Heb 9. 14. & 10. 22.
(d) Act. 24. 16.
(e) Act. 23. 1.
(f) 1 Tim. 1. 5.
(g) Matt 13. 21. Luk. 8. 13. Act. 8. 13.
(h) 2 Pet. 1. 5, 6, 7.
(i) Heb. 11. 6.
(k) 1 Tim. 1. 5.
(l) Mat. 22 37, 38, 39. Rom. 13. 8, 9, 10.
(m) 1 Joh. 5. 3.
( ) Joh. 14. 14, 21, 23, 24
(o) Gal. 5 6.
(p) Mat. 22. 36, 37, 38, 39.
(q) Luk. 1. 74, 75.
(r) Tit. 2 11, 12.

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Grace of God (that is, the Gospel or Doctrine of Gods grace) *that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, We should live soberly, righteously, and godly in this present world. Soberly*; So we do our selves right, and keep things in good order at home. *Righteously*; So we do our neighbour right, and give him his Due. *Godly*; So we do God right, and give him his Due. These are (f) *Paul's* three Excellent *Adverbs*, which joyntly comprize the whole duty of Christians, and of Obedientiall walking before God. They cannot lately be severed: For, *Sobriety* without Righteousness, is but Self-seeking; *Righteousness* without Sobriety, is but vain-glory; both of them without Godliness, are but painted Atheisme; and *Godliness* without them both, is but odious Hypocrisie. *Godliness* hath in it all the Duties of the *first Table* of the Decalogue: *Righteousness* and *Sobriety* have in them all the Duties of the *second Table*. And of them, the whole of mans Obedience.

(f) Σωφρόνως, καὶ δικαίως, καὶ εὐσεβῶς.

Godly. Piety or Godliness (not the *mere* (c) *form, but the Power of it,*) is (n) *The Life of God.* The immediate Principle of this Life of God, is the (x) *Godly Nature in us, whereof we are partakers by the Promises.* The Exercise and Acts of this Godliness, are both *Elicit*, and *Imperate: Inward*, and *Outward*, according to all the Commandments of Piety in the first Table. Especially such as these; *viz.* 1. *Knowing* (y) *and acknowledging the Lord as the only true God*; that is, Father, Son and Holy Ghost, three distinct Persons, one Essence, having the self-same Essential Attributes and Perfections. God is then known truly, when he is known as he hath revealed himself, In his Works, In his Word, In his Christ. 2. *Having* (z) *and enjoying this only true God as our God in Covenant through Christ*; and yeelding up our selves answerably to him, as his Covenant-people, to be acted, ordered, and wholly disposed of, by him, according to his good pleasure, in all things. 3. *Worshipping* (a) *and serving this one God alone*, inwardly in our hearts, and outwardly in our conversations, according to his own Will, in all the Acts of his Natural and Instituted worship: (b) *Walking in all his Commands and Ordinances blameless*, and abhorring all Humane Inventions, Will-worship, Superstition, and Idolatrous deviations from him. 4. *Highly* (c) *exalting the Supreme glory of his Great Name*, whereby he makes himself known unto us, far above every Name that is named in the whole world, to the uttermost of our ability: not enduring any indignity or dishonor to be cast upon it. 5. *Remembring* (d) *his Sabbaths to Sanctifie them*, both by an Holy Rest from Secular imployments, and by a sacred Exercise in acts of Piety and Charity, publikely and privately, throughout the whole Sabbath. A gracious and godly Soul longs for these opportunities of Conversing with God, and enjoying sweet Communion with him in his Ordinances and worship, before they come: and when they are come,

(c) 2 Tim 3.5.
(n) Eph. 4.18.
(x) 2 Pet. 1.3,4.
(y) Ioh. 17.3.
(z) Heb. 8.10.
(a) Mat. 4.10.
(b) Luk. 1.6
(c) Exod. 20.7.
(d) Exod. 20.8, to 12.

come, would be content to be (e) *ravisht in Spirit*, and rapt up to God all the day long. To this end it counts Sabbath-days The Souls Market-days, The Souls Harvest-times, The Queens of days; yea, The very Types and Harbingers of that Endless Sabbath which the Elect shall celebrate with God in Heaven, face to face, with unwearied Halelujah's, Joys, Triumphs, Raptures and Ravishments in the full Enjoyment of God in Christ to all Eternity. 6. *Growing* (f) *in Knowledge, and in all the Graces of the Spirit continually.* That abounding therein, we may be enabled daily more and more To walk closely with God in all obedience, may come neerer to the mark of the high Calling, in the utmost perfection of it, and may be better fitted for heavenly glory. 7. Finally, (g) *Having our Conversation in Heaven, whilest our condition is on Earth.* Earth terminates not the endeavours of the Godly. Earth hath their bodies: but Heaven their hearts, They *are* on Earth: but they *live* in Heaven. Their affections, their actions, their designs, their endeavours are all for Heaven. They would improve Crosses, Comforts, Losses, Gains, &c. all for Heaven. They would extract Heaven out of Spirituals, out of Temporals, out of all things, as the Bee her honey out of every flower. They would have Heaven in their thoughts by *meditation*, in their mouths by *communication*, in their works by a tendency and *inclination* thither. They endeavour to be heavenly and spiritual in society and solitariness, in prosperity and adversity, in divine and humane imployments; on Gods days, and on their own; while they live, and when they die.

(e) Rev. 1.10.
(f) 2 Pet. 3.18.
(g) Phil. 3.20.

Righteously. Justice, or *Righteousness*; (taken in a more restrictive sense, as it relates to man, and comprizeth the Duties of the *second Table,*) is a (h) Grace or fruit of the Spirit of God, (i) disposing us to perform all due offices to our neighbour. This *Righteousness* towards Man, flows from *Piety* towards God; for, *Piety* so exalts God over all, that it makes the pious heart obey his will and pleasure, even in things concerning the Creature. Insomuch that the neglect of Duty towards the Creature, is styled (k) *Despising of God.* Consequently, Nothing can be (l) just or due to man, which is impious towards God: And, (m) True Religion to God cannot consist with the neglect of Justice, righteousness, and love to our neighbour: but such neglect doth deservedly bring all a mans Piety and Religion towards God into suspicion of formality and hypocrisie. *Walking in righteousness*, or *living Righteously* towards men, is the bond and support of all humane Society; without which mankind would be in as bad condition as the very brute beasts of the Field, and fishes of the Sea, devouring and being devoured one of another. Righteousness puts forth it self in Acts almost innumerable towards our neighbour. For present it may suffice to mention some principal Acts and Exercises thereof: Some of a *More General*, some of a *More particular concernment*, viz.

(h) Eph. 5.9
(i) Eph. 6.1. Col. 4.1. Luk 1.75. Tit. 2.12.
(k) 1 Sam. 2. 29, 30.
(l) Act. 4.19. & 5.29.
(m) Rom. 2.17. 1 Joh. 4 20, 21.

I. *Righte-*

I. *Righteousness puts forth it self in a way of Love to our neighbour,* (n) *with desire and respect to his Good.* Hence all the acts of righteousness comprised in the second Table of the Decalogue, towards our neighbour, are summarily referred unto (o) *Love of our neighbour. Thou shalt love thy neighbour as thy self.* (p) *And this Command have we from God, that he that loveth God, should love his brother also.* From this brotherly love of our neighbour, we are obliged, 1. To (q) pray for his Good and welfare as our own. 2. To perswade him to Good, and dissuade him from evill. By (r) *Considering* him, *to provoke him to love and good works.* By (s) *admonishing* him seasonably. By (t) *exhorting* him daily. By (u) *Reproving* him wisely and meekly. By (x) *Comforting* opportunely, *&c.* 3. To propound our selves as Patterns and imitable examples of good to our neighbour: that by our (y) *good works* they may more effectually be drawn to well-doing. Man naturally being more inclinable to follow examples and Presidents, then Precepts. 4. To exercise *Distributive righteousness* aright according to our places; and this, In (z) *Communicating* to the relief of our neighbour's Necessities; In (a) *Rewarding* of well-doing in well-doers; And in *punishing* Evill-doing in Evill-doers, proportionably. 5. To exercise *Communicative righteousness* (b) uprightly in all matters of commerce, returning that to others which is equal to what we receive from others. Righteousness as it loves our neighbour, and desires his good, will put upon all these duties for his Good. II. *Righteousness* reduceth that Golden Rule of Christs into practise; (c) *Whatsoever ye would that men should do unto you, do ye even so unto them; for this is the Law and the Prophets.* The Light of Nature, The light of Scripture, both Law and Prophets, teach us, *To do as we would be done by.* We would not have others to wrong us, or do ill to us, in our Souls, Bodies, Names, States, or any other way, but rather to be doing good to us every way: Nor should we do any evill, but contrariwise all good to them. O how sweet would Humane Society be, if this Rule were righteously observed!

III. *Righteousness* inclines the righteous to (d) *render to every* neighbour all respective *Due*; according to the tenour of the second Table of the Decalogue. And this, 1. By giving all Honour to his Neighbour which is due and belonging to him in respect of that Order and Degree, wherein God hath set him; whether he be *Superiour*, *Equal*, or *Inferiour*, and that in any Society, In the *Church*, In the *Common-wealth*, or In the *Family*. 2. By Preserving his neighbours life both Natural and Spiritual, by all warrantable wayes and means, in safety and tranquillity. And this, both By supplying him with what is Conservative; and By withstanding what is destructive thereunto. 3. By Maintaining his Neighbours purity and chastity; both *Virginal*, in Single life; and *Conjugal*, in married state; and *Vidual*, in widowhood. That he (e) *may know how to possess his vessel in Sanctification*

(n) Phil. 2. 3, 4.
(o) Mat. 22. 39. Mar. 12. 31.
(p) 1 Joh. 4. 20, 21.
(q) Mat. 5. 44, *&c.*
(r) Heb. 10. 24.
(s) Col. 3. 16.
(t) Heb. 3. 13.
(u) Gal. 6. 1. Levit. 19. 17.
(x) 1 Thes. 4. 18.
(y) Mat. 5. 16. Tit. 2. 4, 7. 1 Tim. 4. 12. 1 Pet. 2. 12.
(z) Heb. 13. 16.
(a) Rom. 13. 3, 4.
(b) 1 Thes. 4. 6. Col. 4. 1.
(c) Mat. 7. 12.
(d) Rom. 13. 7, 8.
(e) 1 Thes. 4. 3, 4, 5.

fication and honour: not in the luſt of concupiſcence, even as the Gentiles *which know not God.* 4. By Conſerving his neighbours poſſeſsions, goods, and outward eſtate which he lawfully enjoyeth, whenſoever he is called thereunto: (f) *not going beyond, nor defrauding his brother in any matter*, though he hath facile and frequent opportunities of ſo doing. 5. By exerciſing veracity, ſpeaking the truth, to, and of his neighbour, to his beſt apprehenſion in all witneſs-bearing, private or publike, with all faithfulneſs. 6. By Suppreſsing (ſo far as is poſsible) all irregular Motions and inordinate luſtings of the heart againſt his neighbours good or wellfare in any regard, that they may not deliberately be conſented unto, much leſs be put in actual execution. Acquieſsing (g) *contentedly* in his own lot which the Lord hath apportioned unto him: and (h) *rejoycing* in his neighbours welfare and proſperity, as in his own.

(f) 1 Theſ. 4. 6.

(g) 1 Tim. 6. 6. Heb. 13. 5.

(h) Rom. 12. 15.

Soberly, σωφρόνως. *Sobriety* is ſometimes uſed in a more ſtrict Senſe, for one branch of Temperance, moderating and regulating the Senſitive appetite about meats and drinks, and ſo it is oppoſed to *Gluttony* and *Drunkenneſs wherein is exceſs*: Sometimes its uſed in a more large Senſe, for Temperance it ſelf in its full latitude, as comprehending the whole of Temperance. Though the word σωφρόνως here be rendered by *Beza*, *Sapienter*, wiſely; By the Vulgar, *Sobrie*, ſoberly; and by *Tremellius* out of the Syriack, *In Sobrietate*, In ſobriety: yet *Calvin*, and *Scultetus* render it, *Temperanter*, Temperately, and judge that here it ought to be ſo tranſlated. In this ſenſe the word is of very large extent, and of ſingular uſe in obedientiall walking with God. It is an excellent Antidote againſt all intoxication, drunkenneſs, and giddineſs of Reaſon, Affection or Senſes. It keeps a man in his wits: and Reaſon preſerv'd, judgement upheld; all exorbitant luſts and paſſions are the better ſuppreſſed. Hence (i) ſome give this Etymon of the word; and not without cauſe; σωφροσύνη, *Sobriety, Temperance*, as it were σώζουσα τὴν φρόνησιν, *keeping the mind*; or, σώζουσα τὴν φρόνησιν, *keeping the wiſdom*, or *prudence of the mind*: Sobriety is the guard of Wiſdom. In this larger ſenſe the word ſeems to be uſed here, becauſe there is nothing in the Text or Context that reſtrains it. Now this *Sobriety* or *Temperance* puts forth it ſelf in various Acts Subſervient both to Godlineſs and Righteouſneſs. For, 1. *It tempers and moderates the Mind and judgement as to the Matter of Opinions in Religion, that it ſhould not be intoxicated and drunk with brainſick giddineſs, and infatuation to receive and believe Fables, lyes, and all ſorts of Errors, as Truth, rejecting and oppoſing the Truth.* There's a ryot and drunkenneſs in Opinions, as well as in wine and ſtrong drink. And Temperance bounds and bridles this looſeneſs, lightneſs, wantonneſs, giddineſs, extravagency, and madneſs of the mind about Opinions: inclining the mind to gravity, ſtayedneſs, moderation, and regularneſs therein. *Feſtus* told *Paul*, as he was relating

(i) *Eſt Græcis* σωφροσύνη, Temperantia, *virtus quæ cupiditates circa potum ac cibum ac res veneras coercet: dicta quaſi* σώζουσα τὴν φρόνησιν. 1. Memtis prudentiam ſervans, *prudentiæ enim comites ſunt Sobrietas & Temperantia.* Aret. in Problem.

relating his Calling and Apostolical Doctrine; (k) *Paul, Thou art beside thy self, much learning doth make thee mad.* To whom *Paul* temperately reply'd; *I am not mad, most noble* Festus, *but speak forth the words of truth and soberness.* Sobriety of mind keeps from that spiritual frenzy and madness in Opinions, and inclines to all Truth with gravity and seriousness. 2. *It bounds and moderates a Mans thoughts and words in point of Self-Estimation and Self-applause.* It will not suffer a man to be drunk with admiring and over-esteeming himself, or any self-excellencies; nor like a self-besotted creature to commend, magnifie or applaud himself beyond due bounds: but rather self-denyingly to (l) *think others better then himself*, and to be mean in his own eyes. This is *Pauls* Direction to every man among the *Romans*, In that elegant Paranomasia, (m) (μη ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλα φρονεῖν εἰς τὸ σωφρονεῖν,) *not to think of himself more highly then he ought to think, but to think soberly, according as God hath dealt to every man the measure of Faith.* (n) *There's more hope of a fool, then of a man wise in his own conceit.* Then men are over-wise, and over-ween themselves, when they arrogate to themselves falsely what they have not, or brag proudly of what they have. Sobriety bounds this extravagancy. *Paul* counts himself (o) *chief of Sinners*, but (p) *less then the least of all the Saints.* False-teachers foolishly (q) *measuring themselves with themselves, and comparing themselves among themselves*, commended themselves, boasting of other mens labours beyond their line; but he would not commend himself, nor *boast beyond his line and measure*, in his Ministerial exercise. This was his Temperance. 3. *It bounds and moderates a man both in his* 1 *Desires*, 2 *Endeavours after*, 3 *Use*, *and* 4 *loss of the things of this life, that he be not too much over-charged, over-whelmed, drowned, or swallowed up therewith in any of those respects.* Lawful Comforts, as Friends, Honours, Wealth, Pleasures, &c. may be over-passionately desired, over-eagerly pursued, over-sensually enjoyed, over-grievously parted with. There's a drunkenness wherewith even *Nazarites* themselves may be overtaken. *The cares of this world have* (as (r) *Hierom* observes) *an inebriating faculty, disturbing reason, and oppressing the Senses, as much as wine and strong drink.* Hence Christ couples them together; (s) *Take heed——lest at any time your hearts be over-charged with surfeiting and drunkenness, and cares of this life.* *Paul* saith, (t) *women living in pleasures, are dead while they live:* dead to all goodness. Now Sobriety teaches a man to be Temperate in all things, and to be self-denyingly moderate in Desiring, Seeking, Using and Losing of all sublunary contentments. *In Desiring*; *Agur* prayed, (u) *Give me neither poverty, nor riches; feed me with food convenient for me. In seeking*; *David* said, (x) *The LORD is my Shepheard, I shall not want. In using*; *Paul* saith, (y) *The time is short; It remaineth, that both they that have wives, be as though they had none: And they that weep, as though they wept not:*

(k) Act. 26. 24, 25.

(l) Phil. 2. 3.

(m) Rom. 12. 3. *Greek*, Not to be over-wise above what is meet to be wise; but to be wise unto sobriety.

(n) Prov. 26. 12.

(o) 1 Tim. 1. 15.

(p) Ephes. 3. 8.

(q) 2 Cor. 10. 12. *to the end.*

(r) *Ebrietas autem non solum in potione vini, sed in omnibus rebus ostenditur: quibus & in contractibus, & in negociis seculi, & damnis ac lucris, amore & odio mens inebriatur & fluctuat, & statum sum tenere non potest.* Hieron. in Ezek. 44. Tom. 5. p. 547. D. Basil. 1553.

(s) Luk. 21. 34.

(t) 1 Tim. 5. 6.

(u) Prov. 30. 8, 9.

(x) Psal. 23. 1.

(y) 1 Cor. 7. 29, 30, 31.

and they that rejoyce, as though they rejoyced not: and they that buy, as though they poſſeſſed not: and they that uſe this world, as not abuſing it: for the faſhion of this world paſſeth away. And *In loſing* of theſe Sublunaries; For *Iob* having loſt all, ſaid; (z) *Naked came I out of my mothers womb, and naked ſhall I return thither: the LORD gave, and the LORD hath taken away; Bleſſed be the name of the LORD: In all this* Job *ſinned not, nor chargea God fooliſhly.* And in all theſe Gods people were bounded and regulated by principles of Temperance and Sobriety, concurring with other gracious endowments.

(z) Iob 1.21, 22.

4. *It bounds and moderates the Appetite in reference to Meats and Drinks,* preſerving from exceſs in the Quality or Quantity of either: leſt they make their (a) *belly their God.* In *Quality*; Sobriety permits not to be over-curious, over coſtly, over-lavish and luxurious in Meats or Drinks Ordinarily. (b) *Give ſtrong drink to him that is ready to periſh, and wine to thoſe that be of heavy hearts.* *Paul* allows *Timothy* to (c) *Drink wine*, but ſparingly, *a little*: *modice*, moderately; that is *medice*, medicinally. To *cure*, not to *cauſe*, Infirmities. In *Quantity*; Sobriety reſtrains from exceſs. (d) *Be not drunk with wine, wherein is exceſs.* (e) *Take heed that your hearts be not overcharged with Surfeiting and Drunkenneſs.* In Meats, *Nature* is content with little: *Grace* is content with leſs: *Luſt* is content with nothing, Gluttony is inſatiable. In Drinks there's a threefold cup ſpoken of, *viz. Poculum Neceſſitatis*, The Cup of Neceſsity, for ſatisfying Natures wants, and Quenching thirſt. *Poculum Hilaritatis*, or *jucunditatis*, The Cup of cheerfulneſs or alacrity, upon occaſions of thankfulneſs, or ſeaſonable rejoycing with our friends, yet within due bounds. Theſe two are allowed. *Poculum Superfluitatis*, the Cup of Superfluity, more then Nature will well bear, without being unfitted in ſome degree, for Duties of General or Particular Calling; And whatſoever ſo indiſpoſeth to Duties of General or Particular Calling, is ſinful exceſs, and groſs violation of *Sobriety.*

(a) Phil. 3. 19.
(b) Prov. 31. 6.
(c) 1 Tim. 5. 23.
(d) Eph. 5. 18.
(e) Luk. 21. 34.

Theſe are the Principal Acts and exerciſes wherein walking before God conſiſts: and this is the Goſpel-way of walking with him. For its (f) *the Grace of God, viz.* The Goſpel of his Grace, that *teacheth us* thus to walk.

(f) Tit. 2. 11, 12.

Thirdly, *The Due way or Manner of putting forth and mannaging theſe Acts of Piety, Righteouſneſs and Sobriety, is alſo requiſite to right walking before God in acceptable Covenant-Obedience.* The Subſtance and Matter of Obedience may be good, while the Circumſtance and Manner is nought: and thereupon the whole action rejected of God. We muſt not only do *Bonum*, that which is good: but we muſt do it *Bene*, Well. *God delights to be ſerved* (as one ſaith) *rather with Adverbs, then with Nouns or Verbs.* Now all theſe and like Acts muſt be thus put forth, *viz.* 1. *In Obedience to God the Supream Lawgiver, becauſe he commands it.* The thing commanded muſt be done, with all ſubmiſsiveneſs and loyalty of heart

heart to the Commander. And then that which is commanded by God, will be performed by a dutiful Soul: though it be difficult, *etiam ad cæcam obedientiam*, though the reason of it be not understood, though it be contrary to flesh and blood. (g) Thus *Noah*, Thus *Abraham* obeyed God. A truly obedient heart, will observe Gods naked Command, for the authority of the Commander, though the Command be backed neither with Promise, nor Threatning; though there were neither Heaven to Reward obedience, nor Hell to punish disobedience. 2. *With universall respect to all the Commandments of God.* He that respects the Commandment, (h) because Gods, will consequently respect every Commandment discovered to be Gods. As in *David*, (i) *Then shall I not be ashamed, when I have respect to all thy Commandments.* —— *Therefore I esteem all thy precepts concerning all things to be right: and I hate every false way.* Upon this ground *James* testifieth, (k) *Whosoever shall keep the whole Law, and yet offend in one point, is guilty of all. For he that said, Do not commit adultery, said also, Do not kill.* One and the same Authority of the Law-giver established every precept, and therefore is to be respected in every precept. To have respect to the precepts of *piety*, but not to those of *righteousness*; or to those of *righteousness*, but not to those of *piety*: to indent, omit, pick and choose, where to obey, where not, is shameful and palpable Hypocrisie. 3. *With a childlike spirit of love, not with a servile spirit of fear.* (l) *God hath not given us the Spirit of fear; but of power, of love, and of a sound mind.* (m) *Perfect love casts out* such servile *fear*; for *fear hath torment*, and there is no torment in love. Then obedience flows sweetly, when it runs in the smooth channel of love to God, to his authority, to his commands, to his will, to vertue it self, &c. and not in the rugged channel of fear of wrath, Hell, &c. The Heathen could say; (n) *Good men hate to sin, for love of vertue: Bad men hate to sin, for fear of punishment.* This love makes a man do all things willingly, cheerfully, delightfully; without murmuring, grudging, repining, grievousness. (o) *This is love, that we keep his Commandments, and his Commandments are not grievous.* (p) ——*Thy people shall be willing in the day of thy power.* (q) —— *I delight to do thy will, O my God, &c.* This love is as oyl to the joynts, as wings to the bird, as sails to the ship, makes every task come off easily. Hence, in part it is, that (r) *Christs yoke is easie, and his burden light.* Hence that so willingly they resign and (s) *yield up their members servants to righteousness, unto holiness.* 4. *Orderly and regularly, both in regard of Time, Place, Person and Means.* Misordering of these Circumstances of actions, will utterly spoyl the Actions themselves. 1. *Acts of obedience must be well-Timed, in their fit Season.* As (t) every Creature which God makes, so every duty which he requires of us, *is beautiful in his Season.* To keep the weekly Sabbath

(g) Heb. 11. 7, 8, 17.

(h) *Quatenus ipsum includit De omni.*

(i) Psa. 119. 6, 128.

(k) Jam. 2. 10, 11.

(l) 2 Tim. 1. 7.

(m) 1 Joh. 4. 18.

(n) *Oderunt peccare boni, virtutis amore: Oderunt peccare mali, formidine pœnæ.* Horat.

(o) 1 Joh. 5. 3.

(p) Psa. 110. 3.

(q) Psal. 40. 8.

(r) Mat. 11. 30.

(s) Rom. 6. 19.

(t) Eccles. 3. 1, 11. *with* Num. 9. 3.

Sabbath on any other day, then on the first day of the week, is mistiming of the Sabbath: and will-worship. To (u) fall to private prayer, when we should hear the Word with the Congregation; To sing or read, when we should pray; To meditate upon one subject, though never so heavenly or spirituall, when we should be bending our most intentive thougths upon another, in the use of ordinances, &c. is no better then a specious distraction, and offering up the Sacrifice of fools. 2. *Acts of obedience must be well-placed, and well-ranked.* Every place is not convenient for the Exercise of Devotions. The Pharises (x) are justly taxed by our Saviour for hypocritical ostentation, in that they *prayed in the corners of the streets.* And every private offence must not presently be told to the Church, and be punished with Excommunication: but herein Christs order must be observed. (y) First tell thy Brother his offence privately betwixt him and thee; then, if he hear thee not, before two or three witnesses; Last of all, if he hear not them, to the Church. 3. *Acts of obedience must be well regulated in regard of Persons.* Offenders are to be reproved: yet we are not to spend our reproofs upon known (z) *scorners*, nor (a) *to give holy things to Dogs, nor cast pearls before Swine.* Christian liberty must be maintained, yet (b) the exercise of it should be suspended where it may offend a weak brother, &c. 4. *Acts of obedience must be carryed on only by lawful means.* We must preserve our own and our neighbours life; but not by Art Magick, Sorcery, Spels, Charms, Perjury, Lyes, or any other unwarrantable medium's. We must be careful to provide for our selves and families: but not by Oppression, Extortion, Theft, Fraud, circumventing, &c. We should maintain Gods publike worship, but not by Sacriledge, robbery, or any devices of unrighteousnes. We must (c) *not do any evill, that good may come.* For that were to do Gods work in the Devils way. We must do Gods work in Gods way. 5. *Heavenly and spiritually.* If we worship the Lord, we should (d) *worship him in Spirit.* Not with a mere outward, carnal, corporal service, but also with a service of our inward hearts and spirits; both under Old and New Testament. And if we *love our Brethren*, it (e) must *not be only in word and tongue, but* (f) *with a pure heart fervently.* Yea, in all exercises of Piety, Righteousnes and Sobriety, our very *Spirits* should be *spiritualized* and *pallized* up to such an heavenly frame, that we may therein (g) *have our conversation in Heaven.* We should extract Heaven out of every thing, and expres heavenlines even in Earthly negotiations. 6. *Sincerely and uprightly.* Integrity is the crown, but Hypocrisie the stain, of all Piety to God, and Righteousnes to man. (h) God *loves Truth in the inwards*, abhors hypocrisie. And *brotherly love* (in which are virtually all acts of righteousnes comprized) must be (i) *in deed and in truth*, (k) *without dissimulation.* Our God is (l) *a God of truth:*

(u) Eccles. 5. 1.
(x) Mat. 6. 5, 6.
(y) Mat. 18. 15, 16, 17, &c.
(z) Pro. 9. 7, 8.
(a) Mat. 7. 6.
(b) Rom. 14. 15.
(c) Rom. 3. 8.
(d) Joh. 4. 24.
(e) 1 Joh. 3. 18.
(f) 1 Pet. 1. 22.
(g) Phil. 3. 20.
(h) Psal. 51. 6.
(i) 1 Joh. 3. 18.
(k) Rom. 12. 9.
(l) Deut. 32. 4. with Isa. 38. 3.

truth; and they who walk with him, must *walk in truth, with a perfect heart.* 7. Finally, *All our acts of obediential walking before God, must be perfumed and sweetned with the most fragrant* (m) *Incense of Christs Intercession.* By Christ only (n) we *have access to God:* and (o) through him alone our *spiritual Sacrifices become acceptable to God.* He is (p) *the golden Altar* that sanctifies all our gifts. His blood must be sprinkled both upon our Persons and Performances, to purge away the pollutions of both: and then (q) *they shall be an odour of sweet smell to God.* (r) All our obedience must be done in his name, and through Christ, *viz.* with confidence in him and his merits alone for acceptance.

(m) Rev. 8.3.
(n) Eph. 2.18.
(o) 1 Pet. 2.5.
(p) Matth. 23. 19. Isa. 56.7. & 60.7. Rev. 8.3.
(q) 1 Pet. 2.5. Phil. 4.18.
(r) Col. 3.17.

Fourthly, *The right End and scope whereunto these Acts are to be directed, must be singularly lookt to.* The End specificates the Action. A bad End corrupts the best Acts of obedience. *Jehu* (s) did that which God commanded him, but for self-ends, that he might stablish his own throne and glory, not for Gods glory: therefore God rejected all as Hypocrisie. The End of all our Obediential walking before God, should be twofold, *Ultimate,* and *Subordinate* thereunto. I. *The ultimate end* is Gods glory. (t) God made and orders all things to his own glory: In like sort (u) we should *finish the work which he gives us to do,* should *bring forth much fruit,* and should *do all we have to do,* to his glory. What ever be the Secundary ends, this Primary end must be intended over all. II. *Subordinate ends* are many: especially these: 1. The honour, credit, advantage, and (x) *furtherance of the Gospel.* (y) *That it may run, and be glorified.* That it (z) may spread and prevail: without being traduced, evil spoken of, or hindred. 2. The edification and welfare of the Church. That it (a) may be daily enlarged, protected, stablished, Perfected till the day of Christ, that at last it may be *without spot and blemish or any such thing. Moses* so desired the Churches happiness, that rather then it should be destroyed, (b) himself was willing to be *blot out of the Book which God had written. Paul* (c) transformed himself as it were into all lawful shapes, *that he might gain the more. He became all things to all men, that by all means he might save some. Paul* highly commends *Timothy* to the *Philippick* Church, upon this account, (d) *I have no man like-minded, who will naturally care for your estate. For all seek their own, not the things that are Jesus Christs.* 3. The happiness and prosperity of the families committed to us, not only in (e) *Temporall Provisions,* but also much more in spiritual enjoyments. When there are honest aims and endevours, not only in reference to their comfortable subsistence on Earth, but also to their glorious inheritance in heaven. (f) *Abraham,* (g) *Iashuah,* (h) *David,* and other holy men, have singularly intended their families spiritual good; whose steps we ought to follow. 4. Finally, Our own Salvation. (i) That when we have done all

(s) 2 King. 10. 28, 29, 30, 31.
(t) Prov. 16.4.
(u) Ioh. 17.4. & 15.8. 1 Cor. 10. 31.
(x) Phil. 1, 12.
(y) 2 Thes 3.1.
(z) 1 Cor. 9. 19, 23. 2 Cor. 6.3.
(a) 1 Cor. 10 32, 33. 2 Cor. 1.6. 2 Tim. 2. 10. Col. 1.24. Eph. 4.8, 9, 10. &c.
(b) Exod. 32. 31, 32.
(c) 1 Cor. 9. 19, to 24.
(d) Phil. 2.20, 21.
(e) 1 Tim. 5.8.
(f) Gen. 18.19.
(g) Iosh 24.15.
(h) Psal. 101. 2, 6, 7.
(i) 1 Cor. 9.27. 1 Tim 4.16. 1 Pet. 1. 9. 2 Ioh. 8.

all in walking before God that we can, we *our ſelves be not caſt-aways, loſing all that we have wrought: but that we receive* of free-grace, according to Gods promiſe, a great and glorious reward, and the end of our Faith, the Salvation of our ſouls. Not that we are to intend or aim at Juſtification of our perſons by our beſt works in the ſight of God. That is altogether impoſſible. For, 1. That Covenant which required perfect and perpetual Perſonal obedience in all good works for mans juſtification, is utterly broken, and rendred altogether (k) unable to juſtifie him any longer, By reaſon of *Adam's* diſobedience, whereby all the world became Sinners before God. 2. All mans beſt works and obedience, ſince the Fall, are imperfect, and attended inſeparably with much ſin and frailty, are (l) *filthy rags*, (m) *loſs and dung*, &c. and therefore are ſo far from juſtifying us, that they merit condemnation for us. 3. God hath ever ſince the Fall of man revealed and ſet up another way of Juſtification; *viz.* (n) by *Faith in Jeſus Chriſt alone, without the works of the Law.* And to this righteouſneſs of God all muſt ſubmit, that intend to be ſaved. What then? Muſt good-works be neglected? No, in no wiſe. They in their place are neceſſary, and to be performed with all poſſible exactneſs. For, 1. They do juſtifie (o) our Faith; evincing that it is a lively fruit-bearing and true Faith, not falſe, barren, and dead, that brings forth ſuch fruits. Faith juſtifies our perſons: Good-works juſtifie our Faith. 2. They juſtifie us (p) before men, though a fruit-bearing faith juſtifie us before God. 3. They are the way to Heaven; (q) *without holineſs no man ſhall* ſavingly and comfortably *ſee the Lord:* but not the procuring Cauſe of Heaven. *Via regni, non cauſa regnandi.* Only Jeſus Chriſt by Faith apprehended, brings us thither. 4. They have not the Promiſe of Juſtification before God: but they have the gracious promiſes of (r) glorious remunerations in Heaven with God.

Fifthly, *Progreſs in ſuch Abilities and Acts of Obedience, in ſuch manner, and to ſuch ends as hath been mentioned, is another thing implyed in Obediential walking before God.* Walking obedientially, in the nature of the thing, imports growth and progreſs in theſe Obediential Abilities and Exerciſes. And this is (s) *Growing in Grace, and in the knowledge of our Lord and Saviour Ieſus Chriſt.* (t) *Abounding in love towards one another.* (u) *Adding to Faith, vertue; and to vertue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlineſs; and to godlineſs, brotherly-kindneſs; and to brotherly kindneſs, charity;* and Having *theſe things*, and *abounding in them.* (x) *A running ſo as to obtain.* (y) *A forgetting of thoſe things which are behind, and reaching forth unto thoſe things which are before, and a preſſing towards the mark, for the prize of the high Calling of God in Chriſt Ieſus.*

Sixthly,

(k) Rom. 8.3.
(l) Iſa. 64.6.
(m) Phil. 3.7,8,9.
(n) Rom. 3.20, 21, 22, 23, 24, 25, 26, 27, 28.
(o) Iam. 2.14. *to the end.* Fides ſola juſtificat: ſed fides juſtificans non eſt ſola.
(p) Iam. 2.18.
(q) Heb. 12. 14.
(r) Rom. 2.6, 7.
(s) 2 Pet. 3.18.
(t) 2 Theſ. 1.3.
(u) 2 Pet. 1.5, 6, 7, 8.
(x) 1 Cor. 9. 24.
(y) Phil. 3.13, 14.

Sixthly, *Perseverance in all Obedientialness unto the end.* Walking in Obedience, denotes an habitual constant persevering course, without stop or stay, till a man have finished the course of his obedience before God. This is (z) *Being faithfull to the Death.* (a) *Holding fast what we have, that no man take our crown.* (b) *Being stedfast, unmoveable, always abounding in the work of the Lord.* (c) *Walking, and not being weary; Running, and not fainting.* (d) *Finishing our Course:* without (e) *weariness in well-doing.* Many can be content to make some few steps in godliness; but are soon tired. (f) *Put their hand to Gods plough, but look back. Begin in the Spirit, but end in the flesh, &c.* But they that are in Covenant with God as *Abraham's* Seed, must constantly walk on in all obedience with God: (g) *serving him in Holiness and righteousness before him all the days of their lives.*

(z) Rev. 2. 10.
(a) Rev. 3. 11.
(b) 1 Cor. 15. 58.
(c) Isa. 40. 31.
(d) 2 Tim. 4. 7.
(e) 2 Thes. 3. 13.
(f) Luk. 9. 62. Gal. 3. 3.
(g) Luk. 1. 72, 73, 74, 75.

And, Thus the First thing propounded, is cleared, *viz. What is meant by Walking before God?* It is, *To walk with him, as before him, In Faith and Obedience.*

2. *Why Abraham and his Seed were thus to* walk before God, *in reference to his Covenant with them.* There were many causes why *Abraham* and his Seed should thus walk before God in reference to Gods entring into Covenant with them; *viz.* Because,

1. *God required and commanded this their Walking before God,* (h) *when he renewed his Covenant with them.* Before this was expressly required of them, he had made a Covenant with them: And at the same time that it was expresly enjoyned them by God, he (i) renewed his Covenant formerly made with them, and that with divers additional enlargements. Now Gods naked Command, was sufficient cause for their Obedience. And it's Gods Prerogative, to impose what terms and federal Conditions he pleaseth, upon those whom he takes into Covenant with himself. His Authority over them being *absolute*, and the Distance betwixt him and them, being *infinite*. Although men entring into Covenant, betwixt whom there is some proportion, cannot by command impose conditions upon one another: but they agree upon proportionable terms mutually proposed.

(h) *compare* Gen. 17. 1. *with* Gen. 15. 18, &c. & 12. 2, 3, 7. & 13. 14, 15, 16, 17. & 15. 1. 106.
(i) Gen. 17. 1. *&c.*

2. *The Nature of Gods Covenant calls for this Walking before God, both from* Abraham *and his Seed.* For, 1. Gods Covenant imports a mutual Agreement betwixt him and them. Therein God promiseth *Mercies*: They re-promise *Duties*, at least implicitly. For, can we imagin that God should oblige himself by Covenant to *Abraham* and his Seed, and leave them altogether free and unobliged? A bare *Promise* may oblige only one party: but a *Covenant* obligeth all the federates. Herein a Covenant differs from a naked Promise. And if *Abraham* and his Seed be obliged by Gods Covenant of Faith, to some terms on their part, what can those terms be imagined to be, but *walking before God in Faith and Obedience sincerely?*

cerely? In *Faith*, as the Condition of the Covenant: In *Obedience*, as the Proper fruit of true Faith: In *Integrity*, as the necessary Qualification of both. The Lord summarily declaring the Nature of this his Covenant, wraps up all in this; (k) *I am God All-sufficient*; on my part: *Walk before me, and be perfect*; on thy part. 2. This Covenant of Faith with *Abraham* and his Seed, singularly cals for Faith from *Abraham* and his Seed, in reference to Jesus Christ, the Eminent seed of *Abraham*, diversly though obscurely revealed in this Covenant: whom, without Faith, they could neither Discern nor Apply for Salvation. Jesus Christ the Saviour is the grand mysterie herein Revealed. 1. Christ is *that blessed Seed* promised to *Abraham*, *in* (l) *whom all the Nations of the Earth should be blessed.* 2. In Christ especially the Seed of *Abraham* was to be so wonderfully (m) multiplyed, not only among the *Jews*, but chiefly among the *Gentiles*. 3. In Christ chiefly the Name of *Abraham* became so renowned. Not only in that Christ descended of him according to the flesh: But also in that he became God's, and God his, through Jesus Christ. 4. Christ especially was to be his most victorious Seed, that *should possess the gates of his Enemies*, and (n) subdue them. Christ possessed the Gates of Sin, the Gates of Death, the Gates of Hell, and will at last *tread all his foes under his feet.* 5. *Canaan* promised, was the land of Christ, (o) *the land of Immanuel*: a Type of Christs *better Country, viz.* the *Heavenly Country*, where Christ sits *on the right hand of the Majesty on high.* 6. *Isaac* born by strength of Gods promise, beyond the course of Nature, was but a Type of Jesus Christ born (p) above the Course of Nature according to Gods promise. *Isaac* was *Abraham's* Heir: but Christ Gods Heir, the (q) *Heir of all things*. *Isaac* was Sacrificed and received again from Death, but both only in a Figure: But Jesus Christ (r) was Sacrificed indeed, and *Rose again from the Dead* indeed. 7. *Abraham's* Covenant-Token, *viz.* Circumcision of the flesh made with hands, was but a shadow of (s) *Christs Circumcision of the heart made without hands*, &c. So that the whole Administration of this Covenant is full of Christ: and calls aloud for Faith to Apprehend and apply him.

(k) Gen.17.1.

(l) Gen.12.3. & 18.18. & 22.18. Act. 3.25. Gal.3.8.

(m) Psal. 110. 3. Rev. 7.4. *with* 9.

(n) Psal.110. 1,2. Rom.8.3. Heb. 2.14,15. 1 Cor. 15.24, 25,26.

(o) Isa. 8.8. Heb. 11.16. & 8.1.

(p) Mat.1.22, 23.

(q) Heb. 1.2.

(r) 1 Cor.15. 3,4.

(s) Col.2.10, 11,12.

3. *The Covenant-benefits promised to* Abraham *and his Seed on Gods part, most highly deserve these Duties on their part.* What hath the Lord promised, nay what hath he not promised to them? He hath assured them of, 1 *Divine Benediction*, 2 *Wonderful Multiplication*, 3 *Great Renown of Name*, 4 *Victoriousness over their Enemies*, 5 *The inheritance of all* Canaan, and 6 *The happy close of* Abraham's *days*; yea he hath promised them, 7 *To be a Shield*; 8 *An exceeding great Reward*, and 9 *A God to them by an Everlasting Covenant*. And what could God say more? Do not all these freely promised Mercies highly deserve and challenge their walking before God in Faith and Obedience with all integrity? *All they are*; *All they have*; *All they can do*; *All they can endure for God*, is infinitely

finitely short of what God hath promised unto them.

4. *God singularly accepts such walking before him, in reference to his Covenant of Faith, ever since he hath revealed his Covenant of Faith upon* Adam's *fall.* (t) Enoch *walked with God*: And God was so pleased therewith, that he *translated him, that he should not see death.* (u) Noah *walked with God*: And God therefore saves him and his family in the Ark, when the whole world was drowned. Abraham (x) *walked with God* in Faith and Obedience: And God, not only highly commended, but greatly rewarded him for so doing, as after we shall see. (y) *Caleb* and *Josua* walked with God, *followed the Lord fully*: therefore they alone of that Generation had the priviledge to be brought into the land of *Canaan*, whereas all the residue of that Generation perished in the Wilderness. *David* walked with God, and (z) *fulfilled all his will*: therefore God stiles him, *A man after his own heart, &c.* So that, *walking before God* is most acceptable to God. And no wonder; For, 1. *Hereby*, The reign and tyranny of the old Serpent, the Devil and Satan is cast off. 2. *Hereby*, The life and power of Jesus Christ, the Seed of the woman, the delight of God, is evidenced in them. 3. *Hereby*, Their Conformity to God, and resemblance of him is testified. 4. *Hereby*, Their gracious Separation from the corrupt and wicked world is declared. All which do wonderfully please God. How great cause therefore had *Abraham* and all his Seed to walk before God, for the pleasing of him? Yea, what an encouragement is this to walk before God, when such walking before him shall be so accepted of him?

(t) Gen. 5. 22, 24. *with* Heb. 11. 5, 6.
(u) Gen. 6. 9, 17, 18. & 7. 1.
(x) Gen. 24. 40. & 15. 6. & Heb. 11. 8, 12. Gen. 22. 18.
(y) Numb. 14. 22, 23, 24, 29, 30, *&c.*
(z) Act. 13, 22.

5. *The Lord would be peculiarly glorified by his Covenant-people, therefore he tyes them by his Covenant to this peculiar way of glorifying him, by walking before him.* God glorifies himself (a) generally by all his Creatures; More specially by his Intellectual creatures, Angels and Men; but (b) more peculiarly by his Covenant-people within his Covenant of Faith since *Adam's* fall. By them, and their walking before him in Faith and Obedience, He singularly glorifies, 1 The freeness of his favour; 2 The beauty of his Grace, 3 The power of his Christ in them, 4 The vertue and efficacy of his Spirit upon them, 5 The riches of his goodness and mercy to them, *&c.* both in enabling them, that were dead in sin, thus to walk before God; and in accepting them therein. Now shall God honour them with such a Covenant, and with such Covenant-priviledges: and shall not they strive to honour him by walking before him according to his Covenant?

(a) Prov. 16. 4. Rom. 11 *ult.*
(b) Eph. 1. 12, 14.

6. *Walking before God by Faith and Obedience is not only the Duty, but also the Dignity of* Abraham *and his Seed.* For (c) *To you it is given to believe.* (d) *We are his workmanship created in Christ Jesus unto good works.* All have not this gift of Faith. All are not thus created to good works: but only *Abraham's* Seed. Therefore its their Priviledge and Dignity above all others thus to walk with God. Its their Priviledge and Dignity divers wayes. For, 1. Their (e) Ability

(c) Phil. 1. 29.
(d) Eph. 2. 10.
(e) Phil. 1. 29. Ephes. 2. 10.

lity and inclination thus to walk with God, is a fruit of saving and discriminating grace, whereby they are distinguished from all carnal people in the world. 2. Their *walking thus before God* (f) is an evident demonstration that they are *delivered* by Jesus Christ *out of the hands of all their spiritual enemies, and the fear of them*, according to Gods holy Covenant and Oath to *Abraham*. Hence *Zacharias* in his Propheſie of Christ about six months before his birth, ſaid, (g) *Blessed be the Lord God of* Israel, *for he hath visited and redeemed his people, And hath raised up an horn of Salvation for us, in the house of his servant* David. ——*To perform the mercy promised, and to remember his holy Covenant: The Oath which he swore to our Father* Abraham, *that he would grant unto us, That we being delivered out of the hands of our enemies* (h) *without fear, might serve him in holiness and righteousness before him all the days of our life.* 2. By being brought thus to walk before God, they are brought neer unto God in a holy agreement and ſweet ſoul-refreſhing Communion. (i) *Can two walk together unleſs they be agreed?* And ſhall poor, weak, deſpiſed, ſinful duſt and aſhes have ſuch familiar Communion with the glorious God? And is it a ſmall matter to be made Companions for the bleſſed God? This honour, theſe dignities they have that thus walk before God. What great cauſe therefore had *Abraham* and all his Seed to walk before God diligently and delightfully?

7. Finally, *Not to walk before God in Faith and Obedience would have been very prejudicial to* Abraham *and his Seed.* For, 1. This would evidence them ingrateful for Covenant-Mercies received, in that they walk not ſuitably thereunto. And (k) Ingratitude is an hainous ſin, and moſt odious unto God. *Ingratum dixeris, omnia dixeris.* The brand of ingratitude is infamy enough. Contrariwiſe walking anſwerably to mercies received, is real gratitude for thoſe mercies. To walk dutifully before God according to *Covenant-Precept*, is to walk thankfully for Benefits by *Covenant-Promiſe*. 2. This would render them incapable of Covenant-Benefits tendered. For, without Faith there's no receiving either of Gods Covenant, or of any Covenant-Mercies. And (l) without good works there's no evidencing of the truth of Faith. 3. This would evince them to be ſtrangers to Gods Covenant it ſelf. For they that walk not before God in Faith and Good Works, perform not the Condition of the Covenant on their parts. Nor do they expreſs the power of the Covenant upon themſelves, ſweetly enabling and inclining them thus to walk.

Upon theſe and like grounds both *Abraham* and his Seed were to *walk before God in Faith and Obedience*, in reference to Gods Covenant.

3. *Whether* Abraham *and his Seed did thus* walk before God by Faith and Obedience, *in reference to his Covenant*, is the next Queſtion to be Reſolved. And it is very clear, they did. See it, 1. *In Abraham.* 2. *In his Seed.*

1. *That*

(f) Luk. 1. 71. to 76.

(g) Luk. 1. 66, 67, 72, 73, 74, 75.

(h) *Thus the Greek ſeems to be beſt tranſlated, if the placing and the pointing of the words be conſidered.*

(i) Amos 3. 3.

(k) 2 Chron. 32. 25. *with* 2 Tim. 3. 2.

(l) Jam. 2. 18, 20, 26.

1. *That* Abraham *walked before God in Faith and Obedience in reference to Gods Covenant*, is plain three wayes. 1. *God highly commends him.* 2. *God richly rewards him.* 3. *God eminently propounds him as a Pattern to his Seed; and all for his walking before God in Faith and Obedience.* Besides that *Abraham* himself said, (m) *The LORD before whom I walk will send his Angel with thee.*

(m) Gen. 24. 40.

(1) *God highly Commends* Abraham, for walking in Faith, and Obedience. I. *For walking in Faith*, and that in several (n) *steps* thereof. As, 1. That, (o) By Faith he hearkned to Gods call at the first, to forsake his own *Country, Kindred, and Fathers house*; to *follow God* into another land, *not knowing whether he went.* 2. That, (p) *By Faith he sojourned in the Land of Promise* (whether God had conducted him,) *as in a strange Country, dwelling in Tabernacles: looking for a City that hath foundations, whose builder and maker is God;* —— *and desiring a better Country, that is, an heavenly.* 3. That, (q) By Faith he was *fully perswaded* that God according to his Promise would raise him up a numerous Seed, from his own dead body and *Sarah's* dead womb, beyond the Course of Nature; and especially, that the Eminent Seed Jesus Christ should come of him according to the flesh, *in whom all the Nations of the Earth*, as well as the *Jews*, *should be blessed.* This admirable step of his Faith God wonderfully extols by the Apostle to the *Romans.* Out of which place I have (r) formerly observed *seven eminent Circumstances*, advancing exceedingly this one Act or step of his Faith. There see at large. 4. That, (s) *By Faith*, Abraham, *when he was tryed, offered up* Isaac: *and he that had received the Promises, offered up his only begotten son.* —— *Accounting that God was able to raise him up even from the dead.* This was a glorious act of his Faith indeed, which prevailed *Against* his Natural Affections to his son, *Against* all rational Objections that might be made against that Fact, yea *Against* all spiritual Considerations of the Promise in his Son. *Had* Isaac *been sacrificed: in all appearance the Promises and Covenant of God had been sacrificed, The happiness of all the Nations of the Earth had been Sacrificed with him.* O glorious Faith of *Abraham*! that could expect his *Isaac* again from the dead, rather then Gods promise should fail or dye with him. Thus God commends *Abraham* highly for walking before him in Faith. II. *For walking before him in Obedience and good works*, the genuine fruits of his Faith. As, 1. That, He (t) readily obeyed Gods call; notwithstanding all discouraging impediments thereunto. 2. That, He (u) submitted to Gods Ordinances, without cavelling or reasoning against them. 3. That, He (x) *rejoyced to see Christs day*; was much affected with a Promised Saviour, as if he had been actually performed. 4. That, He (y) exercised true brotherly love, even to the peril of his own life. 5. That, He (z) religiously educated and governed his family in the way of the Lord. 6. That, He (a) obeyed God even to the offering up of his only begotten son, in a sort: not *withholding his son,*

(n) Rom. 4. 12.
(o) Heb. 11. 8. Gen. 12. 1, 2, 3, &c.
(p) Heb. 11. 9, 10, 16.
(q) Rom. 4. 17. *to* 22.
(r) *Book. III. Chap. 3. Aphorism. 1. Corollar. 3.*
(s) Heb. 11. 17, 18, 19.
(t) Gen. 12. 1, 2, 3, 4. *with* Heb. 11. 8.
(u) Gen. 17. 9. *to* 15. 23. *to the end.* & 21. 4.
(x) Ioh. 8. 56.
(y) Gen. 14. 8. *to* 17. 1 Ioh. 3. 16.
(z) Gen 18. 19.
(a) Gen. 22. 12. 16. Heb. 11. 17.

ſon, his only ſon, the ſon of his old age, the ſon whom he loved, yea the ſon of the promiſe, *from God* when he called for him. In theſe points his obedience is greatly commended by God. All which ([b]) have been formerly opened: and therefore here I only point at them.

([b]) *In Book III. Chap. 3. Aphoriſ. 1. Corol. 3.*

(2) *God richly rewards* Abraham, for his walking before God in Faith and Good-works; and that in this preſent life.

For his Faith, and walking before God therein; God Rewards *Abraham* with theſe ſingular Benefits, all comprized in one text, *viz.* 1. *With* ([c]) *Juſtification by Faith.* 2. *With* ([d]) *Confirmation of that Righteouſneſs of Faith by Circumciſion.* 3. *With a* ([e]) *Spiritual Fatherhood to all beleiving Nations.* And all of free-grace.

([c]) Rom. 4. 11. Gen. 15. 6.
([d]) Rom 4. 11.
([e]) Rom. 4. 11, 12, 16.

First, *God freely Rewarded* Abraham's *Faith with Juſtification by Faith.* This Priviledge, which *Abraham* received by his believing, is divers times mentioned in Scripture. As, By *Moſes*; ([f]) *God brought* Abraham *forth abroad, and ſaid, Look now towards heaven, and tell the ſtars, if thou be able to number them: And he ſaid unto him, So ſhall thy ſeed be. And he believed in the* LORD; *and he counted* (or *imputed*) *it to him* for *righteouſneſs.* By the Apoſtles alſo in the New Teſtament, ([g]) this is divers times recited. In theſe words are two things obſerveable. 1. The Condition of the Covenant on mans part, performed by *Abraham, viz. Faith*, or Believing in the LORD, or according to his promiſe of a numerous Seed in Chriſt, eſpecially of Chriſt himſelf the eminent Seed, in whom they ſhould be ſo numerous. 2. The gratuitous Remuneration of this Faith of *Abraham* on Gods part, with that excellent priviledge of Juſtification by Faith; the Lord *Counting* [or *imputing*] *it to him for righteouſneſs.* This is the firſt place in all the Bible, wherein Faith in the LORD, and Imputing of Faith to man for righteouſneſs, is mentioned. And in the New Teſtament much uſe is made of it to prove the Doctrine of Juſtification by Faith alone without the works of the Law: in that, *Abraham's* Faith alone made him a Juſtified perſon in the ſight of God, and the friend of God; he having in this regard nothing to glory in before God from any works whatſoever. The Senſe of this phraſe is much controverted: but to the clearing of that, I intend to ſpeak in the *Inferences.* Now this Juſtification was a rich recompence to *Abraham's* believing. For, 1. Hereby ([h]) all his ſins were Remitted, Covered, and not Imputed to him: but to Jeſus Chriſt. 2. Hereby, ([i]) His perſon was accepted as perfectly righteous before God, yea as *the righteouſneſs of God in Chriſt.* 3. Hereby, wonderful happineſs was caſt upon him. ([k]) *O the bleſſedneſſes of that man whoſe iniquities are pardoned, and whoſe ſin is covered,* &c. 4. Hereby, ([l]) He had *peace with God, paſſing all underſtanding*; whereby he was enabled not only to *joy in hope of the glory of God, but alſo to glory in tribulation.* 5. Hereby, He had unqueſtionable Evidence of his Eternal glory and Salvation. ([m]) *Whom God juſtified, them he alſo glorified.*

([f]) Gen. 15. 4, 5, 6.
([g]) Rom. 4 3, 5, 9, 18. *with* 22. Gal. 3. 6. Iam. 2. 23.
([h]) Pſal. 32 1, 2. Iſa. 53. 6. 2 Cor. 5. 21.
([i]) 2 Cor. 5. 21. Iam. 2. 23.
([k]) Pſal. 32. 1, 2.
([l]) Rom. 5. 1, 2, 3. Phil. 4. 7.
([m]) Rom. 8. 30.

Secondly,

Secondly, *God freely recompensed* Abraham's *believing, with Confirmation of that his righteousness of Faith by Circumcision.* (n) *Abraham* believed, and was justified by believing in his Uncircumcision: *And he received the Sign of Circumcision, A Seal of the Righteousness of the Faith, which he had yet being uncircumcised.* God was not content only to *justifie* him upon his believing; but also *seals to him his justification*, by a familiar Sensible token of Circumcision in his flesh. That as often as he remembred or Considered his Circumcision: so often he might be unquestionably assured of his Justification. That as surely as his fore-skin was cut off from his body: so certainly all guilt of his sins was removed from his Soul.

(n) Rom. 4. 10, 11.

Thirdly, *God freely rewarded his Faith with a Spiritual Fatherhood to all believing Nations, whether Jews or Gentiles.* He (o) *Received the Sign of Circumcision, a Seal of the righteousness of the Faith, which he had yet being uncircumcised: That he might be the Father of all them that believe, although they be not Circumcised, that righteousness might be imputed unto them also:* (There's his Fatherhood to all believing *Gentiles*, grounded on his Faith had before Circumcision;) *And the Father of Circumcision to them who are not of the Circumcision only, but also walk in the steps of that Faith of our Father* Abraham, *which he had being yet Uncircumcised.* (There's his Fatherhood to all the believing *Jews*.) And so in reference to all believers, *Jew* and *Gentile*, he is styled, (p) *The Father of us all.* This spiritual Fatherhood was a wonderful Honour put upon *Abraham* by God himself. The Nature of this *Fatherhood*, I have (q) formerly explained. There See. Thus the Lord of Free-grace rewarded *Abraham*'s Faith.

(o) Rom. 4. 11, 12, 16.

(p) Rom. 4. 16.

(q) *In Book III. Chap. 3. Aphorism 3. Sect. 1.*

For his Obedience, and his Walking before God therein, The Lord graciously rewarded *Abraham* in divers regards. For, 1. God (r) assured him and his posterity of the Land of *Canaan* for an everlasting Inheritance: after he had Self-denyingly left his own Country, kindred, and Fathers house, at Gods command. And had put his Nephew *Lot* to his choyce of his place wherein to sojourn, for peace sake. 2. God promised (s) to be his *shield, and exceeding great Reward*: upon his sincere brotherly-love in rescuing of *Lot* and his Family, *&c.* from the Kings that had spoyled *Sodom*, and carried them away Captives; and upon his gallant and magnanimous refusal of rewards from the King of *Sodom* for this service. 3. God (t) imparted to him his secret Counsels and intendments about the destruction of *Sodom* and her Sister Cities; herein made him as his *Privy-Counsellour*: and this because of *Abraham*'s pious care and government of his Family. Himself and his shall keep the way of the LORD. 4. God (u) was so exceedingly pleased with that singular act of his obedience, in offering up *Isaac* to God at his command, that he pathetically Promised, and that with a solemn Oath by himself, 1. To *Bless Abraham:*

(r) Gen. 12. 1. *to* 8. *&* 13, 14, 15, 16, 17.

(s) Gen. 14. 14. *to the end. &* 15. 1.

(t) Gen. 18. 17, 18, 19, *&c.*

(u) Gen. 22. 15, 16, 17, 18.

Abraham: 2. To *Multiply his Seed exceedingly*. 3. To *make his Seed victorious over his Enemies*, which hath chief respect to Christs Conquests of his and our Spiritual enemies. 4. And *To make all the Nations of the Earth blessed in his Seed, viz.* especially in Christ. And the reason of all is added, *Because thou hast obeyed my voyce*. Thus God richly rewarded his Obedience.

(3) *God eminently propounds* Abraham *as a Pattern of Faith and Obedience to all his Seed.* (x) Accounting them the true children of *Abraham*, whether *Jews* or *Gentiles*, that walk in the steps of his Faith and Obedience; and declaring them that walk otherwise to be no children of *Abraham* indeed in Gods account, though according to the flesh they descended of *Abraham*.

(x) Rom. 4. 11, 12, 24. Ioh. 8. 39, 40.

Seeing then that *Abraham*'s Faith and Obedience are by God himself So *Commended*, So *Rewarded*, and So *propounded for Imitation*: it's clear beyond exception that *Abraham* himself did walk before God, according to his Covenant in Faith and Obedience.

2. *That* Abraham's *Seed also thus walked before God*, is apparent. For *Jacob*, that is, *Israel*, blessing *Joseph*, said; (y) *God, before whom my Fathers* Abraham *and* Isaac *did walk, the God which fed me all my life long to this day*, &c. So that *Israel* testifieth, that his Father *Isaac* walked before God as well as his Grand-father *Abraham*. The Faith and Good-works of *Isaac*, *Iacob*, and *Ioseph*, are also eminently commended together with those of *Abraham*, in the (z) *Epistle to the Hebrews*. Besides, many other pious acts of their walking with God, elsewhere recorded in the Scriptures. As for the true Seed of *Abraham* in after-times, both *Iewish* and *Gentilish*, under the Old and New Testament; Their Walking with God by Faith and Obedience, is so frequently mentioned in Scriptures, that I need speak nothing farther of it. What God required in his Covenant, they Performed.

(y) Gen. 48. 15.

(z) Heb. 11. 8. to 23.

And thus I have Doctrinally Opened and Explained the *First Covenant-Condition* required on the part of *Abraham* and his Seed, *viz.* WALKING BEFORE GOD; Having showed, 1. *What is Meant by* Walking before God. 2. *Why* Abraham *and his Seed were thus to* walk before God, *in reference to Gods Covenant*. 3. *That* Abraham *and his Seed did thus* walk before God *accordingly*. The last thing remains, *viz.* **Inferences** hence to be considered, before we come to the *second Covenant-Condition*, of *Being Perfect*.

4. **Inferences** hence may be many. As,

1. Hence *Gods Covenant with* Abraham *and his Seed, Required Conditions on their part, as well as Promised Benefits on Gods part.* The federal obligation or tye is reciprocal. The Lord will be their *All sufficient God*: But they must *walk before him*, or *with him*. When the glorious God so condescends to dust and ashes, as in a sort

ſort to be fœderally bound to them by the golden chains of his Promiſes: Shall they think to be left at liberty from all fœderal Duties? Naked Promiſes may bind but one part, but Covenants bind both. *Conditions* on Mans part, are no way inconſiſtent with the Nature of Gods Covenants, ſo they be wiſely and judiciouſly underſtood. To deny Gods Covenants to be *Conditional*, what is it leſs then to deny Gods *Covenants* to be *Covenants?* God, in all ſorts of Covenants with mankind, impoſed Terms and *Conditions* upon man: but ſtill thoſe *Conditions* were homogeneal and ſuitable to their reſpective Covenants. *Works* were the Condition of the *Covenant of Works*; *viz.* Perfect and perpetual Perſonal Obedience. *Faith* is the Condition of the *Covenant of Faith*, in all ages ſince it was firſt Revealed. Here God plainly impoſed Conditions upon *Abraham* and his Seed, in reference to that Fœderal Adminiſtration: *Walking before God*, viz. *By Faith and Obedience*; and *being Perfect*. *Faith*, to lead them out of themſelves, to Chriſt and his righteouſneſs, for juſtification: *Obedience*, to evidence the truth of that Juſtifying Faith; and to teſtifie their abundant thankfulneſs to God for Jeſus Chriſt, and his love in him: and *Integrity*, as the acceptable Evangelical Qualification of both their Faith and Obedience in Chriſt, though they want legal exactneſs.

Object. *But, was not Gods Covenant with* Abraham *and his Seed, a Covenant of Free-grace? How then could it admit of any Terms or Conditions? Are not Conditions in man utterly inconſiſtent with Gods free-grace?*

Anſw. 1. Gods Covenant with *Abraham* and his Seed was a Covenant of Free-grace, and yet admits of Conditions on their part. Not of *Legal Conditions*; Perfect and perpetual perſonal obedience: But of *Evangelical Conditions*; Faith, inchoate Obedience, and Integrity. The Legal condition (a) of Works, and of Free-grace are inconſiſtent; but the Evangelical condition of Faith, and Free-grace are moſt conſiſtent, and ſtand well together. Hence God conditioneth for Faith in this Covenant of Grace. 2. Yea, This Covenant, and the bleſſings therein promiſed, are *therefore of Faith, that they might be by Grace.* Grace and Faith are ſo far from deſtroying, that they preſerve each other: and neceſſarily infer each other. (b) *Therefore it* (*viz.* the Promiſe, or Covenant mentioned, *verſ.* 13.) *is of Faith, that it might be by Grace, to the End the Promiſe might be ſure to all the Seed.* That it may be of Grace, it muſt be of Faith. Why? *Partly*, becauſe without Faith we cannot maintain and uphold the Glory of Gods Free-grace in point of our Juſtification and Salvation. But Faith leading us out of our ſelves to Chriſt for righteouſneſs and life, exalts Grace wonderfully, exalts Grace only. *Partly*, becauſe without Faith we cannot obtain Chriſt, or any fruits of Gods free-grace at all. If therefore we deny this Condition of Faith, we conſequently de-

(a) Rom. 11. 6.

(b) Rom. 4. 16.

stroy the Free-grace of this Covenant. They therefore who absolutely oppose all (c) *Conditions* in the Covenant of Grace, do greatly err, because they know not the Scriptures, nor duly Consider Gods admirable contrivance of his Covenant.

(c) *The Question about* the Conditionality of the Covenant, *See formerly stated and determined In the General Nature of the Covenant of Faith. Book. II.*

2. Hence, *The Covenant-terms and Conditions imposed upon* Abraham *and his Seed were not impossibilities: but such as they were able to perform.* For, What were these Conditions? *Walking before God in Faith and Obedience*, and *being Perfect.* These *Abraham* was able to perform, and actually did perform them, not only *after* they were explicitly required of him, but also *before*, as the History evidenceth. Whence had *Abraham* this ability? Not from himself, or any Natural principle: But from God when he first (d) *called him*, by revealing this Covenant unto him. Then the Covenant and Promises *Instrumentally* wrought Faith, Obedience, and Integrity in *Abraham*: which it required of *Abraham* afterwards. The like also is clear of *Abraham*'s Seed, in the following Periods and Administrations of the Covenant. It never exacts Impossibilities of them: but only Possibilities, whereunto it instrumentally enableth them.

(d) Gen. 12. 1. &c.

And this is one remarkable excellency of the Covenant of Faith, beyond that of Works. They both *agree* in their General End propounded and Promised, *viz.* life, happiness, and Salvation. But they notably differ, 1. *In their particular Conditions required.* The Covenant of Works requires (e) *perfect and perpetual Personal obedience*, denouncing the curse upon the least failing. The Covenant of Faith requires Faith in Christ, and endeavours of obedience with integrity. 2. *In their assistance to the performing of their Conditions respectively.* The Covenant of Works requires Perfect and perpetual obedience in our own Persons: But Promiseth No ability at all to perform such Obedience, nor any pardon to failings and imperfections. The Covenant of Faith (f) so requires *Faith*, that it promiseth to work it in us; yea, and instrumentally doth work it in us: So requires *obedience*, as it promiseth to put Gods *Spirit*, and *Fear*, and *Law* within us; and *to cause us to walk in his statutes, &c.* Yea further it promiseth *pardon of all our imperfections, and obliteration of all our transgressions.* And offers us all these Promises (g) sealed up and ratified unreversably in Christs blood. So that the Covenant of Works since the Fall requires mere *Impossibilities*: The Covenant of Faith nothing but *Possibilities.* How happy therefore is a Believers condition in the Covenant of Faith with God: beyond every Carnal mans Condition under the broken Covenant of Works.

(e) Gal. 3. 10.

(f) Gen. 17. 1. Ier. 31. 33. 34. & 32. 38, 39, 40. Ioh. 6. 37. Rom 10. 6 to 18. Ezek. 36. 25, 26, 27. Heb. 8. 10, 11, 12.

(g) Heb. 9. 14, 15, 16, 17. 1 Cor. 11. 24, 25.

3. Hence, *Not only Covenant-Benefits promised to them, but also Covenant-Duties imposed upon them, are the Advantages of* Abraham *and his Seed.* So that this Covenant is their great Advantage every way. The Advantage of *Covenant-Benefits* (as hath been shewed) is unspeakable: The Advantage also of *Covenant-Duties*

is

is admirable, as will appear in this, That they muſt walk before God, and that by Faith and Obedience. Conſider deliberately, 1. *The way, wherein*; 2. *The Company, wherewith*; 3. *The terms, whereupon*; 4. *The ability, whereby*; 5. *And, The period whereunto they walk*: and then ſee if this be not their *Dignity*, as well as *Duty*; their *Remuneration*, as well as their *Obligation*.

(1) *The way, wherein they are to walk, is the beſt of all other wayes in this world*, viz. The Way of Faith and Obedience. 1. This is Gods way, preſcribed by him to his people in all ages, in reference to their eternal good: all other are the wayes of the fleſh, of the world, of Satan. 2. This is the High-way of Holineſs, (h) the beaten way of the Saints, (wherein *the unclean ſhall not walk,*) ſo ſtraight and plain, *that wayfairing men, though fools, ſhall not err therein:* all other are blind, crooked by-ways, wherein is nothing but error, wandring and ſtumbling. 3. This is the ſecure way, ſafe from fear and danger of wilde-beaſts, enemies, robbers, *&c.* (i) *No Lyon ſhall be there, nor any ravenous beaſt ſhall go up thereon, it ſhall not be found there: but the redeemed ſhall walk there.* They ſhall (k) *walk there before the Lord in holineſs and righteouſneſs all the days of their life, being delivered from the hands of their enemies, without fear.* All other ways of unbelief and Diſobedience, are dangerous and deſtructive ways: full of fear, miſchief and miſery. 4. This is the comfortable way of peace, (l) wherein alone *we can find reſt unto our Souls.* All others are wholly uncomfortable ways, miniſtring no true peace, reſt, or refreſhment to them that wander therein. 5. This is the (m) *narrow way tending unto life, which few find.* All others are the *broad way* of Death, *and many*, yea moſt *do walk therein.* 6. This is the (n) only way to Chriſt: as Chriſt is the only *way to God.* All other paths lead from Chriſt, not to him. 7. Finally, This is the only way beſtrowed with (o) *all the Promiſes* and Priviledges recorded in Gods Book: All others are beſet with all the Threats and Curſes denounced in the Scripture againſt Sinners.

(h) Iſa. 35.8.

(i) Iſa. 35. 9.

k) Luk. 1.74, 75.

(l) Ier. 6. 16. Matth. 11.28, 29, 30. Rom. 5. 1.

(m) Mat. 7. 13, 14. Luk. 13. 24.

(n) Joh 6.35 & 14. 6.

(o) 1 Tim. 4.8. 2 Cor. 1. 20. 2 Pet. 1. 4 Gal. 3. 10.

(2) *The Society and Company wherewith they are to walk in this way, is of all other abſolutely the ſweeteſt.* Not only the Society of *Saints*, (p) *the excellent on Earth:* but of the King of Saints, the Lord God himſelf, who is the ſupreme excellency of Heaven. They muſt walk before him: They muſt walk with him. (q) *Walking with him in white*, ſhall be their glory in Heaven: Walking with him by Faith and Obedience muſt be their happineſs on Earth. (r) *To them it's given*, as a great priviledge, *to believe in God*, and to obey him. Society ſweetens and ſhortens the worſt way: But ſuch Society as Gods, and in ſuch a way, what is it but Sweetneſs it ſelf? To walk with God on Earth, is to walk in Heaven on Earth. (f) Enoch *walked with God* three hundred years together:

(p) Pſal. 16. 3.

(q) Rev. 3. 4.

(r) Phil. 1. 29. Eph. 2. 10.

(f) Gen. 5. 22, 24. Heb. 11. 5.

And ſtill *walking with God, God tranſlated him, that he ſhould not ſee Death*, and took him up into Heaven. Happy *Enoch!* What a long Heaven had he on Earth! and at laſt was tranſlated from one Heaven to another: from an Heaven of Grace, to an Heaven of Glory. Conſider, 1. They that walk with God, walk with light: for (r) *God is light, the Father of lights, and in him is no darkneſs at all.* They walk with life: for (u) God is life. They walk with Goodneſs: For God alone is the ſupreme, eſſential, eternal and infinite Goodneſs; (x) *There is none good but one, that is God.* They walk in Love: For (y) *God is Love.* 2. They that walk with God, need fear none evil, though in greateſt dangers. (z) *Though I walk in the valley of the ſhadow of Death*, (ſaid *David*) *I will fear none ill, thou art with me, thy rod and thy ſtaff they comfort me.* Gods preſence is their Protection. He is their (a) *Rock, Refuge, Fortreſs, High-tower, &c. Their preſent help in Trouble.* They that walk with God, need fear neither Sin, nor Sorrow, nor Death; neither Tribulation, nor Condemnation; neither Men, nor Devils; neither Grave, nor Hell: For they have more with them, then can be againſt them. 3. They that walk with God, can (b) *want no good thing*, in their walk with him. From him they have all things; yea, in him they have all things, who is the only Goodneſs. *Food*, to relieve their hunger and thirſt: *Medicine*, to heal their diſeaſes: *Shelter*, to defend them from heat and cold, from ſtormy wind and tempeſt: *Strength*, againſt wearisomneſs and faintneſs; (c) *my ſtrength and mine heart faileth me, but God is the Rock of mine heart, and my portion for ever.* The (d) *light of his countenance* ſhines upon them; Freſh ſupplyes of his Grace are inſtilled into them; His (e) *peace paſſing all underſtanding, keeps their Conſciences*; His matchleſs (f) *Love in Chriſt is ſhed abroad in their Hearts*; His ſweet reviving (g) *Comforts delight the Soul*; Himſelf in all his raviſhing beauty, is familiarly (h) *manifeſted to them*; His tendereſt arms of mercy embrace them on Every ſide: And what ſhall I ſay? Himſelf is (i) *their portion for evermore*, beyond whom there is nothing that can be deſired in Heaven or Earth.

(3) *The Terms whereupon they walk before, or with God, are terms of happy Reconcilement to him, and agreement with him in Jeſus Chriſt.* (k) *Can two walk together, except they be agreed?* Their walking before God, implyes their Agreement with God. Naturally *Abraham* and his Seed, as well as all others, were not only *alienated* from the life of God, but alſo (l) *Enemies againſt God* and Chriſt, by principles of ſin and wicked works; yea, (m) *enmity* it ſelf *againſt God and his Law*: and God was an enemy to them. But this Enmity is removed, and they reconciled to God; *Meritoriouſly*, (n) by the Death of Jeſus Chriſt; *Inſtrumentally*, by (o) the Word of Reconciliation tendred and preſſed earneſtly by the Miniſters of Chriſt; *Efficatiouſly*, (p) by the operation of his Spirit, effectually

(r) 1 Ioh. 1.5. Jam. 1. 17.
(u) Joh. 1.4.
(x) Mat. 19. 16, 17.
(y) 1 Joh. 4.16.
(z) Pſal. 23.4.
(a) See Pſ. 91. throughout. Pſal. 18.1,2,3. & 46. 1. &c.
(b) Pſ 23.1,2. & 34. 9, 10.
(c) Pſa. 73.25.
(d) Pſal. 4.6,7.
(e) Phil. 4.7.
(f) Rom. 5.4, 5.
(g) Pſ 94.19.
(h) Ioh. 14. 21, 23.
(i) Pſal. 73.25.
(k) Amos 3.3.
(l) Eph. 4.18.
(m) Rom. 8.7.
(n) Rom. 5.10. 2 Cor. 5. 18, 19.
(o) 2 Cor. 5. 18, 19, 20.
(p) Tit. 3.3,4, 5.

effectually calling and converting them unto God. So that now, Gods frowns are turned into ſmiles: his diſpleaſure into fatherly favour towards them: and all his eſtrangements from them, into deareſt embraces of love. He owns them as his children, he kiſſes them with the kiſſes of his mouth, he tenders them *as the apple of his eye*, he loves them with fatherly affection, he counts them his *peculiar treaſure*. Oh how delectable is it to walk with God upon ſuch terms of ſaving Agreement! Happy *Abraham*, Happy all his Seed: for they ſhall ſtill walk in the light of his countenance, they ſhall ſtill taſte the influences of his Peace and Love, they ſhall familiarly converſe with him and enjoy him.

(4) *The Ability, whereby they ſhall walk with God, is a Priviledge peculiar to Gods own Covenant-people, viz.* Faith, Love, and other gracious habits of Sanctification. By (q) theſe they are enabled to acts of Faith and Obedience. According to theſe, they only are (r) *created in Chriſt unto good works.* Its (ſ) *given to them* only *to believe.*

(q) Ioh. 1. 12, 13.

(r) Eph. 2. 10.

(ſ) Phil. 1. 29.

(5) Finally, *The Period or Term whereunto they walk, that walk before God, is glorious.* viz. 1. *Perfection of Grace*: they muſt walk with God (t) till they be *compleat in Chriſt, attaining to the meaſure of the ſtature of the fulneſs of Chriſt.* Grace is (u) *glory* begun: Perfection of Grace is the Suburbs of Glory conſummate. If imperfect grace be ſo ſweet and beauteous: how ſweet and beauteous is perfect grace! And every ſtep of their walking with God brings them neerer and neerer to Perfection. 2. *Fruition of glory.* Walking *with God* on Earth, is walking *to God* in Heaven; that they may reſt with him for evermore. *Paul* walked before God, whilſt (x) *forgetting thoſe things which were behind, and reaching forth to thoſe things which were before, He preſſed towards the mark, for the prize of the High-Calling of God in Chriſt Jeſus.* What *prize?* The prize of Heavenly glory, for which we walk and (y) *run* in our holy Courſe. A Metaphorical alluſion to running of a Race for a Prize. This is, *That* (z) *great recompence of reward*, That (a) *Inheritance incorruptible, undefiled, and that fadeth not away, reſerved in heaven for them.* That (b) *crown, crown of righteouſneſs, crown of life, crown of glory.* That (c) *far more exceeding and eternal weight of glory.* That being (d) *conform to Chriſt himſelf in glory* That (e) *Beatifical viſion and fruition of God in Chriſt face to face*, without interruption for ever, in thoſe heavenly Manſions of Paradiſe: which viſion and fruition ſhall be the raviſhment of their Spirits, the fulneſs of their joy, and the Glory of their Glory.

(t) Eph. 4. 12, 13.

(u) Rom. 8. 30. 2 Cor. 3. 18.

(x) Phil. 3. 13, 14.

(y) 1 Cor. 9. 24, 25.

(z) Heb. 10. 30.

(a) 1 Pet. 1. 4.

(b) 2 Tim. 4. 8. Rev. 2. 10. 1 Pet. 5. 4.

(c) 2 Cor. 4. 17.

(d) Phil. 3. 21. 1 Ioh. 3. 2.

(e) Mat. 5. 8. Ioh. 17. 24. 1 Ioh. 3. 2.

4. Hence, *God required of* Abraham *and his Seed ſuch a Fœderal Condition; as was to* Abraham, *and ſhould be to his Seed, the way and means of Juſtification, (though not preciſely as a Fœderal Condition.)* For, Faith and Obedience wherein they are charged to walk, & which are Conditioned, are (though not as *Conditions*,) the Means of their Juſtification. By Faith they are juſtified *cauſally*, and *Inſtrumentally*, in the

the ſight of God, as (f) *Moſes* and *Paul* teſtifie of *Abraham*; *He believed in the LORD, and it was counted* (or *imputed*) *to him for righteouſneſs.* By Obedience or good-works they are juſtified *declaratively* (as ſome diſtinguiſh) before men, to whom their faith is ſhewed by their works: as *James* teſtifies of *Abraham* alſo; (g) *Was not* Abraham *our Father juſtified by works, when he had offered* Iſaac *his ſon upon the Altar?* &c. Or rather, may we not ſay more agreeably to the intent of *Paul* and *James* in their diſputes about Juſtification; *Abraham* was juſtified, both by his Faith, and by his works *internally* before God: By his *Faith*, his *Perſon* was juſtified, and he accounted a righteous Perſon; By his *works*, his *Faith* was juſtified, to be a true ſincere living and ſaving Faith? God accepts that Faith to juſtification, which is a fruit-bearing and working Faith: but accounts a workleſs Faith, to be a dead and worthleſs Faith. And as *Abraham* was, ſo his faithful Seed were to be juſtified (in the ſame ſenſe) by Faith, and good-works; both which are required of them, but differently as Covenant-Conditions on their part towards God. So that God required of them ſuch a Fœderal-Condition, as was, and ſhould be the means of their Juſtification, though not as ſuch a *Fœderal-Condition.* Thus God implicitly required (h) *Faith* in *Noah*, as a *Covenant-Condition*, to believe his ſalvation in the Ark *by water*, a Type of Chriſt: and by this Faith conditioned, (i) *Noah* was juſtified, and *became heir of the righteouſneſs which is by Faith.* Like may be ſaid of all the Periods and adminiſtrations of the Covenant of Faith: The *Primary Condition* required in them all, is that which ſhould be the Means of Juſtification, *viz.* Faith. And in the (k) *Covenant of works* before the Fall, The *Fœderal-Condition* required, was the way of their Juſtification under that Covenant, *viz.* (l) Perfect and perpetual perſonal obedience.

This then is Gods obſervable way in all Sorts of his Covenants with man, whether of *Works*, or *Faith*, to impoſe upon the Fœderates ſuch Condition, as under that Covenant ſhould be their reſpective Juſtification. And thus the Lord dealt here with *Abraham* and his Seed, requiring ſuch Condition of Faith from them; as was, and ſhould be (though not as ſuch a condition) the means of Juſtification to them. And no wonder. For, 1. This is according to the Nature of the Covenant. The intent of Gods Covenants with men, is to reveal to them that righteouſneſs whereby they ſhall be juſtified before God. In this Covenant with *Abraham*, The *matter* of their righteouſneſs in Chriſt, is revealed in the *Fœderal-Promiſes* on Gods part: The *means* of applying this righteouſneſs is revealed in the *Covenant-Condition* on *Abraham's* part; *viz.* Faith. 2. *Hereby*, *Abraham* and his Seed had a clear Juſtification laid before them touching the kind of Covenant which they were under. The Primary Condition of the Covenant declares it to be *A Covenant of Faith*, and not *A Covenant of works.* And therefore,

(f) Gen. 15. 6. Rom. 4. 3, 5, 22. Gal. 3. 6. *See this Juſtification by Faith opened more fully in Aphoriſm. V. of this chapter.*

(g) Iam. 2. 21, 22, 23, 24.

(h) Gen 6. 17. 18. 1 Pet. 3. 21.

(i) Heb. 11. 7.

(k) Gen. 2. 17. Gal. 3. 10.

(l) Rom. 10. 5.

therefore they are to demean themſelves under it accordingly: Seeking for righteouſneſs, not from within themſelves by *works*, but wholly from without themſelves by *Faith*. 3. *Hereby Abraham* and his Seed have great encouragement to cheerful performance of *Covenant-duties* and *Conditions*: which in ſome other reſpects ſhould be the Means of their Juſtification before God. And Juſtification before God is a mighty Motive.

5. Hence, *Thoſe that walk not in Faith and Obedience before God, have no Sound Evidence in themſelves that they are in Covenant with God.* They may have many groundleſs thoughts, imaginations, and preſumptions of their good Covenant-ſtate with God: but without this *walking before God*, can have in themſelves no ſolid evidence of any ſuch Covenant-ſtate; Becauſe they utterly fail in their *Covenant-Duties* on their part required: which ſhould actually put them into Covenant-ſtate and Relation with God. They muſt not think that God will be bound by *Covenant-Promiſes* on his part to them; and they remain looſe and unbound by *Covenant-duties* to God. The fœderal bond is mutual and reciprocal. The Lord may upon terms *tender* himſelf to be a God in Covenant to them who are and remain meer ſtrangers and enemies both to him and his Covenant: but he never *actually becomes* a God in Covenant to any, but he ([m]) enables them, through his Grace, Actually to walk with him in Faith and Obedience. *Covenant-union* betwixt the Lord and his, is ſtill attended with *Covenant-Communion*.

(m) Ezek. 11. 19,20. & 36. 26,27,28. Jer. 32.38,39,40. Heb. 8.10,11.

Now, ſuch as theſe walk not in Faith and Obedience before God; and conſequently, remaining ſuch, they can have no true Evidence in themſelves that they are in Covenant with God, *viz.* Thoſe,

([1]) That are not ([n]) *Gods workmanſhip, created in Chriſt Jeſus* unto Faith *and Good works, which God hath ordained that we ſhould walk in them*. Till Supernatural Habits of Faith and Obedience be created and wrought in us by God, we have no ability to walk with God: no more then a lame man can walk without limbs. Where there's no *New-Creation*, there can be no *new Courſe*.

(n) Eph. 2,8, 10.

([2]) That are ſtill in the ſtate of Sin, ([o]) under ſin; that is, under the Power and Reign of it, as Naturally all are. All ſuch *are out of the way*, quite out of Gods way: *Deſtruction and miſery are in their wayes; And the way of peace have they not known; There is no fear of God before their eyes*. Now all ſuch are under ſin, yea under the full Dominion and Reign of Sin, as, 1. Willingly ([p]) *obey it in the luſts thereof*. Sinners *luſts*, are their *Laws*: by which they are acted and Commanded. 2. Readily *take up Arms*, yea ([q]) *yeild their members as weapons, to defend and protect Sin*. Their tongues ſhall ſpeak for ſin; Their hands ſhall act, write, ſtrike, &c. for Sin; their feet ſhall walk and run for Sin; Their faces ſhall frown againſt thoſe that would any way diſcountenance ſin, *&c.* In ſuch ſin reigns: and will not ſuffer them to walk with God.

(o) Rom. 3.9. 10,11,12,16, 17,18.

(p) Rom. 6. 12.

(q) Rom. 6. 13.

([3]) That

(3) That know neither God nor his wayes. (r) *God is light, and in him is no darkneſs at all:* they therefore that are nothing but mere darkneſs and ignorance cannot walk with this infinite light. (f) *What fellowſhip hath light with darkneſs?* What agreement can there be betwixt midnight and mid-day? They that are groſly *ignorant of God*, are wholly (t) *alienated from the life of God through that ignorance, and walk in vanity of their mind.* They that know not God and his wayes, they cannot walk with God in Faith or Obedience. *Not in Faith:* for Faith hath (u) knowledge in it, is a Knowing grace, knowledge is the leading Act in Faith. *Not in obedience:* for how ſhall they obey, whom they do not know? The Apoſtle joyns together, (x) *Them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt.*

(4) That *live* (y) *without Chriſt and God in the world*: walking like Atheiſtical Heathens and Pagans, diſhoneſtly, *in rioting and drunkenneſs, in chambering and wantonneſs, in ſtrife and envying; working the will of the Gentiles, walking in laſciviouſneſs, luſts, exceſs of wine, revellings, banquetings, and abominable idolatries; running to exceſs of riot.* Can it be imagined, that ſuch impure beaſts, rather then men, ſhould walk with the moſt (z) *Holy, Holy, Holy, Lord God*, before whom the very *Seraphims* cover, not only their *feet*, but their faces?

(5) That are not upon terms of Reconcilement and Agreement with God in Jeſus Chriſt, but rather remain ſtill at (a) *Enmity with* him by reaſon of their *carnal minds, and wicked works.* Such cannot walk with God; for (b) *Can two walk together, except they be agreed?*

(6) That walk Contrary unto God in all unbelief and Diſobedience, with all perverſneſs, frowardneſs, and ſtubborneſs therein, being neither warned by his threatnings and judgements, nor won by his Promiſes and ſtreams of Mercies. Such walk contrary to God: and he will walk Contrary to them. (c) *With the upright he will ſhew himſelf upright: but with the froward he will ſhew himſelf froward*, or *wry.*

(7) That prophanely deſpiſe God and his wayes, as once (d) *profane Eſau deſpiſed his birth-right*, and Chriſt therein. (e) *They ſay unto God, Depart from us: for we deſire not the knowledge of thy ways. What is the Almighty, that we ſhould ſerve him? and what profit ſhall we have if we pray unto him?* Can they that have this curſed language in their lips or hearts, walk with God? Nay, they contemn and defie God, and walking with him. Monſters are they, rather then Men: and Devils incarnate, rather then Chriſtians.

(8) That walk not with Gods people, have no delight in the Society and way of good men, who tread in the Narrow path of life: But (f) are moſt contentedly the companions of evil-doers, who *walk in the broad way of deſtruction.* How hard is it to diſ-

ſemble

(r) 1 Ioh 1 5, 6, 7.
(f) 2 Cor. 6. 14.
(t) Eph. 4 17, 18. Heb. 3. 10.
(u) Iſa. 53 11. Ioh. 17. 3.
(x) 2 Theſ. 1. 8.
(y) Eph. 2. 12. Rom. 13. 12, 13. 1 Pet. 4. 3, 4.
(z) Iſa. 6. 3.
(a) Rom. 8. 7. Col. 1. 21.
(b) Amos 3. 3.
(c) Pſ. 18. 25, 26.
(d) Gen. 25. 34. Heb. 12. 16.
(e) Iob 21. 14, 15.
(f) Pſal. 50. 16, 17, 18. & 1. 1. Mat. 7. 13.

ſemble contenting Society! They that abhor the Society of the godly walking with God: how ſhall they themſelves walk with God?

(9) Finally, They walk not with God, nor are in Covenant with him that perſecute the way of God, and the walkers therein, by cruel words or deeds, like (g) mocking *Iſhmael*, or (h) murdering *Cain*. Such miſcreants, had they power according to their implacable hatred and malice, (i) would (if it were poſſible) extirpate Gods people and Religion from the face of the earth, that their remembrance might be blotted out for ever, and would pluck God himſelf out of his heavenly Throne.

(g) Gal. 4. 29.
(h) Gen. 4. *with* 1 Joh. 3. 12.
(i) Pſal. 83. 4.

Theſe and ſuch like, nor do, nor can (ſo remaining) walk with God in Faith or Obedience: and therefore can have no Evidence in themſelves that they are in Covenant with God; but remain Godleſs, Covenant-leſs wretches.

6. Hence, *All they that walk before God in true Faith and Obedience, are in Covenant with God, and keep Covenant with him.* Their *Habitual Ability* thus to walk with God, is a fruit of Gods taking them into Covenant with himſelf: and their *Actual walking* thus with God, according to that ability, is their actual performance of Covenant-Conditions to him. Now,

All they walk before God in true Faith, according to Gods Covenant, (as hath formerly been opened more at large)

(1) *Who have true Faith, enabling and inciting them to walk with God.* For where Faith is, it cannot chooſe but act towards God, the Object and Author of it.

(2) *Who Act and Exerciſe true Faith had*; eſpecially, 1. *In Knowing* and diſcerning the myſterie of Gods Covenant. 2. *In Aſſenting* to what is revealed and known in Gods Covenant, that it is true, and ſhall moſt faithfully be performed in its ſeaſon. 3. *In Accepting* and applying to themſelves in particular, what is tendred by God in the Covenant to them, and by them known and Aſſented unto. 4. *In Truſting* and Relying confidently upon God for performance of his Covenant. 5. *In full perſwaſion* of Faith, touching Gods ability to perform whatſoever he hath Covenanted and promiſed againſt all ſeeming impediments and impoſſibilities.

(3) *Who live by Faith thus had and Acted.* Fetching life from Jeſus Chriſt, who is our life, by Faiths excellent attractive vertue.

(4) *Who make Progreſs in Faith*, growing and preſſing on from Faith to Faith, unto perfection.

(5) Finally, *Who perſevere ſtedfaſt*, conſtant, and unmovable in Faith, unto the End.

All they alſo walk before God in Covenant-Obedience, (as hath been ſhow'd) who, 1. Having right Principles and abilities for walking in good works, do act and exerciſe them in true Piety

towards God, Righteousness towards others, and Sobriety towards themselves. 2. Manage these Acts in a due way and manner. 3. Direct them to right ends. 4. Make due Progress in these Obediential Abilities and Exercises. 5. And constantly persevere in all Obedientialness unto the End.

They that upon sincere Self-Examination can find that they thus walk before God, according to his Covenant, may comfortably conclude that they are in Covenant with God, and through his Covenant-grace do keep Covenant with him.

7. Hence Finally, *All that would comfortably share in Covenant-Mercy from God, must sincerely perform their Covenant-Duty to God.* The Lord will do much for *Abraham*, and will be *a shield, an exceeding great Reward*, and *a God* to *Abraham*: But *Abraham* must on his part *walk before God, and be perfect*. Notable is that passage of the Lords touching *Abraham*; (k) *I know him, that he will command his children and his household after him, and they shall keep the way of the* LORD, *to do justice and judgement; that the* LORD *may bring upon* Abraham *that which he hath spoken of him.* *Abraham*'s performances towards God, were not the procuring or *meritorious causes* of Gods making or performing his Covenants and promises to *Abraham* and his Seed, which were made of meer grace, and made good of meer Truth and faithfulness: but they were *Covenant-Conditions* required of *Abraham*, having a fœderal Connexion with, and relation to, the accomplishment of promised Mercies. The way to, not the cause of, Gods performance of his Covenant-blessings. And should not *Abraham* have walked with God, and performed Covenant-Duty to him: how could he comfortably have expected Gods performance of his promises to him or his Seed? Would we then, as children of *Abraham*, partake in Covenant-Mercies? Let us sincerely walk with God in the way of Covenant-Duties. The Covenant Relations and Obligations are reciprocal.

(k) Gen. 18. 19.

Directions, How to walk with God in Faith and Obedience, take from the former Explanations of *Walking before God*. And digest them into Rules of Practice.

Motives encouraging thus to Walk with God, might be numerous. But let these few Considerations quicken us.

(1) God calls for this in his Covenant, that his fœderate people thus (l) *walk before him*, or with him, in Faith and Obedience. Shall God command it; and shall not we endevour it? Where then should we appear?

(l) Gen. 17 1, 2.

(2) Gods sincere Covenant-people, (m) Abraham *and his Seed*, have been careful thus to walk with God. And are they not propounded herein to us, as (n) exemplary patterns for our imitation?

(m) Gen. 24. 40. & 48 15. Heb. 11. 8. to 23.

(n) Rom 4 11, 12, 23, 24.

(3) The

(3) The Lord highly accepts his Covenant-peoples Walking before him, as appears by his singular Commendations, and Rich Remunerations of his Servant *Abraham*'s so walking: as hath been formerly noted. And God Commending and Rewarding *Abraham, the Father of the faithful*, for so doing: Encourages all the faithful children of *Abraham* unto such acceptable walking with him.

(4) To walk before God according to his Covenant-command, can in no degree of proportion advance Gods honour, like as the Lords Covenant-Benefits advance our Happiness. All that we can do for God, is nothing to what God doth for us.

(5) Walking before, or with God according to his Covenant, is not only our *duty*, but our *dignity*. *Non Onus, sed Honos.* Not a burden, but a benefit, an honour to every true believer. To walk, 1. *In such a Way*, 2. *With such a God*, 3. *Upon such Terms*, 4. *By such an Ability*, 5. *To such an End*. How many, how great Advantages, Priviledges, and Comforts are they!

(6) They that are (o) *without Covenant* and Promises, can but Walk *without God in the world*, and contrary to him: but they that are in Covenant, and the children of the Promises, should walk with God, and in all well-pleasing before him. Shall not they that surpass all others in their *Covenant-Condition*, in like manner transcend all others in *Covenant-Conversation*?

(o) Eph. 2. 12.

(7) Finally, They that now sincerely walk before God according to his Covenant, shall hereafter eternally (p) *walk with him in white* in heavenly glory, and be counted *worthy*. These shall not only (q) *sojourn in his Tabernacle*, his Church-Militant, but shall also *dwell in his holy Hill*, his Church Triumphant. (r) *Blessed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City.*

(p) Prov. 3. 4.

(q) Psal. 15. 1. *to the end.*

(r) Rev. 22. 14.

Thus of the First branch of Covenant-Duty, required from Abraham *and his Seed, viz.* Walking before, *or* with God. *Next of the other,* viz.

II. **Of being Perfect.** תמים היה, (s) *And be thou Perfect.* Touching this (for the more clear and orderly Opening of it) I lay down this *Thesis*, or Doctrinal Position; *viz.* **Gods Covenant with** Abraham **and his Seed obliged them to be Perfect.** This the other branch of their *Covenant-Duty* and Restipulation required of them on their part, by God: *And be thou Perfect*; (said the Lord to *Abraham*) *And I will make my Covenant between me and thee, &c.*

(s) Gen. 17. 1, 2.

ad 1: 5. 14.

This (as the former Duty) is *immediately* and *expresly* here directed to, and imposed upon *Abraham* alone: but *mediately* and *implicitly* to all, and upon all his Seed with him. For, 1. Gods Covenant was made and established (t) not only with *Abraham*, but also *with his Seed after him in their Generations.* Therefore *Abraham* and his Seed are Joynt-fœderates with God, equally obliged by the Covenant to all fœderal Duties. 2. The *Covenant-Benefits* (u) concerned *Abraham's* Seed as well as *Abraham*, being promised equally to them both: Consequently the *Covenant-Duties* concerned them both, and were equally imposed on both. Fœderal obligations are mutual and reciprocal, betwixt God and all his Covenant-people, one as well as another. 3. *Being Perfect*, (as well as *Walking before God*) in the Nature of the thing it self, is every way as pertinent and necessary to *Abraham's* Seed, as to *Abraham. Walking before God*, denoted their true Religion: *Being Perfect*, their sincerity in their true Religion. True Religion, and Sincerity therein, as necessarily belonged to *Abraham's* Seed, as to *Abraham.*

(t) Gen. 17.7.

(u) Gen. 17.7, 8, *&c.*

Here, for more distinct Discovery of this *Covenant-Duty*, Consider, 1. *What is meant by*, Being Perfect. 2. *Why* Abraham *and his Seed are obliged by Gods Covenant thus* to be Perfect. 3. *What Inferences may hence flow.*

1. *What is meant by*, **Being Perfect.** This will best appear in Opening, 1. *The word here used.* 2. *The thing thereby intended.* 3. *Some parallel Synonymous Expressions used in Scripture, to set forth the same thing unto us.* Different words tending to declare the same thing for Substance.

1. *The word here used*, is, תמים, *Tamim*, that is, (x) *Perfect, Compleat, Consummate, Immaculate* or *unspotted, unblameable in life and manners, Absolute in all points, and irreprehensible before God and man, having a good Conscience in all things.* It is opposed (y) to רשע, *A restless wicked man*, that because of his evil Conscience within can never be at quiet, but (z) is *like the tumultuous Sea*: A perfect man is quiet, composed, and at peace in himself. And (a) sometimes it is opposed to עקש, *A perverse, crafty, deceitfull man.* It's ascribed to *persons* and *things*, but most frequently to *manners.* There are at least four other Original words used in the Old Testament for Perfection. As, 1. שלם, Shalem, *Perfect, Compleat, Safe, Peaceable*, or *One-in-peace, Prosperous.* In peace every thing tends to prosperity and perfection. (b) *I have walked before thee in truth with a perfect heart. A perfect stone*, that is, *A perfect weight. Deuter.* 25. 15. & 27. 6. This word, and that in my Text especially are variously rendred (c) by the Lxx.

(x) Pagnin. & Buxtorf. in verb. תמם

(y) Job 9. 22.

(z) Isa. 57. 20, 21.

(a) Iob 9. 20.

(b) 2 Kings 20. 3.

(c) As, 1. Ἄπλαστος, *simple, plain. Iacob was a perfect man*, i. e. Simple, without deceit, *Gen.* 25. 27. 2. Ἀμεμπτος, *blameless, irreprehensible, irreprovable*, Gen. 17. 1. *Iob* 1. 7, 8. & 12. 4. & 9. 20. 3. Ἀμωμος, *spotless, without blemish*, *Psal.* 15. 2. & 119. 1, 8. & 18. 24. to which תם and the Greek μωμος is opposed, *Cant.* 4. 7. *Prov.* 9. 7. *Ezek.* 43. 22. & 45. 18. 4. Ἀδιαφθορος,

4. Ἄμωμος, *Innocent, without mulct or punishment,* Psal. 18. 25. 5. Δίκαιος, *Just, righteous,* Prov. 28. 18. Ioſh. 24. 14. 1 King. 9. 4. Prov. 11. 1. 6. Ὁλόκληρος, *whole, entire,* Exek. 25. 5. Deut. 27. 6. Ioſh. 8. 31. 7. Ὅσιος, *Holy, Godly,* Amos 5. 10. Prov. 2. 21. & 29. 10. 8. Ἄκακος, *without malice, without evill, innocent, faultleſs,* Pſal. 84. 11. & 37. 37. & 101. 2. Iob 8. 20. Prov. 13. 6. 9. Καθαρός, *Pure,* Gen. 20. 5, 6. 10. Ἁπλοῦς, *Single, ſincere,* Prov. 10. 9. 2 Sam. 15. 11. 11. Ἀληθινός, *True,* Deut. 32. 4. Prov. 28 6. Iſa. 38. 3. Deut. 25. 15. 12. Τέλειος, *Perfect,* Deut. 18. 13. Cant. 5. 2. 1 King. 8. 61. & 11. 4. & 15. 3, 14. 13. Πλήρης, *Full,* 2 King. 20. 3. 1 Chr. 29. 9. 2 Chr. 16. 9. & 19. 9. & 25. 2. & 15. 17. By all which variety of Expreſſions, the Lxx. notably ſet forth the plenteous and emphatical ſignification eſpecially of this word תָּם or תְּמִים, *Perfect,* the word in the text. And it may ſerve as a Compendious Comment upon the ſenſe and force thereof.

Lxx. 2. גְּמִיר, Gemir, *Perfect, Conſummate.* A Chald. dialect. Eſr. 7. 12. 3. מִנְלָה, Minleh, *Perfection, finiſhing,* Iob 15. 29. 4. כְּלִיל, Calil, *Perfect, Abſolute, Whole, Conſummate, &c.* As, *Perfect in beauty,* Ezek. 28. 12. Lam. 2. 15. Not to mention any other.

In the New Teſtament the Holy-Ghoſt uſeth divers words, which are tranſlated, *Perfect, whole, entire,* &c. eſpecially theſe, 1. Τέλειος, *Perfect,* Properly *that which is brought to an end, which is finiſhed, compleated, conſummated,* &c. This word is uſed moſt frequently; As, Matth. 5. 48. & 19. 21. Rom. 12. 2. 1 Cor. 2. 6. & 13. 10. & 14. 20. Epheſ. 4. 13. Phil. 3. 15. Col. 1. 28. & 4. 12. Heb. 5. 14. & 9. 11. Jam. 1. 4, 17, 25. & 3. 2. 1 Ioh. 4. 18. 2. Ὁλοτελὴς *wholly-perfect, entire. And the God of peace Sanctifie you wholly-perfect,* 2 Theſ. 5. 23. 3. Ὁλόκληρος, *Entire. That ye may be perfect and entire, lacking nothing,* Jam. 1. 4. 1 Theſ. 5. 23. Properly it ſignifies, *A whole-heir, compleat-inheritour, One that wholly poſſeſſes his portion allotted to him,* &c. Thence its uſed to ſignifie, *Perfect, entire, one that hath what he ſhould have.* 4. Ἄρτιος, *Perfect, compleat. That the man of God may be perfect,* 2 Tim. 3. 17. Properly this word is uſed and applyed to *Even and equal numbers, diviſible into equal parts, which equal number wants nothing.* And thence its borrowed to ſignifie that which is *perfect in all its parts or members requiſite thereunto, having nothing redundant, nothing defective, nothing under or over.* 5. Καταρτισμὸς, (compounded of the former word Ἄρτιος) *Perfect.* Luk. 6. 40. *But every one that is perfect ſhall be as his Maſter.* This compound καταρτίζω is much uſed, and emphatically ſignifies divers things. (1) Sometimes, *To mend, repair, ſet in joynt a member diſlocated or diſjointed,* Matth. 4. 21. Mark. 1. 19. Gal. 6. 1. *Reſtore ſuch a one* ——, ſet him in joynt again. (2) Sometimes, *fitly to faſhion* or *frame, to fit in order and proportion,* as Heb. 10. 5, & 11. 3. Rom. 9. 22. (3) Sometimes, *To fulfil, accompliſh,* or *furniſh,* Act. 21. 5. Luk. 6. 40. (4) Sometimes, *cloſely to compact, joyn perfectly,* or *bind faſt together,* as 1 Cor. 1. 10. 2 Cor. 13. 11. 1 Theſ. 3. 10. Epheſ. 4. 11, 12. 1 Pet. 5. 10. Now, though in all theſe, there be great elegancy, and pleaſant variety of notion and expreſſion, yet the Subſtance of the ſenſe is one and the ſame: But enough of the word.

2. *The thing intended by this word,* **Perfect,** *is chiefly to be conſidered.* There is a twofold *Perfection,* viz. *Divine,* and *Humane.* The y

(d) Mat. 5. 48.

They are both in one text. (d) *Be ye therefore Perfect, as your Father which is in Heaven is perfect.*

(e) Mat. 5. 48. Act. 17. 24, 25. Rom. 11. 35, 36.

(f) Iob 35. 6, 7, 8.

(1) *Divine Perfection*, or *the Perfection of God*, *is that infinite compleatneſs and abſoluteneſs of his Nature*, (e) *wherein nothing is redundant or ſuperfluous, nothing is defective or wanting that properly belongs to Deity*. He is ſo perfect (f) nothing can be added to him, to make him *more perfect*: Nothing can be taken from him, to make him *leſs perfect* then he is. He is the Higheſt perfection of Perfection. All Perfection is Originally from him only. And every Creature is more or leſs perfect, as it more or leſs approacheth to God, and hath reſemblance of him. Here we are not to ſpeak of this Perfection.

(g) Gen. 17. 1.

(2) *Humane Perfection, whereof Man is Capable*, is that which here God requires of *Abraham* and his Seed. (g) *Be Perfect.* But Humane Perfection is twofold; *Natural*, and *Supernatural*.

(h) Eccl. 7. 29.

(i) Gen. 1. 26, 27.

I. *Natural, is that Perfection which was concreated with, and in, the Humane Nature at firſt, in the Firſt Adam.* (h) *God made man Perfect* and *Upright* in his kind, and very good: eſpecially in regard of that (i) *peculiar image of God wherein man* alone *was created.* There was no ſpot, or ſin in him, no imperfection, no crookedneſs, no contrariety to God or his Law, but a perfect ſuitableneſs and conformity to God and his Law in every point; But mutable. This is *Legal Perfection*; *Natural Perfection*: Mans Perfection in the Firſt *Adam*. But *Adam* by Sinning loſt this perfection both to himſelf and all his Seed irrecoverably. Thus *Abraham* and his Seed could not be perfect.

II. *Supernatural, is that Perfection which is New-created in the Elect by Supernatural Grace in Jeſus Chriſt the laſt* Adam. The Firſt *Adam* loſt mans Old *Natural Perfection*: The laſt *Adam* reſtores to man a New *Supernatural Perfection*; which is *Evangelical*, Mans Perfection in the laſt *Adam*. This Perfection though for Subſtance it be but one: yet it may be conſidered according to its ſeveral ſteps or degrees, 1. *Poſitively*. 2. *Comparatively*. 3. *Superlatively*.

Poſitively Perfect. This is the leaſt and loweſt degree of Perfection, called an *Integral Perfection*, or *Perfection of Parts*. A man is Perfect in this Senſe, two wayes. 1. *In his inward Frame and Conſtitution of Soul and Body*, when he hath from Chriſt all Integral parts of the (k) New man: when of all and every of the parts of Sanctification he hath Something, though the gradual compleatneſs of none. He hath ſome true Knowledge, ſome Faith, ſome Love, ſome Repentance, *&c.* Some Seeds and principles of every Grace, Something of every part of the New-creature: whereby he is diſpoſed and enabled to do ſomething in all the duties of Chriſtianity; yea his whole man in (l) all the faculties of Soul and members of body, is in ſome meaſure renewed and ſanctified, and ſet upon or directed towards God, as the Needle touched with the Loadſtone to the Pole: that, though there be ſomething of the

(k) 2 Cor. 5. 17. Eph. 4. 23, 24. Col. 3. 10. 2 Pet. 1. 5. to 10.

(l) 1 Theſ. 5. 23.

fleſh

fleſh in every one of them, yet there is ſomething of Chriſt and of his Spirit in every of them; whereupon they ſtill incline towards God, if they be not hindered. As an infant that hath all its parts and members, is ſaid to be a *Perfect child*, oppoſite to an (m) *imperfect Embryo* not yet compleatly faſhioned in the womb. In this ſenſe, Gods Servants, (n) *Noah*, (o) *Job*, (p) *David*, (q) *Hezekiah*, (r) *Aſa*, &c. are in Scripture ſaid to be *Perfect*: although they had many failings, infirmities and imperfections which are particularly therein recorded. 2. *Outward way and converſation, in doing Good, and Avoiding evil.* Thus an habitual courſe of life, having reſpect to the whole will of God and to all his wayes, without partiality, reſervation, &c. is accounted perfect. *Bleſſed are the perfect in the way, Pſal.* 119. 1, 6. Likewiſe in eſchewing evill, the evill to which he was moſt prone, *David* (s) ſhowd his *uprightneſs. Keep thy ſervant from preſumptuous ſins, then ſhall I be perfect, Pſal.* 19. 13. Perfectneſs in this ſenſe is oppoſed to that which is *imperfect in integral parts*, maimed, divided, double, diſagreeing and at odds with it ſelf, &c. Thus an (t) *entire* and *whole heart*, is a *perfect heart*: oppoſed to a divided, (u) *double heart, an heart and an heart*; An heart for God, and an heart for the world and ſin. Thus the (x) *love* which Chriſt cals for in his Diſciples, muſt be both to *friends and foes*, and that's *integrally perfect*, like Gods: Oppoſite to the *Phariſees* love, which was to friends only, not to enemies, and therefore imperfect. Thus *integrity* and *perfectneſs* is (y) oppoſed to *perverſeneſs. Solomon*, in this regard is ſaid (z) *not to be ſo perfect with the Lord as* David, becauſe in his old age his heart was turned after other gods: and divers Kings, as (a) *Amaziah, Uzziah, Jotham*, are ſaid to *do that which was right in the ſight of the* LORD, *but not with a perfect heart.* They failed in their integrity, they had not a like reſpect unto all Gods commands and wayes; they halted with God, they *followed him not fully*; this was their imperfection.

Comparatively Perfect. This is a further degree of Perfection: when a believer is ſo grown up in Grace, that he is *Perfect*, not *ſimply and abſolutely*, but *comparatively* to what he once was, and to what others are which are beneath him. Yet not every growth, but a growth to full age, to ſome ripeneſs and maturity in Grace, makes a man comparatively (b) *Perfect*, viz. *in compariſon of Babes*, as the Apoſtles ſhows. As a man grown up to full age and ſtature, is a *perfect man in compariſon of an infant* or *youth*: he hath as it were obtained a *New form*, ſo much he differs from himſelf. Now this *Comparative Perfection* ſhews its ſelf three wayes. *viz.* In the Eminent 1. *Meaſure*, 2. *Exerciſe*, and 3. *Evidence* of Grace. 1. *In the Eminent meaſure or degree of Grace.* Thus they that are ſo grown in knowledge, as that they can digeſt *ſtrong meat*, more deep, difficult and perfect Doctrines, are called *Perfect*; τελειοι δε

(m) Pſal. 139. 16.
(n) Gen. 6.6. & 9.21.
(o) Job 1.1. & 3. throughout.
(p) 1 King. 11.4. 2 Sam. 11.
(q) 2 King. 20.3. 2 Chr. 32.25.
(r) 1 King. 15.14, &c. 2 Chron. 15. 17, &c.
(s) Pſa. 18.23. *I was alſo upright before him, and I kept my ſelf from mine iniquity.*
(t) Iam. 1.4.
(u) Pſal. 12.2.
(x) Mat. 5 48. & before.
(y) Prov. 11.3. Iob 9 20, 21, 22.
(z) 1 King. 11.4.
(a) 2 Chron. 25.2. & 26.4. & 27.2. 2 King. 14.3. & 15. 3. 1 King. 15.3.
(b) Heb. 5.12, 13, 14. *with* 6. 1, 2, 3.

ἐστιν ἡ στερεὰ τροφή, (c) *But ſtrong meat is of perfect ones*: whereas thoſe that can only digeſt *milk*, that is, the *firſt principles of the Doctrine of Chriſt*, are ſtiled *babes*. Thus, (d) *The Law made nothing perfect: but the bringing in of a better hope did.* Why? Becauſe the ſtate of the Church under the Law was a ſtate (e) of Non-age and *Minority*, and the Law was then as her firſt and imperfect rudiments: but now the ſtate of the Church is in *maturity*, and full age under the Goſpel or New Teſtament, whereby ſhe is *comparatively perfected*. In this ſenſe the Apoſtle ſaith; (f) *We ſpeak wiſdom among them that are perfect*; And, (g) *Let us therefore, as many as be perfect, be thus minded*; that is, *comparatively perfect* in regard of the meaſure of knowledge and Faith. Thus a well-grown love is ſtiled, (h) *Perfect love which caſteth out fear.* 2. *In the Eminent exerciſe of Grace.* When a man by long habitual uſe and practice, hath attained to a dexterity, facility, and conſtancy in well-doing: ſuch a man is counted *Perfect*; And ſuch gracious exerciſes or Practices, *Perfect*. Thus they are called *Perfect*, *in regard of underſtanding*, (i) *who by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evill.* Thus *James* ſaith, (k) *If any man offend not in word, the ſame is a perfect man, and able alſo to bridle the whole body*, that is, he that hath learned the right Government of the tongue, which is ſo neceſſary, and yet ſo difficult a work, he is a perfect man, that is, he is *comparatively perfect* in Chriſtian practice and exerciſe, *and able to govern his whole body*, beyond many. Thus he exhorts; (l) *Let patience have her perfect work, that ye may be perfect and entire, wanting nothing*; that is, let patience have its full exerciſe in and upon you to the end, let it ſtill perſevere conſtant and invincible under all tryals and ſufferings: the conſtant continuing patience is the perfect patience; and they that therein hold out ſhall be perfect and entire Chriſtians indeed. Thus Chriſt himſelf is ſaid, to be (m) *made perfect through ſufferings.* —— And; (n) *Though he were a ſon, yet learned he obedience by the things which he ſuffered: and being made perfect*, &c. that is, by his habitual exerciſe under ſufferings, he experimentally learned the practice and exerciſe of obedience, and *experimentally perfected himſelf therein.* 3. *In the Eminent Evidence and demonſtration of Grace*, it is ſaid to be Perfected. Thus *James* ſaith touching *Abraham*; (o) *Faith wrought with his works, and by works was faith made perfect*; that is, by them as by fruits and effects faith was evidenced and demonſtrated to be perfect and ſincere. So Chriſt told *Paul*; (p) *My ſtrength is made perfect in weakneſs.* How? Chriſts ſtrength is not perfected in weakneſs as in the *Subject*, nor as by the *cauſe* or *effect*: but *evidentially*, when it ſhows and declares it ſelf moſt clearly and opportunely in our deepeſt plunges and extremities. Though Chriſts power in it ſelf be not increaſed nor diminiſhed, yet in our weakneſs it is perfected comparatively more then in our ſtrength, that is, more fully manifeſted and demonſtrated.

(c) Heb. 5.12, 13, 14. *with* 6.1, *&c.*
(d) Heb. 7.19.
(e) Gal. 4.1, &c.
(f) 1 Cor. 2.6.
(g) Phil. 3.15.
(h) 1 Joh. 4. 18.
(i) Heb. 5.14.
(k) Jam. 3.2.
(l) Iam. 1.4.
(m) Heb. 2. 10.
(n) Heb. 5.8, 9.
(o) Iam. 2.22.
(p) 2 Cor. 12. 9.

Super-

Superlatively Perfect. This is the Higheſt degree of Perfection, when a Believer becomes ſo perfect, that all that was in part and imperfect is done away. (q) *We know in part, and propheſie in part: but when that which is perfect is come, then that which is in part ſhall be done away.* This Perfection is full and abſolute, but not attainable in this world by the Saints, till they come to Heaven. And it is twofold; 1. *Incompleat*, when only one part of them, *viz.* Their Souls are Perfected in glory at their Death, their bodies mean while ſleeping in the duſt. The Apoſtle mentions (r) *The Spirits of juſt men made perfect.* Their bodies not being perfected with their ſpirits, their Perfection was incompleat. 2. *Compleat*, when (s) both the Souls and Bodies of all the Saints together ſhall after the Reſurrection at the laſt day be perfected in glory, and have full viſion and fruition of God in Jeſus Chriſt to all eternity. Then there ſhall be nothing Defective, nothing redundant or ſuperfluous; nothing too little, nothing too much; No preſence of any kind or degree of evill; No abſence of any kind or degree of Good; but *God* himſelf *ſhall be* immediately *All in All.*

(q) 1 Cor. 13. 9, 10, &c.

(r) Heb. 12. 23.

(s) 1 Cor. 15. 42, 43, 44, 52. *to* 58. Eph. 4. 12, 13. & 5. 27.

Theſe are the chief Sorts and Degrees of Perfection incident to Chriſts Members. Now, God requiring *Abraham* and his Seed to be *Perfect*, which of theſe intends he? Eſpecally the firſt: but Secondarily and Conſequently the two laſt alſo. Without the Firſt, *viz. Poſitive integral Perfection*, both of *Conſtitution* and *Converſation*, a man cannot be nor approve himſelf a true child of God. This therefore is abſolutely neceſſary to truth of Sanctity, and to attainment of eternal Happineſs. The ſecond *Comparative Perfection* is neceſſary to the Saints wel-being in their Spiritual ſtate here. And both *Abraham* and all his Seed were to (t) contend after it. Both theſe *Perfections* are but *Imperfect* when moſt perfect. Therefore *Abraham* and his Seed ſhould earneſtly long and breath after, and prepare themſelves for the third and moſt *abſolute Perfection in Glory*, far ſurpaſſing all that is attainable in this preſent world. Thus of the thing intended in the words, *Be Perfect.*

(t) 2 Pet. 3. 18.

3. *Some parallel Synonymous expreſsions are uſed in Scriptures, Equivalent for Subſtance to this Perfection, which may expound and ſet forth the Nature of it yet more fully and plainly to us.* Eſpecially theſe, 1. *Truth.* 2. *Uprightneſs.* 3. *Purity.* 4. *Simplicity.* 5. *Sincerity.*

(u) Ioſh. 24. 14.

(x) Pſal. 51. 6.

(y) Iſai. 38. 3.

(z) Eph. 4. 24.

(t) *Truth*, אמת *Emeth*, Ἀλήθεια. *Ioſhuah* exhorts *Iſrael*, (u) *Serve the LORD in Perfection and Truth.* David *repenting*, ſaid, (x) *Behold, thou deſireſt Truth in the inwards.* And *Hezekiah* in his prayer ſaid; (y) *Remember now, O LORD, I beſeech thee, how I have walked before thee in Truth, with a perfect heart*, &c. And the Apoſtle ſaith of *Gods Image* in his Saints, that it is (z) *in righteouſneſs and holineſs of truth*: that is, *true Holineſs.* So that true holineſs, is perfect Holineſs: A true heart towards God, is a

perfect heart, when there's *Truth in the inwards.* True Service of God, is perfect Service: True walking is perfect walking: This is oppoſed to that which is *falſe, feigned, counterfeit, deceitful,* &c. ſuch things are not perfect. *Truth* in the creature, in the General notion of it, is the *Commenſurateneſs and Conformity of any thing to its Rule and Meaſure.* That which is correſpondent and anſwerable to its Rule, is *True.* As, 1. *Things are true, Creatures are true,* and not counterfeit, when they are Conform and agreeable to their Rule, *viz.* that *idea,* or divine conception which God had in his mind eternally, and according to which they were created. As, that's true water, which hath ſuch a Nature in it, as God intended ſhould be in water, *&c.* 2. *The underſtanding is True and not erroneous,* when its agreeable to its Rule, *viz.* The Object uuderſtood, and the true diſcovery thereof, when it apprehends or judges of things, that they are ſuch, as indeed they are in themſelves, and truly revealed to be, and not as they ſeem to be: whether they be *Naturals,* or *Supernaturals.* When we apprehend, think, *&c.* of God, Chriſt, Religion, Articles of Faith, Duties of Religion, *&c.* as they are, and as Scriptures reveal them. 3. *The Heart, will and affections are true, and not deceitful,* when they have congruity and agreement to their Rule, *viz.* The underſtanding well guided by the Word and will of God. When we will or nill, love or hate, deſire or deteſt, *&c.* that which our underſtandings and Conſciences tell us God would have us will or nill, love or hate, *&c.* and in ſuch ſort and order as he requires. 4. *Our words and profeſſions are true, when they are congruous and agreeable to their Rule,* viz. *our mind and heart.* When we thinking of things as they are, do ſpeak of them as we think: then we (a) *ſpeak the truth from our heart.* Alſo when we are in heart, what we profeſs in tongue: Chriſtians in heart, Believers in heart, Saints in heart, *&c.* ſuch within as we ſeem to be without. 5. In like ſort, *our works are true, when they agree with their Rule and principle,* viz. *Our well regulated minds and hearts within, guided by the Word.* When we walk up to our light, act according to our Convictions, *&c.* then we (b) *walk before the Lord in Truth.* Otherwiſe we impriſon and ſuppreſs the Truth, we (c) *withhold the Truth in unrighteouſneſs.* Thus in matters of Religion, then our words, Profeſſion and works agree with our hearts, minds, Conſciences and wills, which are their Rule; when our Hearts, *viz.* Minds, Conſciences, wills and affections agree with one another, and with the mind and will of God revealed in his Word, which is their Rule: then there's *Truth in us;* (d) *Truth in the inwards,* and truth alſo in the outwards.

(a) Pſal. 15. 2.

(b) Iſa. 38. 3.

(c) Rom. 1. 18.

(d) Pſal. 51. 6.

(2) *Uprightneſs,* ישר *Yoſher;* this is often joyned to integrity or perfectneſs. As, God ſaid to *Solomon;* (e) *If thou wilt walk before me, as* David *thy father walked, in integrity of heart and in uprightneſs, to do according to all that I have commanded thee,* &c.

(e) 1 Kin. 9. 4.

David

David praid; (f) *Let integrity and uprightneſs preſerve me*, &c. Thus alſo they are coupled together, in the Concret; (g) *Mark the perfect man, and behold the upright.* *Job* was (h) *perfect and upright, and one that feared God, and eſchewed evill.* The word properly ſignifies, (as (i) *Mercerus* hath noted,) *That man which is ſtraight, plain, even, equal, declining to neither part: having a ſtraight and equal judgement, a ſtraight way and courſe, An un-byaſed man, that holds ſtraight forward, turning neither to the right hand nor to the left, is not moved with threats or puniſhments, flatteries, Promiſes or rewards, to go out of his way; he ſeeks not his own ends and advantages, but Gods glory and his brothers good,* this is *an upright man, a ſtraight man.* The word is very emphatical. This *uprightneſs*, or *ſtraightneſs* ſeems to imply, 1. *A ſtraightneſs of inward Principles.* viz. *A ſtraight mind and judgement* touching the things of God, without (k) *many crooked inventions* and devices. *A ſtraight will* to God without crooked warping reſolutions and inclinations: when a mans principles are even, and un-byaſed: equally and truly touched with the Load-ſtone of Grace. 2. *A ſtraightneſs of ends and aims.* When a man intends directly Gods glory, his own Salvation, his brothers edification, &c. without collateral by-reſpects, ſquinting awry this way or that way. Herein *Jehu* failed while he did Gods work, he aimed not directly at Gods glory, but ſquinted aſide at the eſtabliſhment of his own throne eſpecially; therefore he was not ſtraight and upright with God. 3. *A ſtraightneſs of way to thoſe ends and aims, viz.* Gods way which himſelf hath preſcribed: The way of Holineſs, Faith, Obedience, Self-Denyal, Repentance, &c. this is Gods plain ſtraight way, called (l) *the beaten-paths of righteouſneſs*; (m) His *High-way, wherein ſtrangers, though fools, ſhall not err.* This the way of the upright. Oppoſite to whom are they (n) *who turn aſide to their own crooked wayes.* Thus *Iſrael* (o) *turned-aſide*, or *warped, like a deceitful bow*, from Gods way unto Idolatrous practices. 4. *A ſtraightneſs of Rule to guide them in Gods ſtraight way.* A crooked, leaden, Lesbian Rule, a bended deceitful Rule will never bring a man on in Gods ſtraight way: as the crooked Rule of carnal Reaſon, Policy, garb of the times, ſtream of the multitude, &c. As a falſe Compaſs makes the mariner err in ſayling: a falſe guide makes a man err and wander in travelling. Now (p) *the Law* and Word of God is the Rule of the upright: a juſt and ſtraight Rule. (q) *As many as walk by this Rule, they are the* upright *Iſrael of God.* Thus he is an upright or ſtraight man, who doth not halt with God, &c. hath a ſtraight principle within, A ſtraight end to which this principle tends, a ſtraight way leading him to this end, and a ſtraight Rule guiding him in this way. All theſe muſt go together.

(3) *Purity* or *Pureneſs.* The *Greek* hath here two words for Pureneſs or A Pure man, *viz.* 1. Ἁγνότης, Ἁγνὸς, which properly ſignifies

(f) Pſal. 25. 21.
(g) Pſa. 37. 37.
(h) Iob 1. 1.
(i) *Mercer. in Pagn. Theſaur. ling. Sanct. ad verb.* ישר
(k) Eccl. 7. 29.
(l) Pſal. 23. 3.
(m) Iſa. 35. 8.
(n) Pſ. 125. 5.
(o) Pſal. 78. 57, 58.
(p) Pſal. 119. 1, &c.
(q) Gal. 6. 16.

signifies *chaſte*, or *undefiled with women*; and thence is uſed more generally for all ſpiritual purity. (r) *By pureneſs, by knowledge,* &c. (f) —— *Be not partaker of other mens ſins, keep thy ſelf pure.* (t) —— *Every one that hath this hope in himſelf, puryfieth himſelf as he is pure.* 2. Καθαρότης, Καθαρὸς, which properly ſignifies *ſuch a purity as comes by cleanſing, purging, purifying,* &c. (u) *Bleſſed are the pure in heart.* (x) —— *And ye are clean* (or, *pure*) *but not all.* (y) —— *The end of the Commandement is love out of a pure heart.* (z) —— *Holding the myſtery of the Faith in a pure Conſcience.* (a) —— *I thank God whom I ſerve from my fore-fathers with pure Conſcience.* A man that's *perfect and upright*, he is alſo a *Pure man*: A man of a pure heart. Not only his hands, his actions, his profeſſion, *&c.* are *pure*; but his heart and Conſcience are *pure* alſo. This Purity in the upright implyes three things, *viz.* 1. *That he is purged, cleanſed and purified from Sin.* How? By the (b) blood of Chriſt, *meritoriouſly*: By the (c) Spirit, and Graces of the Spirit of Chriſt *efficaciouſly*. By the (d) Word of Chriſt, *inſtrumentally*. Till a man be cleanſed thus from the ſpot, impurity and defilement of Sin, he cannot in Gods account be *pure*, but remains ſin-defiled. 2. *That being thus cleanſed from Sin and filthineſs, he hath ſuch a principle of purity inherent and remaining in him, as will not mixe with ſin, will not incorporate with ſin.* The Spirit and the fleſh will not mingle together, but (e) *are contrary one to another.* Sin and filthineſs is not woven into the texture, frame and conſtitution of a *pure* heart. Sin may be there: but the heart doth not allow it, is not mingled with it, becauſe its heterogeneal to the purified heart. Thus a pure heart is full of it ſelf, without mixture with ſin. As we call that *pure* gold, *pure* honey, *pure* water, *pure* ayr, *&c.* which is full of it ſelf without embaſing mixture. Contrariwiſe an *impure* heart is like *Ezekiels* (f) *boyling pot, whoſe ſcum boyles into it*, is concorporated and mingled with the liquor into one Body and Conſiſtence. 3. *That is ſtill ſegregating, purging out, and cleanſing away all the impure reliques of ſin, from the heart and Soul.* (g) *Every one that hath this hope in himſelf, purifieth himſelf even as he is pure.* (h) —— *Having therefore theſe promiſes, let us cleanſe our ſelves from all filthineſs of fleſh and ſpirit,* &c. *Pure* mettle ſeparates from the droſs, *pure* hony works out the waxe and Scum, *&c.* ſo a *pure* heart is ſtill working out more and more the dregs, droſs and filth of ſin, though it be ſtill apt to bubble up and riſe there.

(4) *Simplicity*, or *Singleneſs*. Απλότης, Απλῶς. This word properly ſignifies, *A plainneſs, ingenuity, candor, Singleneſs in a man, without doubting and deceit.* A *plain-hearted man without guile*, an *One-hearted man, not involved, not inwrapped with deceit*, &c. Hence (i) *Euſtath.* derives it from (α) which particle ſometimes denotes *Oneneſs*: and πλέω, ſum, *I am.* As noting the *Oneneſs, and ſingleneſs of ſuch a man.* Hereunto ſome allude alſo in the *Latin* word,

(r) 2 Cor. 6. 6.
(f) 1 Tim. 5. 22.
(t) 1 Joh. 3. 3.
(u) Mat. 5. 8.
(x) Joh. 13. 10.
(y) 1 Tim. 1. 5. 2 Tim. 2. 22.
(z) 1 Tim. 3. 9.
(a) 2 Tim. 1. 3.
(b) 1 Joh. 1. 7. Rev. 1. 5.
(c) Eph. 5. 26.
(d) Pſal. 119. 1. Joh. 15. 3.
(e) Gal. 5. 17.
(f) Ezek. 24. 6.
(g) 1 Joh. 3. 3.
(h) 2 Cor. 7. 1.
(i) Scap. Lexic. in A. & Απλ. &.

quoted / Simplicity

word, *Simplex, simplicis, quasi sine plicis*, as it were, *without pleits or folds*, As if it were a Metaphor from garments *unfolded and plain, without welt or guard*, as we say. Of this *Singleness* the Scripture often speaks. (k) *Our rejoycing is this, the testimony of our Conscience, that* (ἐν ἁπλότητι) *in simplicity and godly sincerity, not with fleshly wisdome, but by the grace of God, we have had our conversation in the world.* Here *Simplicity* is opposed to *carnal wisdome* and *policy* —— (l) *Servants, be obedient to your Masters —— in singleness of heart, as unto Christ.* —— (m) *not with Eye-service, as men-pleasers, but in singleness of heart, fearing God.* Here *singleness of heart* is opposed to *Eye-service* and *men-pleasing*. Those are single-hearted servants, that in their serv ce to their earthly Masters, eye Christ and God, and are obedient as unto them from the heart, without dissimulation. (n) *If therefore thine eye be single* (Ἁπλοῦς) *thy whole body shall be full of light: but if thine eye be evil, thy whole body shall be full of darkness.* Here a *single-eye* is opposed to an *evil eye*. Now this *Simplicity* or *Singleness of heart*, &c. implyes divers things: *viz.* 1. *Oneness, Unity, or Sameness of the Heart, without Division or Distraction, in reference to its Object*. A Single heart hath a single Object, *viz.* God alone, Christ alone; his will, &c. is fixed and resolved thereupon. As *Joshuah*; (o) *As for me and my house, we will serve the* LORD: we are resolved upon it, to have no other God. As *David*; (p) *Whom have I in heaven but thee? And in earth there is none that I can desire with thee.* And elsewhere, (q) —— *Many say, Who will shew us good? but* LORD *lift thou up the light of thy Countenance upon us.* The world is divided about its chief object, knows not where to pitch: but *David* and Gods people had fixed their hearts singly upon God alone. A man that's double-hearted, is divided and distracted betwixt divers objects, betwixt God and Mammon, betwixt Christ and the world, betwixt godliness and sin; as a traveller meeting with two ways, and knows not which to take. A *double-hearted* Servant is divided betwixt his Master and Himself; he would please his Master, and therefore gives him eye-service; he would please himself and his own idleness or unfaithfulness, and therefore gives him no more but eye-service. This is the first thing. 2. *Plain-heartedness*; *without subtilty, carnal policy, fraud, deceit*, &c. Thus *Paul* (r) *had his Conversation in the world, in simplicity and godly sincerity, not with fleshly wisdome.* He did not walk cunningly and craftily, according to Rules of Carnal policy: but singly, plainly, honestly, according to Rules of Christianity. That man that makes his religion subservient to carnal policy, he is not perfect and sincere in Religion.

(s) *Sincerity*, εἰλικρίνεια; *sincere*, εἰλικρινὴς. This word is frequently used. As, (t) *In simplicity and godly sincerity*, —*We have had our Conversation in the world.* (t) —— *Let us keep the Feast, not with old leven, neither with the leven of malice and wickedness: but*

(k) 2 Cor. 1. 12.

(l) Eph. 6. 5.
(m) Col. 3. 22.

(n) Mat. 6. 22. Luk. 11. 34.

(o) Iosh. 24. 15.

(p) Ps. 73. 25.

(q) Ps. 4. 6, 7.

(r) 2 Cor. 1. 12.

(s) 2 Cor. 1. 12.
(t) 1 Cor. 5. 8.

(u) 2 Cor. 2. 17. *but with the unleavened bread of ſincerity and Truth.* (u) — *We are not as many who corrupt the Word of God: but as of Sincerity, but as of God, in the ſight of God ſpeak we in Chriſt.* (x) —— *That ye may be ſincere, and without offence till the day of Chriſt.* (y) —— *In both which I ſtir up your ſincere mind,* &c. This is an excellent and emphatical word; It properly notes *ſuch things as will abide tryal by the cleareſt light and brighteſt beams of the Sun.* Its derived from εἰλη *the brightneſs and ſplendor of the Sun,* & κρίνω *to diſcern, diſtinguiſh* or *judge.* Some take it to be A Metaphor *from the Eagles cuſtom, which uſe,* (as *Pliny* and *Ariſtotle* report) *to bring their young out of the neſt before they be full fledged, holding them forth againſt the bright beams of the Sun. Such as can with open eye endure to look full upon the Sun, they bring up as their own: Such as twinkle at the light, they caſt off as a degenerate brood.* Others take it to be a Metaphor *From trying of cloth or other wares, whether they be ſound, unmixed and genuine, by the clear light and brightneſs of the Sun.* The *Engliſh* word *Sincere,* is from the *Latine Syncerum,* or *Sincerum*: Of which ſome give the Etymon thus, *Sincerum,* as it were *Sine-cera, without wax*; An alluſion to pure honey perfectly ſegregated and clarified from the wax and droſs; Others thus, *Syncerum,* that is, σὺν & κηρὸς, *with the wax,* both honey and wax, the whole and entire profit of the Bee; in reference to an entire and perfect performance of a bargain or Contract for that commodity. So that according to the genuine ſenſe and Scripture uſe of the word *Sincerity* or *Sincere,* it imports theſe things in an upright man, *viz.* 1. *That he is not leavened with corruption.* The (z) *old leaven,* and the *leaven of malice and wickedneſs,* are not incorporated and mixed with his ſpirit: Some reliques thereof are there, but he is daily purging out the old leaven, that he may *keep the true Paſchal Feaſt* of Chriſt under the Goſpel *with the unleavened bread of Sincerity.* That which is ſincere admits not of embaſing mixture. Sincere honey is not mixed with wax, *&c.* 2. *That his heart and way are in truth ſuch as they ſeem to be, and are not ſophiſticated and varniſhed over with Politick guiſful ſubtile ſpecious pretences.* (a) *In his ſpirit there is no guile.* A Sincere man walks not according to the Dictates of carnal wiſdom. Hence, (b) *Sincerity and Truth* are linked together, as inſeparable companions. And, (c) *Godly Sincerity,* is oppoſed to *carnal wiſdom.* 3. *That, He is one that can abide the ſtricteſt tryal.* He can endure tryal by the brighteſt Sun-beams; yea he, in point of the truth and ſincerity of his heart, can appeal to God that ſearcheth the reins and hearts, that knows him better then himſelf, becauſe he ſtill ſets himſelf as before the Lord, and in his ſight. (d) *But as of ſincerity, but as of God, in the ſight of God, ſpeak we in Chriſt.* A ſincere Miniſter preaches incorruptly *as in the ſight of God*; A ſincere Chriſtian hears, prayes, communicates, gives alms, and endeavours to do all as in the ſight of God. He ſtill approves himſelf to his all-ſeeing eye. *Peter* ſaid, (e) *Lord, thou knoweſt all things, thou knoweſt that*

(z) 1 Cor. 5. 8.

(a) Pſal. 32. 1, 2.

(b) 1 Cor. 5. 8.

(c) 2 Cor. 1. 12.

(d) 2 Cor. 2. 17.

(e) Joh. 21. 15 26, 17

that I love thee. As if he had said, Herein I appeal to thy self. *David* said ; (f) *Search me, O God, and know mine heart : try me, and know my thoughts : And see if there be any wicked way in me, and lead me in the way everlasting.* As if he had said, Lord, I am not conscious to my self that I deal falsely with thee, or allow my self in any sin : but herein I submit my self to thy strictest search and scrutiny, that no evill may be in me, but that I may be led by thee in the way everlasting. But *hypocrites* cannot endure Gods tryal : they make it their design to set themselves and wayes in mans sight, not in Gods. They are bleer-ey'd : cannot abide this Sun-beams. Their copper-religion will not abide his touch-stone : Their hypocritical paint will not endure his Fullers sope. They are not sincere.

(f) Psal. 139 23, 24.

Thus of the *Synonymous expressions* in Scripture, for substance explaining this *Covenant-Perfection* required. We see now whats meant by *Perfection*, and by *Being Perfect*.

2, *Why* Abraham *and his Seed are obliged by Gods Covenant thus to be Perfect*, comes next to be Considered. And this is upon divers weighty grounds and Reasons. *viz.* Because, 1. *God will not be their Covenant-God, that are not Perfect and upright.* 2. *Without Covenant-integrity none can be Gods Covenant-people.* 3. *All acceptable walking before God, according to his Covenant, inseparably and necessarily depends upon Covenant-Integrity.* 4. *Without Covenant-integrity no saving Covenant-benefits can be accomplished upon any, either in this or in the world to come.*

1. Because, *God will not be their Covenant-God, who are not Perfect and upright with him.* For, 1. God is (g) *Perfect* and entire : and all his Covenant-people must resemble him in perfection and integrity. If they be not like him herein, how shall they approach so neer unto him? 2. Again, when the Lord becomes our God in Covenant, he becomes (h) *our God* entirely, not by halfs ; *All he is, All he hath, All he can do for us*, becomes ours : So when we become his Covenant-people, All we are, all we have, all we can do, all we can endure, must be for God. Herein we must reciprocally answer God. If we become not *wholly* his people ; but are *partly* for sin, *partly* for the world, *&c.* we indeed become not Gods at all : and God will not be ours at all. 3. Furthermore, Gods Covenant with us, (i) knits, as it were, a *Marriage-knot* betwixt God and us ; yea it is the very *Marriage-knot*. If therefore we be not *sincere* and *entire* in our love and affection to God, if our hearts are set more, or equally, upon other objects ; if we have other lovers, other Rivals with God ; then our hearts are whorish and adulterous : And God cannot endure to be an Husband to such adultereſs-Souls ; *he is a jealous God*, he will have the whole heart or none, the chast virgin-love or none. 4. Finally, The Lords eyes are infinitely (k) *pure* and peircing, (l) *He searcheth the reins and hearts*, though never so deep and *deceitful*, he discovers all doubling, dis-

(g) Mat. 5.48.

(h) Gen. 17. 7, 8.

(i) Ezek. 16.8. Jer. 31.32.

(k) Hab. 1.13.
(l) Rev. 2.23. Jer. 17.9, 10.

dissembling and hypocrisie therein to the uttermost. And he cannot endure to be a Covenant-God to such as are hypocrites in heart, (m) *They are abominable* to him. He looks upon them as *workers of iniquity*: he will never own them, but say; (n) *Depart from me ye workers of iniquity, I know you not.*

(m) Tit. 1. 16.

(n) Mat. 7. 23.

2. Because, *Without Covenant-Integrity none can be Gods Covenant-people.* As without integrity he will not be a God to any: no more can any be his Covenant-people. Its altogether impossible. For, 1. Truth and integrity is an inseparable qualification of the Image of God new-created in us. It stands in (o) *Righteousness and true Holiness*, or *Holiness of Truth.* A false holiness, a false righteousness, counterfeit graces, will not, cannot make up the new-man; and without this none can have saving interest in the Covenant. 2. Integrity and sincerity is the peculiar distinctive character betwixt the truly godly, and hypocrites. An hypocrite can notably counterfeit all imitable Perfections and Practices of Gods people: but in none of them is he sincere, he is not real but formal in them all. This is the eminent difference. Now an hypocrite cannot be one of Gods Covenant-people in *reality*, but only in *formality.*

(o) Ephes. 4. 23, 24.

3. Because, *All acceptable Walking before God according to his Covenant doth necessarily and inseparably depend upon Covenant-integrity.* Without this integrity its impossible for any to walk before God acceptably as his Covenant requires. To walk before God, is to walk still as in his sight, to set our selves still as in his presence and before his all-seeing eye: Now its only (p) *sincerity* that enables any so to do. To walk before God, implyes increase and growth, both in the *inward Ability* for walking, and in the *outward exercise* of walking with God, as hath been showd: but without integrity and truth of grace, there can be no growth in grace. He that's not First Perfect and entire in *Parts*; can never be perfect in *Degrees.* Growth adds not new parts, but only extends or intends the old. He that wants a limb or joynt, or any integral part when he is born, he can never grow it out all his life. Now that all acceptable walking before God, necessarily depends upon this Covenant-integrity, may fully appear upon these four Considerations, *viz.* That, 1. *Most excellent works and services without Integrity are rejected.* 2. *Most weak and mean Performances with Integrity are accepted.* 3. *Where Integrity is, all failings and infirmities are graciously passed by and covered.* 4. *God not only covers, but in due time cures the infirmities and imperfections of the upright.*

(p) 2 Cor. 2. 17.

(1) *Most excellent works and services without integrity are rejected.* God cares not for the most glorious acts of obedience, zeal, or Religion, if they be not crowned with integrity. *Jehu* was (q) commanded by God to root out all *Ahabs* idolatrous family, that so God might avenge the blood of all his Prophets and Servants upon *Ahab's* house, and extirpate the *Baalitish* idolatry out of

(q) 2 King. 9. 6, 7, 8, 9, 10.

of *Israel*: *Jehu* accordingly (r) destroys all *Ahabs* family, and kils all the Priests of *Baal*, and utterly destroyed *Baal* out of *Israel* with great zeal: for which God (f) rewarded him with the continuance of the kingdom to his children to the fourth Generation. But because *Jehu* was not upright in all this eminent action, (t) *he took not heed to walk in the Law of the* LORD *God of* Israel *with all his heart*; (u) he failed in the true end and manner thereof; *In the end*, for he rooted not idolatry out, but changed it; he destoyd *Baals idolatry*, but continued still in *Jeroboam's idolatry*: *In the manner*, he in rooting out *Ahabs* house carryed himself not so much obedientially towards God, as cruelly and self-seekingly towards the establishing of his own throne; Herein he was false-hearted, and therefore God counted him no better then a *Murderer* in that regard, and threatned to (x) *avenge the blood of* Jezreel, (that is, the blood of *Ahabs* family shed in *Jezreel*) *upon the house of* Jehu; which after *Iehu's* fourth Generation was accordingly executed, the Promise being once fulfilled, the threatning next took place upon his House. He did what God required, but not uprightly: therefore God rejected it, threatned it, punished it. (y) *Lo how all his Graces are buried in the Grave of an unsound Heart.* King *Amaziah* (z) did *that which was right in the sight of the* LORD, *but not with a perfect heart.* He did that for Substance and matter which was right, but not with an upright heart: this spoyled all he did. *The Scribes and Pharisees* a most zealous and religious generation in their way, (a) *They prayd* much, *fasted* often, *gave much alms, Paid tithe of all that they possessed, abstained from gross notorious offences*, &c. yet Christ abhors all their deeds, because done in Hypocrisie. All but magnified dung and gilded rottenness.

(r) 2 King. 9. & 10.

(f) 2 Kin. 10. 30.

(t) ver. 31.

(u) *Andr. Rivet Com. in Hos.* 1.4.

(x) Hos. 1.4.

(y) *Din Dike of the Heart's deceitfulness*, ch 30.

(z) 2 Chr. 25. 2.

(a) Mat. 6. & 23. Luk. 18. 11, 12, 13.

(a) *Most weak and mean Performances, with integrity are accepted.* The Lord (b) *desires truth in the inwards*; And, (c) *Such as are upright in their way, are his delight*: Hereupon their weakest, if upright, performances are in Christ accepted of him. *Phineah's* his upright act of executing judgement upon *Zimri* and *Cozbi*, (d) how did God accept it, *and count it a righteous act*, though according to the strictness of the Law it belonged not to him (being a *Priest*, and not a *Magistrate*) to do it! The *Publicans* (e) *prayer*, though very short and unperfect, *God be merciful to me a Sinner*, because presented uprightly, Christ accepts and prefers it before the *Pharisees* more large prayer, which was uttered vainglorioussly and hypocritically. The (f) *widows two mites* cast into the Treasury, Christ accepts highly and prefers beyond all the far greater gifts of the rich: *This poor widow hath cast in more then they all.* Her hearts integrity raised the value of her mites: Though her mites weighed little, yet her heart weighed much. *The honest and good heart* that *brings forth fruit with patience*, with much difficulty and strugling, is accepted (g) as the *best ground*, the best kind of hearer. The (h) *least liberality*, when from a *willing*

(b) Psal. 51.6.

(c) Pro. 11. 20.

(d) Numb. 25. 7, 8. *with* Psal. 106. 30, 31.

(e) Luk. 18. 13, 14.

(f) Mark. 12. 42, 43, 44.

(g) Luk. 8. 15.

(h) 2 Cor. 8. 11, 12.

ling mind and true heart, *is by God accepted, according to that a man hath.* Yea (i) *A cup of cold water only, given to drink to one of Christs little ones, in the name of a disciple, shall in no wise lose its rewards:* and what's less and cheaper then a meer cup of cold water?

(i) Mat. 10 42.

(3) *Where Integrity is, all failings and infirmities are graciously passed by and covered.* Though Gods upright servants have many frailties and weaknesses, and he knows them all, yet he is pleased not to observe them, not to impute them to them, not to upbraid them therewith, *&c.* but to pass them by, as if there were no such frailties in them: because their hearts are in the main sincere and upright before him. As a *loving husband* passeth by of course the infirmities of his wife, whom he knows to be upright in her love to him. Or, as a *tender father* covers the invincible frailties of his children, whom he discerns to be upright in their duty towards him. The very frailties of Gods people are their burdens and afflictions, they fault themselves for them, and are much offended at them: and God layes them not unto their charge. 1. *Job* in his deep afflictions discovered many infirmities; (k) *He cursed the day of his birth*, He (l) impatiently wished for Death, He discontentedly (m) expostulated with God, and uttered many passionate and distempered expressions: yet because he (n) *was perfect and upright*, The Lord passed by all his frailties; made no mention of them; yea commended *Job* beyond his three friends, (o) saying twice, *Ye have not spoken of me the thing that is right as my servant* Job *hath*; (p) Sends them to *Job* to pray for them, promising to accept him, and at last turned *Jobs* captivity, and doubled his prosperity. 2. *David* had many failings; He (q) *fained himself mad*, before *Achish* King of *Gath*; *He* (r) *cut off the skirt of King* Sauls *Garment in the Cave*, for which *his heart afterwards* presently *smote him*, for offering though but so small an injury to the Lords anointed; He rashly (s) vowed and resolved to destroy *Nabal* and his family for their churlish unkindness to him and his servants, though he afterwards blessed God that *Abigail* prevented him; He (t) distrustfully said in his heart, *I shall now perish one day by the hand of* Saul, though God had already given him many deliverances from *Saul* and other enemies; He (u) made a false Narrative of his invasions to *Achish* King of *Gath*; He (x) resolved unwarrantably to go with his men to battel with King *Achish* and the *Philistines* against *Israel*, (in which battel *Saul* and *Jonathan* were slain, and *Israel* was worsted,) but Gods special Providence sent him back from such an horrid exploit; He (y) took to himself divers wives and Concubines at once, living in *Polygamy*, though *from the beginning it was not so*; He (z) was indulgent to *Absalom*, though he had cruelly murdered his brother *Amnon*: And when *Absalom* was slain in his actual rebellion against *David*, yet he (a) excessively lamented the Death of *Absalom*; He (b) carnally trusted

(k) Iob 3. 1, *&c.*
(l) Iob 6.8,9.
(m) Iob 7.11. *to* 20.
(n) Iob 1.1.
(o) Iob 42.7, 8.
(p) Iob 42.10. *to the end.*
(q) 1 Sam. 21. 10. *to the end.*
(r) 1 Sam. 24. 4, 5.
(s) 1 Sam. 25. 21, 22, 32, 33, 34.
(t) 1 Sam. 27. 1. Ps. 116. 11.
(u) 1 Sam. 27. 8. *to the end.*
(x) 1 Sam. 28. 1, 2, *&c. with chap.* 29. *&* 30. *&* 31.
(y) 2 Sam. 5. 13. 1 Chr. 3. 1. *to* 9.
(z) 2 Sam. 13. 28, 29, 39. *&* 14. 33.
(a) 2 Sam. 18. 33.
(b) 2 Sam. 24. 1, *&c.* v. 15.

truſted and gloryed in the arm of fleſh when he commanded *Ioab to number the people*, for which the plague of peſtilence brake in upon them from the Lord, and ſlew 70000 men; He was (c) ſinfully indulgent to his ſon *Adonijah*, *having not diſpleaſed him at any time, ſaying, why haſt thou done ſo?* Theſe, with ſome other failings of *David* are recorded in Scripture, yet becauſe *David* was upright-hearted towards God, how are all theſe paſſed by and covered! (d) David *did that which was right in the eyes of the* LORD, *and turned not aſide from any thing that he commanded him all the days of his life, ſave only in the matter of* Uriah *the* Hittite. *Theſe things* (ſaith (e) one) *were his ſins, yet his ſincerity was a veil unto them. Becauſe Sincerity was not ſhaken in his other ſins, as in his murther and adultery: God that took ſome ſpecial notice of this laſt, would take none at all of the other.* *Peter Martyr* obſerves here, (f) *That God excepts only the matter of* Uriah *the* Hittite, *not that in other things he ſinned not, but that this was more enormous and grievous then the reſt. Being not one, but a manifold ſin. Adultery, Murder, betraying of the Army, and in ſome ſort tranſlating of the victory to the* Ammonites, *&c. met together. In greatneſs this obſcured his other ſins, therefore this only is mentioned.* 3. *King Aſa* was a godly man, yet had divers failings; He (g) *took not away the High-places out of* Iſrael, (*Iſrael* is here put for *Judah*, as ſome are of opinion.) He (h) fooliſhly made a league with *Benhadad* King of *Syria*, relying on him rather then on the Lord his God; He being (i) reproved for this by *Hanani* the Seer, was in a rage with him, and put him in a Priſon-houſe becauſe of this thing; He (k) *oppreſſed ſome of the people at the ſame time*; And being *exceedingly diſeaſed in his feet, he ſought not to the* LORD, *but to the Phyſitians*: Theſe were *Aſa's* infirmities, yet his integrity of heart covered them all, God accepted his perſon notwithſtanding with this commendation; (l) *Nevertheleſs the heart of* Aſa *was perfect all his dayes.* Whereupon (m) one ſaith appoſitely; *Lo how all other his infirmities are covered with the mantle of Sincerity.* —— *Great vertues, not ſweetned with ſincerity, are no Ornament unto us: And great infirmities, not ſoured with hypocriſie, are no great deformities. Thoſe God acknowledges not: Theſe God imputes not.*

(4) Finally, *The Lord doth not only cover, but in due time cure, the infirmities and imperfections of the upright.* He daily ſtrengthens their integrity and other Graces, but weakens their frailties and corruptions. *Nathaniel* had but a very ſmall knowledge of Chriſt, yet (n) being an *Iſraelite indeed, in whom was no guil*, Jeſus revealed himſelf not only corporally but ſpiritually to him, promiſing him *that he ſhould ſee greater things then yet he had ſeen.* The *Ethiopian* Eunuch (o) *reading* in his integrity the Holy Scriptures, yet not underſtanding what he read, had *Philip* the Evangeliſt ſent to him to inſtruct him, and preach Jeſus to him: whereupon he believed, confeſſed Chriſt, was baptized, and *went on his way rejoycing.*

(c) 1 King. 1. 6.

(d) 1 King. 15. 5.

(e) *Dan. Dike of the Deceitfulneſs of mans heart, ch. 30. Mot. 3.*

(f) *Pet. Mart. Comment. in 1 Reg. 15. 5.*

(g) 2 Chr. 15. 17. *See Lond. Annot. there.*

(h) 2 Chr. 16. 1. *to* 10.

(i) ver. 10.

(k) ver. 12.

(l) 2 Chr. 15. 17.

(m) *Dan. Dike of the Hearts Deceitfulneſs, ch. 30.*

(n) Joh. 1. 47. *to the end.*

(o) Act. 8. 26. *to* 40.

Cornelius the Centurion (p) being *a devout man, fearing God, giving much alms, and praying to God alway*, with an upright heart, though he had but small knowledge of Jesus Christ and his ways; was assured by an Angel from Heaven, that his *Prayers and Alms were come up for a memorial before God*; And the Apostle *Peter* was sent to him to instruct him in the way of Salvation, and preach Christ unto him and his Family, whereupon the *Holy-ghost fell upon them, and they were baptized*. *David* (q) having sincere *respect to all Gods Commandments*, and keeping them *uprightly*; was in process of time advanced from the smallest beginnings of Knowledge and Grace, to such perfection therein, that he was (r) *wiser then his enemies, had more understanding then all his teachers, yea understood more then the Ancients* in the wayes of God. *Nicodemus* was an upright disciple of Christ, but at first (s) extream weak and ignorant in the mysteries of Christ and salvation, he *came to Jesus* timorously and secretly *by night* at first, understood not the Doctrine of *Regeneration* at all: yet (t) at last was so strengthned and emboldned in his faith, that when Christ was crucified he *boldly* joyned with *Joseph* of *Arimathea* in taking down the body of Jesus, and burying it honourably. *Paul* promiseth to them (u) *that are wise unto that which is good, and simple concerning evill*: That *the God of peace shall bruise Satan under their feet shortly*. They shall in due time have victory over Satan. Our Saviour in the parable (x) promiseth to the upright use of smallest Talents, great advantage and reward: why? *Because thou hast been faithful in a very little, have thou authority over ten Cities*. *The Lord* (y) *will shew himself upright, to them that are upright*. Though the upright be in discomforts, weaknesses, fears, dangers, and happily know not what to do: yet to such (z) *The LORD God is a Sun and a Shield*, (A Sun, to refresh and revive them; A sheild, to protect and defend them:) *The LORD will give grace and glory: No good thing will he withhold from them that walk uprightly*. Thus where *uprightness* is, by degrees the Lord cures their infirmities, and removes their imperfections: Their little stock of grace and spiritual strength is improved to great advantage, like the *Sareptane widows* handful of meal in the barrel, and oyl in the cruse. Such singular delight hath the Lord in the integrity of the upright.

4. Because, *Without Covenant-integrity, No saving Covenant-benefits can be accomplished upon any, either in this or in the world to come*. Some outward benefits and advantages of the Covenant may be conferred even upon hypocrites: as, *Incorporation* into the visible Body of the Church, *Participation* of Ordinances, and the visible fellowship of Saints, *&c. Ishmael, Jehu, Pharisees*, the *three bad grounds*, &c. were so far priviledged. But without integrity no inward saving Covenant-benefits can be enjoyed: No true Grace, no saving Communion with God; no eternal glory. Without integrity,

Faith

(p) Act. 10. 1, 2, 3, 4, 5. *to the end of the chapter.*

(q) Psa. 18. 21, 22, 23. & 119. 1, 2, 6, 10.

(r) Psal. 119. 97, 98, 99, 100, 101, 102.

(s) Joh. 3. 1, &c.

(t) Joh. 19. 38, 39, 40.

(u) Rom. 16. 19, 20.

(x) Luk. 19. 17, 18, 19.

(y) Psa. 18. 25.

(z) Psa. 84. 11.

Faith is no Faith, but a fancy; *Love* is no love, but carnality of affection; *Grace* is no grace, but a shadow; *Christianity* is no Christianity, but hypocrisie. Without truth and sincerity all seeming Graces are but meer vanities, all seeming duties are but dissimulations and deceits. Integrity is so intrinsecal and essential to Christianity, that without it there is no possibility of being a true Christian. (a) *The image of God*, which makes a man a Christian, principally consists *in true Holiness*. And (b) *without true Holiness* now, *no man shall ever see the Lord* in true celestial happiness in Heaven. As (c) *all unclean things*, So *all Lyars* shall be shut out of New *Jerusalem*: And hypocrites are real and practical Lyars in their whole course; In shew they are *Saints*, in deed they are *Devils*. They therefore that would actually share in the saving benefits of the Covenant, must have and act the integrity of the Covenant.

(a) Eph. 4. 24.
(b) Heb. 12. 14.
(c) Rev. 21. 27. 8.

3. **Inferences** hence resulting are chiefly these three, *viz.* 1. *All such as are truly perfect and sincere before God, are qualified according to the Covenant of God, to be Covenanters with God.* 2. *No dissembling Hypocrites, devoid of this Covenant-integrity, can walk in Covenant-duty, or be in Covenant-state.* 3. *All such as would approve themselves the true Seed of* Abraham, *and Covenant-people of God, They must be fœderally perfect before God, both in Heart and Way, in Constitution and Conversation.*

1. **All such as are truly perfect and sincere before God, are Qualified according to the Covenant of God, to be Covenanters with God.** Such are Gods true Covenant-people indeed: Such he will own, and accept, and delight in as his. Such walk before him aright. Such shall enjoy all Gods Covenanted benefits, before mentioned, nothing shall be too dear for them; The Lord himself will be *their Shield, their Reward, their God*, and consequently *their All*. For, he in order to his Covenant requires them to *be perfect*: and they accordingly are perfect and sincere. Oh what a Spring of Consolation may this be to all the upright!

But who are those that are Perfect and sincere before God? And, How shall a man know whether he be thus fœderally *Perfect?*

By these *Characters and Notes of integrity*, (besides those already mentioned,) *viz.*

(1) By *the inward frame and Constitution of the Heart.* An upright man hath a sincere, upright, and perfect frame of Heart. His Principles and inward disposition are upright: he is right within. This is his *fundamental integrity*; whence all other integrity flows. The (d) *Israel of God are of a clean heart*; Heb. *clean of Heart*; cleansed and purified, and purifying themselves from Sin and filthiness. *Hezekiah* styles it; (e) *An Entire*, or *Perfect heart*. *David* calls it, (f) *Truth in the inwards*: And prays; *Create in me a clean heart,*

(d) Psal. 73. 1.
(e) Isa. 38. 3.
(f) Psal 51. 6, 10.

heart, O God, and renew a right Spirit (or a *constant Spirit*) *within me.* The (g) *Blessed man*, whom God justifieth and pardoneth, is one, *in whose Spirit there is no guil.* As *Nathaniel* (h) was *an Israelite indeed, in whom was no guil.* There may be sin and infirmity in them; but there is no guil, no subtil, crafty, deceitful principles in them in the point of Religion. Our Saviour styles it, (i) *An Honest and good heart.* He that hath such an inward, upright frame of Soul, he is an upright man. This upright frame of Heart doth especially import these things to us, *viz.* 1. *Truth of grace infused into the heart.* The New man consists (k) *in true Holiness*; not in fained, false, counterfeit Holiness. In the (l) *power of Godliness*, not in the *form.* When this *power of godliness*, this *true holiness* is instilled into the heart, there's *truth in the inwards*, there's a true and sincere heart in the inward frame of it. 2. *Entireness and integrall perfectness of grace in the heart.* Where true grace is wrought, there all the Parts, Principles, lineaments and habits of grace are in some measure drawn in the Soul. There's a (m) *new man* there, which consists in *knowledge, righteousness, and true holiness.* And these comprehend all the integral parts of Grace, as *Faith, Love, Patience,* &c. It cannot be a *New man*, unless it have all the integral parts of a *New man.* The upright heart hath something of every grace, though none perfect. Yea, (n) *the whole Soul* in Every faculty and affection, is sanctified and renewed in part: the *mind* enlightened, the *conscience* purged from dead works, the *will* rectified, the *affections* spiritualized, *&c.* An hypocrite hath not this inward intireness of Sanctification: He hath some graces, not all; and those but in some faculties, not in every one; and therefore he hath none in truth. 3. *Cleanness and* (o) *pureness of Heart.* Where habits of true Holiness are infused, they purifie the heart from inherent filth of sin: so that though some sin be there, yet the heart doth not mingle and incorporate with it, it (p) *regards it not*, it (q) *allows* it not, but hates it, (r) resists it, and fights against it, that by degrees it may work it out more and more. 4. *Singleness* (s) *of heart.* When the heart is even, plain, open, cleer, ingenuous, *&c.* without doubling, dissembling, carnal craftiness, *&c.* When it is not divided about its object, but pitcheth upon its right object singly, aiming at it with a single eye, with a single carriage and tendency thereunto: and in a word, when it acts singly in all its inclinations and motions, from right grounds, and to right ends.

(2) By *Antipathy opposition and Contrariety to Sin.* An upright man is an adversary to iniquity: He hates it, shuns it, sets himself against it, both in heart and practise, in himself and others. *Job* is said to be (t) *perfect and upright, one that feared God, and eschewed evil:* his uprightness evidenced it self in eschewing Evil. *David* opposeth *uprightness of heart* to *turning aside to crooked wayes*; (u) *Do good, O LORD, to those that are good, to those*

(g) Psa. 32. 1, 2.
(h) Joh. 1. 47.
(i) Luk. 8. 15.
(k) Eph. 4. 23, 24.
(l) 2 Tim. 3. 5.
(m) Col. 3. 10. Eph. 4. 24.
(n) 1 Thes. 5. 23.
(o) Mat. 5. 8.
(p) Psa. 66. 18.
(q) Rom. 7. 15, 19, *&c.*
(r) Gal. 5. 17.
(s) 2 Cor. 1. 12. Eph. 6. 5, 6, 7. Col. 3. 22, 23.
(t) Iob 1. 1.
(u) Psa. 125 4, 5.

those that are upright in their hearts. As for such as turn aside unto their crooked ways, &c. The upright turn not aside to crooked ways, but turn from them. (x) *He that walketh in his integrity*, is opposed to him *that is perverse in his lips:* An upright man avoyds perverse and sinful speeches. Now an upright man manifests his enmity and opposition to sin divers ways. 1. *He is offended at Sin, both in himself, and* (y) *in all; yea, he hates it in those that stand in neerest natural relation to him.* Upright *Asa* (z) could not endure Idolatry in his *mother* Maachah, but *destroyed her idol, and removed her from being Queen*, because of her idolatry. Upright *Job* (a) was jealous of his Childrens sinning against God, therefore he often *sanctified them*, and *offered burnt-offerings for them.* 2. *He declines and shuns all iniquity in the intent and purpose of his heart: yea, even such as he may more peculiarly style his own, by reason of temptation or inclination to them.* *David* having said, (b) *Blessed are the perfect in the way, —— that seek him with the whole heart:* he discovers these perfect ones by this note; *They also do no iniquity*, or *Surely they do no iniquity.* And elsewhere he thus evidenceth his own uprightness; (c) *I was also upright before him, and I kept my self from mine iniquity.* Even from my sin, that hath most pleased me, or hath been most profitable to me, or whereunto I have been most tempted, or most strongly enclined, by reason of my natural constitution, or outward condition, or wherewith I have formerly been most overtaken: yet I have approved my self herein upright before God, that *I have kept my self from this my iniquity.* Herein contrariwise *Jehu* failed; (d) he could destroy *Baal*, but not the *two Calves*, though all were *idols:* Why? because he feared it might indanger his Kingdome, to let *Israel* go to worship at *Jerusalem*; perhaps then *Israel* might revolt to their ancient Crown of *Judah.* Herein his heart was rotten. A sincere heart will set against sin, though profitable and advantagious; yea, when vice is like to be the gainer, and vertue the loser. 3. *He desires that his heart and spirit may be fitted to the uttermost, that no iniquity may lurk there, but all may be removed thence.* (e) *Search me, O God*, (said upright-hearted *David*) *and know my heart; try me, and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting.* 4. *He* (*if at any time sin overtake him*) *is exceedingly heart-smitten for his iniquity, and humbles himself deeply for his miscarriages.* When sincere *David* (f) had numbred the people, *his heart smot him* for his pride and carnal confidence in the arm of flesh. When (g) he had grosly failed *in the matter of Uriah*, how bitterly did he lament his sins, and how earnestly did he beg for *purity* and *uprightness!* When upright *Hezekiah*'s heart (h) *had been lifted up*, &c. he for that pride and unthankfulness *did humble himself* afterwards *before the Lord.* And when true-hearted *Peter* (i) had *thrice denyed* his Lord Christ, whom he dearly and sincerely

(x) Pro. 19.1.

(y) Psal. 119. 136.

(z) 1 King. 15. 13, 14.

(a) Iob 1. 1, 5.

(b) Psa. 119. 1, 2, 3.

(c) Psa. 18. 23.

(d) 2 King. 10. 29, 31.

(e) Psl. 139. 23, 24.

(f) 1 Sam. 24. 10.

(g) Psal. 51. throughout.

(h) 2 Chr. 32. 25, 26.

(i) Mat. 26. 69. to the end.

sincerely loved, he quickly upon sight of his error *went out and wept bitterly*.

(3) *By doing and pursuing of that which is truly Good.* An upright man doth not only eschew evil, but pursue good; not only fly vice, but follow vertue. *David* (k) describes them that are perfect in the way, by both these: 1. *They do no iniquity*; there's their eschewing of evil. 2. *They walk in the Law of the LORD, They keep his Testimonies, They seek him with the whole heart, They walk in his ways*: there's their doing of good. Thus *Hezekiah* pleads his integrity before God; (l) *Remember now, O LORD, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight.* His *doing that which is good in Gods sight*, is urged as an argument of his *integrity*. But because an Hypocrite may do that which is good for Matter and Substance, as did *Jehu, Pharisees, the three bad grounds, &c.* It will be requisite more accurately to delineate the *well-doing of the upright*, and wherein the sincerity thereof discovers it self. Take it in these few particulars.

(k) Psal. 119. 1,2,3.

(l) Isa. 38.3.

First, *An upright man in all his well-doing hath a Special and principall eye to his God:* He doth all, as Of God, Before God, and For or to God: *Of God*, as the Author; *Before God*, as the Witness; and *To God*, as the Object and End of his actions and undertakings. 1. *He doth all as of God, the Author and Commander of his actions.* The author also and fountain of all abilities for such actions. He desires to look up to *God commanding* him what to do, and giving him Commission thereunto, that he may not act without warrant: and he looks up to *God Enabling*, for ability, strength, assistance, *&c.* in doing what is commanded. God is the Spring, and great wheel, and the first mover of all his actions. If God Command, if God Enable, he can do any thing: otherwise he can do nothing. Thus *Paul* cleers his integrity in preaching, that he spake nothing but what was from God, and from his Commission; he did not sophisticate, blend, or mingle the Word with any vanities of his own, as crafty Merchants or Vintners corrupt wine with water, *&c.* (m) *For we are not as many which corrupt the Word of God: but as of sincerity, but as of God, — speak we in Christ.* So in other things, an upright man loves to see his authority and warrant from God for his actions: and when he sees God going before, he can cheerfully follow after. 2. *He doth all his works as before God, in his sight, in his presence, as an All-seeing witness and judge of his actions and intentions, who searcheth the reins and heart.* He sets himself still as in his presence, and approves himself to him above all. Thus, (n) *Noah was an upright man, and he walked with God.* His course was still in Gods presence, this was his integrity. So God said to *Abraham*, (o) *Walk before me, and be perfect.* As if he had said, set thy self and actions as still in my sight and presence, and then thou canst not chuse but be perfect

(m) 2 Cor. 2. 17.

(n) Gen. 6.9.

(o) Gen. 17.1.

perfect therein. Thus *Paul*; (p) *But as of ſincerity, but as of God, in the ſight of God, ſpeak we in Chriſt.* An hypocrite hath enough if he can approve himſelf to the eye of man: A ſincere heart chiefly approves his ways to the eye of God. 3. *He doth all his works to God, as the chief Object and End of his Obedience and actions.* In his duties he aims at the fulfilling of his Command and pleaſing him eſpecially thereby; yea though they be works of righteouſneſs that more immediately concern man, yet he looks beyond man, to God, to Chriſt, and doth duty chiefly with reſpect to him. Thus *Paul* requires ſervants to ſhow their integrity in their ſervice, by ſo *ſerving their Maſters, as if they were ſerving Chriſt*; (q) *Servants, be obedient to them that are your Maſters according to the fleſh, with fear and trembling, in ſingleneſs of your heart, as unto Chriſt.* (r) —— *Not with eye-ſervice as men-pleaſers, but in ſingleneſs of heart, fearing God: and whatſoever ye do, do it heartily, as to the Lord, and not unto men:* —— *for ye ſerve the Lord Chriſt.* And he chiefly aims at honouring and exalting God, not at his own praiſe and glory among men: knowing that if he can uprightly pleaſe the Lord, The Lord himſelf will honour him, and (s) of free grace reward him, more then all the men in the world can.

Secondly, *An upright man hath univerſal reſpect to Gods whole Word, and to all his Commandements, as the full and adequate Rule of his well-doing.* Though he may fail and come ſhort in many things, yet the bent, propenſity and inclination of his Soul is to all. Herein *David* diſcovered his uprightneſs, ſaying: (t) *The LORD rewarded me according to my righteouſneſs, according to the cleanneſs of my hands hath he recompenſed me. For I have kept the wayes of the LORD, and have not wickedly departed from my God. For all his judgements were before me: and as for his ſtatutes, I did not depart from them. I was alſo upright before him, and have kept my ſelf from mine iniquity.* And elſewhere, having deſcribed the bleſſedneſs and properties of the upright, he ſaith, (u) *Then ſhall I not be aſhamed, when I have reſpect to all thy commandements.* Hypocriſie in picking and chuſing, indenting, reſerving, excepting, *&c.* makes aſhamed: but integrity makes not aſhamed. To this effect *David* prayes that *Solomon* his ſon might have a perfect heart in univerſality of Obedience; (x) *Give unto* Solomon *my ſon a perfect heart to keep thy commandements, thy teſtimonies, and thy ſtatutes, and to do all theſe things.* In this *Calebs* integrity was conſpicuous, that *he* (y) *followed the LORD fully.* Heb. *he fulfilled after the LORD.* An upright man is an univerſal man, a thorough-paced man. His obedience is extended to the compaſs of all Gods Laws, in the purpoſe of his heart.

Thirdly, *An upright man is diſpoſed to univerſal obedience and ſervice of God, though it be to his greateſt coſt, charge or hazzard.* Though he muſt part with much, and ſuffer much for God and Chriſt, yet he is ready to put all to the hazzard. *David* prayd (z) that

(p) 2 Cor. 2. 17.

(q) Eph. 6 5, 6, 7, 8.

(r) Col. 3. 22, 23, 24.

(s) Mat. 6, 2, 3, 4, 5, 6, 16, 17, 18. Co. 3. 24.

(t) 2 Sam. 22. 21, 22, 23, 24. Pſal. 18. 20, to 27.

(u) Pſ 119. 6.

(x) 1 Chron. 29. 19.

(y) Deut 1. 36. Numb. 14. 24

(z) 1 Chr. 29. 19.

Solomons heart might *be perfect*, in *being willing to be* at all the coſt that was requiſite for the Temple, the place of Gods publike worſhip. To part with ſo much wealth for that end, was a great tryal of his integrity. Our Saviour tels the young man, (a) if he *will be perfect*, he muſt *ſell all*, *give to the poor*, *take up his croſs and follow him*. This Command Chriſt gave him, to try his integrity: he, not obeying, detected his hypocriſie.

(a) Mat. 19.21 Mar. 10.21.

Fourthly, *An upright man preſſeth after gradual perfection more and more*. As *Paul* (b) *preſſed towards the mark*, *for the prize of the high Calling*, &c. and he adds; *Let us therefore, as many as be perfect, be thus minded*. Intimating that ſuch as are perfect, will contend after more and more perfection. Integrity is growing, and aſpires after compleatneſs.

(b) Phil. 3.13, 14, 15.

Fifthly, *A Perfect and upright man is Conſtant in well doing*. 1. In all places, at home and abroad, in publike and private, in ſociety and ſolitarineſs, becauſe the preſence and all-ſeeing eye of God is everywhere; as *Paul*, (c) *He had his converſation in ſimplicity and godly ſincerity in the world, and among the* Corinthians. As *David*, (d) *I will behave my ſelf wiſely in a perfect way. O when wilt thou come unto me? I will walk within my Houſe with a perfect heart*. 2. In all conditions, proſperous and adverſe, *&c. Job* (e) was not only upright in his *flouriſhing condition*, when he *Received good from the Lord*: but alſo in his *fading Condition*, when he *received evill from the Lord*. He conformed himſelf to both, he bleſſed God in both, perſiſted in his integrity in both. His wealth and health were gone: but his integrity ſtill remained. *Joſeph* (f) was upright in *Potiphers* houſe, in Priſon, and when he became the Ruler of *Egypt*. *David* upright in his private Capacity, upright in King *Sauls* houſe, and upright in his Kingdom. 3. At all times. (g) Aſa's *heart was perfect all his days*. He had his *actual failings*: but his *habitual integrity* covered all. (h) David *did that which was right in the eyes of the* LORD, *and turned not aſide from any thing that he commanded him all the days of his life, ſave only in the matter of* Uriah *the* Hittite. He had many infirmities, and ſome groſs miſcarriages, as hath been noted: yet becauſe his heart in the main was ſound and upright with God, all his other Errours are paſſed by in ſilence, except that *deliberate and complicated Sin in the matter of* Uriah, which above all other did dangerouſly ſhake his integrity. Job (i) *perſiſted ſtill in his integrity*, *in bleſſing* and juſtifying *God*, not only before, but under his many ſevere afflictions: and at laſt (k) humbled himſelf for his diſtempered paſſions and expreſſions. *Noah* (l) *was an upright man, and he walked with God*. This was his habitual and conſtant courſe: ſuch was his integrity. Thus an upright man is not for moods, fits, ſpurts, flaſhes, *&c.* but he is conſtant, fixed, habitual and immovable in well-doing.

(c) 2 Cor. 1. 12.
(d) Pſal. 101. 2,3,4.
(e) Job 1.1. & 2.9,10.
(f) Gen. 39. 7, 8,9,10.— & ver. 23,24. & 47.20,21,23, 24.
(g) 2 Chr. 15. 17.
(h) 1 King. 15.5.
(i) Job 1.1. 20,21,22. & 2.9,10. & 42. 7,8.
(k) Job 40.3, 4,5. & 42.1. to 7.
(l) Gen. 6.9.

(4) *By certain eminent Companions of integrity*. An upright man hath indeed the Principles and Habits of all Graces in himſelf: but among

among them there are some more noted Associates of uprightness then others; by which his integrity may be discovered. As, 1. *Conscientiousness*, 2. *Faith*, 3. *Love*, 4. *Fear*, 5. *Willing-heartedness*.

Conscientiousness in heart and way. A Good Conscience is the Companion of a Pure heart. (m) *Now the end of the commandement is Love, out of a Pure heart, and a Good Conscience, and Faith unfeigned.* *Paul* avouching his integrity, said, (n) *Men and brethren, I have lived in all good Conscience, before God, untill this day.* The Conscientiousness of his life and Course is here described, By the sincerity of it, it was *before God*, as in his sight and presence; By the universality or Entireness of it, *In all good Conscience*; By the Permanency of it, *untill this day.* And what he means by this good Conscience, he afterwards explains; (o) *And herein do I exercise my self to have alwayes a Conscience void of offence towards God and towards men.* So that, *An inoffensive Conscience towards God and men alwayes*, thats a *good Conscience* indeed. When Conscience, guided by Gods Word and Spirit, hath nothing against a man, whereupon it may justly condemn him for corrupt dealing or falsehood of carriage towards God and man, then it is *without offence.*

(m) 1 Tim. 1.5.

(n) Act. 23.1.

(o) Act. 24.16.

Faith unfeigned. This also accompanies (p) *a Pure Heart* and *good Conscience*; yea *Faith unfeigned* hath a peculiar prerogative in (q) *purifying of the heart*; and that, 1 *Instrumentally*, by applying Christs sin-cleansing and heart-washing blood; 2 *Formally*, as being part of that infused purity of Sanctification, and indeed the (r) *Leading grace*, the *Captain-grace* to all the rest. Feigned Counterfeit Faith still leaves a man in his carnal and hypocritical state, as (s) *Simon Magus.*

(p) 1 Tim. 1.5.

(q) Act. 15.9.

(r) 2 Pet. 1.5, 6, 7.

(s) Act. 8. 13, 23.

Love. This Grace (t) flows from *A pure heart, good Conscience, and Faith unfeigned*; where these go before, Love inseparably comes after. A man cannot be purified in heart and truly believe in God and Jesus Christ, but (u) he must needs love God and Jesus Christ, his members, his ordinances, *&c.* This spiritual looking breeds liking and loving. (x) *The upright love thee*, saith the Church to Christ: And, *The virgins love thee.* Pure, chaste, undefiled Souls, that are not contaminated with adulterous affections to other objects, inconsistent with Christ, these sincerely love Christ. Their love is rooted in their uprightness.

(t) 1 Tim. 1. 5.

(u) 1 Pet. 1.7, 8, 9.

(x) Cant. 1.3, 4.

The fear of the Lord. This also accompanies uprightness. (y) *He that walketh in his uprightness, feareth the LORD.* *Iob* is described to be a man (z) *perfect and upright, one that feared God, and eschewed evil.* An upright heart towards God hath a reverential childlike awe of God imprinted in it, whereby it is exceedingly afraid to offend or displease him, and is obediently inclined to please him in all things. This filial fear dwels upon the heart habitually, reigns and rules therein powerfully, fortifies it against

(y) Prov. 14.2.

(z) Job. 1.1.

all the ſtrongeſt temptations wonderfully is an effectual antidote and preſervative againſt evil, and continual incitement unto all good, both in publike and in ſecret. (a) *The fear of the LORD is to hate evil.* And, (b) *by the fear of the LORD men depart from evil.* And on the other hand, (c) *Fear God, and keep his Commandments.* The fear of God puts upon keeping his Commandments.

(a) Prov. 8. 13.
(b) Prov. 16. 6.
(c) Eccl. 12. 13.

Willing-heartedneſs towards God and his ways. The perfect heart with God, is a willing heart towards God. It acts not perforce, by conſtraint, grudgingly, murmuringly, &c. but ſpontaneouſly, freely, willingly, readily, cheerfully, &c. in the ſervice of the Lord. Gods upright people, (d) are a *willing people.* *David* intimates this to *Solomon*; (e) *And thou Solomon my Son, know thou the God of thy Father, and ſerve him with a perfect heart, and with a willing mind.*

(d) Pſa. 110. 3.
(e) 1 Chr. 28. 9.

By theſe things we may try and diſcover the truth and integrity of our ſpirits and ways: which Qualifies us for God, as his people, according to his Covenant.

2. **No diſſembling Hypocrites, devoid of this Covenant-integrity, can walk in Covenant-duty before God, or be in Covenant-ſtate with God.** All Gods Covenant-people muſt be perſons of integrity: therefore Gods Covenant rejects and abhors hypocriſie. Hypocrites have no ſaving part or lot therein. They may perhaps enjoy and glory in ſome externals of the Covenant: but can have no inward ſaving ſtate therein, nor can acceptably walk with God according to it. For, God will not be their God, They cannot be his people, They can do nothing fully acceptable to him in Chriſt; Nor can they enjoy any ſaving benefit of the Covenant in this or the world to come: as hath been ſhew'd at large.

There are many ſorts of Hypocrites, eſpecially theſe three; 1. *Groſs hypocrites*, which ſo groſly and notoriouſly diſſemble with God, that their Hypocriſie is plainly obvious to the eye of the world, to the apprehenſive eye of others. As, *Ahab*, (f) who *humbled himſelf* in Sackcloth, yet perſiſted in his *Baaliſh* idolatry, and other wickedneſs. *Jehu* (g) who pretended zeal for the Lord of hoſts, in deſtroying *Ahab*'s idolatrous family: but continued ſtill in *Jeroboam*'s Idolatry with the two Calves. *Herod* (h) who *heard* John Baptiſt *gladly*, and *did many things*: but ſtill lived inceſtuouſly with *Herodias his brother* Philip's *Wife*. And ſuch are all profeſſed Chriſtians, who live in open and groſs ſcandals. 2. *Cloſe Hypocrites*, who diſſemble more cunningly, ſo as to blear the eye of the world, and to deceive men; but yet they in their own Conſciences know themſelves to be falſe-hearted hypocrites and diſſemblers. Moſt of the Scribes and Phariſees were ſuch. Moſt of the *Romiſh* Prieſts and Jeſuites are ſuch. Many ſuch ſelf-condemned wretches are within the viſible Church. *Judas* was queſtionleſs,

(f) 1 King. 21. 25. *to the end.*
(g) 2 King. 10. 28, 29, 30, 31.
(h) Mar. 6. 17, 18, 19, 20.

ſtionleſs ſuch an one. 3. *Formal Hypocrites*, the (i) temporary believers, ſtony-grounded hearers, that are qualified with many perfections of common grace, having great reſemblance with peculiar ſaving grace theſe, go beyond both the former, and think themſelves to be alive, when indeed they are dead; think themſelves to be ſincere, when they are falſe-hearted. Theſe deceive themſelves, their hypocriſie is ſpun of ſuch an extreme fine thred: but God knows their hearts, him they cannot deceive. Theſe come neereſt Heaven, but yet ſhall never enter. Now all theſe are ſtrangers to *Covenant-integrity*, and conſequently to all ſaving Covenant-ſtate, and to all acceptable Covenant-duty,

(i) Luk. 8. 13. Mat. 13. 20, 21.

Characters or Notes of Hypocriſie may be many. Take theſe eſpecially: *viz.* In regard of, 1. *Their inward frame of heart.* 2. *Their eſchewing of evil.* 3. *Their doing of good.* In all which Hypocrites do notably diſcover their great unſoundneſs.

In the inward frame and temper of the heart. For,

(1) *An hypocrite hath not the Entireneſs of Gods image created in him.* The (k) entire and compleat image of God conſiſts in *Knowledge, Holineſs, and Righteouſneſs.* An hypocrite is ſtill defective in ſome of theſe, or in ſome branches of theſe. He may have Knowledge, *be illuminated* in ſome ſort: and yet want righteouſneſs. The *Phariſees* knew much: but were full of unrighteouſneſs, oppreſſion, extortion, covetouſneſs, devoured Widows houſes. *Judas* enlightened: but a thief, an unrighteous villain to his Lord and Maſter. He may have in ſome ſort *Knowledge and Righteouſneſs*, and yet want *Holineſs*: being without Faith, Repentance, Self-denyal, Humility, *&c.* The Phariſees had knowing heads, and ſome common principles of Equity and righteouſneſs to man, but their hearts were ſtill rotten and corrupt before God, like opened graves, full of filthineſs. Like the *Egyptian Temples*, having fair frontiſpieces, but within nothing but filthy Cats, Crocodiles, *&c.* worſhipped, inſtead of Deities. The whole heart is not ſeaſoned with grace, but only ſome part. Nor have they the whole *New man* created in them in all its integral parts, but only ſome imperfect limbs and parcels thereof.

(k) Col. 3. 10. Eph. 4. 24.

(2) *An Hypocrite hath not the truth of Gods image in any grace enjoyed.* He wants many things, and hath not the truth of any thing. Gods (m) *image* ſtands in *true Holineſs.* But all he hath is falſe, feigned, counterfeit holineſs. Counterfeit faith, but for a time: Counterfeit love, in word and tongue only, not in deed and truth: Counterfeit repentance, like *Ahab*'s; Counterfeit zeal, like *Jehu*'s: Counterfeit joys and feelings, like thoſe of the ſtony-ground-hearer: All counterfeit, copper work. Like a rotten ſtick, painted over: or like copper coyn, gilded or ſilver'd over: or like a feſtering ſore, a canker, skinned over.

(l) Heb. 6. 4. (m) Eph. 4. 24.

(3) *An Hypocrite overvalues himſelf, undervalues others.* The Phariſee in the Parable ſaid, (n) *God I thank thee, I am not as other*

(n) Luk. 18. 9, 10, 11.

other men are, Extortioners, unjust, adulterers, or even as this Publican. He *trusted in himself, that he was righteous, and despised others.* This was his hypocrisie and pride. An hypocrite is full of pride, self-conceit, self-attributions, self-admiration, *&c.* he is blown up with excessive high thoughts of his own worth and excellency, beyond others. *Come not neer, for I am holier then thou.* He looks at himself through a Multiplying-glass. His mole-hils are mountains, others mountains are scarce mole-hils. But an upright Soul hath mean, humble, low thoughts of himself, but hath high esteem of others. Sincere *Paul* said of himself, (o) *I am less then the least of all Saints,* (p) *I am chief of Sinners.*

(o) Eph. 3. 8.
(p) 1 Tim. 1. 15.

In the eschewing and hating of evil. For,

(1) *An hypocrites hatred or eschewing of Sin is not general and universal.* Some sins, yea many gross corruptions, he may avoyd, as (q) did the Pharisee; He may (r) *through the knowledge of Christ escape the pollutions of the world*, yea, he may become inoffensive to the view of man, as *Paul*, while he was a carnal hypocritical Pharisee, was (s) *touching the Law blameless*: But notwithstanding the Hypocrite doth still allow himself in some beloved and profitable Sin or other, wherein he must have elbow-room and liberty reserved. (t) Jehu *departed from* Ahab's *idolatry in* Baal: *but he departed not from* Jeroboam's *idolatry in the two Calves.* *Herod* (u) still allow'd himself in his incest with *Herodias*: *Judas* forbore all scandalous courses, but yet (x) nourished in his bosom that secret viper of Covetousness, which was his ruine. *Simon Magus* could lay aside his witchcraft, but (y) not his wretched worldliness and dishonest gain. The Pharisees (z) could walk without gross offensiveness in many things: but inwardly they were full of *covetousness* and filthy *excess*. *Saul*, while a Pharisaical hypocrite, could be (a) *blameless touching the Law*, but yet was in his blind zeal and malice (b) *a persecuter, and a blasphemer, and injurious against* Christ and his members, contrary to the Gospel. An upright man declines from all sin: but an Hypocrite hath still his reserve for some darling bosom sin or other. He forsakes no sin at all aright, because of its sinfulness: for then he would eschew every Sin, one as well an another.

(q) Luk. 18. 10, 11.
(r) 2 Pet. 2. 20.
(s) Phil. 3. 6.
(t) 2 King. 10. 28, 29, 30, 31.
(u) Mar. 6. 17, 18, 19.
(x) Joh. 12. 6.
(y) Act. 8. 18, 19.
(z) Luk. 18. 11. *with* Matt. 23. 23, 24, 25.
(a) Phil. 3. 4.
(b) 1 Tim. 1. 12, 13, *&c.*

(2) *An hypocrite is wont to make a great Scruple at smaller sins, and yet readily to swallow down greater, without any quitch or remorse of Conscience.* This argues notorious dissimulation indeed. The Pharisees were notorious in this point of hypocrisie; (c) *They strained at a gnat, but swallowed a Camel.* (d) *They would not swear by the gold of the Temple*, which was lesser: *but would swear by the Temple it self which sanctified the gold*, which was greater, *and counted it nothing.* They could without scruple *swear by the Altar*, which was greater; but made it an hainous matter to *swear by the gift thereupon*, sanctified by the Altar, which was less. They (e) would not omit payment of small, petty, trifling *tithes*, as of *Mint*, *Annise*,

(c) Mat. 23. 24.
(d) Mat. 23. 16. *to* 23.
(e) Mat. 23. 23.

Anniſe, Cummin, &c. but *they omitted the weightier matters of the Law, judgement, mercy, and faith.* They (f) would by no means eat in veſſels unpurified, but made a great ſtir *in waſhing of cups, and pots, and veſſels*, which our Saviour cals their (g) *making clean of the outſide of the cup and platter*: but the meats which they did eat in thoſe veſſels were defiled notoriouſly with *oppreſsion* and injuſtice in their getting of them, and with riot, intemperance, and *exceſs* in their uſing of them. Hence our Saviour ſaith, that (h) *within they were full of extortion and exceſs.* They (i) made a great ſcruple of coming into the Judgment-Hall on the Preparation-day before the Paſſover, *leſt they ſhould be defiled* thereby, and ſo be rendred incapable of eating the Paſſover; but they made no ſcruple at all of their cruel perſecuting and murdering of the ſpotleſs Son of God, by unjuſt accuſation and condemnation in the Judgement-Hall. They (k) made great ſcruple of puting *Iudas* his thirty pieces, which he brought back again, into the Temple-Treaſury, becauſe they were the price of blood, but they made no bones of contracting the guilt of Chriſts blood upon their own ſouls, which ſhould have been the Temples of the Holy-Ghoſt. Whereupon ſaid *Auguſtin*, (l) *What a counterfeiting of innocency was this, not to ſuffer the Price of blood to lie in a cheſt, and yet to permit blood it ſelf to lie in the Conſcience?* The (m) Prieſt and Levite ſeeing the *wounded* man *lie half-dead, went on the other ſide of the way*, leſt they ſhould contract Legal uncleanneſs; but were not troubled at all to paſs by their extreamly diſtreſſed neighbour, without the leaſt bowels of mercy and compaſſion. Hypocritical King *Saul* (n) made it a horrid matter to *eat the fleſh of beaſts with the blood*; but made it a matter of nothing to *ſhed the blood of* Jonathan *his own Son*, far better then himſelf, had not the people hindred him. Oh how notorious and abominable are ſuch hypocritical diſſimulations!

(3) *An Hypocrite is wont to be more ſevere againſt others ſins, then againſt his own.* The Phariſees (o) were ſo *quick-ſighted* towards others failings, that they could not endure to ſee a *mote* in their Brothers eye; but they were ſo *dul-ſighted* towards their own failings, that they could not ſee a *beam* in their own eyes. This our Saviour charges cloſe upon them as their Hypocriſie. They (p) brought an *adulterous woman to Chriſt, taken in the act*, declaring their opinion, that according to *Moſes* Law, ſhe was to be ſtoned to death; but they laid not to heart at all their own manifold guiltyneſſes in other reſpects, till Chriſt convicted them by the guilt of their Conſciences. *Judah* (q) hearing of *Thamar*'s whoredome, (whom himſelf had defiled, ſuppoſing her to have been a common Harlot) adjudges her ſeverely to be burnt; but paſſes no ſentence upon himſelf, that was deeper in that wickedneſs then ſhe, and the cauſe of it. Herein he diſcovered too much partiality and hypocriſie. *David* himſelf (r) did herein bewray too much hypocriſie, in

(f) Mar. 7. 4, 8.

(g) Matth. 23. 25.

(h) Matth. 23. 25.

(i) Ioh. 18. 28.

(k) Matt. 27. 6.

(l) Qualis hæc Innocentiæ ſimulatio, pecuniam ſanguinis non mittere in arcam; & ipſum ſanguinem mittere in Conſcientiam? *Auguſtin.*

(m) Luk 10. 31, 32. *&c.*

(n) 1 Sam. 14. 33, 38. *to* 46.

(o) Mat. 7 3, 4, 5.

(p) Ioh. 8. 3. *to* 12.

(q) Gen. 38. 13, 14, 15, 16, 17, 18, 24, 25, 26.

(r) 2 Sam. 12. 1, 2, 3, 4, 5, 6, 7.

in that he lay a great while in his gross sins, about the matter of *Uriah*, never judging himself for them in the sight of God; and yet he could pass a severe sentence of Death for the same sin related as in the person of another in *Nathan's* parable. Though *David* was *an upright man*, yet this was far from *an upright action*. As it was noted of *Anthony*, that (e) *he hated a tyrant, but not tyrannie it self*: So it may be said of an Hypocrite that he rather hates *Sinners*, then *sins*. As *Jehu* hated *Ahab* the *idolater*, but not *Ahab's idolatry*: for then he would have hated *Jeroboam's* idolatry as well as *Ahabs*, one Idolatry as well as another. He that hates one Toad or Serpent, because such, hates every Toad, every Serpent. He that hates one sin, because sin, hates every sin in himself, or others. Yea most of all he hates his own sins, as *Paul*, (f) *I am chief of Sinners*: and casts the first stone at himself with greatest severity.

(e) Odio habuit tyrannum non tyrannydem.

(f) 1 Tim. 1. 15.

(4) *An Hypocrite is not content in eschewing of evill.* After (g) *he hath escaped the pollutions of the world, he is again intangled therein, and overcome. So that, The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire.* All hypocrites are Apostatical. If the (h) *unclean Spirit be cast out* in any measure, yet will he *return again with seven worse spirits, and re-enter* the hypocritical heart, *and the latter end of such an one shall be worse then his beginning.* As a Wolf or Tyger, if you knock out their teeth, pair their nails, chain them up, *&c.* for the while they will forbear ravening; but set them at liberty, they will raven still; their ravening Nature was not changed, but only chained up: So hypocrites are not *changed*, but *chained* up; not *renewed*, but only *restrained*; and therefore sooner or later they will return to their corrupt bias, retaining still their old corrupt Natures and principles.

(g) 2 Pet. 2. 20, 21, 22.

(h) Mat. 12. 43, 44, 45.

In the doing of good, Hypocrites notably bewray their Hypocrisie. For,

(1) *An Hypocrites doing of good is not from a right Principle, is not well-grounded.* The right Principle and ground of all Well-doing, (i) is that Holy *New-Creation* in Jesus Christ; and therein, (k) sincere *love, out of a pure heart, good Conscience, and Faith unfeigned.* Without these supernatural sanctifying Principles no actions can be truly acceptable to God. An Hypocrite is destitute of all these principles: and therefore can ground none of his actions thereupon, but upon false and insufficient foundations. As 1. *Upon meer Light of Nature, and convictions of the natural Conscience.* An Hypocrite in the Church may hence do many things. For, even (l) Pagans themselves, from light of Nature, and imperfect fragments of the Law remaining in their hearts, may do *by nature many things contained in the Law.* This is a false Principle, *Nature*, not *Grace*. 2. *Upon Customary Education.* *Paul* (m) was educated and trained up in Pharisaism, and thereupon did many things, and

(i) Eph. 2. 10. & 4. 23, 24. Tit. 3. 8.

(k) 1 Tim. 1. 5.

(l) Rom. 2. 14, 15.

(m) Act. 26. 5. &c. Phil. 3. 4, 5, 6, 7, &c.

and seemed to be furnished with much legal righteousness: but at last when Jesus Christ revealed himself effectually in him, he saw that all was but *loss and dung*. Many that have been religiously educated, do exercise themselves accordingly in religious duties and courses: and yet remain destitute of true saving grace, and at last most shamefully fall away. 3. *Upon Common gifts unsanctified*, whether *Ordinary*, or *Extraordinary*: As the gifts of Knowledge, of Utterance, of Preaching, of Praying, of Tongues, of Miracles, *&c.* upon, and from these gifts many good-works may be done, yet not acceptable before God: because they flow not from special Graces, but from common gifts. *Judas* doubtless upon this account did preach, pray, do miracles, give alms, *&c.* otherwise the Apostles would have suspected him before the last Passover. (n) Many at the day of judgement shall plead their good deeds arising only from gifts: but Christ will then reject them, as *workers of iniquity*. A temporary Faith will carry a man very far, being attended with divers other gifts and endowments of formal Hypocrites: but all's from a rotten root, and will vanish away. 4. *Upon slavish fear.* Thus, (o) when *God sent Lyons* among the *Samaritans*, *they feared the Lord*, and did some things thereupon: but feignedly. So (p) when in *Mordecaies* days, the *Jews* got the upper hand of their adversaries, *many of the people became* Jews, embraced the *Jewish* Religion: *for, the fear of the* Jews *fell upon them.* The fear of Superiours, fear of punishment, fear of publike shame, yea slavish fear of Hell, may put many upon doing that which is good and religious: and yet all in dissimulation, for want of better Principles.

(n) Mat. 7. 22, 23.

(o) 2 King. 17. 25, *&c.*

(p) Esth. 8. 17.

(2) *An Hypocrites doing Good is not universal, with respect to all Gods Commandments and wayes, but limited, reserved, and under such and such restrictions.* *Sometimes* he will seem very pious towards God according to the first Table, but yet walk very unrighteously towards men contrary to the second Table. *Sometimes* he will seem very careful of righteousness towards men; but wholly remain careless of religion towards God. The (q) *Pharisees* are notable instances in both cases: They taught men to offer liberally to their *Corban*, though to the neglect of maintaining their own Father and Mother in necessity; They would *make long prayers*, but *devoured widows Houses*; They would *give much alms*, but *made void the Law of God by their Traditions*, &c. *Sometimes* Hypocrites will do the lesser, but neglect the greater duty; Or do the greater, neglecting the lesser; Or do one thing, but neglect another. They (r) would *love their neighbour*, but *hate their enemy*. They (s) would be very careful to maintain legal and ceremonial purity: but *neglected the weighty things of the Law, Judgement, Mercy, Faith*. *Herod* (t) did *many things*: not all, that *John Baptist* required of him. *Joas* did much: but (u) follow'd not the Lord fully and perfectly. *King Saul* (x) destroy'd the *Amalekites*,

(q) Mar. 7. 10, 11, 12, 13. Matth. 23. 14. Luk. 18. 11, 12. *with* Mar. 7. 13.

(r) Mat. 5. 43, *&c.*

(s) Mat. 23. 23, 24, 25, *&c.*

(t) Mar. 6. 20.

(u) 2 King. 10. 31.

(x) 1 Sam. 15. 7, 8, 9.

did part of that which was commanded him: but not every thing which was enjoyned him, for he spared *King Agag*, and the fat of the Cattell. *King Agrippa* (y) became *almost*, but not altogether *a Christian*. The Hypocrite hath still reserves, indentings, omissions, partiality in his obedience.

(y) Act. 26. 28.

(3) *An Hypocrites doing of good is for false Ends.* Not purely for Gods glory, and his own Salvation, *&c.* but for low, mean, base, fordid ends, as power, profit, credit, honour, praise of men, popular applause, *&c.* *Jehu* did all his service to God and his commands, principally to serve his own turn, and establish his throne. *Judas* followed Christ, for the bag. Many carnal Hearers followed Christ, not for his Doctrine and Miracles: but (z) *because they did eat of his loaves and were filled.* The *Pharisees* (a) did *all their works to be seen of men*, to be cry'd up and applauded by the people for piety, charity, *&c.*

(z) Joh. 6. 26.
(a) Mat. 6. 1, 2, &c.

(4) *An Hypocrites doing of good is not constant, and lasting; but at last vanishing and coming to naught.* All his motions in well-doing are (b) forced and violent, not from a true inward principle, therefore are not lasting. As an arrow or stone may be violently cast up towards heaven by outward force, but by its inward principle of weight it will fall down again to the Earth. The (c) Faith of the stony-ground Hearers lasts but *for a time*, and in *time of persecution and affliction for the Gospel it vanisheth away.* (d) The House *built upon the Earth* or *Sand* without a firm foundation, *when winds and waves beat upon it, fell, and the fall thereof was great.* *Judas* at last discovered his rotten and treacherous heart towards Jesus Christ. *Hymeneus and Alexander* at last (e) *made shipwrack of Faith and a good Conscience*: and grew so incorrigible, that *Paul delivered them to Satan, that they might learn not to blaspheme.* Fixed stars will remain: but comets and blazing stars will at last vanish away. True gold will abide the fire, and become purer: but dross will be burnt up and consumed. The Natural colour and complexion will abide: when artificial paint will wash away.

(b) Nullum violentum perpetuum.
(c) Luk. 8. 13.
(d) Mat. 7. 26, 27.
(e) 1 Tim 1. 19, 20.

By these Notes, *Hypocrisie* may singularly be detected. Such Hypocrites are destitute of *Covenant-integrity*: and therefore, remaining such, can neither walk in *Covenant-duty* before God, nor be in *Covenant-State* with God. Let all that would approve themselves in Covenant with God, beware of this Leaven of *Hypocrisie*.

3. **All such, as would approve themselves the true Seed of Abraham, and Covenant-people of God, (f) must be federally perfect before God, both in Heart and Way.** The Perfect and upright shall be admitted into Covenant with God; and shall enjoy him, and all the Covenanted benefits as theirs: but hypocrites shall not stand before him, they shall have no part nor lot in this business. Let all then that profess to be Gods Cove-

(f) Gen. 17. 1, 2.

Covenant-people, be sincere and perfect with God, both in *Inward Constitution* of heart, and in *Outward Conversation* of life. Let them clear up their *Integrity* upon good grounds, to their own hearts and Consciences, according to the Scriptures: and let them grow up therein more and more till they come to the highest degree of Perfection, being constant and persevering therein unto the end. To this effect, take 1. *Some Helps and furtherances to integrity.* 2. *Some Motives and encouragements thereunto.*

Helps and furtherances to integrity.

(1) *Know the Lord God aright in Jesus Christ.* *Know* the infinite purity and Perfection of his Nature; which cannot endure iniquity or Hypocrisie. *Know* his All-searching Omniscience, and Omnipresence: He is everywhere, knows all things, searcheth the reins and hearts, exactly detects every hypocritical action, expression, thought, and imagination, so that there can be no blinding of his eyes with most specious pretences or appearances. *Know* the exactness of his Scrutiny and judgement; every secret thing shall he bring to judgement, without respect of persons, &c. Such true knowledge of God will incline mightily to integrity. (g) *And thou* Solomon *my son, know thou the God of thy Father, and serve him with a Perfect Heart, and with a willing mind: for, the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts.* Its a vain thing therefore to think to dissemble with him. First *know him* aright: Then *serve him with a perfect heart.*

(g) 1 Chron. 28.9.

(2) *Put* (h) *off the old man, and put on the New man daily more and more, which after God is created in righteousness and true holiness.* In so doing we shall be more and more dis-vested of *Hypocrisie*, which is a limb of the *old man*: and invested with *integrity*, which is a member of the *new man*. Make progress in Sanctification, So you Mortifie *Hypocrisie*, and vivifie *Sincerity*.

(h) Eph. 4. 22, 23, 24.

(3) *Have saving Faith and Hope, and grow therein.* Hypocrisie stands in mixtures, and inward Heart-defilements. But *Faith* (i) *purifies the Heart*, from dross and defilements of sin. (k) *And every one that hath hope of* Heavenly happiness, *purifieth himself, even as he is pure.*

(i) Act. 15.9.
(k) 1 Ioh. 3.2, 3.

(4) *Consider seriously Gods Promises of his Cohabitation, Neer Communion and endeared Relations to, and with his own people that come out and separate from the Corruptions of the world:* And these will strongly put us upon all possible endeavours after Purity and Perfection. (l) *Having therefore these Promises, let us cleanse our selves from all filthiness of the flesh and spirit, perfecting Holiness in the fear of God.* The pure God cannot endure fellowship with impure hypocrites, nor afford them any neer Relation to him.

(l) 2 Cor. 7.1. *with* 6.16, 17, 18.

(5) *Set thy self always as in Gods sight and presence, as witness of all thy thoughts, words and wayes:* This will make thee still approve thy self uprightly to him. (m) *Walk before me, and be perfect.* This

(m) Gen. 17. 1.

made *Paul* deal sincerely in his Ministry: he set himself still before Gods eye; (n) *But as of sincerity, but as of God, in the sight of God, speak we in Christ.*

(n) 2 Cor. 2. 17.

(6) *Let the Word of God have room in thine heart, and bear sway in thy Soul. Keep it still fresh in mind, and make it thy Rule.* This will dissuade and deliver thee from Hypocrisie, but perswade and draw thee to integrity. Hereby (o) *David* kept himself upright; *I have kept the wayes of the LORD, and have not wickedly departed from my God. For all his judgements were before me, and I did not put away his Statutes from me. I was also upright before him, and I kept my self from mine iniquity.* Hereby Christs disciples were purified instrumentally, (p) *Now ye are clean through the Word that I have spoken to you.* Yea hereby young men (whose lusts and corruptions are strong and impetuous) may cleanse their course; (q) *Wherewith shall a young man cleanse his way? By taking heed thereto according to thy Word.*

(o) Psal. 18. 21, 22, 23.

(p) Joh. 15. 3.

(q) Ps. 119. 9.

(7) *Keep still a jealous eye over thine own deceitful heart.* (r) *Keep thine heart with all keeping.* There hypocrisie and dissimulation takes its first rise. See thine heart be pure and perfect in its *grounds* whence, and *ends* whereto it moves, in all the wayes of Religion. There are many depths, deceits, windings, turnings, inventions, devices, *&c.* in our hearts: Trust them not too far; but watch them, sift them, try them, *&c.* that they may be sound and sincere with God.

(r) Prov. 4. 23.

(8) *Remember often the strictness of the last account and judgement.* For then, (s) *God will judge the Secrets of men by Jesus Christ.* (t) —— *God will bring every work into judgement, with every secret thing, whether it be good, or whether it be evill.* Then no paint nor varnish of Hypocrisie shall cloke iniquity any longer. Then God will pluck off all hypocrites masks and vizors, and shew them in their own colours. Wouldst thou not be detected and judged for an *Hypocrite* at the last day? walk *uprightly* now. For, Hypocrites that love not now to be, what they seem: shall then appear to be, what they are, through Gods righteous judgement. Notable is that of our Saviour, (u) *Beware ye of the leaven of the* Pharisees, *which is Hypocrisie. For, there is nothing covered, that shall not be revealed; neither hid, that shall not be known.*

(s) Rom. 2. 16.

(t) Eccles. 12. 14.

(u) Luk. 12. 1, 2.

(9) Finally, *Forasmuch as integrity is not in mans power, but is Gods gift of grace, Beg it earnestly and unceasantly of the Lord.* O God of truth, give me a perfect heart, and a perfect way. Adorn my soul with righteousness and true Holiness. Make me according to thine own heart, *&c.* Pray with upright *David*, (x) *Let integrity and uprightness preserve me; for I wait on thee.* (y) —— *Let mine heart be sound in thy Statutes; that I be not ashamed.* (z) —— *Behold, thou desirest truth in the inwards.* —— *Create in me a clean heart, O God, and renew a right spirit within me.* (a) —— *Search me, O God, and know mine heart: try me, and know my thoughts. And see*

(x) Ps. 25. 21.

(y) Psal. 119. 80.

(z) Psal. 51. 6. 10.

(a) Psal. 139. 23, 24.

i

if there be any wicked way in me, and lead me in the way Everlasting.

Motives and Inducements to Integrity are many, and very cogent. As,

(1) *Christ Jesus our true Passover is already Sacrificed for us; And all these Gospel-times are this true Paschal Feast:* Therefore as the Legal Passover was kept without corporal leaven of bread, So the Gospel-Passover should be celebrated without the Spiritual leaven of Sin and Hypocrisie. (b) *For Christ our Passover is sacrificed for us. Therefore let us keep the Feast, not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of Sincerity and Truth.* Without Sincerity and Truth we cannot feed and feast our souls upon Jesus Christ crucified. (b) 1 Cor. 5. 7, 8.

(2) *Uprightness is most pleasing and delightful to God:* and therefore Gods people should pursue that which is well-pleasing in his sight. *David* said (c) *I know also my God, that thou tryest the heart, and hast pleasure in uprightness.* And again, (d) *Thou desirest truth in the inwards.* Heb. *thou hast pleasure* or *delight in truth*, &c. And elsewhere, (e) *The righteous LORD loveth righteousness, his Countenance doth behold the upright.* *Solomon* also testifieth, that (f) *Such as are upright in their way, are his delight.* Now the upright LORD hath such pleasure in uprightness, That, 1. He accepts and admits the Perfect and upright into Covenant with himself. (g) *Be thou perfect, and I will make my Covenant between me and thee.* 2. He is nigh unto the upright, and unto their prayer. (h) *The LORD is nigh unto all them that call upon him, to all that call upon him in truth.* (i) *The Sacrifice of the wicked is abomination to the LORD, but the Prayer of the upright is his delight.* 3. He highly prizeth and accepteth all, even the weakest Services of the upright: and covers, yea cures all their Infirmities, as hath been evidenced. 4. He is good, and doth good to the Sincere. (k) *Yet God is good to Israel, to such as are clean of heart.* He is good to them, though afflicted and Tempted, while the wicked flourish in all Prosperity. Hence also *David* prays, (l) *Do good, O LORD, to them that are good, and that are upright in heart.* 5. His way is strength to the upright. (m) *The way of the LORD* (that is, either the way and dispensation wherein the Lord (o) walks towards them: or the way and course of life wherein the upright walk towards God,) *is strength to the upright,* (that is, It strengthens, corroborates, emboldens their hearts and spirits against all discouragements and oppositions.) This secures them within better then a (p) wall of brass. 6. He defends and saves the upright from evils and enemies. (q) *He is a buckler to them that walk uprightly.* And they have a strong defence indeed, that have the Lord himself for their Buckler. No blows nor instruments of Death can prevail against this Buckler.

(c) 1 Chr. 29. 17.
(d) Psal. 51. 8.
(e) Psal. 11. 7.
(f) Pro. 11. 20.
(g) Gen. 17. 1, 2.
(h) Psal. 145. 18.
(i) Prov. 15. 8.
(k) Psal. 73. 1.
(l) Psa. 125. 4.
(m) Prov. 10. 29.
(o) 1 Chr. 16. 9.
(p) Hic murus aheneus esto, Nil conscire sibi, Nulla pallescere culpa. *Horat.*
(q) Prov. 2. 7.

buckler. Sweetly said *David*, (r) *My defence is of God* (Hebr. *my buckler is upon God*), *which saveth the upright in heart.* 7. Finally, Such is his Providential dispensation for the upright, that they close up their days in peace and happiness, after all the storms and troubles wherewith their lives have been exercised. (f) *Mark the perfect man, and behold the upright; for the end of that man is peace.*

(3) *Hypocrisie is most odious and abominable to God, and to Jesus Christ, though never so* (t) *highly esteemed amongst men.* And Gods people should abhor what God and Christ abominate. Hypocrisie and Hypocrites are so loathed of God, that, 1. He accounts them, (u) *whited Sepulchers, beautiful outward, but within full of dead mens bones and all uncleanness*; (x) *workers of iniquity*; (y) The children of Hell. 2. He rejects all their services and works, though for matter and substance never so good and excellent. As *Jehu's* (z) obedience: The *Iews* (a) religious exercises: (b) All the Pharisees Alms, Prayers, Fastings, &c. accounting them no better then their sins and iniquities. Nor shall they ever have any Eternal Reward thereof from God. 3. He thunders out many terrible woes against them. (c) *Eight* in one Chapter. 4. He will utterly disown and disclaim them at the day of Judgement, saying, (d) *I know ye not, depart from me ye workers of iniquity.* 5. He will implunge them in the deeper condemnation. (e) *They shall have their portion with Hypocrites.* This intimates that Hypocrites shall have a woful portion. They shall not only be in *Prison*, but in *Little-ease*. They shall be in the darkest nook of Hell, if there be one corner in Hell worse then other, Hypocrites shall be there. *They knew their Masters will, and did it not; therefore they shall be beaten with many stripes.*

(4) *Integrity is a singular comfort to the Conscience of Gods people, in their saddest conditions and occasions of disconsolation.* *Iob's* integrity kept his heart from sinking in all that Sea of trouble, in which he was tossed: when his three friends challenged him grievously for Hypocrisie. (f) *Till I dye, I will not remove my integrity from me.* (g) — *Let me be weighed in an even ballance, that God may know mine integrity*, &c. This supported King *Hezekiah* against the very sentence of Death from God; (h) *Remember, O LORD, that I have walked before thee in Truth, with a perfect heart, and have done that which is good in thy sight.* This was *Paul's* Cordial in all his perils and sufferings; (i) *Our rejoycing is this, the testimony of our Conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our Conversation in the world.* *David* knew this full well when he so prayed; (k) *Let my heart be sound in thy Statutes, that I be not ashamed.* Integrity may be *blamed*, but shall never be *shamed*. He shall hold up head and heart in worst of Evils with Confidence: When

(r) Psal. 7. 10.
(f) Psal. 37. 37.
(t) Luk. 16. 15.
(u) Mat. 23. 27, 28.
(x) Mat. 7. 23.
(y) Mat. 23. 25.
(z) 2 King. 10. 31.
(a) Isa. 1. 11. to 16.
(b) Mat. 6. 1, 2, &c.
(c) Mat. 23. 13, &c.
(d) Mat. 7. 23. & 25.
(e) Mat. 24. 51.
(f) Job 27. 2, 3, 4, 5, &c.
(g) Job 31. 5, 6. to the end.
(h) Isa. 38. 3.
(i) 2 Cor. 1. 12.
(k) Ps. 119. 80.

when the hypocrites hope ſhall be as the Spiders web, or as the giving up of the ghoſt.

(5) *The Lord hath put a beauteous garland, yea, a rich Diadem of Precious Promiſes upon the Head of the upright.* Aſſuring him,

1. *That,* He ſhall dwell in the Earth, when the wicked ſhall be rooted out of it. (l) *For, The upright ſhall dwell in the Land, and the perfect ſhall remain in it. But the wicked ſhall be cut off from the Earth, and the tranſgreſſors ſhall be rooted out of it.* (l) Prov. 2. 21, 22.

2. *That,* He ſhall have Safe-guidance and Deliverance from miſchiefs and dangers. (m) *The integrity of the upright ſhall guide them. ——The righteouſneſs of the perfect ſhall direct* (Heb. *rectifie*) *his way. ——The righteouſneſs of the upright ſhall deliver them; but tranſgreſſors ſhall be taken in their own naughtineſs.* And elſewhere, (n) *Whoſo walketh uprightly ſhall be ſaved: but he that is perverſe in his ways ſhall fall at once.* Hence the Prophet reproving King *Aſa* for his carnal confidence in *Benhadad* King of *Syria*, ſaid, (o) *The eys of the LORD run to and fro throughout the whole Earth, to ſhew himſelf ſtrong in b:half of [illegible] heart is perfect towards him.* (m) Pro. 11. 3, 5, 6. (n) Pro. 28. 18. (o) 2 Chr. 16. 9.

3. *That,* He ſhall have Security, and ſufficient Supplyes of Neceſſaries in evil times. (p) *He that walketh righteouſly, and ſpeaketh uprightly, ——He ſhall dwell on high,* (above the reach of danger): *His place of defence ſhall be the Munitions of Rocks,* (A *Rock* is a ſure defence; *Rocks* ſurer; *Munitions of Rocks,* Rocks within rocks, ſureſt of all): *Bread ſhall be given him, his waters ſhal be ſure.* (q) *——The upright ſhall have good things in poſſeſſion.* (r) *The LORD knoweth the days of the upright; and their inheritance ſhall be for ever. They ſhall not be aſhamed in the evil time; and in the days of famin they ſhall be ſatisfied.* (p) Iſa. 33. 15, 16. (q) Prov. 28. 10. (r) Pſal. 37. 18, 19.

4. *That,* He ſhall have joy and gladneſs in the Lord notwithſtanding all matter of trouble and grief that may befall him. (ſ) *Behold, God will not caſt away a perfect man, neither will he help the evil doers. Till he fill thy mouth with laughing, and thy lips with ſhouting-joy.* And *David* ſaid, (t) *The righteous ſhall be glad in the LORD, and ſhall truſt in him: And all the upright in heart ſhall glory,* viz. When their adverſaries the wicked ſhall be brought down by the hand of God, as the intent of the Pſalm evinceth. So true is that, (u) *Unto the upright there ariſeth light in the darkneſs.* And that, (x) *Light is ſown for the righteous, and gladneſs for the upright of heart.* Though at preſent neither Ear nor little of light and joy appear to the upright, yet there's a *ſecret ſeed* of joy ſown for them; and though it lye hid a while under the clods, in due time it will ſprout, ſpring, grow up, and ripen; ſo that the upright ſhall reap a whole crop of joy. (ſ) Job 8. 20, 21. (t) Pſa. 64. 10. (u) Pſa. 112. 4. (x) Pſa. 97. 11.

5. *That,*

5. *That*, His Habitation shall Prosper, and his Tabernacle flourish; (y) *If thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous. Though thy beginning was small, yet thy latter end should greatly increase.* (z) ——*The House of the wicked shall be overthrown, but the Tabernacle of the upright shall flourish, viz.* these and other temporal blessings promised, shall be performed to the upright, so far as shall be for their good.

(y) Job 8.6,7.

(z) Pro.14.11.

6. *That*, He shall have sweet Reviving, Protection, Dignity, Advancement, and all Good, from God. (a) *For the LORD will be a Sun and a Shield: The LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.* *A Sun*, to revive and refresh the upright, with the sweet aspect, beams and light of his Countenance: *A Shield*, to defend and protect them in their comfortable enjoyments against annoyances and injuries. *Grace and Glory*; some say, He will give *Spiritual Grace* in this world, and *Eternal Glory* in the world to come. But (b) *Calvin* is afraid that distinction in this place is too subtil; but thinks rather this to be the sense, *After the Lord hath embraced the faithful with his favour, he will advance them to highest dignity, nor will cease to enrich them with his gifts, he will withhold no good thing from them that walk uprightly*; that is, *his beneficence towards them shall never be drawn dry, but shall be flowing towards them continually. They shall want nothing that he sees and knows to be good for them.* (c) *Simeon de Muis* also expounds it to the same effect.

(a) Ps. 84.11.

(b) Quod postea sequitur *Gratiam & gloriam dabit*, ita posset accipi, Quos Deus in hoc mundo sua gratia ornavit, tandem in regno suo cœlesti gloria coronare. Sed quia vereor ne arguta sit illa distinctio, præstabit, meo judicio, ita resolvere sententiam. Postquam favore suo complexus fuerit Deus fideles, extollet eos in summam dignitatem, nec definet eos suis donis locupletare. Quod etiam confirmat proximo membro, *Non prohibebit bonum ambulantibus in rectitudine*: Acsi diceret; Nunquam exhauriri Dei beneficentiam quin assidue fluat. *Joan. Calvin. in Comment. ad Psal.* 84.

(c) *Gratiam & Gloriam dat Dominus*, hoc est, Facit Deus ut grati sint, adeoq; in honore apud alios, quotquot sinceri sint animi, de quibus totus intelligendus est versus. Probat hoc illud, Prov. 13. 15. & adde illud, Gen. 39. 21. *Simeon de Muis Comment. in Psal.* 84.

7. *That*, The upright shall sojourn in Gods Tabernacle, as a true Member of his Church Militant on Earth; and dwell in his Holy Hill, as a Member of his Church Triumphant in heaven for ever. (d) *LORD, who shall sojourn in thy Tabernacle? Who shall dwell in thine holy Hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart*, &c.

(d) Ps.15.1,2. & 24.3,4,5.

Integrity hath these sweet and (e) *precious Promises*. That these Promises may be ours, may be put as a Crown upon our Heads, yea, as Cordials into our hearts; let us strive after *uprightness*, and grow up therein daily more and more.

(e) 2 Pet.1.4.

(6) Finally, Upright men are blessed men, in the account of God himself. (f) *O the blessednesses of the Perfect in the way, who walk in the Law of the LORD! O the blessednesses of them that keep his Testimonies, that seek him with the whole heart! They surely do no iniquity, they walk in his ways.* The upright have confluences

(f) Psal. 119. 1,2,3. & 32.2.

of

of bleſſednesſes meeting upon them; they are bleſſed even to admiration. 1. *Bleſſed* in their Poſterity and Generation; (g) *His Seed ſhall be mighty upon Earth: The Generation of the upright ſhall be bleſſed.* Happineſs ſhall be the inheritance of upright mens children. 2. *Bleſſed* in their Outward enjoyments; (h) *Wealth and riches ſhall be in his Houſe.* This ſhall be another branch of an upright mans bleſſedneſs. 3. *Bleſſed* in the Conſtancy of his righteouſneſs; (i) *And his righteouſneſs endureth for ever.* 4. *Bleſſed* in Remiſſion of his ſins, and Juſtification of his perſon; (k) *Bleſſed is he whoſe tranſgreſſion is forgiven, whoſe ſin is covered. Bleſſed is the man unto whom the LORD imputeth not iniquity: and in whoſe ſpirit there is no guile.* He that hath no guile in his ſpirit, but is ſincere in heart, that man hath his ſins pardoned, and is therein an happy Soul. 5. *Bleſſed* in reference to Eternal Glory in heaven, which belongs to them; (l) *Bleſſed are the pure in heart, for they ſhall ſee God.* There's a *Corporall viſion* with bodily eyes, There's a *Spiritual viſion* by the eye of Faith, There's a *Glorious viſion* face to face. By the *Corporal viſion,* Chriſt (m) was ſeen in his Humiliation on earth by many, and (n) ſhall be ſeen in his glorious Exaltation in Heaven for ever by all his members. By the *Spiritual viſion* of Faith, believers in this world (o) *See him that is inviſible*; but as through a glaſs, darkly; and yet greatly rejoyce in that imperfect, inchoate and remote viſion. By the *Glorious viſion* face to face, all the pure in heart (p) ſhall See God *as he is, and know as they are known,* in heavenly glory: Having immediate and full fruition of God ſo ſeen, and being raviſhed inconceivably with that viſion and fruition beatifical to all eternity.

(g) Pſ. 112. 2.
(h) ver. 3.
(i) ver. 3.
(k) Pſ. 32. 1, 2.
(l) Mat. 5. 8.
(m) Mat. 13. 16, 17.
(n) Ioh. 17. 24.
(o) Heb. 11. 27. 1 Cor. 13. 12. 1 Per. 1. 8. Ioh. 8. 56.
(p) 1 Cor. 13. 12. 1 Ioh. 3. 1, 2.

Thus of the Second branch of Covenant-Duty, required by God from Abraham *and his Seed. viz.* Integrity, *or* Being Perfect. *Now of the Laſt,* viz.

III. Of **Being Gods People**; or, **A People to God by Covenant.** The Lord Covenanted To be (q) *A God to Abraham, and to his Seed after him*: and this expreſly. Conſequently God expected that *Abraham* and his Seed ſhould be his *Covenant-people*: To this Duty, and reciprocal Relation to God, they were obliged implicitly. As God promiſed on his part, both what he would do for them, and what he would be to them, their *Shield, Reward,* and *God*. So he requires from them on their part, both that they do ſomething for him; viz. *Walk before him,* and *be Perfect*: And alſo that they be unto him *A People.* God will give *Himſelf* to them, and they muſt give *Themſelves* reciprocally to God. This is the higheſt and moſt Comprehenſive Covenant-Duty impoſed upon *Abraham* and his Seed above all other: *To be Gods People.*

(q) Gen. 17. 7, 8.

This Great Covenant-Duty I have (r) heretofore somewhat opened in the *General*: And now should have proceeded to have handled it more fully and *particularly*, but that in this Covenant-Administration to *Abraham*, it is not *Expressed*, but only *Implyed*. Therefore the fuller unfolding of (**Being Gods People in Covenant**) shall be referred till we meet with such a Fœderal Dispensation, wherein it shall be clearly *Expressed*. And that will be in (f) *Gods Covenant with* Israel *from* Mount Sinai.

(r) *Book II. ch. 2. Aphor. 2. Sect. 3.*

(f) *Book III. ch 4. Aphor. 4. Sect 2.*

Hitherto of the third Aphorism, viz. *That the Substance, or Matter of Gods Covenant with* Abraham *and his Seed, Consisted of many Eminent Mercies Promised on Gods part to them, and of divers notable Duties required and restipulated on their part to God.*

Aphorism IV.

The Form of Gods Covenant with Abraham **and his Seed consisted**; Inwardly, **in the mutual Covenant-Obligation betwixt the Federates**, viz. **God on the one Part**, Abraham **and his Seed on the other**: Outwardly, **in the Manner of this Covenants Administration or Confirmation.**

I. **The Inward Form**, which is **more Essential** and *Constitutive* to this Covenant, is, the Mutual and Reciprocal Obligation of the Fœderates to one another, *viz.* of God to *Abraham* and his Seed: Of *Abraham* and his Seed to God: and both, upon certain terms and Conditions, Plainly *Expressed*, or Necessarily *Implyed*.

1. *God on his part, of his Love and free-grace Promised*; 1. To do much for *Abraham* and his Seed. *viz.* 1. *To Bless them.* 2. *To Multiply them exceedingly.* 3. *To make his Name Great.* 4. *To make his Seed victorious.* 5. *To give them* Canaan *for an everlasting possession.* 6. *To close up* Abraham's *dayes in a good old age in peace.* Under which particular blessings, Many eminent Spiritual saving Mercies were implyed and primarily intended; As. (t) *Jesus Christ* (u) *to descend of* Abraham *according to the flesh as his eminent Seed, for saving all* Abraham's *elect and faithful Seed*; (2) *The Donation* (x) *of the Spirit of Christ, as part of the blessing of* Abraham; (3) *Effectual Calling and* (y) *Conversion of his Seed from their iniquities*; (4) *Justification* (z) *of him and his Seed of meer Grace through Faith*; (5) *Sanctification* (z) *of them through his Spirit*; (6) *Uni-*

(t) Act 3. 25, 26. & Gal. 3. 14.
(u) Gal. 3. 14.
(x) Act. 3. 26.
(y) Gal. 3. 8.
(z) Gal. 3. 14.

versal

versal (a) *victory over their Spiritual Enemies, Sin, Satan,* &c. (7) *Great increaſe of the Church* (b) *both among* Jews *and* Gentiles; And at laſt, (8) *The Eternal* (c) *Reſt and poſſeſſion of Heaven it ſelf, whereof* Canaan *was but an obſcure ſhadow,* &c. As hath already been declared at large. II. To be much to *Abraham* and his Seed, *viz.* 1. *A ſhield.* 2. *An exceeding great Reward.* 3. *A God to them by an Everlaſting Covenant.* God on his part in a ſenſe obliged himſelf to the Performance of theſe things to *Abraham* and his Seed. There's the Bond and tye on his ſide.

(a) Luk. 1. 72. *to* 76.
(b) Rom. 4. 11, 12, 16, 17, 18.
(c) Heb. 4. 1. *to* 12.

2. Abraham *and his Seed on their part of right and Duty Re-promiſe or Reſtipulate to God, requiring this of them,* (whereupon this Covenant is called, (d) *A Law to* Jacob, *and a word commanded to a thouſand generations*) 1. *To Believe, or Walk before him in Faith.* 2. *To Obey, or to walk before him in Obedience.* 3. *To be perfect.* 4. *To be his Covenant-People. And all in Chriſt.* They on their part obliged themſelves to the performance of theſe things to God. There's the Bond and tye on their ſide. And, in this mutual Obligation upon theſe reſpective terms and Conditions, the *Inward eſſential Form of this Covenant conſiſted*: without this it had been properly no Covenant at all.

(d) Pſa. 105. 8, 9, 10, 11.

Object. *But, How can God be Fœderally-Obliged to* Abraham *and his Seed, God being infinite in Majeſty, Dominion, Freedom,* &c. *And there being no proportion betwixt God and them? Doth not this argue ſome imperfection in God, and limit his liberty,* &c. *that he cannot do what he pleaſeth?*

Anſw. To this I reply; 1. *By way of Conceſſion.* That God is infinite in Majeſty, Dominion, Freedom, &c. who enters into Covenant with *Abraham* and his Seed; and therefore there can be no Proportion betwixt him and them; betwixt *Infinite* and *Finite.* 2. *By way of Negation.* That it doth not therefore follow, that becauſe God becomes in a ſort fœderally —— obliged to *Abraham* and his Seed, therefore his dominion and freedom are hindred and reſtrained, or any imperfection in God implyed. For if God of his Dominion and liberty can give bleſsings to *Abraham* and his Seed, can he not of the ſame Power and Freedom Covenant and promiſe them? *Giving* and *Promiſing* being acts of Dominion and liberty, they both are equally conſiſtent with infinite Majeſty. When man enters into Covenant with man, the Covenant-Obligation implyes in him ſome imperfection, and in ſome ſort limits and reſtrains his liberty which he had before: But not ſo with God; for Herein God doth not ſo much become obliged to his *creatures*, as to *himſelf.* They cannot claim things promiſed, by right of juſtice, as proper debt, but they believe, becauſe (9) *God cannot deny himſelf*, and his Word. (f) *God* (ſaith *Aquinas*) *is no debtor, becauſe he is not ordered for other things, but all things for him.* Hence its ſaid, (g) *God renders debts, though indebted to none: He pays debts, though he pay nothing*, that is, he pays them, becauſe he

(e) Tit. 1. 2.
(f) Deus non eſt debitor, quia ad alia non ordinatur, ſed omnia ad ipſum. *Tho. Aquin.*
(g) Reddit debita, nulli debens; donat debita nihil pendens.

he hath promiſed them, not becauſe they are any due debt of juſtice from him. For, (h) *who hath firſt given to him*, &c. To this effect ſaid *Auguſtine* elegantly; (i) *In the things we now have, we praiſe God the Giver: In the things we yet have not, We hold God our Debtor. And God becomes our Debtor, not by Receiving any thing from us, but by promiſing what he pleaſed to us.* 3. *By way of explication.* When God enters into Covenant with *Abraham* or any man, it is not as when men enter into Covenant that are equals, whereupon *a debt of juſtice* ariſeth betwixt them, ſo that they may implead each other: but it is (ſuitable to the greatneſs of his ſupream Majeſty,) *A Gracious and compaſſionate Condeſcenſion* on his part, to promiſe bleſſings to us unworthy worms, for confirming of our Faith and hope more ſtrongly in him; He obligeth himſelf to us by *Loving and Promiſing*; But on our part there's an obligation to him of *Right, debt, and juſtice*, foraſmuch as we ow our ſelves and all that is ours unto him. *Beſides*, From this inequality of Covenanters, there ariſeth an unequal right in Covenanting. So that the Sole diſpoſing of the Covenant with ſuch and ſuch terms, conditions, formalities, *&c.* is wholly *Gods*, not *Abraham's* or his *Seed's*. And hence it's ſtiled *Gods Covenant*, not *theirs*. And, A Law to *Jacob*, and a word commanded to a thouſand Generations, *Pſal.* 105. 8, 9, 10, 11.

(h) Rom. 11. 35.

(i) In his enim quæ jam habemus, laudemus Deum largitorem: in his quæ nondum habemus, tenemus debitorem. Debitor enim factus eſt, non aliquid a nobis accipiendo, ſed quod ei placuit promittendo. *Auguſtin. de verb. Apoſtoli Serm.* 16. *ad initium. Tom.* 10. *And elſewhere;* Fidelis Deus qui ſe noſtrum debitorem fecit: non aliquid a nobis accipiendo, ſed tanta nobis Promittendo. Parum erat promiſſio, etiam Scripto ſe teneri voluit, veluti faciens nobiſcum chirographum promiſſorum ſuorum; ut cum ea quæ promiſit ſolvere inciperet in Scriptura promiſſorum conſideraremus ordinem ſolvendorum. *Auguſt. Enarrat. in Pſ.* 109. *p.* 1272. *C. D. Tom.* 8. *Baſil.* 1569.

II. **The Outward and More accidental Form of this Covenant**, conſiſteth; 1. *In the Way and Manner of this Covenants Diſpenſation or Adminiſtration to* Abraham *and his Seed.* 2. *In the Manifold Confirmation of this Covenant to them.* All may be reduced to theſe two Heads.

Firſt, *Of the Way, Order, and Manner of this Covenants Diſpenſation or Adminiſtration.* Much hath been ſpoken already for clearing of this; eſpecially in Gods gradual Revealing of this Covenant ſtep by ſtep. Here therefore take only a Summary delineation of Gods way and manner herein, indigitating the chief ſteps of his Grace and Providence in Covenanting with *Abraham* and his Seed. And this, 1. *More Generally.* 2. *More Particularly.*

More Generally, theſe things are Obſervable in Gods Fœderal Dealings both with *Abraham* and his Seed. *viz.* 1. That *God* (k) *dealt with them all herein* (*as alſo he had done formerly with* Noah *and* Adam *after the Fall,*) *in their more private Capacity, as Particular Families.* For, from the beginning, till *Moſes* his days, The Church of God with His religious worſhip and ſervice (being then in their infancy) were not in a Publique Politie or Commonwealth, but only in ſome *Private Families*, profeſſing Gods true Religion. But more fully and clearly to *Abrahams* family then to *Noah's* or *Adam's*

(k) Gen. 12. 1. & 15. 18. & 17. 2. & 26. 2, 3, 4, 5.

Adam's the Covenant was revealed. 2. That, *God represented himself to* Abraham *and his more Immediate Seed in* (l) *visible Apparitions; probably, in Humane shape.* God in the person of the Son thus familiarly representing himself to them in the beginning of the world, who towards the latter end of the world should become Man indeed for accomplishing of mans Redemption. 3. That, *God expressed his pleasure in his Covenants and Promises to them, only* (m) *by word of Mouth, by audible voice, Not at all by writing till* Moses *days.* His Covenant and will being transmitted from Parents to their children from Generation to Generation. Whereupon it came to pass that oft-times Gods true Religion was forgotten, and divers branches of their Families, as the *Ishmaelites*, *Edomites*, *Syrians*, &c. lamentably degenerated to irreligiousness and Paganism. 4. That, *The LORD accepted of his rich grace and bounty, Not only the Parents, but also with them* (n) *their Seed, into Covenant with himself in Christ:* And did accordingly deal with them as his Covenant-people, till they rejected Gods Covenant by unbelief and impiety. 5. That *Gods Covenant with* Abraham *and his Natural Seed was much expressed in* (o) *Promises of temporal blessings, God condescending to the more dark, weak and imperfect state of his people therein.* But withal, there were intermingled some pure Spiritual Promises and Priviledges; as (p) *the Lord's being a Covenant God to them and to their Seed,* (q) *Justification by Faith*, &c. and under Temporal Blessings, were especially typifyed and promised Spiritual and Heavenly Blessings; As under *Deliverance from Egypt*, Redemption from Spiritual bondage under Sin, Satan, *&c.* under the Type of *Canaans Rest*, the Eternal Heavenly Rest. And therefore they still concern the Seed of *Abraham's Faith*, as then the Seed of his *Flesh.* 6. That, *All Gods Covenant-expressures Primarily tended to, and Centred upon,* (r) *Jesus Christ the Messiah, the Promised Seed that was to come afterwards.* And this is to sway and predominate in the Interpretation of them. 7. That, *All the Occurrents and Passages of Providence towards* Abraham *and his Seed, ordinary, or extraordinary, in way of Mercy or Judgement, were in order to the Performance and accomplishment of Gods Covenants and Promises revealed to them.* The beauty of these his proceedings is much to be noted and admired, Especially in their sojourning in *Canaan*, *Egypt*, and the wilderness.

More Particularly, the way and Manner of Gods Covenant-Dispensation may be considered, 1. *As with Abraham.* 2. *As with his Seed*, viz. *Isaac*, *Jacob*, and *Iacobs Posterity*, after *Abraham.*

I. *As with Abraham.* God made himself known to *Abraham* in a Covenant-way, at Sundry times, and in severall manners, according to *Abraham's* present state and condition when he made known his Covenant to him. This he did, not once, but often. And all in this Order, *viz.*

1. *When* Abraham (t) *was in* Ur *of the* Chaldees, (an idolatrous Countrey,) *having* Sarai *to wife, but both childless.* That (u) God con-

(l) Gen. 12. 7. & 17. 1. & 18. 1. & 26. 2, 24. & 35. 1, 7, 9. & 48. 3.

(m) Gen. 12. 1. &c. & 15. 18. & 17. 1. & 26. 2. &c.

(n) Gen. 17. 7, 8, 9, 10.

(o) Gen. 15. 18. & 17. 5, 6, 7, 8. & 22. 16, 17.

(p) Gen. 17. 7.

(q) Gen. 15. 6.

(r) Gal. 3. 16, 17, 19.

(t) Gen. 12. 1, to 6.

(u) Gal. 3. 16, 17, 19.

confirmed his Covenant with him, *in* or *towards Christ* 430 years before the giving of the Law. Here note, 1. *The Lords Preparing of* Abram *for this Covenant*, (u) *By appearing to him, and by calling him effectually*, not only from his Country, Kindred and Fathers house to *Canaan*, but from their corruptions, and the state of sin. Uncalled persons, are unfit for Gods Covenant. 2. *The Lords Proposing his Covenant to* Abraham *thus prepared*, in (x) divers excellent Promises. As, 1. Of making him a great Nation; 2. Of blessing him; 3. Of greatning his name; 4. Of blessing all the families of the Earth in him. 3. Abraham's *Obedience to Gods Call*, (y) departing from *Caldea*, and following the Lord he knew not whither, and at last coming into the land of *Canaan*, to *Sichem*, to the plain of *Moreh*: To take livery and seizin (as it were) of it.

(u) Act. 7. 2.

(x) Gen. 12. 1, 2, 3.

(y) Gen. 12. 4, &c. Heb. 11. 8.

2. *When* Abram *was now come into* Canaan, *and the* Canaanite *then in the land*, (z) *the Lord enlarged his Covenant, by promising to give that land to his Seed.* This Additional Promise is Amplyfied, 1. By the Antecedent thereof, *viz. The* LORD's *Appearing to* Abraham. 2. By the Consequents thereof. *viz.* 1. Abraham's *building an Altar there*, and afterwards *another between* Bethel *and* Ai *to the Lord*: To testifie his Faith in his Promises, His thankfulness for them, and His Religion towards God. 2. Abraham's *journeying up and down the land to survay it.* Hereby strengthening his faith, Comfort and thankfulness, in reference to it. 3. Abraham's *afflicted Pilgrimage therein*; *Partly* by famine, whereby he was forced to depart and sojourn in *Egypt* for a Season: *Partly*, by Discord and strife betwixt his herdmen, and the herdmen of his Nephew *Lot*, so that they were necessitated to part asunder. By which afflictions God would raise up *Abraham's* heart to look beyond that promised *Earthly Country* wherein he was a Pilgrim, (a) to a *better and Heavenly Country*, wherein he should dwell for evermore.

(z) Gen. 12. 6, 7. &c. to ch. 13. 14.

(a) Heb. 11. 16.

3. *When* Lot *was now separated from* Abraham *towards* Sodom, (b) *The* LORD *enlarged his Promises to him.* Here note, 1. The Antecedent Occasion which God took for renewing his Promise to *Abram*, *viz. Lot's* being separated from him. *Lot* draws from him, and the LORD draws neerer to him. 2. The Promise renewed and enlarged, *Partly*, *To give him and his Seed all the land of* Canaan: *Partly*, *To make his Seed as the Dust of the Earth*, *innumerable.* 3. The Concomitant Command of God to *Abram*, Both *To veiw the land every way*, And *to walk through it in the length and breadth of it.* 4. The Consequent, ensuing, *viz.* Abram's *removing his Tent to the plains of* Mamre, *which is* Hebron, And *his building an Altar there unto the* LORD. To sacrifice thereon thankfully to the LORD, and to Sanctifie his promised inheritance now survayed.

(b) Gen. 13. 14. *to the end of the chap.*

4. *After* Abram's (c) *return from the slaughter of the Kings, in the Quarrel of his Nephew* Lot, *taken away Captive by them when they spoyled* Sodom, *God greatly enlarged his Covenant to* Abram. Here Con-

(c) Gen. 14. & 15. & 16. *throughout.*

Consider, I. *Antecedent passages*, going before this enlargement, *viz.* (1.) *Abram's* victory over the four Conquering Kings. A type (think (d) some) of the four Monarchies of the world, which should be destroy'd by *Abraham's* Seed Jesus Christ. *Sed quare.* (2.) *Melchizedeck's* meeting *Abram* with Bread and Wine, blessing him, and taking of him the tenths of the spoyls. *Melchizedeck* being *King of righteousness*; *King of Salem*, that is, *of Peace*; and *Priest of the Most High God.* An eminent Type of Jesus Christ, In his Person, and Mediatory Office, as *King* and *Priest*: who should Royally furnish *Abraham* and his Seed, with *Righteousness and Peace, blessing them with all Spiritual blessings.* Thus confirming Gods former Covenant of blessing *Abraham.* This Type shall be hereafter explained in the Confirmations of this Covenant. (3) The King of *Sodom's* offering *Abram* all the Spoyls which he had recovered, except the persons: And *Abram's* as magnanimous refusing it, lest it should be said *that the King of* Sodom (not the King of Heaven) had *made* Abraham *rich.* II. *The Lords Promises propounded to* Abram *in a vision, viz.* 1. That, Himself would be *A shield* to *Abram, viz.* against all Enemies, evils, and dangers that might arise. 2. That, Himself would be *a Reward to him exceeding great.* He having, through dependance upon God, disdained to be enriched by the King of *Sodom.* 3. That, Not *Eliezer* his Steward, but a *Son out of his own bowels, should be his Heir.* 4. That, His *Seed should be as the Stars of Heaven, that cannot be numbred.* 5. That, *He*, viz. *in his Seed in the fourth Generation should inherit the land of* Canaan, then possessed by ten sorts of people, *from the River of* Egypt *to the great River* Euphrates, *After his Seed should have sojourned four hundred years in a land not theirs, in much affliction*, &c. Thus the Promised inheritance was bounded. III. *The Sanction or Ratification of this Covenant* by the Solemn Killing of Sacrifices, Dividing them in twain, and passing between the parts thereof. The Mysterie hereof, See afterwards expounded in the Confirmations of this Covenant. IV. *The Consequents and Events ensuing hereupon*; 1. Abraham's *believing in the LORD*, promising him a Seed as the Stars of Heaven for number. This had its principal accomplishment in Jesus Christ, by whom the faithful spiritual Seed of *Abraham* was so multiplyed among *Jews* and *Gentiles.* 2. *The LORD's imputing this believing to* Abraham *unto Righteousness.* Heres the First express mention of **Justification by Faith** in all Scripture. This is an High fundamental priviledge. This point See largely handled hereafter (e) *in the Ends of this Covenant.* 3. *The preproperous or over-hasty act of* Sarah *in giving her bond-maid* Hagar *the* Egyptian *to her husband to wife*, after *Abram's* sojourning ten years in the land of *Canaan.* This she did; *Partly*, Because God had restrained *Sarai* from child-bearing: *Partly*, Because God had promised *Abraham an heir out of his own bowels*, but as yet had not declared that the heir should be by *Sarai.* Hereupon *Hagar* conceived

(d) As the *Hebrews* have a saying, *That whatsoever befell unto the fathers, is a sign unto their children*: So of this victory they write, *That it befell* Abraham, *to teach that four Kingdoms should stand up to rule over the world, and that in the end, his children should Rule over them, and they should all fall by their hand, and they should bring again all their captives, and all their Substance*; which are the four Kingdoms spoken of in *Daniel.* R. Menachem on Gen. 14. *H. Ainsw. in his Annot. on Gen.* 14. 16.

(e) *Aphor. V.*

ceived and brought forth *Ishmael*. But herein *Sarai* made too much haste: she exercised not her faith and patience sufficiently to wait upon the Lord, till his time of promise-performance should come: nor took she Gods way for the obtaining of the *promised Seed*. (f) *He that believes, makes not haste.* Hereupon *barren Sarai*, is despised by *fruitful Hagar*: thus the Lord chastised her diffidence and disorderly walking. (g) *From the beginning it was not so.*

(f) Hab.2.3.

(g) Mat.19.8.

(h) Gen.17. 1. to the end.

5. *When* Abram *was 99. years old*, (h) *God yet more eminently and illustriously enlarged his Covenant with him.* In this famous Fœderal Augmentation, are declared; I. *The Antecedents* going before it; *viz.* 1. The LORDS *Apparition* to *Abram*. 2. His *All-sufficiency* for him, and his. II. *The Sum of the Covenant*, 1. *On* Abraham's *part*: Consisting in Duties and Conditions imposed by God, and restipulated by him; *walking before God*, and *Being perfect*. Formerly explained *in Aphorism* 3. 2. *On Gods part*: Consisting in Promises fœderal, *viz.* (1) *To multiply him abundantly*; (2) *To make him a father of a multitude of Nations*, yea *of Kings*; (3) *To be a God to him and to his Seed after him in their Generations by a firm everlasting Covenant*; (4) *To give to him, and his Seed after him, all the Land of Canaan for an everlasting firm possession*; (5) *To give him a son by* Sarai, *and to bless her that Nations and Kings should descend of her. And that this son* (from Abram's *laughter* at the Promise) *should be called* **Isaac**, *that is*, Laughter; *and with him and his Seed the Covenant should be established.* All this is formerly opened in *Aphorism* 3. *at large*. III. *The confirmation of this Covenant and these Promises*, 1. By changing their Names, *viz.* of **Abram**, *An-High-Father*, to **Abraham**, *An-high-father-of a-multitude*; of **Sarai**, *My-princess*; to **Sarah**, *A-Princess-of-a-multitude*. As hath formerly been noted. 2. By annexing the initiating Sacrament of *Circumcision*, as a Token, Sign and Seal of this Covenant. This See afterwards opened in Gods Confirmations of this Covenant. IV. *The Consequents* or events hereof. *viz. First* Abraham's *laughter*, upon the promise of *Isaac*. Herein he (i) *rejoyced to see Christs day, and he saw it*, typically in *Isaac*, *and was glad*. 2. Abrahams *Circumcising* himself and all the males in his family as God appointed.

(i) Joh. 8. 56.

6. *When* Abraham *was in the Oaks* or *oak-grove of* Mamre (k) *The* LORD *renewed and augmented his Promise to him again.* Here note, I. *The Antecedents* thereunto. *viz.* 1. The LORD'S Apparition to *Abraham*, in the form of three men. 2. *Abrahams* cheerful Hospitality towards them. II. *The Promise augmented*, by the Particular defining of the time of *Isaacs* birth by *Sarah*, according to the time of life, *&c.* III. *The Consequents*, and Events hereupon ensuing. *viz.* 1. *Sarahs distrustful laughter*, for which she is reproved by the LORD. 2. The Lords imparting his purpose of destroying *Sodom* to *Abraham*; thereby giving *Abraham* occasion to intercede for those Cities, whose intercession obtained that

(k) Gen.18. 1. to the end. & 19. & 20. & 21.

that righteous *Lot* should be delivered when those Cities were destroyed. 3. The LORD'S singular preservation of *Sarah* from being defiled by *Abimelech* King of *Gerar*: she being to bring forth a promised son that should descend from the Loyns of *Abraham*. 4. *Isaac's* birth of *Sarah* at the LORD'S set time, when *Abraham* was 100. yeers old: together with his Circumcision at eight days old. 5. *Ishmaels* mocking of *Isaac*, which the Apostle interprets his (l) *Persecution of him.* 6. The Casting of *Hagar* the bondwoman and her son *Ishmael* out of *Abraham's* family, that he might not inherit with *Isaac*: and this by Gods appointment.

(l) Gal. 4. 29.

Now in these two sons of *Abraham*, viz *Ishmael* by *Hagar* the Bondmaid, and *Isaac* by *Sarah* the Free-woman, The Apostle (m) observes an Excellent Allegory, in reference to the *two* most noted *Covenants* that afterwards should be dispensed, namely, The *Sinai-Covenant* before Christ, and The *New-Covenant* after Christ; To prove Justification and the Inheritance promised to be by Faith, and not by the works of the Law, As the ignorant and carnal observers of the Law of *Moses* imagined. Summarily the Allegory may be thus represented;

(m) Gal. 4. 12. *to the end.*

Hagar, 1. was a Bondmaid. 2. Brought forth a son to *Abraham* after the flesh to Bondage; 3. which son persecuted the son of the Free-woman; 4. And was cast out that he should not inherit with him. *She Allegorically figureth*, 1. The *Old Testament*, or *more servile Covenant of the Law* given on Mount *Sinai* in *Arabia* without the confines of the promised land, and the earthly Jerusalem, both of them being in a kind of spiritual bondage; 2. which bring forth carnal children to bondage, seeking Justification and the Inheritance, in whole, or in part, by works of the Law; 3. Persecuting those that seek righteousness and the inheritance by faith; 4. And therefore are cast out, as those that shall neither be Justified, nor Inherit.

Sarah, 1. was the Free-woman; 2. Brought forth a son to *Abraham* after the Spirit by vertue of Promise, to liberty; 3. who was persecuted by the Son of the Bondwoman; 4. yet (the bondmaid's son being cast out) he enjoyed the inheritance. *She Allegorically figured*, 1. The *New-Testament*, or the *Free New-Covenant* in Christ, and the Heavenly Jerusalem the mother of us all, which is Free; 2. which bring forth Spiritual children unto Liberty, seeking Justification and the Promised Inheritance by faith alone without the Deeds of the Law: 3. Persecuted by Legal Justitiaries; 4. yet (their persecutors being ejected) obtaining the inheritance. Thus, in *Abraham's two different sons* by his *two different wives* the LORD tipycally and Prophetically represented to him the future different state of his Church, which should be 1. *In a more servile condition* under the *Sinai*-Covenant till Christ; but 2. *In a More free Condition* under the new Covenant after Christ.

7. Finally, *when God* (n) *tempted* Abraham *to offer up his son* Isaac

(n) Gen. 22. 1. *to* 20.

Isaac *for a Burnt-offering, He notably augmented this Covenant-dispensation to him.* Herein Consider, I. *The Passages Antecedent thereunto.* viz. 1. *God's tempting of* Abraham, commanding him to offer up *Isaac* for a Burnt-offering upon a Mount in the Land of *Morijah*, three days journey off. 2. Abraham's *ready obedience through Faith.* He rose early, took fire and a knife, laid the wood upon *Isaac*, and they both came to the place appointed; *Abraham* there builds an Altar, binds *Isaac*, lays him upon the Altar, stretches out his hand to slay *Isaac*, And then the Lord staying his hand by the voice of an Angel, He offered up a Ram (held there in a thicket by his horns) instead of *Isaac*, (o) *receiving him from Death as in a figure.* **Isaac** (p) *herein being a singular Type of Jesus Christ in Many regards.* As; (1) *Isaac* was the Son, the only Son of *Abraham*, whom he loved: So Christ (q) the *Son of God*, his *only begotten son*, the *son of his love, in whom his soul delighted.* (2) *Isaac* was born after the Spirit; not so much by strength of Nature as by strength of the Promise through faith: Christ without Humane generation (r) was *conceived* in the virgins womb *by the Holy-Ghost.* (3) *Isaac* the son of the Promise: Much more Christ (s) *the Promised Seed.* (4) *Isaac* Circumcised the eighth day: So (t) Jesus Christ. (5) *Isaac* in his very infancy persecuted by *Ishmael*, mocking him. So Christ in his infancy, but now newly born, (u) was persecuted by *Herod.* (6) *Abraham* so loved God, that he would not spare his only begotten son whom he loved, from him. (x) *God so loved the world that he spared not his own only begotten son of his love,* Jesus Christ, *but gave him up*, for the life of all that should believe. *Abraham* yields up *Isaac* freely: God yields up Christ more freely. (7) *Isaac* must go three days journey, and not be offered up till the third day: So Christ said, (y) *I must walk to day, and to morrow, and the third day I shall be perfected.* (8) *Isaac* was led away as a lamb to the Altar without gainsaying: Christ was (z) *led away as a lamb to the slaughter, and opened not his mouth.* (9) *Isaac* carryed that wood on which he was to be offered up for a burnt-offering upon his shoulders, till he came to *Moriah*: Christ (a) *carried his Cross*, the tree on which he was to be crucified, to Mount *Calvary. The wood was first laid upon both: and then both laid on the wood.* (10) *Isaac* was to be offered on Mount *Moriah*, which bare *Solomons Temple*, that (b) *Type of Christs body:* Christ was offered (c) on Mount *Calvary* (probably the skirt of *Moriah*, or very neer thereunto) which bare Christs body it self. (11) *Abraham* the father carries in his hand fire and the Knife, against his son *Isaac*: (d) *God* the Father carried in his hand Justice and wrath against his son Christ for our sins. (12) *Isaac* is bound, and submits himself willingly to be sacrificed: Christ (e) was bound, yielded up himself willingly to his Executioners, laid down his life of himself, and was obedient to his father to the death, even the death upon the Cross. (13) Instead of *Isaac* A Ram caught by the Head in the thicket is sacrificed: But Christ himself, (whose

(o) Heb 11. 19.
(p) Isaac a Type of Jesus Christ, in 15. particulars.
(q) Ioh. 3. 16. Mat. 3. 17. Col 1. 13. Isa. 42. 1.
(r) Luk. 1. 31. to 36
(s) Gal. 3. 19.
(t) Luk. 2. 21.
(u) Mat. 2. 13.
(x) Ioh. 3. 16. Rom. 8. 32.
(y) Luk. 23. 33.
(z) Isa. 53. 7. Mat. 26. 63. & 27. 12. Mark 14. 61. & 15. 5. Act 8. 32
(a) Ioh. 19. 17.
(b) Ioh. 2. 19, 20, 21.
(c) Luk. 23. 33.
(d) Mar. 15. 34.
(e) Ioh 18. 11, 12. & 10. 18. Phil. 2. 8.

(whose (f) *head was crowned with thorns*,) was really crucified for us. (14) *Isaac* thus suffered at Gods Command: Christ thus suffered (g) at Gods *Command* also, and according to Gods determinate counsel and *Decree*. (15) Finally *Isaac* being dead three days in his Fathers heart and Resolution, at last on the third day was received from death as in a figure: So Jesus Christ (h) being dead and buried three days in the heart of the earth, on the third Revived and Rose again from the dead, for our justification. 3. *The Lords singular Acceptation of this Act of Abraham* twice testified by the voice of his Angel from Heaven. 4. Abraham's *denomination of the place* JEHOVAH-JIREH, that is, *The* LORD *will See*, or *provide*: from both, His prophecy, that God would provide a Lamb, and from his experience of Gods providing a sacrifice even in that strait when *Isaac* was upon the wood. And this peculiar providence of God for *Abraham*, is become a General Proverb for the comfort of Gods people, that *God will provide for them in extremities of straits and distresses: Their extremity, shall be his Opportunity*. Hence this Mountain is called more Contractly, *Mori-jah*, from the same Etymology. II. *The* LORD'S *Renewing of the Fœderal Promise to Abraham* hereupon with augmentation. *viz.* 1. *To bless* Abraham. 2. *To multiply his Seed as the stars of Heaven, and sands by the Sea-shore.* 3. *That his Seed should possess the gate of his enemies.* 4. *That all the Nations of the earth should be blessed in his Seed.* See all these (i) formerly expounded in the matter of the Covenant. III. *The* LORD'S *Ratification of this Covenant and these Promises*, by his own immutable Oath, wherein it is impossible for God to lye. (k) *When God made promise to* Abraham, *because he could swear by no greater, he sware by himself*, &c.

(f) Ioh. 19. 21. 5.

(g) Ioh. 10. 18. Act. 4. 28.

(h) Mat. 12. 40. 1 Cor. 15. 3, 4.

(i) *In this Cha. Aphorism.* III.

(k) Heb. 6. 13. *to the end.*

This the way and manner of Gods Covenant-dispensation, As with *Abraham.*

II. *As with* Abrahams *Seed after him*; viz. 1. *Isaac*, 2. *Jacob*, And 3. *Jacobs Posterity* till the *Sinai*-Covenant, the Manner and Form of Gods Fœderal dealing was various.

1. **With Isaac** Gods Fœderal dealings were in this Manner. 1. *He delaid to give* Isaac *Seed.* 2. *He gives him at once a double Seed, distinguishing the accepted Covenant-Seed from the other.* 3. *Having thus distinguished the Seeds, He Repeats the Fœderal Promises to* Isaac *and his Seed with Augmentation.*

First, *God delaid to give* Isaac *Seed.* Not *Ishmael*, but *Isaac* was the Seed of the Promise: (l) *In* Isaac *shall thy Seed be called.* Consequently from *Isaac* was *Abrahams* Seed to be exceedingly multiplyed, according to the Promise. But *Rebeckah Isaac's* wife was childless after marriage for 20. years together. *Sarah's* barrenness seemed to hinder the performance of the Covenant to *Abraham*: *Rebeckahs* barreness also seemed to obstruct it to *Isaac*. This is Gods way, *To raise the most numerous Seed from barren wombs: not*

(l) Gen. 25. 20, 26.

from ſtrength of Nature, but from the power of the Promiſe. The Promiſe was ſure, though Performance ſuſpended, for the exerciſe of *Iſaacs* Faith, Patience and Prayer.

Secondly, *God at laſt, after* 20. *years delay, gives him a double Seed, Twins in* Rebeckah's *womb ſtrugling then together; and Diſtinguiſheth the Accepted Covenant-Seed from the other.* For, *Rebeckah* being afflicted with their ſtrugling together in her, *enquired of the* LORD, *viz.* either by private Prayer, Or by going to ſome great Prophetical Patriarch: (m) *And the* LORD *anſwered her: Two Nations are in thy womb, and two manner of people ſhall be ſeparated from thy bowels: and the one people ſhall be ſtronger then the other people; and the elder ſhall ſerve the younger.* That is, the heads of two Nations were in her womb; *Eſau*, Head of the *Edomites*: and *Jacob*, Head of the *Iſraelites*: *Edomites* being ſtronger; but at laſt eſpecially (n) in *Davids* and *Solomons* days brought to ſerve the *Iſraelites*: As *Eſau* the elderbrother loſt his Birthright and The Bleſſing, *Jacob* obtaining them. Now as *Dominion*, Liberty and Freedom (o) comes in with the *Bleſſing*, yea is a great Bleſſing, and figureth Election and all ſpiritual mercies: So *Servitude* (p) comes in with the *Curſe*: yea it ſelf is a great Curſe, and figureth Reprobation and all Spiritual Miſeries. Hence *Malachy* infers; (q) *That God Loved* Jacob, *but Hated* Eſau. Whereupon *Paul* moſt clearly collects the Doctrine of Gods free *Election* and *Reprobation* without reſpect had to foreſeen good or evil in either, ſaying; (r) *when* Rebeckah *had conceived by one, even by our father* Iſaac (*the children being not yet born, neither having done any good or evil, that the purpoſe of God according to Election might ſtand, not of works, but of him that calleth*) *It was ſaid unto her, The elder ſhall ſerve the younger: As it is written,* Jacob *have I loved, but* Eſau *have I hated.* Here's the *Parity*, and *Diſparity* of *Eſau* and *Jacob*. *Their Parity* in their Natural Condition; *Both*, of one father: *Both*, of one Mother: *Both*, At one and the ſame time in one womb: *Both*, unborn: *Both*, without actual good or evil. Herein their condition was altogether equal. *Their Diſparity* in Gods purpoſe and election, *Jacob* elected and loved, *Eſau* rejected, and hated of God. *Jacob* freely accepted as Heir of the promiſes: *Eſau* freely rejected and paſſed by, as no Heir of Promiſe. Here therefore in thoſe Twin-brothers, *Eſau* and *Jacob*, we have a cleer Emblem and Example of Gods Decree, and The fulfilling thereof; whereby the Heirs of Promiſe are differenced from others. I. *Gods Decree of predeſtination is here exemplified in both its branches*, or *Acts, viz.* 1. The Decree of free *Election*, in the perſon of the younger, who ſhould be ſerved by the Elder, as beloved of God freely. And therefore *Jacob* and his Seed ſhould poſſeſs the Covenant, Promiſes, Inheritance, and Priviledges of the Church: for a type and pattern to all the *Elect*. 2. The Decree of free *Reprobation* or *Preterition*, in the perſon of the Elder, who ſhould ſerve the younger, as freely hated of God. And therefore

(m) Gen. 25. 22, 23.

(n) 2 Sam. 8. 14.

(o) Gen. 9. 26. Ioh. 8 35, 36. Gal. 4. 30, 31.

(p) Gen. 9. 25. Ioh. 8. 34, 35. Gal. 4. 30. 31.

(q) Mal. 1, 2, 3.

(r) Rom. 9. 10, 11, 12, 13.

fore *Esau* with his Seed should not truly enjoy the Covenant, Promises, Blessing, Inheritance or Priviledges of the Church: for a type and Example to all *Reprobates.* II. *Gods discriminating Decree is in part fulfilled in these twin-brothers. by several steps of providence,* viz. 1. by their violence (f) *strugling together in the womb* before they were born: Presaging not only the Contrariety that should be betwixt these two brothers; but also that should be betwixt Gods true Covenant-people and the children of this world. 2. By their unusual Birth; (t) *The younger taking hold with his hand of* Esau's *Heel*, as if he would have pulled his brother back again from the birth, that he might be before him, or at least to supplant him. Whence he was named **Jacob** A *Supplanter.* These two times he strove for the birth-right, but as yet prevailed not. Hence the (u) Prophet upbraids it to *Jacobs* children, that their father *Jacob* strove for the Grace of Primogeniture, but they by sin suffered themselves to be deprived of it. 3. By Esau's (x) *selling his Birth-right to* Jacob *for a Mess of Red-pottage*, and sealing the bargain with his *Oath*, never repenting of it: preferring his life and present outward necessity before his birth-right. From this *Red-pottage* Esau is denominated *Edom.* And from this Contempt and Selling his Birth-right without repenting, The Apostle brands him for (y) *a Prophane Person*, for in Despising his (z) *Birth-right*, he despised the Covenant: The Covenanted Inheritance and Heirship, which was especially Spiritual; And Christ himself, Heir of all things, First-born among many brethren, typifyed by the First-born. 4. By *Jacobs* politique compassing his father *Isaac's* blessing (wherein the Promises of Christs Kingdom and other Spiritual mercies were implyed) before *Esau*, according to his mothers Counsel, in reference to Gods Promise, and answer formerly given to her; And when afterwards *Esau* came, and would have obtained the blessing of his father, *Isaac* would not recal his blessing from *Jacob*, nor repent thereof, but contrariwise confirmed it; whereupon *Paul* saith; (a) Esau *found no place for Repentance*, (viz. Not his own Repentance, which he sought not after, but his Fathers Repentance, in retracting the Blessing) *though he sought it carefully with tears.* The Patriarchs blessings before their Death were much valued and sought after by their Seed; Because their blessings were *Prophetical*, And thereby the Fathers (as in Gods stead) *Transmitted the Covenant and Promises to their*

(f) Gen. 25. 22, 23.

(t) Gen. 25. 26.

(u) Hos. 12. 2, 3.

(x) Gen. 25. 29. *to the end.*

(y) Heb. 12. 16.

(z) The Dignity of the First-Birth-right the Law sheweth to be great, In that all the first-born were peculiarly consecrated and given unto God. Exod. 22. 29. Were next in honour to their parents. Gen. 49. 3. Had a double portion of their fathers goods. Deut. 21. 17. Succeeded them in the government of the Family. Gen. 27. 29. Were Priests unto God. Numb. 8. 14, 17. Therefore the *First-born* is used for one that is loved and dear to his father. Exod. 4. 22. And higher then his Brethren. Psal. 89. 28. And figured Christ, Rom. 8. 29. And true Christians, heirs of the Kingdom of Heaven. Heb. 12. 23. This Honour *Jacob* strove to have at his Birth, but missing then, he seeketh now; and obtaineth it. *H. Ainsworth in his Annotat. on Gen.* 25, 31.

(a) Heb. 12. 16, 17.

Seed

Seed (as (b) some well observe) *Declaring in what ſons Family the Church ſhould Continue, the grace of the Covenant ſhould remain, and the Promiſes to* Abraham *ſhould be fulfilled.*

(b) *Of this Patriarchal and Prophetical Bleſſing,* Pareus *ſaith;* Benedictio Patriarchalis & Prophetica, qua Patres & viri Prophetici ante mortem benedictiones ſingulares, preſertim jus fœderis & promiſſionis gratiæ Dei nomine promittebant, & quaſi per manus tradebant iis filiis qui futuri erant promiſſionum hæredes & populus Dei. Nam fœdus gratiæ ita Deus cum Patriarchis pepigerat, ut id quaſi fidele depoſitum ſolenni benedictione tranſmitterent ad poſteros, in quorum familiis eccleſia & gratia fœderis propaganda erat uſq; ad Chriſtum. Sic Noach benedixit filio Sem. *Gen* 9. 26. *Abraham* juſſu Dei ſolum *Iſaacum* inſtituit hæredem Domus, & propagatorem ſeminis ſui; *Iſmaele* & reliquis filiis excluſis Dei mandato; *In* Iſaaco *tibi vocabitur Semen.* Benedictionem a patre acceptam *Iſaac* contulit filio *Jacobo. Jacob* nepotibus *Ephraim & Manaſſe. Gen.* 48. 20. & duodecim filiis, *Gen.* 49. *Moſes* duodecim tribubus. *Deut.* 33. *D. Pareus in Comment. ad Gen.* 27. *Queſt.* 1.

(c) Gen. 26. 1. *to* 7. 23, 24, 25.

Thirdly, *God having thus diſtinguiſhed the Seeds according to his Decree,* (the fountain of Gods Covenant and Promiſes,) *He* (c) *Repeats the Promiſes to* Iſaac *and his Elect Seed with Augmentation.* Firſt at *Gerar*: and afterwards at *Beerſheba*. Here Conſider; I. Antecedent paſſages: *viz.* 1. The LORDS appearing to *Iſaac* in both places. 2. The Lords direction to him, not to go into *Egypt* becauſe of the famine, but to ſojourn in the Land. 3. The Lords encouraging *Iſaac*, by his Covenant-Relation to his father *Abraham*. *I am the God of* Abraham *thy father, fear not.* II. Promiſes Repeated with ſome Augmentation. As, 1. That the Lord would *be with Iſaac.* 2. That, He would *bleſs him.* 3. That, He would *give to him, and to his Seed all thoſe lands.* 4. That, He would *ſtabliſh the Oath which he ſware to* Abraham his father. 5. That, *in his Seed all the Nations of the earth ſhould be bleſſed.* III. The Conſequent event hereupon. *Iſaac's* building an Altar at *Beerſheba*, in teſtimony of his faith in, and thankfulneſs for thoſe fœderal Promiſes; And calling upon the name of the LORD.

2. **With Jacob** Gods Fœderal dealings were various, and at ſeveral times. Eſpecially as followeth.

(d) Gen. 27. 42, 43, 44, 45.

Firſt, *In his journey to* Padan-Aram, (d) *whither he was ſent till the fury of his brother* Eſau *againſt him ſhould turn away*, viz. *at* Beth-el, *God renewed his Covenant-Promiſes to him.* I. *Antecedent paſſages were theſe*; 1. *Jacobs* (e) lodging at *Beth-el*, lying down to ſleep with ſtones put under his Head for pillows. 2. *Jacobs* Divine Dream, wherein he had a viſion of *a Ladder ſet upon the Earth, and the top of it reached to Heaven, the Angels of God Aſcending, and Deſcending on it.* This was a Type of Chriſt, himſelf interpreting it; (f) *Hereafter you ſhall ſee Heaven open, and the Angels of God Aſcending and Deſcending upon the ſon of man.* This (g) Typifyed to *Jacob*, (1) *Chriſts perſon*; Whoſe Humane Nature was on earth; wherein he converſed with men, *John* 16. 28. & 17. 4. Whoſe divine Nature reached to Heaven, yea filled Heaven, and Earth. *Joh.* 3. 13. 31. (2) *Chriſts Office* of Covenant-Mediation betwixt God and Man, Heaven and Earth: touching, and reaching to both, *Heb.* 8. 1. & 9. 24. 1 *Tim.* 2. 5. Reconciling unto God, both things in Heaven, and things on Earth. *Col.* 1. 20. becoming the only way

(e) Gen. 28. 11. *to the end.*

(f) Joh. 1. 51.

(g) *Jacobs Ladder, how a Type of Ieſus Chriſt.*

way for Sinners to the Father and to Heaven, *Ioh.* 14. 6. And Providentially governing, ordering, and disposing all things for the good of them who shall be heirs of Salvation by the Ministry of his Angels, And particularly for *Iacobs* good in his present expedition. *Heb.* 1. 14. *Gen.* 32. 1, 2. 24. *to* 31. So that in this vision the Lord as it were opened Heaven to *Iacob*; representing the Mediatour of the Covenant in whom himself was well pleased, *Matth.* 3. 16, 17. and on whom his Covenant was founded. II. *Fœderal Promises here made to him*, were; 1. *Old Promises* Repeated. *viz.* (1) To give the land of *Canaan*, whereon he now lay, to him and to his Seed. (2) To multiply his Seed as the Dust of the Earth, which should possess this land. (3) To extend his Seed to all the four Corners of the Earth. (4) To make all the families of the Earth blessed in him and in his Seed, that is, In Christ the chief promised Seed, that should after the flesh descend of him. These promises were formerly made to *Abraham* and *Isaac*, but now repeated to *Iacob*, by whom the Covenant was to descend to posterity. 2. *New Promises* added peculiarly concerning *Iacob* himself. The Lord Promising him, (1) His Presence. (2) His preservation and protection in all places. (3) His Bringing him back again into *Canaan*. (4) His Continual care of him, till he had accomplished all his Promises unto him. These were a Fœderal Augmentation vouchsafed to *Iacob*. III. *The Consequent Events hereupon* were three, and all in testimony of true thankfulness to God, *viz.* 1. His religious Reverence, in regard of Gods presence there, and acknowledgement of the Dignity of that place in regard thereof. 2. His two Monuments erected in remembrance of the Mercy there vouchsafed: *viz.* (1) The erecting the stone that was his pillow for a Pillar, Consecrating it as a place of worship by pouring oyl thereon. (2) Denominating the place **Beth-el**, that is, *The-House-of-God.* 3. His thankful vow, (In case the Lord according to his Promise would vouchsafe to him, (1) His Presence, (2) His Preservation, (3) His Sustentation with food and rayment, (4) And A prosperous return to his fathers House;) (1) To accept, depend upon, obey and worship the LORD as his God. (2) To account that place Sacred. (3) And to give the Tenth of all his possessions to God, for maintaining of his worship. This was a very famous Fœderal Transaction betwixt God and *Iacob*.

Secondly, *In his Return* (h) *from* Padan-Aram, *when he was in great fear of* Esau *his brother coming to meet him with four hundred men,* (i) *probably armed for war.* In this are considerable, I. *Antecedent occurrents and passages. viz.* 1. Gods preparatory Confirmation of *Iacobs* Faith in his promised Protection, by two Hosts of Angels meeting him as his guardians. Whence *Iacob* named that place **Mahanaim**, that is, *Two Hosts.* 2. *Iacobs* fear of *Esau's* old grudge, together with his prudent and pious care to

(h) Gen. 32. & 33. throughout.
(i) Gen. 32. 6, 7, 8.

to prevent the miſchief of it; (1) *By* ſending Meſſengers beforehand to *Eſau* to make way for his ſafe coming: (2) *By* Dividing his Company into two bands, that the hindermoſt might at leaſt eſcape: (3) *By* earneſt Prayer to the Lord for his own and families deliverance from *Eſau*, urging the Lord therein upon his Covenant and Promiſes; (4) *By* ſending a liberal preſent to *Eſau* to appeaſe his wrath. 3. *Jacobs* wraſtling all night alone with an Angel, in likeneſs of a man till break of Day; *viz.* with the Angel of the Covenant the Son of God, with Prayers and tears, *Hoſ.* 12.4. whom he would not let go without his bleſſing, though the Angel put the Hollow of his thigh out of joynt, that he halted. II. *The Renewed Promiſe.* Wherein, 1. The Angel changes his name from *Iacob* to **Iſrael.** 2. The Angel interprets his name, *viz* That *as a Prince he had power with God*, and therefore Conſequently much more ſhould prevail againſt all his Adverſaries, and againſt *Eſau* in particular. 3. The Angels Bleſsing of him. III. *The Conſequent Events, viz.* 1. *Iacob's* Denomination of that place, *Peniel*; that is, *The face of God*: becauſe he ſaw the face of God and was not deſtroyed. 2. His halting upon his thigh afterwards. He had a Divine Bleſsing, but with an Humane Infirmity. 3. The Amicable and brotherly Meeting of *Eſau* and *Iacob*, embracing and kiſsing one another, and weeping together: *Iacob* forcing him to accept his preſent. 4. *Iacob's* erecting an Altar at *Shalem* in *Canaan* in a parcel of a Field bought by him of the children of *Hamor*. Which Altar, erected in Teſtimony of his thankfulneſs, he called *El-Elohe-Iſrael*: that is, *The-ſtrong-God-The God-of-Iſrael.* A Memorative Monument of Gods Mercy in Bleſsing him, and changing his name, and Magnifying his Power in his wonderful deliverance. That Man ſhould wraſtle with God, was wonderful: That man ſhould prevail againſt God in wraſtling, was double wonderful.

Gen. 33. 1. ad fin

Thirdly, *In his being again at* Bethel *as he came from* Padan-Aram, (k) *Fœderal Promiſes were renewed to him with ſome Augmentation.* Here, I. *Antecedent Paſſages* were theſe; *viz.* 1. Gods Command to him, To *go and dwell at* Beth-el, *And to make there an Altar to God that appeared to him, viz.* To teſtifie his thankfulneſs to God who had now brought him back and preſerved him from his brother *Eſau*. 2. *Iacobs* Obedience to this Command; In order whereunto, He purged his Family from Idols (which probably they brought from *Padan-Aram*), and Commanded them to cleanſe themſelves, and change their garments, thus preparing them for pure worſhip. Then he went to *Bethel*, erected an Altar, calling the Place, *El-Beth-el*: that is, *The-God-of-the-Houſe-of-God.* 3. Gods appearing to him again at *Bethel*. 4. Gods bleſsing him. 5. God Confirming the former change of his name from *Iacob* to **Iſrael.** II. *The Promiſes renewed, viz.* 1. Of a numerous Seed; That A Nation, A Company or Aſſembly of Nations,

Gen. 35. 1. ad 16.

(k) Gen. 35. 1. to 16.

Nations, yea Kings should come out of his Loyns. 2. Of *Canaan's* Inheritance, That he and his Seed should have the Land which God gave by Covenant to *Abraham* and *Isaac*. III. *The Consequent Events* were, 1. Gods going up from him in that place. 2. *Iacobs* erecting a pillar of stone, the former pillar probably being decayed. 3. His pouring a Drink offering and Oyl thereon in token of his faith in God and thankfulness to him, for all his goodness. 4. His Denominating again that place *Beth-el*.

Fourthly, *When* Jacob *in the extream Famine was* (l) *in his journey towards* Egypt *with all his Seed, to be preserved by* Joseph *his son, then Lord of* Egypt: The Lord augmented his Fœderal Promises to him. I. *Antecedent passages* were these; *viz.* 1. Gods Peculiar Providence in (m) *Sending a man before*, even *Ioseph*, to preserve *Jacobs* House in that extream seven years famine. *Jacobs* singular love to *Ioseph*, His brethrens envying him thereupon, Their selling him to the *Ishmaelites*, The *Ishmaelites* carrying him into *Egypt*, and selling him to *Potiphar* an Officer of *Pharaoh*, *Potiphar's* casting him into prison upon his wives false accusation, His interpretation of his fellow-prisoners Dreams, And after of King *Pharaoh's* Dreams touching the seven years famine, whereupon he made him Lord of *Egypt* under him; all these contributed to bring *Jacobs* family into *Egypt* for their preservation. 2. *Jacob's* sending his sons to buy corn in *Egypt*, twice; *Joseph* making himself known to them the second time, sends for his Father *Jacob* to come to him. 3. *Iacob's* taking his journey towards *Egypt*, and coming to *Beer-sheba*. 4. Gods encouraging *Iacob* there in his night visions to go down into *Egypt*. II. *Gods Encouraging Promises* were these; 1. That in *Egypt* God would make of *Iacob* a great Nation. 2. That God would go down with him into *Egypt*, *viz.* by his Presence and special Providence. 3. That He would certainly bring him up again; *viz.* In his dead body, and in his living Seed. 4. That *Ioseph* should close his dying eyes. III. *Consequent events* hereupon were many and most observable, *viz.* 1. The (n) coming of *Iacob* and all his house, even 70 Souls, into *Egypt*. 2. Their (o) kind entertainment into the land of *Egypt* by King *Pharaoh*, *Ioseph* according to his appointment placing them in the best of the Land. 3. Their (p) growth and multiplying therein exceedingly. 4. *Iacobs* (q) taking an Oath of his son *Joseph*, (his Death now approaching) not to bury him in *Egypt*, but in the Burying-place of his fathers in *Canaan*. Hereby testifying his Faith in Gods Promises touching the giving of *Canaan* to his Seed, a figure of the Heavenly inheritance; and hereby instructing his Seed to believe and wait for the accomplishment of those Promises. 5. *Iacob's* (r) Prophetical blessing of *Iosephs* two sons, *Ephraim* and *Manasseh*: as also his own (s) *twelve sons* the Heads of the twelve Tribes, declaring what their future condition should be in the Land

(l) Gen. 46. 1. &c.

(m) Psal. 105. 17.

(n) Gen. 46. 5. *to the end.*

(o) Gen. 47. 1. *to* 13.

(p) Gen. 47. 27.

(q) Gen. 47. 29, 30, 31.

(r) Gen. 48. *throughout.*

(s) Gen. 49. *throughout.*

of *Canaan*; and Particularly of *Judah* prophecying; (t) *That the Scepter should not depart from* Judah, *nor a Law-giver from between his feet, until* Shiloh *come, and unto him shall the gathering* (or, *Obedience*) *of the peoples be.* That is, The Royal government, (or the Government Equivalent thereto after the *Babyloniſh* Captivity) ſhall not depart from the tribe of *Judah*, till Chriſt, *Shiloh*, come. (*Shiloh*, that is, *The proſperer, The Safe-maker, The Saviour*, &c. שילה *Shiloh*, (u) from שלה *Shalah*, to *Quiet, Pacifie, To be happy, proſperous, ſafe*, &c. Or שילה *Shiloh*, *His-ſon*, Or *Her ſon*: from שיל *Shil*, or שלית *Shiljah*, *The Secondine, that wraps the child in the mothers womb*; which is ſometimes Metonymically put for the child it ſelf therein contained. Chriſt was to *ſpring out of* Judah, *Heb.* 7. 14. and the word שילה *Shiloh* is ſo (x) univerſally written, as it may imply both, *His ſon*, and *Her ſon*, as a ſecret Propheſie that *Chriſt ſhould be the Son of the Virgin* Mary *of the Tribe of* Judah:) And to this *Shiloh* ſhall the *Peoples* both of *Jews* and *Gentiles be gathered*, and become Obedient, as their King of Kings, through the power of his Goſpel. 6. *Jacob's* (y) Death in *Egypt*, and Burial in *Canaan*, in the cave of the Field of *Machpelah*. 7. *Joſeph's* Death, after he had told the children of *Iſrael* (z) that the *Lord would mercifully viſit them, and had taken an Oath of them to carry his bones with them, to bury them in* Canaan. Hereby expreſsing his faith in the Promiſe, and hope of Heaven typified by *Canaan*. 8. The (a) bitter afflictions of the children of *Iſrael* in *Egypt*, the Houſe of bondage, after *Joſephs* Death, under *another* Pharaoh *that knew not* Joſeph. Under which afflictions *they grew* the more in number. By which bitter bondage and miſerable ſervitude, (1) They were weaned from *Egypt*, and prepared for their removal thence towards the promiſed *Canaan*; (2) The *Egyptians* fitted themſelves for Gods deſtructive judgements; (3) The miſerable bondage of Sin and Satan was notably figured out; (4) And the Lord became more glorious in their Redemption and deliverance. 9. The (b) Lords hearing the Cry of his oppreſſed people, looking upon them, and laying to heart their afflictions, in *remembrance of his Covenant* with Abraham, Iſaac, *and* Jacob. 10. The (c) Lords *appearing to* Moſes *in a flame of fire out of the midſt of a buſh, the buſh burning and not Conſuming*, (A comfortable *Embleme* of Gods preſence with his people *Iſrael* in the furnace of afflictions, preſerving them, though burning, from being conſumed,) declaring himſelf *the Covenant-God of* Abraham, *the God of* Iſaac, *and the God of* Jacob, deeply affected with his peoples ſorrows, and now come down to deliver them: To which purpoſe he Called and Sent *Moſes* with Meſſages, both to his People, and to *Pharaoh* touching their deliverance; Eſpecially telling *Moſes*; That (d) he *appeared to* Abraham, Iſaac, *and* Jacob *by the name of God Almighty*, or *Al-ſufficient*, *but by his name JEHOVAH he was not known to them*: that is, God made himſelf

(t) Gen. 49. 10, 11.

(u) *Pagnin. Theſaur. in verb. & Buxtorph. Lexic.*

(x) H. *Ainſw. in Annot. on Gen.* 49. 10.

(y) Gen. 49. 33. & 50. 1. *to* 14.

(z) Gen. 50. 24, 25, 26.

(a) Exod. 1. & 2, &c.

(b) Exod. 2. 23, 24, 25.

(c) Exod. 3. 1, 2, 3. *to the end*; & chap. 4, 5, 6.

(d) Exod. 6. 3, 4, 5, &c.

himself known to them as an *All-sufficient God*, able to make promises to them, and able to perform them in their season against all impediments, but he did not actually perform his Promises of *Canaan*, &c. to them, he gave them not actual being and subsistence as a *Jehovah*; but now he would show himself experimentally to them as a *Jehovah*, performing, and giving actual Subsistence to his Promises, in bringing them out of *Egypt*, unto *Canaan*. Hereupon (c) in remembrance of his Covenant, he now promiseth to them by *Moses*, (1) *To* bring them out from the burdens and bondage of *Egypt*; (2) *To* redeem them thence with a stretched out Arm, & with great judgements, *viz.* upon the *Egyptians*; (3) *To* give them favour in the sight of the *Egyptians*; that they should not go empty, but borrowing jewels of gold, jewels of silver, & rayment of them, they should spoyl the *Egyptians*; (4) *To* take them to himself for a people, and to be to them a God; (5) And *To* bring them into the land which he sware to *Abraham*, *Isaac* and *Jacob*, to give it to them for an inheritance. 11. The Lords (f) judging the *Egyptians* with ten wonderful and grievous Plagues; *Because* of their cruel Oppressions of his People, And *Because* of their rebellious refusing to set them at liberty from their bondage upon his Command. 12. The (g) Lords Instituting the (h) **Passover** to be celebrated the same night, that the last plague, *viz.* The death of the First-born, was inflicted; which Passover was a Sacramental Token, Of the Preservation of *Israels First-born*, when *Egypts First-born* should be destroyed; of their Deliverance out of *Egypt* now instantly approaching, even that very night, which all after-ages till Christ should celebrate in Memorial of this Deliverance; And especially of the spiritual Redemption of Gods Elect, by the death of Jesus Christ the true Passover, from Sin and all their Spiritual bondage. Of this, See at large in the Confirmation of this Covenant. 13. The (i) Departure of the people of *Israel* out of *Egypt*, at the end of 430 years; *even the self-same night*, after *Egypts* first-born were destroy'd, they marched out in haste *with an high hand*, having spoyled the *Egyptians*, as the Lord had Promised. Whereupon (k) the *First-born* of man, and *firstlings* of beasts, were set apart and Sanctified to God. And they were notable Types of Christ, the Redeemer, the chief (l) *First-born among many brethren*. 14. The **Baptizing** of *Israel* in the Cloud, and in the Red-Sea. The Lord by these extraordinary Sacraments signifying to them the same thing for Substance that our *Baptism* to us; *viz.* The washing away of their sins; Their dying to sin, and living to righteousness; Their shelter and protection from Gods wrath above, and from Enemies malice below; Their safe way and conduct by Christ and his Death to the heavenly *Canaan*, &c. As will further appear in the Confirmation of this Covenant. 15. Finally, Their nourishment in the Wilderness forty years till they came to the Conanted *Canaan*, by (m) *Spiritual Meat and Drink*, viz. *Manna from Heaven*,

(c) Exod. 6. 6, 7. 8. & 3. 16, 17, 20, 21, 22.

(f) Exod. 7 8, 9, 19, 11, 12.

(g) Exod. 12, 1. *to* 29. 43. *to* 51.

(h) The Passover, What it signified.

(i) Exod. 12, 29. *to* 43.

(k) Exod. 13. 1. *to* 16.

(l) Rom. 8. 29.

(m) 1 Cor. 10. 1, 2.

Heaven, and *water out of the Rock*: excellent Types of Christ the *true bread* from Heaven, and the *true living waters*, whereby all believers are nourished for their growth in all spirituals in the wilderness of this world, till they come to Heavens promised eternal Rest. See these also explained in the *Covenant-Confirmation*.

This was the *Manner, Way and Order* of the Lords *Administring* or *Dispensing* his Covenant to *Abraham* and his Seed till they came to Mount *Sinai*, where Gods Covenant was again renewed in a *another Form*, and with many *Augmentations*. Whereby Gods Covenant with *Abraham* and his Seed was not antiquated or made void, but strongly established and Confirmed, as (n) *Calvin* well observes, and as after will appear in opening that *Covenant-Expression*.

(n) *Ioan. Calvin. in Comment. ad Ierem.* 31.

Thus of the First branch *of this Covenant's Form*, viz. *The Manner of its Administration. Next of the* Second branch *of the Form thereof*, viz. *The Manifold Confirmation of this Covenant.*

Secondly, *The Manifold Confirmation of this Covenant to* Abraham *and to his Seed, is another thing wherein the Outward Form of this Covenant doth eminently Consist.* For clearing hereof, Consider; 1. *That God Confirmed this Covenant to* Abraham *and his Seed.* 2. *How he Confirmed it to them.* 3. *Why he thus Confirmed it.* 4. *Inferences hereupon.*

1. *That God not only made his Covenant*, (or as the *Hebrew* phrase is, (o) *Gave his Covenant*; denoting his free-grace in thus condescending to them: Or, (p) *Cut, stroke*, or *smote his Covenant*; Alluding to the Ceremony of killing and cutting asunder Sacrifices in Covenanting-making;) *but also Confirmed and made sure his Covenant to* Abraham *and his Seed, is clear divers ways.* viz.

(o) Gen. 17. 2.

(p) Gen. 15. 18.

1. From Gods own expression, (q) *And I will establish my Covenant between me, and thee, and thy Seed after thee in their generations, for an Everlasting Covenant.* And again in reference to *Isaac* he said; (r) *And I will establish my Covenant with him*, &c. He recites it twice. The same word is used in all these expressions; הקמתי *Hakimothi*, that is, *I will raise up*; *I will-make-stand, I will-establish, I will-confirm*, &c. from קום *Koom*, signifying to *rise up*, To *stand*, To *subsist*. God hereby intimates he would not only make a Covenant with them; but he would make it strong, firm, and sure. It should be a Covenant that should not be unsetled, or Overthrown.

(q) Gen. 17. 7.

(r) Gen. 17. 19, 21.

2. From the Apostles clear Testimony. (u) *And this I say, That the Covenant that was confirmed before of God in Christ*, (Gr. *towards Christ*), *the Law which was four hundred and thirty years after, cannot disannul, that it should make the Promise of none effect.* Here note, 1. *That*, the Covenant here intended, is the Covenant of

(u) Gal. 3. 17.

of God with *Abraham* and his Seed. This, is cleer; *Partly*, by the (x) Context before and after, carrying it thither, as to the Subject and Argument of his present discourse. *Partly*, by the Time of its commencing, here mentioned to be 430 *years before the Law*. Which (y) agrees precisely with the interval betwixt Gods first promise or Covenant to *Abraham*, and the Publication of the Law at *Sinai*, which was 430 years, as hath already been evidenced. 2. That, This Covenant was *fore-confirmed of God towards Christ*. He calls it Διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ εἰς Χριστόν. The words are observable: *fore-confirmed, fore-ratified*, &c. *viz.* before the Law. *Of God*; therefore most sure and unalterable. (z) *For even a mans Covenant confirmed, is unalterable*; and, *unto Christ*, or *Towards Christ*: for so it may more exactly be translated then, *in Christ*. This phrase imports, That Gods Covenant with *Abraham*, had primary respect and tendency to Christ, chiefly aimed, scoped and led to Christ, the Principal Seed, in whom all *Abrahams* Seed of Jews and Gentiles should be gathered into one, and blessed: as (a) *Beza* hath rightly observed. And (b) *Pareus* explains it more particularly: judging that this *Confirming the Covenant towards Christ*, implies; (1) That this Covenant should at last be ratified by the Death of Christ, as Testator, *Heb.* 9. 15. (2) That the blessings Covenanted to *Abraham* and his Seed could not be obtained but by Christs merit intervening: Gods justice not admitting the Sinner into favour and Covenant-mercy without Satisfaction for his Sin. (3) That, the Promised benefits, Adoption, Justification, Sanctification, and the inheritance of Eternal life, should not be communicated to *Abraham* and his Seed but by Faith in Jesus Christ, then to be exhibited afterwards, now exhibited already. So that this Covenant was not only made, but Confirmed and made Authentick: Confirmed of God, by Supream authority: confirmed of God towards Christ, as the surest foundation and Scope thereof. 3. *That*, This Covenant being thus fore-confirmed 430. years before the Law, cannot be voided, vacated, disanulled or made of none effect by the Law that came so long afterwards; that Righteousness should be by works and not by Faith. This Covenant then is confirmed irrevocably, irreversibly, unalterably, immovably.

II. *How God confirmed his Covenant to* Abraham *and to his Seed*, comes next to be Considered. And God Confirmed his Covenant to them many waies; especially these eight waies. *viz.* 1. *By his Promises.* 2. *By* Abrahams *entry upon, and Survey of Canaan.* 3. *By the Type of* Melchizedeck. 4. *By Gods own Sacred Oath.* 5. *By his solemn Symbolical Form of striking Covenant with them.* 6. *By the two Ordinary standing Sacraments*; Circumcision, and Passover. 7. *By the four extraordinary Itinerant Sacraments*: The Cloud and Sea, Manna and Water out of the Rock. 8. *By the sufferings and Death of Jesus Christ*, Implyed, and Typifyed most observably in this Fœderal Administration.

1. *By*

(x) Gal. 3. 6, 7, 8, 9, 14, 16, 18.

(y) Gen. 12. 1, 2, 3.

(z) Gal. 3. 15, 16, 17.

(a) *Beza. Annotat. on* Gal. 3. 17.

(b) D. *Pareus in Comment. on* Gal. 3. 17.

1. *By Gods Promiſes.* The Old and New Covenant are (c) *eſtabliſhed upon Promiſes*, as the Apoſtle intimates. The Greek νενομοθέτηται properly ſignifies, *To-be-put-as-a-Law*, to *be made Authentical*, to *be Eſtabliſhed*, to *be confirmed*; and all this was upon the Promiſes. Gods Covenant with *Abraham* and his Seed was Confirmed by his Promiſes, 1. *As Propounded.* 2. *As Repeated again and again.* 3. *As in part Performed to* Abraham *and his Seed.*

(c) Heb. 8.6.

1. *As Propounded.* Gods own word and Promiſes propounded in any Covenant, are as the *props* and *pillars* upon which that Covenant is ſtabliſhed and leans. Hence that phraſe, (d) *Of a better Covenant, which was eſtabliſhed upon better Promiſes.* Chriſt himſelf is the *baſis* and *foundation* of the Covenant: but the Promiſes Fœderal in Chriſt, are as the *pillars* ſet upon this *Baſe.* The Covenant is eſtabliſhed upon both. The Lord God appeared from Heaven to *Abraham*, and (e) by his own immediate word and Promiſes confirmed his Covenant to *Abraham.* Gods Promiſes notably tend to confirm his Covenant; 1. By their Truth, certainty, and infallibility. It is ſaid, (f) *God that cannot lye, hath promiſed.* Yea, in his Promiſes (g) *it is impoſſible that God ſhould lye.* For then God ſhould do againſt himſelf, againſt his own Nature and Eſſence, which is Truth in the higheſt perfection. 2. By their immutability, or unchangeableneſs. The Apoſtle intimates that Gods Promiſe to *Abraham* and his Seed the Heirs of the Promiſe, is one of thoſe (h) *two immutable things, wherein it is impoſſible for God to lye*, whereby he ſhewed the *immutability of his Counſel* to them in his Covenant. As (i) *with God there is no variableneſs nor ſhadow of turning:* ſo with Gods Promiſe there is no mutableneſs, nor ſhadow of alteration. *Hath he ſaid it, and ſhall he not do it?*

(d) Heb. 8.6.
(e) Gen. 12.1, 2, 3, 7. & 13. 14. & 15.1. &c. & 17. 1. &c.
(f) Titus. 1, 2.
(g) Heb. 6. 13, 18.
(h) Heb 6.13. to 19. vid. D. Pareum in Comment ad loc.
(i) Iam. 1.17.

2. *As Repeated.* Gods Promiſes and Covenant again and again repeated, notably confirmed this Covenant. Repetitions, eſpecially when they are with new Amplifications, are vehement and pathetical Confirmations. As *Joſeph* ſaid, (k) *Pharaohs dreams were doubled for the certainty of the thing*; And as *Paul* divers times (l) doubles and trebles his expreſſions, to confirm thereby the unqueſtionable certainty of his aſſertions: So when God doubles, and trebles, and often ingeminates his Promiſes and Covenant to *Abraham* and his Seed, it is to let them aſſuredly know, that they are determinate and ſure: he is fully and fixedly reſolved upon them, that they ſhall ſtand inviolably and irrevocably, and be infallibly performed. Now God Repeated his Promiſes, for Confirmation, 1. *To* Abraham *himſelf.* 2. *To* Abraham's *more immediate Seed.*

(k) Gen. 41. 32.
(l) Gal. 1.8, 9. Phil. 3.7, 8.

(1) *To* Abraham *himſelf God mentioned and Repeated his Fœderal Promiſes at leaſt ſeven ſeveral times.* 1. In (m) *Ur of the Chaldees*, called *Meſopotamia:* this was *before he dwelt in Charran*, and this (n) *was*

(m) Gen. 12. 1, 2, 3. with Act. 7.2, 3.

(n) *was* 430 *years before the giving of the Law* on Mount Sinai. 2. In (o) *Sichem, in the plain of Moreh,* which is thought to be about the *midst of the Land of Canaan,* promised to *Abraham* and his Seed. This was when *Abraham* was come as a Pilgrim into the Land, to take a Survey of it, and to sojourn in it. We first take Survey of Heaven by Faith; before we come eternally to possess and inherit it. 3. When (p) he, after the great Famine, had returned out of *Egypt*, and had pitched his Tent between *Bethel* and *Ai*: and after his Nephew *Lot* was departed from him towards *Sodom*. 4. After (q) *Abraham's* return from the slaughter of the Kings, for the Rescuing of *Lot*: at which return Melchizedeck, *King of* Salem, *and Priest of the most high God,* (An eminent Type of Christ) *met him with bread and wine, and blessed him, to whom* Abraham *gave the Tenth of the Spoils.* 5. When (r) *Abraham* was 99. years old, Then the Promises were renewed with many Additionals; *Isaac* was first expresly Promised by name; and *Circumcision* was first instituted. 6. In the (s) *Plains of Mamre,* when three Angels appeared to *Abraham* a little before the Overthrow of *Sodom* and *Gomorrha*, &c. Then God expresly Promised *Isaac* the second time. 7. When (t) God had *tempted Abraham* to offer up his only son *Isaac* for a Burnt-offering, and *Abraham* in a sort (in his intention, resolution, and in all preparatory acts to the very last act of execution) had offered him up, Then God added his Oath to his Promises, enlarging also his Promises. These seven times God reveals his Promises to *Abraham* for their unquestionable establishment. As if he had said; *Abraham*, I do not promise and Covenant these blessings to thee and thy Seed slightly and overtly, but with all fixed seriousness and resolvedness; I spake them once, twice, thrice, yea seven times over, because I would not have thee doubt or stagger at them, or once question their performance.

(n) Gal. 3. 17.
(o) Gen. 12. 6, 7.
(p) Gen. 13. 14, 15, 16, 17, 18.
(q) Gen. 14. *throughout, compared with cap.* 14.
(r) Gen. 17. 1 *to the end.*
(s) Gen. 18. 10, 18. *with* 15. 16, 19.
(t) Gen. 22. 15. *to* 20.

(2) *To* Abraham's *more immediate Seed, God repeated his Covenant and promises also,* viz. 1. *To Isaac,* (u) At *Gerar*, when there was a famine in the Land: And, again at *Beersheba*. Promising him his presence, Blessing, The Land of *Canaan* to his Seed, The performance of his Oath to *Abraham*, Multiplying of his Seed, and the blessing of all the Families of the earth in his Seed. 2. *To* Jacob *the Son of* Isaac. To him God repeated his Promises divers times. As, (x) *In his journey to* Padan-Aram, when he was at *Bethel*. There God gave him a famous vision of a *Ladder reaching from Heaven to Earth, and the Angels of God ascending and descending upon it, and God standing above it.* Promising, the Land of *Canaan* to him and his Seed, The multiplication of his Seed, The Benediction of all the Families of the Earth in him and in his Seed, His Constant presence, protection and Providence over *Iacob*. Which (y) Ladder was an excellent Type of Christ the Mediator betwixt Heaven and Earth, betwixt God and man, Reconciling all

(u) Gen. 26. 1. *to* 6, 23, 24, 25.
(x) Gen. 28. 11. *to the end.*
(y) See H. Ainsworths *Annotat.* on Gen. 28. 12, 13.

all things to God in Heaven and Earth, The only way for Sinners unto the Father, in whom God hath peculiar care over his Covenant-people, and the Angels themselves desirously pry into this Mysterie, ministring both to Christ and to his members diligently.

(z) Gen. 32. 24. *to the end.*

(a) Gen. 35. 9. *to* 16.

(b) Gen. 46. 1, 2, 3, 4.

(1) *In his* (z) *return again from* Padan-Aram *towards* Canaan, when he was at *Peniel*; Where he wrastled with an Angel, with whom he prevailed: who blessed him, changed his name from *Iacob to Israel*, and assured him that as *a Prince he had power with God, and with man he should prevail.* (3) *After this when he* (a) *came to* Beth-el, where God again appeared to him, Confirmed his name *Israel*, Promised to Multiply his Seed, so that Nations and Kings should come of him, and to give *Canaan* to him and to his Seed. (4) *At* (b) *Beer-sheba*, where God directed him to go down into *Egypt*, Promising To go down thither with him, To make of him there a Great Nation, To bring him up again, and That *Joseph* should put his hand upon his eyes, *viz.* close his eyes when he dyed.

(c) Exod. 2. 24. Deut. 29. 13. 2 King. 13. 23. *especially in* Lev. 26. 42.

(d) Sed quo certior constaret fides, repetere voluit erga *Isaac* & *Iacob*; facit enim talis propagatio ut altius hominum cordibus insideat Dei veritas; Deinde ut notior sit ac magis celebris Dei gratia, repetitis vicibus sæpius testata. *Ioan. Calvin. in Comment. ad Psal.* 105. 9.

To what end now did God thus frequently iterate his Covenant and Promises to *Abraham*, and to his more immediate seed, *Isaac* and *Jacob*, (whereupon it is often called in Scripture, (c) *Gods Covenant with* Abraham, Isaac *and* Jacob;) but that he might hereby the more strongly confirm his Covenant to *Abraham* and his Seed, that they might not doubt of the performance? as (d) *Calvin* hath well observed.

3. *As in part performed to* Abraham *and his Seed.* Gods Covenant and Promises to them, stood of many parts and branches: when some of those were Performed, the Promises and Covenant by such experimental Performances were singularly confirmed and assured to them in reference to all promised Mercies that were to follow. The *actual performances* of those, were as effectual *Earnests, Handsels, First-fruits* and *Assurances* of these. God Covenanted and Promised to *Abraham*, That *A Son out of his own bowels should be his heir*; That *his Seed should be very Numerous*; That *after their sojourning in a land not theirs, and afflictions in* Egypt, *they should come out with great Substance*, Egypt *being judged*; That *the land of* Canaan *should be their everlasting inheritance, to which they should come again in the fourth Generation*; That *Christ the Saviour of Sinners should descend of* Abraham *according to the flesh, in whom all the families of the Earth should be blessed*, &c. Now *when* Isaac *is born to* Abraham *of* Sarah, notwithstanding his dead body and her dead womb: *Abraham* was more assured of all the ensuing blessings, and the Covenant experimentally confirmed to him; yea at Gods promise and performance of *Isaac*, *Abraham laughed* and rejoyced, and named his Son, *Isaac*, that is, *laughter*; Herein he rejoyced at the Performance of Gods Covenant, but especially herein (e) *he saw Christs Day, and rejoyced, and was glad.* When *Abraham's* Seed were (f) *at Gods prefixed time* brought out

(e) Joh. 8. 56.

(f) Exod. 12. 41, 42.

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of *Egypt*, this Confirmed the Covenant to them, that they ſhould be brought into *Canaan*, &c. For God is as able and faithful to perform one branch of his Covenant, as another; to perform all as any. Therefore Gods *actual Performances* of part, were *effectual aſſurances* of the whole.

Thus God confirmed his Covenant By his Promiſes.

2. *By* Abraham's (g) *Entry upon, and Survey of the promiſed land of* Canaan, *at Gods appointment, when firſt he revealed this Covenant unto him.* When God firſt Confirmed his Covenant to *Abraham* in reference to Chriſt, he was in *Ur of the Chaldees*: There God called him; commanding him to come out of the land of *Chaldea* into the land of *Canaan*; Promiſing to Bleſs him, and all the families of the Earth in him, with all bleſsings in Chriſt. Hereupon *Abraham* accordingly, 1. Makes Entry upon the land of *Canaan*, and as it were takes livery and Seizin thereof, God then promiſing to give it to his Seed. 2. Takes ſurvey of it, walking through it in the length of it, and in the breadth of it, God again promiſing to give it to him and to his Seed for ever. Hereupon *Abraham's* Epithet given to him in the next chapter, is, (h) אברם העברי *Abram Hahbhibri*, that is, *Abram the Hebrew.* He is ſo denominated, not from *Heber* the Patriarch, one of his ancient-fore-fathers, as (i) Some think; But rather from עבר *Hbhabar*, ſignifying *To paſs over*, Or *To paſs thorough*, (as I have (k) elſewhere noted) becauſe *he paſſed over the River* Euphrates *from* Meſopotamia *into* Canaan, and ſo *paſſed or walked thorough* Canaan *in the length and breadth of it.* So that *Abram the Hebrew*, is as much as, *Abram the Paſſenger*, or *Paſſer-thorough.* And hence *Abraham's* poſterity were afterwards called *Hebrews.*

(g) Gen. 12. 1. *to* 10. & 13. 12. *to the end.*

(h) Gen. 14. 13.

(i) H. *Ainſw. in Annot. on* Gen. 14. 13.

(k) *Key of the Bible, on Heb. Sect. 1.*

Now *Abraham's Entry upon*, and *Survey of* this Promiſed *Canaan*, (though in his own perſon as yet he (l) had *no inheritance in it, no not ſo much as to ſet his foot on*,) was a notable Pledge and Sign to *Abraham*, aſſuring him that at laſt he ſhould be partaker of the Promiſes literally, myſtically, or both ways in his own perſon, and in his Seed, (m) *beholding the Promiſes afar off*: whereupon *Abraham* and his more immediate Seed *Iſaac* and *Iacob*, were *perſwaded of them, and embraced them, and confeſſed that they were ſtrangers and pilgrims on Earth.* Hereby *declaring plainly that they ſeek a Country*, viz. *an Heavenly Country*, whereof this promiſed earthly *Canaan* was but a ſhadow. Thus God gave *Abraham* a particular view of *Canaan* with his bodily eyes, thereby to confirm his view of Gods Covenant and Promiſes with his ſpiritual eyes of Faith and Hope.

(l) Act. 7. 4, 5.

(m) Heb. 11. 8. *to* 17.

3. *By* Melchizedek's *typical Bleſſing of* Abraham *returning from the ſlaughter of the Kings, Gods Covenant with* Abraham *was further Confirmed.* The Hiſtory of *Melchizedek* is in theſe words, (n) *And* Melchizedek *King of* Salem *brought forth bread and wine: and he was the Prieſt of the moſt High God. And he bleſſed him, and*

(n) Gen. 14. 18, 19, 20.

said, Blessed be Abram *of the most High God, possessor of Heaven and Earth. And blessed be the most High God, which hath delivered thine enemies into thine hand. And he gave him Tithes of all.* This is very mysterious; as is clear by the use that (o) *David* and (p) *Paul* make of it. Here therefore Consider, 1. *What Spiritual Mysterie was herein intended.* 2. *How this conduced to the further establishment and confirmation of Gods Covenant with* Abraham.

(o) Psa. 110.4. (p) Heb. 5.10. & 6.20. & 7. throughout.

(1) *The Spiritual Mysterie intended in this Story of* Melchizedek, *is the Typical representation of the Person, and office of Jesus Christ to* Abraham. I. *The Person of Christ* was notably figured out in *Melchizedek*, in that his *Birth*, *Death* and *Pedigree* are passed over in silence by *Moses*, as if he had neither Genealogy, nor Beginning, nor End, and as being wholly unknown to *Abraham* in these respects. This was purposely done by the Holy Ghost, that *Melchizedek* might be the more exact and full Type of Christ. (They therefore that curiously enquire *whether this* Melchizedek *was not* Sem *the Son of* Noah, enquire not wisely after Revealing of that which God purposely concealed.) Hence *Paul* describes him, as; (q) *Without father, without mother, without Pedigree, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a Priest continually.* Thus Christ was in his person, 1. *Without father* according to his Manhood, being conceived and born of a Virgin, remaining a Virgin: 2. *Without Mother* according to his Godhead, being eternally begotten of the Father alone: 3. *Without Pedigree* or Genealogy according to his Divinity, for who shall declare his Generation? 4. *Without beginning of days and end of life*, according to his Divinity, and therefore having an eternal and unchangeable Office without Succession. II. *The Office of Christ* was also eminently typified by *Melchizedek*, in two branches of it, *viz.* 1. **His Kingship**, or *Kingly Office* of Christ was figured two ways. *viz. Partly*, In the Notation of his Name, *viz.* (r) Melchizedek, *King of* Salem: *First being by interpretation, King of Righteousness; and after that also, King of* Salem, *which is, King of Peace*, (the Apostle himself expounding it.) Thus, Christ is King of Righteousness, (s) *the Scepter of his Kingdom is a Scepter of Righteousness.* Christ is **King of righteousness**, the *true Melchizedek*, in divers regards. For, (1) He hath a righteous title to it, without usurpation: His Father hath (t) *annointed him*, and *enthroned him* in his Kingdom. (2) He executes his Kingly Office (u) *in righteousness* and equity, without all shadow of injury, injustice, oppression or Tyranny, and this by his most righteous Laws, the rod of his mouth and the breath of his lips. (3) He Communicates his righteousness royally and plentifully to all his true Subjects by faith. He becomes (x) *the LORD their righteousness*: and they become (y) *the righteousness of God in him.* Though they have a *Kingdom of sin*, to condemn them: yet he hath a greater *Kingdom of righteousness*, to justifie them. (4) He is first *a King of righteousness*: then a *King of Peace.* He first

(q) Heb. 7.3.

(r) Heb. 7.1,2.

(s) Psal. 45. 6,7.

(t) Psal. 2. 6. & 45.7.

(u) Isa. 11.1. to 10.

(x) Ier. 23.6.

(y) 2 Cor. 5. 21.

first (z) *justifies* us by faith in his blood: and then *purifies* our hearts and Consciences towards God. Christ also is **King of Peace**, *Prince of Peace*, the true King of *Salem*. For, (1) He gives to all his Subjects (a) *Peace* above them, *with God*, yea though naturally they be inhabitants of *Salem*, *Canaanites*, *Iebusites*, &c. reconciling them to God. (2) He gives (b) peace within them, his peace *in their hearts* and Consciences *passing all understanding*. (3) He gives (c) peace round about them, with the whole Creation. The first *Adam* brake, divided, distracted all things: Christ the last *Adam* reunites, cements, and reconciles all things. And all powerfully as a King. Thus he prefigured Christs Kingly Office in the Notation of his Name. *Partly*, In his Royal Act, *viz.* bringing forth of Bread and Wine, for the refreshing of *Abraham* and his Army returning from the slaughter of the Kings. 2. **His Priesthood**, or *the Priestly Office of Christ*, was typified also in *Melchizedek's* other office, as he was *Priest of the most High God*. And this chiefly in two respects. *viz.* (1) *In respect of the Eternity of his Priesthood*, Heres no mention of the Birth or Death of *Melchizedek's* person; nor of the Beginning or End of his Priesthood: Hence *Paul* saith; (f) *being made like unto the Son of God, he abideth a Priest continually*. So Christ (g) as a *Priest for ever after the order of Melchizedek*, Hath an Everlasting and unchangeable Priesthood; His Satisfaction and Intercession ever living for us. (2) *In respect of the Acts, and therein the Dignity of his Priesthood*. viz. 1. *Blessing* (h) Abraham, *that had the Promises*. Herein evidencing, that in his Priesthood he was greater then *Abraham*, and greater then the Levitical Priests of *Abrahams* race. *For without all contradiction, the less is blessed of the better*. Thus Christ our great High-Priest (i) *blesseth us with all spiritual blessings in Heavenly things*. 2. *Receiving tithes of* Abraham. For *Abraham* gave him the tenths of all; that is, (k) *the tenth of the Spoyls*: So *Levi being then in* Abraham's *loyns, paid tithes in* Abraham *to* Melchizedek. *Melchizedeks* order therefore far excelled the Order of *Aaron*. *Abraham* receiving *Melchizedeks Spirituals*, thought it equal he should reap his *Temporals*. Thus Christ the true Eternal Priest of *Melchizedek's* Order, (l) receives Tithes in his Ministers and Preachers of the Gospel, having *ordained that they who preach the Gospel should live of the Gospel*. This was the Mysterie intended in this type of *Melchizedek*.

(2) *Now this carriage of* Melchizedek *tended to confirm Gods Covenant with* Abraham, *as he was a lively Type of both the Person and Office of Christ*. viz. 1. *Blessing Abraham* with all blessings Spiritual and temporal, as Mediatory Priest of the most high God, As God had Covenanted that *Abraham* should be blessed: 2. *Assuring* Abraham *of a royal Donation of Righteousness and Peace*, from himself as the true Mediatory King of Righteousness and Prince of Peace; And presently after this, (m) Abraham's *Faith was imputed*

(z) Rom. 5. 1, 2.

(a) Rom. 5. 1.

(b) Joh 14. 27. Phil. 4. 7.

(c) Col. 1. 20, 21.

(f) Heb. 7. 3.

(g) Psa. 110. 4. Heb. 7. 17.

(h) Heb. 7. 6, 7.

(i) Eph. 1. 3.

(k) Heb. 7. 4, 8, 9, 10.

(l) Heb. 7. 5, 6. *with* 1 Cor. 9, 13, 14.

(m) Gen. 15. 6. 1.

imputed to him unto righteousnes, and God becomes *Abraham's Shield* and *exceeding great reward*; 3. *Abiding a Mediatory Priest and King for ever*, for the eternal happiness and Salvation of *Abraham* and his Seed (according to his Covenant) for evermore. *Abraham* beholding *Melchizedek* corporally, in him beheld Christ Spiritually, and the accomplishment of Gods Covenant in him. How notably therefore must this needs confirm the Covenant to him!

4. *By his own Sacred and inviolable Oath.* *An Oath for Confirmation* is one of the strongest bonds and tyes amongst men. God, to make his Covenant and Promise sure, not only spake it, but sware it: To his word, he added his Oath, when *Abraham* was now about to offer up his *Isaac* unto God at his special appointment. (n) *And the Angel of the* LORD *called to* Abraham *out of Heaven the second time, and said; By my self have I sworn saith the* LORD, *for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy Seed as the stars of the Heaven, and as the Sand which is upon the Sea shore; and thy Seed shall possess the gate of his Enemies; And in thy Seed shall all the Nations of the Earth be blessed; because thou hast obeyed my voice.* This Oath the Psalmist also mentions, saying; (o) *Which Covenant he made with* Abraham, *and his Oath unto* Isaac: —— God then Sware his Covenant, not only to *Abraham*, but also to *Isaac*. *But when to* Isaac? *Answ.* 1. This phrase, *And his Oath unto Isaac*, may be rendred (thinks (p) *Kimchi*) *de Isaac*, *Of*, or *touching Isaac*. That the sense may be, *And his Oath touching Isaac*. viz. *touching the blessing of all the Families of the Earth in* Abraham's *Seed*, *Christ that should come of* Isaac. But this Resolution satisfies not; *Partly*, Because the Hebrew word לִיִשְׂחָק *To Isaac*, cannot properly berendred, *De Isaac*: *Partly*, because here the Psalmist plainly mentions Gods Covenanting with three distinct generations successively, *Abraham*, *Isaac*, and *Iacob*. 2. We may better resolve, That Gods Oath was made to *Isaac*; *Either* at the same time when God sware to *Abraham*, (q) *Isaac* being present with *Abraham* at Gods Swearing, and the Oath being in some sort intended for both: *Or* Afterwards when God renewed his Covenant to *Isaac*, wherein he particularly promised him; (r) *And I will perform the Oath which I sware unto* Abraham *thy Father*. And this was *virtually* and *equivalently* an *Oath to Isaac*. This *Oath* had its principal accomplishment in (s) *Jesus Christ*, Abrahams primary Seed.

(n) Gen. 22. 15. *to* 19.

(o) Psal. 105. 8, 9, 10.

(p) Ut Annotavit *Simeon de Muis in Psal.* 105. 9.

(q) Gen. 22. 9. *to* 19.

(r) Gen. 26. 3.

(s) Luk. 1 54, 55, 68. *to* 76.

Now, that God added his own *Oath for Confirmation of this Covenant*, is testified by the Apostle, saying; (t) *When God made Promise to* Abraham, *because he could sware by no greater, he sware by himself, Saying; Surely blessing I will bless thee, and multiplying I will multiply thee.* —— *For, men verily swear by the greater, and an Oath for Confirmation is to them an End of all strife. Wherein God willing more abundantly to shew unto the heirs of Promise the immutability of his Counsel,* (ἐμεσίτευσεν ὅρκῳ) *he came-between by an Oath*, (that is, he came between himself and *Abraham* with an Oath; Or, between the Promise

(t) Heb. 6 13, 14, 16, 17, 18.

Promise and performance he put an Oath; that is, *He confirmed it by an Oath*, as we translate it.) *That by two immutable things*, (viz. His Promise, and Oath) *in which it was impossible for God to lye, we might have a strong Consolation, who have fled for refuge to lay hold upon the hope set before us.* So then, *Gods Oath* is the other of the *two Immutable things*, In which God cannot possibly lye, and (u) wherein *he never will repent*, or change: whereby his Covenant and Promise is most firmly ratified.

(u) Psal. 110. 4.

5. *By his solemn Symbolical Form of striking Covenant with* Abraham. God renewing his Covenant with *Abraham* after *Melchizedek* had blessed him, (x) Promised him an heir out of his own bowels; and a numerous Seed like the stars: and to give him *Canaan* wherein he now was, to inherit it. Whereupon *Abraham* replyed: (y) *Lord GOD, whereby shall I know that I shall inherit it?* Here *Abraham* desired some evident Confirmation, for Ensuring Gods Promise of *Canaan* to him. The Lord condescends to him: and (z) By a Solemn Significative Form or Rite, By sacrifices slain and divided (which was in imitation of this, afterwards used in Confirming Covenants,) he confirms his Covenant and Promises to *Abraham* and to his Seed. In this Solemnity, 1. God declares his Covenant in Expres terms: How, *Abrahams Seed should sojourn and be afflicted in a land not theirs* 400. *years, and then* (*God judging that Nation*) *they should come out with great Substance, and in the fourth generation come again into the land of* Canaan, *and should possess it from the River of* Egypt *to the great River Euphrates. But* Abraham *should go to his fathers in peace, and be buried in a good old age.* This the Sum of the Covenant which the Lord strake with *Abraham* that day. 2. God confirms his Covenant by a Solemn Rite of Covenanting, *viz. By An heifer*, a *Shee-goat*, and *a Ram, all of three years old, divided in the midst, and the parts laid answerably one over against another*, as also *by a turtle Dove, and a young pigeon, undivided*, but probably laid also one over against the other: by which *Division*, the *divided, torn and afflicted state of* Abrahams *Seed, especially of Jesus Christ*, seem to be implyed: and by the uniform *answerableness of part to part*, not only the *re-union, reviving and Recovery of* Abrahams *Seed especially of Jesus Christ*, but also the *exact correspondence and agreement of the Covenanters minds one to another* seems to be resembled: Between which parts of the Sacrifices *Abraham* saw a *Furnace of Smoak, and a lamp of fire passing.* (a) *Calvin* thinks, *This Lamp of fire was in midst of the Smoaking furnace*; two things contrary in appearance, the *Darkness of smoak*, and *brightness of a Lamp*; whence *Abraham* was instructed, & knew *that at last light should arise out of darkness.* To omit many curiosities and subtilties suggested by Interpreters, I shall propound what (in my judgement) seems the most clear, full and apposite sense intended by these two things, and their passing between the divided pieces of the Sacrifices. (1) By *the Smoaking Furnace* or *Oven*, seems to be represented *Abraham's*

(x) Gen. 15. 4, 5, 7.

(y) ver. 8.

(z) ver. 9. *to the end.*

(a) *Joan. Calvin. in Com. ad Gen.* 15. 17.

Abraham's Seed deeply afflicted in Egypt: Scripture using to expreſs this ſad afflicted condition in *Egypt* under the metaphor of (b) *a Furnace*, or *Oven*; which alſo in other caſes is uſed to denote (c) *extream afflictions and puniſhments*. A fiery oven, or ſmoaking furnace moſt fitly reſembling ſuch a Condition. (2) By *the Burning Lamp*, (Heb. *Lamp of fire*,) ſeems to be repreſented, *The Lord, who would be their light in midſt of darkneſs, and their Salvation from all their tribulation.* (They ſhould firſt be in *Tribulation*, and then have *Salvation* out of it.) For, ſometimes the Lord is deſcribed by *Lamps*: He (d) appeared on Mount *Sinai* at the giving of the Law *with lightnings*, called *Lamps*; Chriſt was ſeen (e) by *Daniel* and *John, with his eyes like lamps and flames of fire*. Sometimes again, the Deliverance and ſalvation of people is compared to *burning lamps*; (f) *And the ſalvation thereof, as a Lamp that burneth.* David thus alludeth; (g) *Thou wilt ſave the afflicted people; but wilt bring down high-looks. For thou wilt light my Lamp: the LORD my God will enlighen my darkneſs.* (3) By *the paſſing of this Smoaking Furnace, and Burning Lamp betwixt theſe pieces*, ſeems to be repreſented *The mutual conſent of the Covenanters.* viz. *God* on the one part, *Abraham and his afflicted Seed* on the other. For the Covenanting parties *were wont to paſs between the parts of Sacrifices, divided, as joyntly incloſed in the Bowels of thoſe Sacrifices*, to teſtifie their mutual Conſent. Whereby alſo they did imply an imprecation, *that themſelves might be deſtroyed and cut in pieces like thoſe beaſts, if they ſhould perfidiouſly break and violate their Covenant.* This Ceremony is clearly intimated in that of (h) *Jeremiah:* diligently peruſe that teſtimony.

(b) Deut. 4. 20. Ier. 11. 4.
(c) Iſai. 48. 10. Pſalm 21. 9. Lam. 5. 10. Mat. 4. 1.
(d) Exod. 20. 18.
(e) Dan. 10. 6. Rev. 1. 14.
(f) Iſa. 62. 1.
(g) Pſal. 18. 27, 28.
(h) Ier. 34. 18, 19, 20.

6. *By the Two Ordinary ſtanding Sacraments*; viz. *Circumciſion*, and *The Paſſover*. Theſe I call the *Two Ordinary ſtanding Sacraments*: Becauſe theſe two alone did ſtand and continue as Ordinary and fixed Ordinances during all the time of the old Teſtament: yea from before the giving of the Law on Mount *Sinai*, till the very coming of Chriſt. They began *before* and continued *after* all the *Four Extraordinary Sacraments* hereafter mentioned. 1. *Circumciſion* began in the (i) ninty ninth year of *Abrahams* age: and continued till Chriſt Antiquated it, by Inſtituting (k) *Baptiſm* in its ſtead; which Chriſt did, (l) For the Jews, in the beginning of *John* Baptiſts Miniſtry: *who* (l) *was* then *ſent of God to Baptize the Jews*; (m) Among whom alſo *Jeſus Chriſt* incarnate *was baptized when he was about 30. years old*, and ready to enter upon his Mediatory Miniſtration. (n) For the Gentiles, when after his Reſurrection, and a little before his Aſcenſion; (n) he gave Commiſſion to his Diſciples to *Baptize all Nations*. 2. *The Paſſover began* (o) at *Iſraels Going forth of Egypt*, And continued (p) till *the night wherein Chriſt was betrayed*; when Chriſt abrogated the *Paſſover*, inſtituting *The Lords Supper* in ſtead thereof.

(i) Gen. 17. 1, 24.
(k) Col. 2. 10, 11.
(l) Ioh. 1. 33. Luk. 3. 2, 3, 4, 5, 6, 7.
(m) Luk. 3. 21, 22, 23.
(n) Mat. 28. 19, 20.
(o) Exod. 12. 3. &c.
(p) Mat. 26. 20. to 31.
(q) Gen. 17. 1. to 9.

1. *By the Sacrament of* **Circumciſion.** (q) When *Abraham* was now

99. years old, The Lord renewed his Covenant with him, 1. Enlarging it by divers eminent Additional Promises; and 2. Confirming it by Circumcision: Saying, (r) *This is my Covenant which ye shall keep between me, and you, and thy Seed after thee; Every man-child among you shall be circumcised. And ye shall Circumcise the flesh of your fore-skin; and it shall be a Token of the Covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the House, or bought with money of any stranger, which is not of thy Seed. He that is born in thy House, and he that is bought with thy money, must needs be Circumcised: and my Covenant shall be in your flesh for an everlasting Covenant. And the uncircumcised man-child, whose flesh of his fore-skin is not circumcised, that soul shall be cut off from his people: He hath broken my Covenant.* Here is the *solemn Institution*, and first mention of *Circumcision*, long before *Moses* and the Law: and it continued in the Church till Christs Ascension, when he gave Commission *to disciple all Nations, baptizing them*, &c. Let me open briefly, 1. *What Circumcision was.* 2. *How it Confirmed Gods Covenant with* Abraham *and his Seed.*

(r) Gen. 17. 9. to 15.

(1) *What Circumcision was.* 1. *In General*, the Nature of Circumcision may be thus described; (s) *Circumcision was the First initiating Ordinary Sacrament instituted by God, from* Abraham *till Christ: which, by cutting off the flesh of the fore-skin in the males of eight daies old, Confirmed Gods Covenant of Faith with* Abraham *and his Seed, assuring them of the Cutting off from their hearts the guilt and filth of sin through Christ the Promised Seed; of Gods accepting them as his Church and Covenant-people distinct from all other people, and of their inheritance in* Canaan, *yea in Heaven itself; obliging them to Faith; Obedience, Integrity, and being Gods Covenant-people.* 2. *More Particularly*, The Nature of Circumcision may be set forth by the 1 *Efficient*, 2 *Matter*, 3 *Form*, *and* 4 *End thereof.*

(s) *Circumcision* described, and the description explained.

The Efficient, or Author of it, was God alone. Hence God cals it, (t) *My Covenant.* God alone the Author of the Covenant, hath authority to ordain Signs and Seals for Confirmation of his Covenant, and to institute the Ordinances of his own worship. The (u) time of this Institution *was when* Abraham *was 99. years old*, at renewing his Covenant with him and his Seed.

(t) Gen. 17. 9, 10. &c.

(u) Gen. 17. 1. &c.

The Matter of it, is twofold, as in all Sacraments. *viz.* 1. *Outward and visible*; The (x) Circumcision of the flesh of the fore-skin of the males at eight days old. The flesh of the Generative part. The females, originally descending from the Males, were reputed circumcised in the Males. 2. *Inward and invisible*; The (y) *Circumcision of the heart by Jesus Christ the blessed Seed, cutting off the Filth and Guilt of Sin by Regeneration and Justification.* This is *Christs Circumcision made without hands, in putting off the body of the Sins of the flesh.* These sins the Scripture cals *the fore-skins of the Heart*: and the *putting them off, Circumcision*

(x) Gen. 17. 10, 11, 12.

(y) Deut. 10. 16. & 30. 6. Ier. 4. 4. Rom. 2. 29. & 4. 11. Phil. 3. 3. Col. 2. 11.

cision in the Spirit. God would be the *Prime Agent*: his people must be *Patients* in this *Heart-Circumcision*. And being once fundamentally circumcised by God in Christ, they being acted by God, must afterwards act with God, for the perfecting of this inward Circumcision. The inward *Heart-Circumcision* is the *Immediate* Mysterie intended by Circumcision: But *Mediately* therein are also comprehended and implyed, *All the Covenanted Benefits* Promised on Gods part, to be made good to *Abraham* and his Seed; And *All the Covenant-Duties* imposed upon, or restipulated by them on their part towards God. The subjects receiving Circumcision, were; *At present*, *Abraham* and all the Males in his House, free or bond, of what age soever: *Afterwards till Christ*, all the Males of his Seed of eight daies old. They could not understand, or Apply by Faith, or Profess actually, the Covenant, Sacrament, or the Religion therein contained: yet God of the bounty of his Grace and Love, took not only *Abraham*, but all his Seed, infants as well as others, into Covenant with himself, as his people; and therefore will have them by Circumcision actually initiated, matriculated and admitted into Covenant-fellowship with himself and his people. The like is to be said, and upon the same or stronger grounds, of admitting the *Infants of Gods Covenant-people to Baptism now under the New Testament*. Here *Infants* are actually admitted by God to the *Initiating Sacrament*: and are never since Prohibited in all the Scripture, expresly, or by any sound Consequence, in Old or New Testament from the Initiating Sacrament; and therefore should now be *Baptized* as well as then *Circumcised*.

The Form of it is 1. *Outward*, Consisting in the Outward manner and Circumstances of administration. 2. *Inward*, Consisting in the Sacramental union or Relation betwixt the visible action, and the invisible mysterie thereby Represented, by vertue of Gods Institution, and assured to the Circumcised in the due use of Circumcision. This Sacramental Relation stood in three things; *viz.* 1. In *Signifying*, as *a Sign* or *visible token*. Hence its called, (z) *The Sign of Circumcision*. And, (a) *The token or Sign of the Covenant*. 2. In *Sealing*, as a Mark, Signet or Seal that *confirms*, *distinguisheth*, and *makes Secret*. Hence Circumcision was to Abraham (b) *A Seal of the Righteousness of Faith which he had being uncircumcised*. 3. In *Exhibiting*, performing and Convaying the Mysteries Signified and Sealed, as an Instrument, or Instrumental mean ordained for that end. Hence in this sense there is such Relation and Connexion betwixt the Covenant and Circumcision, that Circumcision is more then once called (c) *The Covenant*, in a Sacramental form of speaking. It assures so fully of all the Mysteries in the Covenant, as if it were the very Covenant it self.

The end of Circumcision, was excellent and Manifold. As, 1. *To* mind and admonish *Abraham* and all his ordinary Seed (d) of the Natural Guiltiness, uncleanness, corruption and Sinfulness of their Hearts

(z) Rom 4. 11.
(a) Gen. 17. 11.
(b) Rom. 4. 11.
(c) Gen. 17. 10, 13, 14. Act. 7. 8.
(d) Deut. 10. 16. Ier. 4. 4 & 9. 26. Act. 7. 51.

Hearts and Natures, having need to be cut off and mortified: 2. *To* Signifie and Seal (*a*) *the putting off the Body of the Sins of the flesh*, through Sanctification & Justification by Jesus Christ that should descend of *Abraham*, a pure Seed, to bless all the believing Seed of *Abraham*. 3. *To* be an actual pledge of a (*b*) Covenant-State with God, in his visible Church, with his Covenant-people. 4. *To* be a (*c*) *Distinctive Character* betwixt Gods Covenant-people, and all other people in the world, who by way of indignity are stiled (*d*) *The Uncircumcised*. 5. *To* assure the Circumcised of all the Benefits of the Covenant promised by God. 6. *To* (*e*) Oblige the Circumcised to all Covenant-duties of Faith, obedience, &c. towards God according to Gods ordinances, during the continuance of Circumcision in the Church. Which obligation as to the Ceremony ceased with Circumcision at the death of Christ. 7. Finally, *To* be, in all these respects, (*f*) *a Token of the Covenant*, for ratification and confirmation thereof.

(*a*) *How Circumcision confirmed Gods Covenant towards* Abraham *and his Seed.* This may in great part be apprehended, by what hath been said already of the Nature of Circumcision. But I add, Circumcision confirmed the Covenant; *Not Naturally* by any Physical or Natural vertue, property, Quality or Operation thereof to that end: *But Spiritually* and *Sacramentally*, as a Sacramental pledge annexed positively by God to his Covenant for that purpose. (*g*) *It shall circumcise the flesh of your foreskin, and it shall be a Token of the Covenant between me and you.* And in this Sacramental Sense it may be said to Confirm Gods Covenant to *Abraham* and his Seed.

More Generally, 1. As a *Signe* or (*h*) *Token* Signifying *the Circumcision of the Heart*, and all other benefits of the Covenant, implyed therein, or necessarily annexed thereunto. 2. As a (*i*) *Seal* ratifying and sensibly Sealing the same benefits to the Soul. 3. As an (*k*) Instrumental mean conveying them, as in a channel or Conduit-pipe, to the believer. And all this with respective reference to Gods Covenant-bounty, and their Covenant-Duty respectively. Now Circumcision, thus Signifying, Sealing and exhibiting Covenant-mercies, and obliging to Covenant-Duties, must needs Confirm the Covenant itself to them.

More Particularly, Circumcision Confirmed Gods Covenant with *Abraham* and his Seed sundry wales. *viz.* 1. *As a Memorative Sign* of Gods Covenant with them: they continually bearing about with them this mark and indelible Character of (*l*) *Circumcision in their flesh* for an Everlasting Covenant. 2. *As an Instructive*, or *Teaching Sign*, Informing them, (*m*) Of Mans *Natural Malady*, (*n*) the Impurity and uncleanness of mans Nature by Sin, which needed cutting off, and casting away. To this end the Generative part was to be Circumcised. (*o*) Of the *Supernatural Remedy* against Sin &c. by (*p*) Jesus Christ the blessed

(*e*) Col. 2. 11. Gal. 3. 8, 9, 13, 14. Rom. 4. 11. Acts 3. 26.
(*f*) Gen. 17. 9, 10.
(*g*) Gen 34. 15.
(*h*) Sam. 17. 36.
(*i*) Gal. 5. 2, 3, 4.
(*k*) Gen. 17. 12. Rom 4. 11. Act. 7. 8.
(*l*) Gen. 17. 11.
(*m*) Gen. 17. 11.
(*n*) Rom. 4. 11.
(*o*) Gen. 17. 13. Act. 7. 8,
(*p*) Gen. 17. 13
(*q*) Deut. 10. 16. Ier. 4. 4. & 9. 26. Act. 7. 51.
(*r*) Act 3. 26. Gen. 12. 3. *with* Gal. 3. 8. 9. 14. Rom. 4. 6. 7. 8.

Seed to come of *Abraham*, who should make all *Abraham's* believing Seed blessed: *Partly*, by Circumcising and Sanctifying their Natures through his Spirit, *turning them away from their iniquities*: *Partly*, by justifying them through his Meritorious obedience to the Death. 3. As a *Discriminative Sign*; (r) distinguishing the Circumcised Seed of *Abraham* as Gods Covenant-people, from all Uncircumcised Gentiles as *Aliens to the Commonwealth of* Israel *and strangers to the Covenants of Promise*. 4. As a *Figurative Signe*; prefiguring and representing to them, *Partly*, That the Messiah should not descend of the Uncircumcised Nations, but of the (s) Circumcised *Seed of Abraham*, who was to be an *undefiled High-Priest* and *Minister of the Circumcision*: *Partly*, That he should shed his blood, not only in part (t) in Circumcision, (which was part of his Humiliation, and of the price paid for Sin,) but also fully in (x) dying for Sinners, wherein his Circumcision was fully compleated. 5. As an *Obligatory Sign*, (y) Obliging and binding the Circumcised to all Covenant-Dutyes imposed upon them, *viz. Faith, Obedience, Integrity*, and *being Gods Covenant-people*, and all this, though to the effusion of their blood for him, whom they expected to shed all his blood for them, they having already in obedience to God begun to shed as it were the first-fruits of their blood in Circumcision.

(r) Exod. 12. 43. 48. *with* Eph. 2. 12.

(s) Heb. 2. 16. & 7. 26. 27. Rom. 15 8.

(t) Luk. 2. 21. Gal. 4. 4, 5.

(x) Iohn. 19. (4. & 10. 11. Rom. 5. 8.

(y) Gen. 17. 10, 11, 13. Act. 7. 8. Rom. 4. 11. Gal. 5. 2. 3. 4.

2. *By the Sacrament of the* **Passover**. This Sacrament was instituted before the Giving of the Law on Mount *Sinai*, (z) a little before *Israels* departure out of *Egypt*, and was first celebrated on that very night when they went out of *Egypt*, at the End of 430 years to a day from Gods first Covenant and Promise to *Abraham* in *Ur* of the *Chaldees*. Therefore, though this Sacrament was Ordained in the daies of *Moses*, yet being Ordained before the *Sinai-Covenant* was made (a) about three moneths, it cannot belong to the *Sinai-Covenant* which was not then in being, but must needs be most properly annexed to Gods last Fœderal dispensation foregoing, which was *Gods Covenant with* Abraham *and his Seed*. So then the *Passover* was added for Confirming of Gods Covenant with *Abraham* and his Seed. Not that *Abraham*, or his *more immediate Seed* Isaac, Jacob, Joseph, *&c.* had any benefit at all by this Ordinance; they being dead and gone before its Institution: But his *more remote and mediate Seed* the children of *Israel* in *Egypt*, and all succeeding generations till Christ, had advantage thereby. For the Passover continued in use and force in the Jewish Church from the very night wherein the *Israelites* went out of *Egypt*, (b) till the *night in which Jesus Christ was betrayed* by *Judas* to be crucified, when Jesus Christ did eat *his last Passover*, and abrogated it immediately by Instituting the *Lords Supper* to succeed in its stead, as he had Instituted *Baptism* to succeed in stead of *Circumcision*. Here Consider, 1. *The Nature of the Passover*. 2. *How the Passover confirmed Gods Covenant with* Abraham *and his Seed*.

(z) Exod. 12. 3. *to* 43.

(a) Exod. 19. 1.

(b) Mat. 26. 17. *to* 31.

(1) *The*

(1.) *The Nature of the Paſsover* may be deſcribed, 1. *More Generally*, thus; *The Paſsover was the ſecond Ordinary fixed Sacrament, Inſtituted by God at* Iſraels *departure out of* Egypt, *to continue till the Death of Chriſt the true Paſsover: which (by killing a Lamb out of the flock of one years old perfect and without blemiſh, and ſprinkling his bloud upon the lintel and door-poſts of the* Iſraelites *houſes, and by Circumciſed perſons eating the fleſh thereof roaſted with fire with unleavened bread, and bitter herbs, in a poſture of haſte in the Evening of the fourteenth day of the Moneth* Abib *yearly, without breaking a bone thereof,) Confirmed Gods Covenant of Faith with* Abraham *and his Seed: aſſuring them, Of Gods paſsing-over the Houſes of the* Iſraelites *when the* Egyptians *ſhould be deſtroyed: of their deliverance on that very night out of the bitter* Egyptian *bondage, that they might go to poſſeſs their promiſed inheritance of* Canaan; *Of their ſpiritual deliverance from the moſt bitter bondage of Sin, Death and the Devil, by the bloud of Jeſus Chriſt, the true Paſchal Lamb without ſpot and blemiſh, taken out of the flock of Gods people* Iſrael, *who ſhould dye for his Elect on the evening of the fourteenth day of the ſame moneth in the evening of the world, without having one bone of his body broken, and be eaten of them by Faith with the unleavened bread of ſincerity and Truth.* This large Deſcription is fully laid down in the (c) *Inſtitution of the Paſsover*; and thereby clearly proved in all the parts thereof. 2. *More particularly*, Herein note; 1. *The Efficient cauſe*, or *Author of it.* 2. *The Matter of it.* 3. *The Form of it.* 4. *The End of it.*

(c) Exod. 12. throughout.

The Efficient Cauſe or *Author of the Paſsover was God*; who Inſtituted it a little before his people *Iſrael's* Departure out of *Egypt* the Houſe of Bondage, and it was Celebrated firſt in the very Evening of their Departure. And ſo to be continued every year on the ſame day of the Moneth by *Abraham's* Seed till the Suffering and death of Chriſt the true Paſsover, and chief Promiſed Seed.

The Matter of the Paſsover Conſtituting it, was 1. *Outward*, The Lamb, with all the Additionals and Actions about it. 2. *Inward*, Chriſt Jeſus (d) *The Lamb of God* delivering not only his *Iſrael* from *Egyptian bondage*, but his Elect eſpecially from their bondage under Sin, &c. by his Death: that he might bring them through this troubleſome world to Heaven, as he brought his people through the wilderneſs to Canaan. *This Sign*, and *Thing Signifyed*, may thus be paralleled.

(d) Joh. 1. 29.

1. *The Lamb muſt be taken out of the flock.*	1. Chriſt the Lamb of God muſt be true man, taken from among men: from Gods flock, Iſrael. Joh. 1. 29. 14. Iſa. 53. 3. 7. Heb. 2. 14. 16.
2. *The Lamb perfect and without*	2. Chriſt *without ſin, holy,*

without blemish, throughout.

3. *The Lamb was slain and roasted with fire.*

4. *The Lamb was slain in the Evening*, or *between the two Evenings of the fourteenth day of* Abib; *that is, about three of the clock after noon before Sunset.*

5. *Not a bone of the Lamb broken.*

6. *The Lambs blood was sprinkled on the lintel and two side posts of the door, but not on the threshold.*

7. *The Lambs blood was sprinkled that the Lord might Pass-over, and spare their Houses from destruction,*

8. *The Lamb was to be eaten by every family.*

9. *The whole Lamb was to be Eaten, Head, Body and Furtenance.*

10. *The Lamb was eaten with unleavened bread.*

11. *And with bitter herbs.*

12. *The Lamb was eaten in haste, and [in the habit and posture of pilgrims and travellers; with their loyns*

harmless and undefiled. 1 *Pet.* 1. 19. *Heb.* 4. 15. *Isa.* 53. 9. *Heb.* 7. 26.

3. Christ suffered and dyed, enduring Gods scorching wrath for our sins. 1. *Cor.* 15. 3, 4. *Isa.* 53. 4, 5, 6, 7. *Luke* 22. 44.

4. Christ was betrayed in the Evening of the same day of the moneth and Dyed in the Evening of the next Day, *about the ninth hour*, our third hour, in the evening of the world, *Mark* 14. 17. 13. and 15. 34, 37. *Heb.* 9. 26.

5. Not a bone of Christ was broken, *Joh.* 19. 33, 36.

6. Christs blood is sprinkled upon our hearts and Consciences, and his Obedience imputed to us. But his blood must not be *trodden under foot*, *Heb.* 9. 14. and 12. 24. *Rom.* 5. 18, 19. *Heb.* 10, 29.

7. Christ Dyed, to deliver us from Sin, *Death, and him that had the power of Death, the Devil*, *Rom.* 4. 25. *Heb.* 9. 26. *Rev.* 1. 5. *Heb.* 2. 14, 15.

8. Christ is to be Eaten and applyed by faith particularly by all the Elect, *Rom.* 1. 17. *Joh.* 6. 35, 51, 53, to 59.

9. Whole Christ undivided is to be applyed for our full Communion with him, 1 *Cor.* 1. 13. 30. *Gal.* 2. 20.

10. Christ must be Eaten, and his Feast Kept, *with unleavened bread of Sincerity and Truth*, 1 *Cor.* 5. 7, 8.

11. And with bitter Repentance, and bearing his Cross, *Mark* 1. 15. *Math.* 10. 38. *Luke* 9. 23.

12. Christ must be eaten by Faith of his Elect, as *Pilgrims on Earth*, pressing forward, and hastening

loyns girt, ſhooes on their feet, ſtaves in their hands.

13. *In eating of the Lamb, they were by conference to declare one to another their deliverance out of* Egypt, *the occaſion thereof; ſo inſtructing to thankfulneſs*, Exod. 12. 26, 27.

haſtening to a *better Countrey in Heaven*, *Heb.* 11. 13, 16. 1 *Pet.* 2. 11. 2 *Pet.* 3. 11, 12.

13. In applying and eating Chriſt by Faith, we ſhould not only remember what Chriſt hath done for us in redeeming us from Sin and wrath by his death, as in the *Lords Supper*, 1 *Cor.* 11. 24, 25, 26. but alſo declare it to others, to incite them with our ſelves unto thankfulneſs.

14. *No perſons uncircumciſed in fleſh muſt eat of the Paſsover*, Exod. 12. 43. 48. *No ſtrangers to the Covenant.*

14. No perſons uncircumciſed in heart can eat Jeſus Chriſt by Faith, the true paſsover, *Joh.* 10. 26. and 1. 11, 12, 13.

The Form of the Paſsover was twofold, *viz.* 1. *Inward. viz.* that Sacramental union and Relation betwixt the Signs and thing Signifyed, according to the Lords Inſtitution. 2. *Outward.* viz. that Outward Manner of Celebrating the Paſsover in all the Actions and Circumſtances thereof, moſt of which have been already mentioned. Only note, that there were, 1. *Some* Actions and Circumſtances Peculiar to the firſt Paſsover in *Egypt*, 2. *Some* Actions and circumſtances common to all ſucceeding Sacraments. It would be too tedious to particularize them. The judicious eye will eaſily obſerve them.

The End of the Paſsover was manifold. As, 1. *To be* a token and Means of (c) preſerving and ſaving of all the Families of *Iſrael* from Gods revenge and deſtruction, when all the firſt-born in every family of the *Egyptians* ſhould be deſtroyed with the Peſtilence. 2. *To be* a laſting (f) Memorial, from age to age, of the Lords delivering of his people *Iſrael* out of *Egypt*, by a mighty hand, according to his faithful Covenant and Promiſes to *Abraham*, to a very day. 3. *To be* a Mark, and (g) Character of diſtinction, betwixt Gods *Iſrael* and the *Egyptians* at the firſt Inſtitution; and (h) betwixt Gods Covenant-people, and all Strangers to his Covenant in all after adminiſtrations. 4. *To be* a bond and tye to ſacred publique Aſſemblies, obliging the people of *Iſrael* ſolemnly to obſerve them (i) *In the firſt day there ſhall be an holy Convocation, and in the ſeventh day an holy Convocation to you*, &c. 5. To be a Sacrament of their Nouriſhment, growth and progreſs in Faith, Love and Obedience. Therefore it was (k) *Eaten*, and that in a travelling Poſture. But in *Circumciſion* there was no Eating or Nouriſhment. 6. To be a Singular and lively Type (l) of Jeſus Chriſt, the *true Paſsover, to be Sacrificed for his people*, in

(c) Exod. 12. 12, 13.

(f) Exod. 12. 14, 40, 41, 42. *with* Gen. 15. 13, 14. Deut. 16. 3.

(g) Exod. 12. 12, 13, 23.

(h) Exod 12. 43, 45, 47, 48.

(i) Exod. 12. 15, 16.

(k) Exod. 12. 18.

(l) 1 Cor. 5. 7, 8. Heb. 9. 26. 28.

in fulneſs of time, in the end of the world, to ſave them from the wrath of God due for their ſins. 7. To be a ſtrong ([m]) Confirmation of Gods Covenant of Faith made with *Abraham* and his Seed, in that the promiſe of bringing forth his Seed out of bondage and ſervitude after 430 years was that night accompliſhed, that the Paſſover was firſt celebrated.

(m) Gen. 12. 3. *with* Gal. 3. 17. & Gen. 15. 13, 14. & Exod. 12. 41.

This in brief was the Nature of the Paſſover.

(2) *How the Paſſover Confirmed Gods Covenant made with* Abraham *and his Seed, is next to be conſidered.* And this it did divers ways, As a *Sign, Seal,* and *Inſtrumental mean of Conveyance* of Covenanted Benefits, by vertue of Sacramental union and Relation betwixt them, as was noted in Circumciſion. More particularly it Confirmed this Covenant, 1. *As a Demonſtrative and inſtructing Sign,* teaching *Abraham's* Seed two things; *viz.* ([1]) *That,* now the ([n]) time of their *Egyptian* ſervitude was expired, and that very night they were all to be fully ſet free. To indigitate this to them, the Paſſover was ordained to be firſt celebrated on that very night, ([2]) *That,* now they ſhould go towards *Canaan* to enjoy it for an everlaſting poſſeſſion. And both theſe, ([o]) according to Gods Covenant with *Abraham.* 2. *As a Diſtinctive Sign*; ([p]) Diſtinguiſhing betwixt *Abraham's bleſſed Seed* to be preſerved, and the *Egyptians curſed Seed* to be deſtroyed. 3. *As a Memorative Sign,* becoming a memorial ([q]) of *Iſraels* wonderful deliverance out of *Egypt,* not only to the preſent, but alſo to all the future Generations of *Abraham's* Seed: as God had promiſed to *Abraham* long before. 4. *As a Repreſentative Sign,* Typifying and ſhadowing out ([r]) the death of Jeſus Chriſt; *the Lamb of God,* the true *Paſſover,* which ſhould be Sacrificed in the Evening of the world, for the Salvation of his people from the wrath of God for evermore. By ([ſ]) whoſe death the *Covenant* or *Teſtament* of God hath its principal eſtabliſhment.

(n) Exod. 12. 6. 40, 41, 42. *with* Gen. 15. 13, 14, &c. & 12. 1, 2, 3.

(o) Gen. 15. 13, 14. &c.

(p) Exod. 12. 12, 13, 23.

(q) Exod. 12. 14, 26, 27. Gen. 15. 13, 14.

(r) Joh. 1. 29. 1 Cor. 5. 7, 8. Heb. 4. 26. Rom 5. 9.

(ſ) Heb. 9. 15, 16, 17.

Thus by the two Ordinary ſtanding Sacraments, Circumciſion *and* the Paſſover, *Gods Covenant to* Abraham *and his Seed was Confirmed.*

7. *By the four extraordinary Itinerant Sacraments,* viz. 1. *The cloudy and fierie Pillar,* 2. *The Red-Sea,* 3. *Mannah from Heaven,* 4. *Water out of the Rock.* I call theſe *Extraordinary,* and *Itinerant,* or *Journey Sacraments,* becauſe they were all Miracles and not of ordinary uſe, but only in that extraordinary condition of *Iſrael* in the Wilderneſs, as they were in their Journey towards the land of Promiſe. *The cloudy and fiery pillar* was in uſe from their going out of *Egypt* till they came to *Canaan.* *The Red-Sea* was paſſed thorough only once; *Mannah* continued from the time that all their Proviſion of bread which they brought out of *Egypt* was ſpent, till they came to eat of the old corn of *Canaan*; and *water out of the Rock* was continued to them from the Rock *Horeb,* till they came to the borders of *Canaan.* And all theſe were Set on foot *before the* Sinai-

Covenant, and giving of the Law. And all of them Sacraments, signifying and representing Sacred spiritual mysteries. The two First Answered notably both to *Circumcision* under the Old Testament, and to *Baptism* under the New: The two last answered To their *Passover*, and to our *Lords-Supper*. (r) *All our Fathers were under the cloud, and all passed through the Sea: and were all baptized by* Moses *in the Cloud and in the Sea: And did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ.* All of them were singular Miracles. *Israel* even lived, and was maintained, by Miracles, from *Egypt* till they came to *Canaan*: Especially by these seven Miracles in the Wilderness, *viz. These four Sacraments, Their* (u) *Healing by the brazen Serpent,* (x) *Their feet not Swelling, Their Rayment not waxing old,* for forty years together.

View we here a little, 1. *The Nature of these four extraordinary Sacraments.* 2. *Their Confirmation of Gods Covenant with* Abraham *and his Seed.*

(1) *The Nature of them, may be briefly thus laid open, from Scripture;*

The cloudy and fiery Pillar *is the first of them*; and this is (y) first mentioned when *Israel* had gone *two days journeys, and were come to* Etham, *in the edge of the Wilderness.* 1. *The Author of it,* was peculiarly the LORD; Hence its called, (z) *His Cloud.* The Minister of it, *Moses*: *They were baptized by* Moses *in the cloud.* 2. *The Matter of it*, was Extraordinary and Miraculous. For it (a) was *a cloud by Day*: and a *Fire by night.* And sometimes one Side of it was a *dark cloud*, the other side a *bright light*, at the same time: As when it came between the Camps of the *Israelites*, and of the *Egyptians.* 3. *The Form of it* was Unusual, *viz.* like a *Pillar.* Hence, called (b) *a Pillar of fire and cloud.* Probably this *Pillar* was of a Pyramidal form, Narrow towards the top, but broad towards the bottom, that it might cover the whole Camp of *Israel*, and fully enlighten the whole Camp in the night Season. For it is said, (c) *He spread a Cloud for a Covering, and fire to enlighten the night.* Both the Cloud and fire were *spread abroad*: and yet still a *Pillar.* 4. *The Posture and Motion of it* was Miraculous. It was not driven, as other clouds, to and fro with the wind, but (d) moved in a staid course before *Israel* night and day: and probably was very neer unto them, not suspended up on high; hence they are said to be (e) *baptized in the cloud.* And when the Tabernacle was erected, it (f) *hung over the Tabernacle* more especially, when they were to Go, or *rested on the Tabernacle*, when they were to rest. 5. *The End and use of it* was various, and mysterious, *viz.* (1.) *To Guide* (2.) *and conduct the* Israelites *night and day*, in the way wherein they were to go, through the Wilderness, to the Promised Land of *Canaan.* The Pillar,

(r) 1 Cor. 10. 1, 2, 3, 4. Eis pro ὅτι, ut Act. 7. 35. & 19. 3. Est Hebræorum כ quod sæpe est per. ut Hos. 1. 2. *Ludovic. de Dieu in Animadvers. ad* 1 *Cor.* 10. 2.

(u) Num. 21. 5. *to* 10.

(x) Deut. 8. 4.

(y) Exod. 13. 20, 21, 22. Numb. 33. 3, 5, 6.

(z) Exod. 13. 21. Numb. 14. 14. 1 Cor. 10. 1, 2.

(a) Exod. 13. 21, 22. & 14. 19, 20, 24.

(b) Exod. 13. 21, 22. & 14. 24.

(c) Psal 105. 39.

(d) Exod. 13. 21, 22.

(e) 1 Cor. 10. 1, 2.

(f) Numb. 9. 25. *to the end.*

(g) Exod. 13. 21, 22. Numb. 9 15, &c.

Pillar went before them to lead them all along: when it moved, night or day, they moved; when it rested, they rested; what way it turned or twined, they turned. And in the night Season it enlightned their paths, as well as Directed their Motions. After the Tabernacle was erected, (h) *the Resting of the pillar upon the Tabernacle* commanded their Rest; the taking of it up from the Tabernacle directed their Motion. (i) *To guard and Protect them in their journey from injuries*; viz. *Partly*, from the violence of their Enemies, *Pharaoh* and the *Egyptian* Armies pursuing them to destroy them, below. Therefore (k) the Pillar that went before *Israel*, came behind them, interposing betwixt the *Israelites* and *Egyptians*, being light to those, but darkness to these. *Partly*, from the scorching Heat of the Sun above, in the dry and parching Wilderness, that the camp of *Israel* should not faint and be dissolved with the fervent heat. Therefore God (l) *spread a cloud for a Covering*. (l) *To demonstrate Gods special and peculiar presence with them* for their Direction and protection in their journey. This *Moses* intimateth in his Prayer; (l) *They have heard that thou LORD art among this people, that thou LORD art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.* Assoon (m) as the Tabernacle was erected, the Pillar descended upon the Tabernacle, denoting his special presence there, to direct and protect his Tabernacle. (n) *To be a Mean wherein sometimes God did speak his will and pleasure to his people.* (n) *He spake unto them in the cloudy pillar.* To *Moses* he directed his speech; (o) appearing in the pillar of the cloud, standing over the door of the Tabernacle. The Lord often spake to them *in a cloud*, or *out of a cloud*. He expressed himself more *darkly and obscurely* under the Old Testament, but now (p) *with open face* under the New Testament. (q) *To signifie the same thing for Substance to them, that Baptism doth now to us. viz.* washing from Sin, and Salvation from the wrath of God, and from the destructive malice of our Spiritual Enemies. (q) *Baptism* Signifies this Spiritual washing, and Salvation. And they (r) *were Baptized in the cloud, and in the Sea*: not *dipt* nor *plunged* in either, yet probably *sprinkled* with some drops of both. To denote their Spiritual washing from Sin by Christ, and their Salvation from the heat of Gods wrath, and from the rage of their spiritual *Pharaoh* and all their enemies by his blood. (6.) *To Typifie Jesus Christ unto them in divers regards*: viz. 1. *In his Person*; The Pillar (t) consisted of *cloud* and *fire*, a *bright* and a *dark* part: So Christs Person (u) consisted of *Divinity* and *Humanity*; that *Glorious*, this *cloudy* and *obscure*. As the Lord (x) dwelt in the Pillar: So (x) *the fulness of the Godhead dwelt in Christ bodily*, or *personally*. 2. *In his Direction and Guidance*; The Pillar guided them through the Wilderness to *Canaan*: So Jesus Christ is (y) *the only way to the Father*; *No man cometh to the Father but by him.*

(h) Numb. 9. 17, 18, &c.
(i) Exod. 14. 19, 20.
(k) Psal. 105. 39.
(l) Numb. 14. 14.
(m) Exod. 40. 33, 34. *to the end.*
(n) Psal. 99. 7.
(o) Deut. 31. 12, 16, &c. Exod. 33. 9.
(p) 2 Cor. 3. 18.
(q) Tit. 3. 5. Mark 16. 16. 1 Pet. 3. 21.
(r) 1 Cor. 10. 1, 2. *See* Lond. Annot. *there.*
(t) Exod. 14. 19, 20, 24.
(u) 1 Tim. 3. 16.
(x) Exod. 13. 21.
(x) Col. 2. 9, 10.
(y) Joh. 14. 6.

him. He is (z) *the door of the Sheep.* He hath opened (a) *a New and living way* for us into Heaven, *through the veil his flesh.* By (b) the light of his *Prophetical Word*, and by his *Spirit*, and by his own *Example*, he leads us through the Wilderness of this world to Heaven. 3. *In his Salvation, Defence and Protection*; The Pillar saved from the Heat of Heaven, and from wrath of Enemies, and from destruction by both: So Christ saves us (c) from wrath of God, and (d) from all our Spiritual enemies. The Prophet foretelling Christs Protection and Salvation of his Church, hath respect to this Pillar, (e) *And the LORD will create upon every dwelling place of Mount Sion, and upon her Assemblies, A cloud and smoak by Day, And the shining of a flaming fire by night: for upon all the Glory shall be a defence.* Heb. *A Covering*, or *Canopy over it.* 4. *In his presence with his Church*; The Pillar was still present with *Israel*, went along with them, and the Lord in the Pillar: So Christ is (f) still present with his Churches and Ministers, is *in the midst of the Golden Candlesticks*, the *Churches*; and (g) God in Christ is also present with them. (7) *To confirm Gods Covenant with* Abraham *and his Seed, in all.*

(z) Heb. 10. 7,9
(a) Heb 10. 19,20.
(b) 2 Pet. 1. 19. Rom. 8. 14. Mat. 11. 28,29.
(c) Rom. 5.9.
(d) Luk. 1.73, 74, 75.
(e) Isai. 4. 5.
(f) Rev. 1.13, 16, 20. Mat. 28. 20.
(g) 2 Cor. 6. 16,17,18.

2. **The Red-Sea, and** Israels **safe passing thorough it** to escape the fury of *Pharaoh's* Army, is the Second Extraordinary Sacrament. The *History* of it is described by *Moses*. The *Mysterie* of it is intimated by *Paul*, saying; (i) *They were all baptized by* Moses, *in the Cloud and in the Sea.*

(h) Exod. 14. 15. *to the end.*
(i) 1 Cor. 10. 1, 2.

The History of it represents it a wonderful Miracle. As, 1. *That* the Sea should not be frozen, but divided into parts. 2. *That* it should be divided at *Moses* lifting up his rod over the Sea. 3. *That* being divided, *Israel* should pass thorough the midst of it upon dry-ground, the waters being a wall to them on the right hand and on the left. 4. *That* at the stretching of *Moses* hand over the Sea, it should return to its strength, and drown all the *Egyptians*: The same Sea being *Israels* Castle and Refuge, but the *Egyptians* grave.

The *Mysterie* hereof was excellent, being answerable to Baptism: (k) *They were Baptized in the Sea.* 1. The Red-Sea saved *Israel* from temporal destruction and Death: So (l) Baptism signifies our Salvation from Eternal destruction and Death by the blood and merit of Jesus Christ. 2. *Israel* was saved by the Red-Sea, by first entring into it, as into a Grave, wherein they were in a sort *buried*; and by ascending afterwards out of it, *Rising* again as it were out of a Grave: So Baptism signifies our Salvation (m) by *being buried with Christ, that we might dye to sin; and by being raised again with Christ, to walk in newness of life.* 3. The same Red-Sea that saved *Israel*, destroyed their Enemies the *Egyptians*: So the same (n) Death and blood of Christ signified by Baptism, which saves his Elect, destroys all their Enemies. 4. The Red-Sea (o) *washed* them, probably by drops thereof dashed and sprinkled upon

(k) 1 Cor. 10. 1, 2.
(l) Mark 16. 16. 1 Per. 3. 21.
(m) Rom. 6. 3, 4, 5, 6.
(n) Rom. 6 3. 4. & 5.9. Col. 2.14,15. Heb. 2 14,15.
(o) 1 Cor. 10. 1, 2.

upon them: So the blood of Christ signified by Baptism, (p) washeth and cleanseth from sin and dead works, being sprinkled upon the Conscience. 5. The Red-Sea divided, and therein the *Egyptians* drowned, became *Israels* high-way to the Earthly *Canaan*: So Christs blood divided and separated from his body, represented by Baptism, and thereby our spiritual enemies destroyed, (q) becomes the Elects High-way into the Heavenly *Canaan*. 6. The *Red-Sea* in all these regards Typified Christ obscurely: *Baptism* in all proportionable respects signifies Christ more clearly. 7. *The Red-Sea* in all former regards Confirmed Gods Covenant to *Abraham* and his Seed, demonstrating that no enemies, dangers or Impediments whatsoever should hinder them from the promised land; but, notwithstanding all, his promises should be accomplished: So *Baptism* assures us in Christs blood of the Sureness of Gods New Covenant, according to which we shall against all impediments come safe to the promised Paradise. *Thus of the Red-Sea.*

(p) Rev. 1. 5. 1 joh. 1. 7. Heb. 9. 14.

(q) Heb. 10. 19. 20.

3. **Mannah** was their third extraordinary Sacrament. Note, 1. *The History of it.* 2. *The Mysterie intended in it.*

The History of it, is related by *Moses*. (r) When *Israel* was now thorough the Red-Sea, and their provisions of bread brought out of *Egypt* spent, they murmur for bread, as ready to dye for hunger in the Wilderness. Hereupon God (f) *Rained Mannah* upon them from Heaven for bread, till they came to *Canaan*, to feed them all along their journey. This *Mannah* differed much from the *Mannah* used in Physick.

(r) Exod 16. 3. *to the end.*

(f) Exod. 16. 33. Josh. 5. 12.

The Mysterie of it, our Saviour Reveals, (t) whilst he expounds it of himself, that he is the true Bread that came down from Heaven: The Apostle also intimates it, saying; (u) *They did all eat of the same Spiritual meat.* It was not only Corporal food to nourish their bodies; but also Spiritual food, as a Sacrament of Christ crucified, for nourishing of their Souls. See the *Mysterie* of it in this ensuing *Parallel*. 1. *Mannah* (x) came down from Heaven, from the airy Heavens, out of the clouds; Hence called *the Corn of Heaven*, and *Angels food*: Jesus Christ (y) came down out of Heaven, even out of the Highest Heavens of Heavens, from his holy Father. 2. *Mannah* (z) was *round, small*, and *white like coriander Seed*, but full of vertue: So Christ is (a) perfect, and pure, (roundness is a figure of perfection, whiteness an embleme of purity,) and small in his own and others eyes, (b) *meek and lowly of heart*, counted (c) *a worm and not a man*, &c. yet (d) *full of grace and truth*, and all spiritual efficacy. 3. *Mannah* was (e) given to be food for *Israel* in the Wilderness till they came to the promised Earthly *Canaan*: Jesus Christ was sent down from Heaven from the Father, to be (f) *bread of life*, living food for his Church all along their passage through the Wilderness of this world, till they come to possess the promised Heavenly *Canaan*. But with this difference; They (g) that did eat Mannah hungred and thirsted again,

(t) Ioh. 6. 31, &c.

(u) 1 Cor. 10. 2, 3.

(x) Psal. 78. 23, 24, 25.

(y) Ioh. 6. 48, 50, 51, 52.

(z) Exod. 16. 14, 31.

(a) Heb. 2. 10. & 7 26.

(b) Mat. 11. 29.

(c) Psal. 22. 6, &c.

(d) Ioh. 1. 14, 16.

(e) Exod. 6. 33. Iosh. 5. 12.

(f) Ioh. 6. 31, &c.

(g) Ioh. 6. 49, 50.

again, and dyed: but they that eat Chriſt ſhall never totally and finally hunger, nor thirſt, nor dye. 4. *Mannah* (h) was ſweet and pleaſant to the taſte, like freſh oyl, and like wafers made with Honey: So Chriſt is (i) *moſt ſweet* and deliciouſly pleaſant to the ſpiritual taſte of his Church and people, that *have their ſenſes exerciſed to diſcern betwixt good and evill.* 5. *Mannah* was (k) prepared by *baking*, &c. to be bread for *Iſrael*: So Jeſus Chriſt was prepared by ſufferings and Death to be bread of life for his Elect. (l) *The bread that I will give, is my fleſh that I will give for the life of the world.* 6. *Mannah* (m) fell round about the Camp of *Iſrael* daily, and was nowhere elſe to be found: So Jeſus Chriſt is nowhere elſe to be found (n) but in and about the Camp of his Church; all other people are Chriſtleſs; but to his Church he Communicates himſelf continually. 7. *Mannah* was rained down (o) ſufficiently for all *Iſrael*, though many hundreds of thouſands, and every perſon of whatſoever age, ſex, Quality or Condition had his proportion: So Jeſus Chriſt is a (p) full proviſion for his whole Church, and ſhe is *compleat in him*, every member having his proportionable meaſure of his grace, his equal meaſure of his righteouſneſs. 8. *Mannah* muſt be (q) all eaten every day, and none reſerved till the morrow; for then it bred worms and putrified: So Jeſus Chriſt muſt be actually (r) eaten and applyed by Faith for ſpiritual nouriſhment, without which a bare profeſſion of Chriſt will but prove prejudicial; to them that apply him by faith, *he is precious*; but to them that apply him not, a *rock of offence*, and the ſavour of Death. 9. *Mannah* (s) was not to be found on the Sabbath day; and when they came to the land of reſt, *Canaan*, it quite ceaſed: So Jeſus Chriſt (t) will ceaſe to Communicate himſelf to his Church in ſuch Ordinances and diſpenſations as he doth now, when his Church ſhall be brought to the Celeſtial *Canaan* their Eternal reſt, and ſhall keep their everlaſting Sabbath with him in glory; then Chriſt *ſhall give up the Kingdom to the Father, and God ſhall immediately be all in all.* 10. The (u) Sample of *Mannah* reſerved in the Golden pot in the Holy of Holies did not corrupt or putrifie at all: So Jeſus Chriſt *the hidden Mannah*, being ſet in the true Holy of Holies, Heaven it ſelf, (x) is ſubject no more to any ſuffering or Death, but is *alive for evermore.*

(h) Numb. 11. 8. Exod. 16. 31.
(i) Cant. 5. 16. & 2. 3. 1 Pet. 2. 3. Heb. 5. 14.
(k) Exod. 16. 23.
(l) Heb. 2. 10. Ioh. 6. 51.
(m) Exod. 16. 14.
(n) Cant. 1. 7, 8. Rev. 2. 1.
(o) Exod. 16. 16, 17, 18.
(p) Ioh. 1. 14, 16. Col. 1. 17. & 2. 9, 10. Epheſ. 4. 7, 16.
(q) Exod. 16. 19, 20, 21.
(r) Ioh. 6. 53, 54, 55, 56. 1 Pet. 2, 7, 8.
(s) Exod. 16. 25. *to* 31, 35. Joſh. 5. 12.
(t) 1 Cor. 15. 24. *to* 29.
(u) Exod. 16. 32, 33, 34.
(x) Rom. 6. 9. Rev. 1. 18.

4. **Water out of the Rock**, was their fourth extraordinary Sacrament. Herein alſo Conſider, 1. *The Hiſtory.* 2. *The Myſterie.*

The Hiſtory, thus. *Iſrael* being furniſhed with bread to ſatisfie hunger, (y) yet wanted *water* to quench their thirſt in their Wilderneſs-way to *Canaan*, and therefore murmured: God thereupon tells *Moſes*, that *he would ſtand upon the rock in* Horeb, *and* Moſes *with his rod ſhould ſmite the Rock, and water ſhould come out for the people to drink*, and it did ſo.

(y) Exod. 17. 2. *to* 8.

The Myſterie of this was great and excellent. For, *Paul* ſaith;

(z) 1 Cor. 10. 4.

(z) *They did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ.* View it in this parallel. 1. The well-head, the fountain of these waters, was *a Rock*, An *High Rock*, A *firm strong Rock*, A *dry flinty Rock*: So Christ, (a) the *well-head of all Spiritual blessings*, is, An high Rock over all Creatures, and above all dangers; A strong (b) Rock, whereon his Church is built, *that the gates of hell shall not prevail against it*, and whereupon, as on (c) a *Rock of offence*, his Enemies shall be dashed in pieces; And a *dry Rock*, unlikely in the Eye of the world to yield waters of life and Salvation, being as (d) *a Root out of a dry ground, having no form, comliness, or desirable beauty.* 2. The Rock yielded plenty of waters for all *Israel* in the dry and parching wilderness, both for cooling and quenching their thirst, and for cleansing their Garments and bodies: So Jesus Christ (e) yields great plenty of his Spirit, Graces, Righteousness, comforts and Spiritual blessings, for his whole Church, throughout this afflicting and barren wilderness of this world, fully to quench and satisfie all the panting and thirsty desires of his people, and to wash away all their sinful impurities. 3. The Rock yielded no water till it was smitten with *Moses* Rod: So Christ yields not the waters of life and Salvation to his Elect, but (f) as he is smitten by sufferings and death for their sins; *the Curse of the Law*, the rod of *Moses*, *was laid upon him, that so the blessing of* Abraham *might come upon them.* 4. Not so much *Moses* his smiting the Rock, as his smiting it at Gods Command, and the Lords presence and power upon the Rock, was that which brought water out of the Rock: So, not so much Christs sufferings, being smitten by the Law, as being smitten (g) according to Gods appointment, and through the presence and power of Divine Grace, sends forth streams of Salvation for his *Israel*, which become effectual to eternal life. 5. The Rock which yielded waters to *Israel*, *followed Israel*, and supplyed them with water not only for that present, but all along the wilderness till they came to *Canaan*: So Jesus Christ, that (h) followed *Israel*, and was long after to be revealed *in fulness of time*, supplies his Church with waters of life so long as they are in the wilderness of this world, till they come to Heaven, so that *they shall never* totally and finally *thirst*, or spiritually and eternally *dye*; the water which he gives them being *a well*, yea *Rivers of waters* within them, in their bowels, *springing up to eternal life.*

(a) Ephes. 1. 3, 20, 21, 22. Ioh. 3. 31.

(b) Mat. 16. 18.

(c) 1 Pet. 2 8. Mat. 21. 44.

(d) Isai. 53. 2, 3.

(e) Ioh. 1. 14. 16. & 7. 37, 38. Rom. 1. 17. 2 Cor. 5 21. Ioh. 14. 16. Eph. 1. 13. Ioh. 6. 35.

(f) Iohn 6. 52. to 59. Gal. 3. 13, 14.

(g) Ioh. 6. 27. Rom 8. 2.

(h) Gal. 4. 4, 5, 6, 7. Ioh. 6. 35. & 4. 13, 14. & 7. 37.

Thus of the Nature of these four extraordinary Itinerant Sacraments.

(2) *Their Confirmation of Gods Covenant with* Abraham *and his Seed may be now more familiarly apprehended.* They Confirmed not this Covenant to *Abraham* in his own person, nor to his

more

more immediate Seed, Isaac, Jacob, Joseph, *&c.* in their persons: for they were dead and buried, before these Sacraments had being. But they Confirmed it, to their *more Remote Seed*, which were actually delivered out of *Egypt*, and after sojourned in the wilderness. For, then it was that these four Sacraments were Instituted by the Lord.

Gods Covenant with *Abraham* and his Seed, these Sacraments Confirmed divers waies; *viz.*

1. *As they Consummated the Redemption of* Abraham's *Seed out of* Egyptian *bondage, and the* Egyptians *destruction.* God in his (i) Covenant with *Abraham* had promised this deliverance to his Seed after 400 years, and withal, this judgement upon the *Egyptians.* The *Israelites* were not compleatly delivered, when they marched out of *Egypt*: nor the *Egyptians* compleatly destroyed, when their first-born were slain with the Pestilence. For (k) *Pharaoh* with all his charets, and horsemen, and army, when they had buried their first-born, pursued after *Israel*, and extreamly distressed them before *Piahiroth*, viz. *the Mouth of the Mountains*, by the Red-Sea, where they had no way of escape: The Red-Sea being before them, the *Egyptians* behind them, Mountains on each hand. Then the LORD by two of these Sacraments, *The Pillar* and *Sea*, compleated *Israels* deliverance, but the *Egyptians* Destruction. *By the pillar* (l) he protected *Israel*, from them, that they came not neer them: *And by the Sea*, (m) He saved *Israel* making it an *high-way for his Ransomed to pass through*; but drowned all the *Egyptians* following them: making the Sea their Grave, so that they saw them again no more for ever, but only dead upon the shore. Hereby therefore this Covenant was wonderfully ratified: in that the miraculous *pillar* shall protect, and the divided *Sea* shall save his *Israel*, but devour the *Egyptians*, for the full compleating of his Covenant-Promises.

(i) Gen. 15. 13, 14, 16.

(k) Exod. 14. 1. *&c.*

(l) Exod. 14. 19, 20.

(m) Exod 14. 26. *to the end.*

2. *As they removed impediments to the Performance of Gods Covenant and promises to* Abraham *and his seed; taking them out of the way, that the Covenant might take place.* One eminent clause of Gods Covenant with *Abraham* and his Seed, was; That (n) *The Land of* Canaan *should be given to him and his Seed for an everlasting possession*; under which the Eternal inheritance of Heaven was typified and promised. Now when *Israel* was brought out of *Egypt*, and were Marching towards *Canaan*, there were many impediments and difficulties tending to cross, retard and hinder their journey thither, whether we Consider, *The Neer way to* Canaan, or *The way about through the wilderness.* I. *The neer way to* Canaan (o) was through the Land of the *Philistins*, a strong and warlike Nation: God would not lead them that way, lest the people should see war, and be discouraged. II. *The way about through the wilderness* had also many Lets and impediments, rendring their passage either impossible, or extreamly difficult: As, *the Crossing of the Red-Sea*; *The uncouthness of the way* without Guide,

(n) Gen. 12. 7. & 13, 14, 15. & 15. 18, 19, 20, 21. & 17. 8.

(o) Exod 13. 17, 18.

Guide, direction, or inhabitant; *The Parching heat of the Sun*, enough to make them faint and dye, the wilderneſs being without Harbour or Shelter; *The barrenneſs and dryneſs of the wilderneſs*, wherein there was neither earing nor harveſt, no food to eat, nor ſcarce any water at all to drink for ſo many hundreds of thouſands: theſe were great impediments, and without removal of them they could never have come to *Canaan*. All theſe impediments the Lord took out of the way, all theſe Difficulties he facilitated, by theſe four extraordinary Sacraments. 1. *By the Pillar of cloud and fire*, he not only covered and ſheltred them from the violent Heat of Heaven, but alſo guided them in their way they ſhould go both night and day. 2. *By the dividing of the Red-Sea into parts*, he removed the impaſſableneſs of the Sea, as well as the danger of the *Egyptian* Hoſt. 3. *By Mannah* rained down about their Camps, he gave them Bread to the full for forty years together, though the wilderneſs yielded neither bread nor Corn. 4. *By water out of the Rock*, he gave them drink throughout the dry and parched deſert, ſo that they were ſtill ſupplyed with a ſtream of water, ſo that neither the fervent Heat of the Sun, nor want of Guidance in the wilderneſs, nor the many waters of the Red-Sea, nor any extremity of Hunger or Thirſt, nor all together, ſhall keep *Iſrael* out of *Canaan*, nor Gods Covenant from accompliſhment. Now in removing theſe difficulties and Hinderances to Covenant-performance, theſe four Sacraments did experimentally confirm the infallibility of the Covenant to *Abraham's* Seed. There was not a year, not a moneth, not a day, for fourty years together, wherein God did not, by all, or ſome of theſe, plainly aſſure them, that Gods Covenant was Sure, *Canaan* was theirs, and nothing ſhould prevent their promiſed Enjoyment of it in its Seaſon.

3. *As they harmoniouſly anſwered the Ordinary fixed Sacraments both of Old, and New Teſtament*, viz. *Circumciſion and the Paſsover, Baptiſm and the Lords Supper.* (1) *The cloudy fiery Pillar* and *Red-Sea* had Analogy and proportion with *Circumciſion*, and *Baptiſm*. *To Baptiſm*; For, *Iſrael* is ſaid to be (p) *Baptized in the Cloud, and in the Sea*: To *Circumciſion* alſo conſequentially, becauſe (q) *Baptiſm* ſucceeded in ſtead of *Circumciſion*. And all of them were *Initiating Sacraments*, the firſt Sacraments in Order: yea All of them ſignified the ſame thing for Subſtance, *viz.* The *putting away of the ſinful filth and corruption of the fleſh by the blood and Spirit of Chriſt.* (2) *The Mannah, and water out of the Rock*, had ſweet Analogy with the *Paſchal Supper*, and *The Lords Supper*. All of them being *Second Sacraments*; All of them *Nouriſhing Sacraments*, tending to growth and progreſs; All of them *ſignifying the ſame Spiritual Nouriſhment* of the Soul by the body and blood of Chriſt crucified. Having therefore ſuch correſpondence to theſe fixed and Ordinary Sacraments, which

(p) 1 Cor. 10. 1, 2.

(q) Col. 2. 10, 11, 12.

which evidently (r) confirmed Gods Covenant with *Abraham* and his Seed, they also in this sense were Confirmations of the same Covenant.

(r) Rom. 4. 11. Gen. 17 11. 13

4. *As they Mysteriously Typified Jesus Christ and his Death.* The Pillar, Sea, Mannah and water out of the Rock, were all of them notable Types of Christ crucified, as I have already evidenced. And in this respect they singularly confirmed this Covenant, for as much as Gods Covenant with *Abraham* and his Seed(f) was grounded, stablished, and ratified upon, and by Christ crucified. *And so I pass to the last way of Gods Confirming this Covenant.* viz.

(f) Gal 3.16, 17. Heb. 9. 15,16,17,18. &c.

8. *By the Sufferings and Death of Jesus Christ, Implyed and Typifyed observably in this Fœderal Administration, and that many waies.* For clearing this, Consider, 1. *That the sufferings and Death of Jesus Christ were many waies Implyed, Typifyed and represented in this Expressure of Gods Covenant.* 2. *That by these sufferings and Death of Christ thus represented, this Covenant was Eminently confirmed.*

(1) The Former of these, *viz.* That *The sufferings and Death of Christ, were many waies intimated and adumbrated in this Fœderal Dispensation, may be cleared by Induction of Particulars.* As,

1. *In the Promises of the Covenant. viz.* 1. In the Promises of (t) *Blessing all the families of the Earth in* Abrahams *Seed.* This had its accomplishment in Christ, (u) who became a *Curse for us* upon the Cross, *that the blessing of* Abraham *might come upon the Gentiles*, &c. 2. In the Promise of (x) *multiplying his Seed as the stars of Heaven, dust of the Earth, and sands of the Sea-shore.* This had its chief accomplishment in Christ: who by his Sufferings and death hath begotten a Spiritual Seed, believing in him, and turning to him; and that a very numerous Seed, like the (y) innumerable *drops of Deaw from the womb of the morning*, (z) *when thou shalt make his Soul an offering for sin, he shall see his Seed.* —— (a) *A Seed shall serve him, it shall be accounnted to the* LORD *for a Generation.* —— *All the ends of the world shall remember, and turn unto the* LORD, *and all the kindreds of the Nations shall worship before thee.* This is spoken of, as the fruit of Christs passion there prophetically and pathetically described. 3. In the Promise of making his Seed victorious, (b) *possessing the Gates of their Enemies.* This was chiefly fulfilled in Jesus Christ, (as *Zacharias* testifieth,) we being by Christ (c) *delivered out of the hands of our Enemies.* What Enemies? Sin, Death, the Devil, *&c.* And how doth Christ deliver us from these spiritual Enemies, and make us victoriously possess their gates? By his sufferings and Death peculiarly. Being (d) *made a Sacrifice for sin, he condemned sin in the flesh*: (e) By *Death, he destroyed him that had the power of Death, that is the Devil*: (f) *He spoyled Principalities and powers, triumphing*

(t) Gen. 12.3.
(u) Gal. 3.13, 14.
(x) Gen. 15. 5. & 13.16. & 22. 17.
(y) Psal. 110. 1,3.
(z) Isa. 53.10.
(a) Psal. 22, 27,28,29,30.
(b) Gen. 22 17.
(c) Luk. 1.69. to 76.
(d) Rom 8.3.
(e) Heb. 2. 14,15.
(f) Col. 2.14, 15.

triumphing over them openly on the Croſs. 4. In his Promiſe of (s) giving to *Abrahams* Seed *Canaan* for an inheritance and land of reſt, into which they were brought by the typical Jeſus. This is chiefly fulfilled in the true Jeſus. (h) who by *his own blood entred in once into the Holy place, even Heaven itſelf, that better Countrey*, that Heavenly Reſt: having alſo obtained for us *boldneſs to enter into the holieſt by the blood of Jeſus, By a new and living way which he hath conſecrated for us, through the veyl, that is to ſay, His fleſh.* *Canaan* was but a Type of *Heaven*: and *Joſhua* a type of *Jeſus*: and *Joſhua's* bringing them into *Canaan*, a type of Jeſus his bringing *Abraham's* Seed into Heaven, which he did by his blood and Death Meritoriouſly. 5. In his Great Promiſe of *being a God to* Abraham *and to his Seed by an Everlaſting Covenant.* the Lord becomes a God in Covenant to none but in Jeſus Chriſt, and *through his Death*, ſatisfying Gods Juſtice for their ſin, and *reconciling them to God. When we were enemies, we were reconciled to God by the death of his Son.* Contrariwiſe, (i) they that are *without Chriſt*, are *without God in the world.*

2. *In the Solemn Rite, and Form of Covenanting. viz.* By killing of Sacrifices; *Dividing them in twain*, and the Covenanters in a ſort *paſsing between the parts thereof*; under the reſemblances of *a ſmoaking furnace, and a burning Lamp.* *The more immediate intent* of theſe Solemnities, probably was (as (r) *Calvin*, and (o) *Ainſworth* are of opinion) to ſhew, and ſhadow out the future Condition of *Abraham's* Seed before they ſhould inherit *Canaan*; they ſhould be as it were ſlain and cut in pieces by afflictions, like thoſe Sacrifices: The *Egyptians* like thoſe fowls, ſhould light and prey upon them; But as thoſe parts were laid to anſwer one another, capable of being cloſed together again: ſo his diſtracted Seed ſhould at laſt be revived, and reſtored and cloſed together again, *&c.* *The more Mediate and chief intention* of theſe things ſeems to be, for Confirmation of Gods Covenant with *Abraham* and his Seed, by (p) paſſing between ſlain and divided Sacrifices, that they might more holily Coaleſce and be joyned together, being as it were together included in the Sacrifices: which (in my judgement) hath principal reſpect to the torments, rending and death of Chriſt, the Sacrifice of Sacrifices, *Abrahams* primary Seed, whereby Gods Covenant is ratified irrevocably to *Abraham's* Seed for Heaven and Salvation. All ſlain Sacrifices, appointed by God, being Types of Chriſt crucified and ſlain.

3. *In all the Sacraments Ordinary and extraordinary annexed to this Expreſſure of Gods Covenant with* Abraham *and his Seed.* The Covenant of Faith in every gradual diſcovery of it, repreſents Chriſt and him as ſuffering and Dying, either expreſly or implicitly. So all the Sacraments annexed to the Covenant primarily lead us to Chriſt and his Death, with the benefits thereof. Chriſt, as ſuffering and Dying for the ſins of his elect, is the very Marrow and Myſterie of all theſe Covenants and Sacraments. *In*

(e) Gen. 17. 8.

(h) Heb. 4. 13. & 11. 16. & 4. 1. 8, 9, 10, 11. & 10. 19, 20.

(i) Gen. 17. 7.

(k) Rom. 5. 10.

(l) Eph. 2. 12.

(m) Gen. 15. 9. *to the end.*

(n) *Joan. Calvin. in Gen.* 15.

(o) H. *Ainſworth in his Annot. on Gen.* 15.

(p) Tranſibant autem per medias partes, ut ſanctius in unum corpus coaleſcerent ſacrificio ſimul incluſi. *Calv in Gen.* 15.

In Circumcision, blood was shed; foreshadowing Christs shedding his blood for his people, In part, in his Circumcision; In full, in his following sufferings and cruel Death.

In this Passover the Lamb was slain, its blood shed and sprinkled upon the doors of *Israelites*, its flesh roasted with fire, &c. lively typifying Christ, the Lamb of God, our true Passover Sacrificed for us by death, whose blood was shed that it might be sprinkled upon us for justification and Salvation, whose flesh was as it were roasted and scorched with the fire of Gods wrath for our sins, that he might be bread and nourishment of life for our Souls.

In the Pillar of Cloud and Sea Israel *was Baptized*: which foretypifyed the spiritual Baptism and washing of their Souls from sin by the blood of Jesus Christ shed for that purpose.

In the Mannah that came down from Heaven, was typified Christ coming down from Heaven as the true bread of God. And he became such bread, (q) *by giving his flesh for the life of the world.* (q) Ioh. 6. 51.

Finally, *In the Water out of the smitten Rock*, for quenching his peoples thirst in the wilderness, and washing their bodies and rayment, was shadowed out the streams of blood gushing out of the Rock Christ smitten with sufferings and Death, for quenching his peoples Spiritual thirst, and cleansing their Spirirual filthiness from their Souls and Consciences.

4. *In* Abraham's (r) *Resolved Sacrificing of his Son, his only Son, his beloved Son,* Isaac *for a Burnt-offering to God, and real offering up the Ram in his stead*, was remarkably typifyed (s) Gods incomparable and infinite *Love to the world* in giving *his own Son, his only Son*, the dear son of his love in whom his soul was delighted, Jesus Christ, to be sacrificed by bitter sufferings and Death for the sins of his elect, that, *believing in him they might not perish, but have everlasting life.* Thus the first thing is evident, *That the Sufferings and Death of Christ were many waies implyed and adumbrated in this Fœderal administration.*

(r) Gen 22. 1. to 15. Heb. 11. 17, 18, 19.
(s) Ioh. 3. 16. Rom. 5. 6, 7, 8. & 8. 33. 1 Ioh. 3. 16, & 4. 10.

(2) The Latter of these, *viz.* That *by these sufferings and Death of Christ thus represented, this Covenant was eminently confirmed; may be thus* evinced.

1. *Because*, This Covenant is said to be (t) *fore-confirmed of God* (εἰς Χριστὸν) *towards Christ*; or *unto Christ*. That is, so as to have primary respect and tendency to Christ, the chief Seed of *Abraham*, and establishment in him as Mediator, Surety and foundation of the Covenant; By whose Death (u) as *Testator* this Covenant should at last be ratified: By whose merit intervening these Covenant-benefits and blessings should be obtained: And by faith in whom these Covenant-mercies should be actually applyed to all *Abraham's* Seed in Christ. The sufferings and death of Christ being so frequently and notably intimated in this Fœderal dispensation, for this end especially, that thereby this Covenant might receive stronger establishment and Confirmation.

(t) Gal. 3. 17. *vide* D. *Pareum in loc.*
(u) Heb. 9. 15, 16, 17, 18.

2. *Becauſe* If the Ordinary and extraordinary Sacraments were annexed to this Covenant for confirmation thereof, much more the ſufferings and Death of Chriſt ſignified and ſhadowed out therein as the marrow thereof, muſt needs Confirm the ſame. For theſe Sacraments had no ſpiritual virtue, efficacy or uſe at all for Confirming the Covenant, or Covenanters; but only in relation to, and in Connexion with, Jeſus Chriſt and his ſufferings therein ſignified and Sealed.

(x) 2 Cor. 1. 20. 3. *Becauſe*, All the Covenants and (x) *Promiſes of God are yea and Amen in Chriſt Crucified.* They have their Truth, Eſtabliſhment & Accompliſhment in Chriſt, as the Root and Center of them all. But with this difference; (y) *Covenants of Promiſe* (of which this Covenant with *Abraham* and his Seed was one eminent branch,) were *yea and Amen in* Chriſt only as *Promiſed*, and to come afterwards: The *New Covenant*, is *yea and Amen in* Chriſt, as *Performed* actually exhibited in the fleſh already.

(y) Eph. 2. 12.

Thus Chriſts blood did *virtually work*, long before it was *actually ſhed*. And this is one ſenſe, in which Chriſt is ſaid to (z) *be ſlain from the foundation of the world: viz.* In regard of the virtue, force and efficacy of his Death in many regards from the foundation of the world.

(z) Rev. 13. 8.

III. *Why God thus many waies Confirmed his Covenant to* Abraham *and his Seed*; comes next to be conſidered. And this the LORD did,

1. *Of the rich bounty of his Grace to* Abraham *and his Seed.* His free-Grace is moſt liberal and bountiful: Therefore he not only (a) *Gave* his Covenant to *Abraham*, to declare his free-grace in beſtowing what *Abraham* could not deſerve; but he alſo (b) *eſtabliſhed* and *Confirmed* his Covenant given, to teſtifie the ſuperabundant Bounty of his free-Grace, making his Covenant ſtrong and ſure which he had given him.

(a) Gen. 17. 2.
(b) Gen. 17. 7, 19, 21. Gal 3. 17.

2. *Becauſe the LORD intended this Covenant with* Abraham *and his Seed*, (c) *for an Everlaſting Covenant*, (d) *to him and to his Seed for ever.* (e) *How and in what ſenſe this Covenant, and the Covenant inheritance therein promiſed, is for ever*, I have formerly explained, towards the beginning of this Chapter. Now, God intending this for an *Everlaſting Covenant*, to be of uſe and advantage to *Abraham's* Seed to the worlds End; therefore he hath (f) eſtabliſhed it ſtrongly, and confirmed it immovably. He hath made it a marble-Monument; he hath ſet it upon a ſure and unſhaken baſe. This is a Covenant that hath *foundations:* Every Confirmation is a *foundation*; Gods *Promiſes* are a foundation; Gods *Oath* is a foundation, *&c.* and all becauſe this Covenant is to ſtand long, to continue for ever. If a man pitch a Tent, he doth it ſlightly without foundation, becauſe it is to be ſhortly taken down again and removed: but if he build an Houſe, he maks it ſtrong and ſure, laies the foundation firm and deep, becauſe it is to continue. If a man make any contract

(c) Gen. 17. 7. 19.
(d) Luk. 1. 54, 55.
(e) *Aphoriſm 2. Corollar. 2. Queſt. 3.*
(f) Gen. 17. 7, 19.

or

or bargain for a few daies, or a few years only, he takes no extraordinary care for Sureneſs; but if he be to purchaſe an inheritance to him and his heirs for ever, he makes all as ſure as he can, by Deeds, Seals, Livery and Seizin, Fines, Recoveries, Enrolments, *&c.* Thus the Lord deals in the preſent Caſe of his Covenant; He makes all ſure, becauſe it is to continue for ever.

3. *That by all theſe Confirmations* (g) *God might more abundantly ſhew unto the heirs of Promiſe the immutability of his Counſel.* Gods holy Counſel and Contrivance of the eternal happineſs of *Abraham* and his Seed in Jeſus Chriſt by Faith, in his eternal purpoſe and Decree, is the great myſterie of this Covenant: Herein the LORD is from all eternity fully determined and unalterably reſolved. And that all the true Seed of *Abraham*, true believers, whether Jews or Gentiles, who are the heirs of Promiſe, might in due time perceive the fixed reſolvedneſs and immutability of Gods pleaſure and counſel herein; he hath added all theſe Confirmations to his Covenant as well as his Oath. And this Reaſon the Apoſtle laies down, (h) *when God made promiſe to* Abraham, *becauſe he could ſwear by no greater, he ſware by himſelf, Saying, Surely, bleſſing I will bleſs thee, and multiplying, I will multiply thee. —— wherein God willing more abundantly to ſhew unto the heirs of promiſe the immutability of his Counſel, Confirmed it by an Oath.* Or, *interpoſed himſelf by an Oath.* As if God had ſaid; *Abraham*, I am fully reſolved of this my Covenant, nothing ſhall alter or change my eternal purpoſe and Counſel, therein; I have decreed it unalterably before the world began: therefore I have thus and thus eſtabliſhed it; Do thou and thy Seed build upon it, and reſt upon it for ever.

(g) Heb. 6. 17.

(h) Heb. 6. 13, 14, 17.

4. *That by Such Strengthening, ſtabliſhing, & Confirming this Covenant, the comfort of all true believers, heirs of promiſe, might be ſtrengthned, ſtabliſhed and confirmed in the Covenant.* This Reaſon alſo the Apoſtle adds; (i) *That by two immutable things* (*viz.* Gods Promiſe and Oath, *ver.* 13.) *in which it was impoſſible for God to lye, we might have a ſtrong Conſolation, who have fled for refuge to lay hold upon the Hope ſet before us; which hope we have as an anker of the ſoul, both ſure and ſtedfaſt, and which entreth into that within the vail, whither the fore-runner is for us entred, Jeſus,* &c. A moſt ſweet Text: wherein, to my preſent purpoſe, note: 1. *That*, theſe words have reference particularly and expreſly to Gods Covenant with *Abraham*, and his Confirmation thereof, *ver.* 13, 14 &c. 2. *That*, here are mentioned two waies which God took for confirming his Covenant with *Abraham*, viz. His Promiſe, His Oath, by himſelf, *ver.* 13, 14, 15, 16, 17. Both which are amplified by their two excellent Properties tending to ſtrongeſt Confirmation of the Covenant thereby; *viz.* (i) *Immutability*; they are both unchangeable; *That by two immutable things.* (ii) *Infallibility*, they can neither of them deceive us, *for which it is impoſſible for God to lye.* 3. *That*, the end or reaſon of this

(i) Heb. 6. 18, 19.

Confirmation of this Covenant, by Promise and Oath, was, that his Covenant-people *might have strong Consolation*, ἰσχυρὰν παράκλησιν, *firm, strong, prevalent, consolation.* They have strong discomforts to wrastle against, *viz.* 1. Many and *Strong* Sins within them; 2. The dreadful and *strong* wrath of God above them; 3. The *strong* and deadly curse of the Law against them, thundering out Death as the due wages of every sin; 4. Many and *strong* Enemies and Temptations round about them, the flesh with all its lusts, the world with all its flatteries and frowns by afflictions and persecutions, the Devil with all infernal principalities, powers, and spiritual wickednesses in high-places, *&c.* Therefore they had need to have *strong Consolations* against all these *strong discomforts*; their comforts had need to be as heart of Oak, as Armour of proof, they had need to be well-grounded, strongly compacted, deeply rooted, and mighty through God, that they may prevail against all comers, against all these discomforts, which would quickly dash and swallow up weak and feeble Consolations. *The God of all comfort* therefore, being tender of his peoples Consolation, Hath both made this Covenant with them in Christ, for their Comfort, and hath made this Covenant *strong* by many Confirmations, for the establishing of their hearts with *strong Consolations.* 4. *That*, the persons for whom God intended this strong Covenant-Consolation, are the *heirs of promise*, *vers.* 17. viz. *First*, believing *Jews*; *Then*, believing *Gentiles.* These *heirs of Promise* are described by their *Faith* and *Hope*, whereby they become actual partakers of this strong Consolation, by *flying* to the Promises hoped for, and by casting this *sure and stedfast anker of the Soul*, *Hope*, *into that within the vail*, the Holy of Holies, even Heaven it self, *into which Jesus the forerunner is entred* to prepare it for them. Thus their souls ride at anker safely, in the Sea of this world, by expecting Heaven through Jesus Christ according to this confirmed Covenant.

IV. **Inferences** *hence*; Hath God thus established and Confirmed his Covenant to *Abraham* and his Seed? *Then*,

1. *Gods tender Care and Love to* Abraham *and his Seed is eminently declared in this Covenant.* Wherein? 1. *Partly*, In his Gracious Condescension and stooping so low to *Abraham* and his Seed, as to deal with them and manifest his good-will to them touching their eternal happiness, in such a familiar Covenant-way. For, there's infinite distance and disproportion betwixt God and them: and yet they meet together in one blessed Covenant. 2. *Partly*, In that he hath given them such a rich and full Covenant, repleniſhed with variety of Highest blessings, not only for this world, but especially for the world to come. 3. *Partly*, In that he hath many ways so strongly established and Confirmed this Covenant, and all the Blessings therein, to them: so as he hath left no place for their disputing or doubting about the performance thereof. He Covenanted

venanted with them *freely*: He Covenanted with them *fully*: he Covenanted with them *firmly*. O what Care and love of God shines forth herein! What Praise, thankfulness and love were due from *Abraham* and all his Seed to this God! And if we be the true Seed of *Abraham*, heirs of promise by Faith, *what shall we render to the Lord for all these his benefits?*

2. *Gods Covenant with* Abraham *and his Seed is most firm and Sure: and all the Covenanted-blessings therein are most secure unto them.* Why? They are so immoveably established and Confirmed. God hath abundantly established them; 1. *By* his immutable Promises Propounded, Repeated, In part fulfilled, in which it is impossible for God to lye: 2. *By Abrahams* entry upon and survey of *Canaan*. 3. *By* the Type of *Melchizedek*. 4. *By* his own immutable and Sacred Oath, *wherein it is impossible for God to lye or repent*: 5. *By* the ensuing Solemnity of Covenanting, striking this Covenant with *Abraham* and his Seed, by Sacrifices slain and divided, and passing between the parts thereof: 6. *By* Ordinary visible Sacraments, *Circumcision* and the *Passover*; which were constant sensible Seals of the Great Charter till the Coming of Jesus Christ: 7. *By* extraordinary Sacraments in the Wilderness, The *Pillar of cloud and fire*, The *Red-Sea* divided into parts, *Mannah from Heaven*, and *Water out of the Rock*; three of which they had daily before their eyes for forty years together, to assure them that God remembred this Covenant, and was in fulfilling it every day, and that they did see and taste the vertue and Goodness thereof continually: 8. *By* the very suffering and Death of Christ the cheif promised Seed, as adumbrated, typified and intimated many ways in this Covenant-administration, to come to pass afterwards for the full ratification of this Covenant. By all these ways God hath Confirmed it, and made it invincibly sure. A *Sure Rock*, whereupon to rest and repose the wearied Soul; A *Sure Refuge*, whereunto to fly for succour and safety in all spiritual danger and difficulties whatsoever; A *Sure Charter of Grace*, which shall not be overthrown, whereby the Eternal inheritance may be confidently claimed and expected.

Consider well, O all ye Seed of *Abraham*; 1. *This Covenant* is Surer then all humane Laws, Covenants or Constitutions whatsoever. Surer then all the *Laws of* Medes *and* Persians, *which alter not*; Surer then any mans Will or Testament, though confirmed by the Testators death: Surer then all the Grants, Charters, Acts, or Ordinances of Princes or Potentates, though confirmed by Promise, Seal or Oath. Why? Because these are but confirmed by mortal and mutable men: but this is established by the immortal and immutable God. If (k) *mans Covenant, when once Confirmed, be sure*: then Gods Covenant with *Abraham* and his Seed, thus often confirmed, must needs be most sure. 2. *This Covenant* is Surer then the surest foundations of Heaven and Earth, and

(k) Gal. 3. 15, 16, 17.

and of the whole Creation. (l) *The Mountains shall depart, and the hills shall be removed, yea* (m) *Heaven and Earth shall pass away*, but this Covenant shall not pass away or be removed. For though he hath laid the foundations of the world very sure, yet he hath not stablished them upon his *Oath*: but he hath established this Covenant upon his *inviolable Oath*, yea *upon the blood of Jesus Christ*. 3. *This Covenant* is Surer then can be overthrown or made of none effect. For, what shall overthrow it? (1) *Not* the Law; for (n) this Covenant was confirmed in Christ 430 years before the Law was given, and the first Covenant stands. (2) *Not* the Sin of *Abraham*, or his Seed; for this Covenant hath provided (o) a *blessedness* both for *Abraham* and his Seed, one eminent branch whereof is *Remission of their sins and justification of their persons*. (3) *Not* the Justice of God, nor the Curse *due* for sin; For, in this Covenant Gods blessing is assured in Christ, who (p) became *a curse to* redeem us from the Curse, *that* so *the blessing of* Abraham *might come upon us*. (4) *Not* any Enemies to us, or to this Covenant, flesh, world, or Satan; for, herein God hath taken order that *Abraham's* Seed (q) *shall possess the gates of their Enemies*, especially of these their spiritual enemies. Over all whom *they shall* at last *be more then Conquerours*. (5) *Not* any Creature, or created power, present or future; for the Creator of Heaven and Earth, God blessed for ever, hath all these ways Confirmed it, and what he hath confirmed, no creature can reverse or disanul.

(l) Isa. 54.10. (m) Mat. 24. 35. (n) Gal. 3.17. (o) Rom. 4.6, 7, 8, 9. &c. (p) Gal. 3.13, 14. (q) Gen. 22. 17. Luk. 1.68. to 76. Rom. 8. 35, 36.

3. *Gods Covenant with* Abraham *and his Seed is Perpetual*. Being unalterably firm and sure, it must needs be perpetual. Hence its called, (r) *An Everlasting Covenant*. And it's said; (s) *He hath remembred his Covenant for ever: the word which he commanded to a thousand generations, which Covenant he made with* Abraham, *and his Oath unto* Isaac; *and confirmed the same unto* Jacob *for a Law, and to* Israel *for an everlasting Covenant*, &c. And in this accomplishment hereof in Christ, its said; (t) *He hath holpen his servant* Israel, *in remembrance of his Mercy, As he spake to our fathers, to* Abraham *and his Seed for ever*. This Covenant then was not for a short Season, but for perpetuity. 1. Something in it was only for a peculiar time; as, (u) *the gathering of* Abraham *to his fathers in a good old age in peace*. 2. Some things in it were only for a long time, after which they were to have an end; as, the Temporalities therein promised, (x) *inheritance of Canaan*, &c. together with that form and manner of visible administration, to particular families, by mutable Sacraments, *&c.* 3. But some things in it were perpetual and for ever; as, all the Substantials of the Covenant of a Spiritual and Celestial nature, touching *Grace* in this, and *Glory* in the world to come. These things do all concern us, as well as *Abraham*, and will still concern all believers to the worlds end. Herein therefore let us still exercise our selves, To know this Covenant thoroughly, To discover our portion and interest therein clearly

(r) Gen. 17.7. (s) Psal. 105. 8, 9, 10, 11. (t) Luk. 1.54, 55. (u) Gen. 15. 15. (x) Gen. 17.8.

clearly, And to comfort our ſelves therewith continually. The ſubſequent Out-breakings of the Covenant may *ſurpaſs* this Diſcovery, but ſhall not *diſanul* it: As in the day-time the glorious Sun doth not *extinguiſh and put out* the inferiour light of Moon and ſtars, but only *out-ſhine* them.

4. *This Covenant-Expreſſure far Surpaſſed both the former to* Adam *and* Noah, *not only in Fulneſs and clearneſs, but alſo in Eſtabliſhment and Confirmation. The firſt Covenant-diſcovery* was eſtabliſhed, by (y) A General and dark Promiſe, and by the Death of thoſe Sacrifices, with *the skins whereof Adam* and *Eve* were clothed. *The ſecond* was eſtabliſhed (z) as hath been ſhowed by Promiſes, by Salvation in the Ark by water, by the Rain-bow, and Gods Oath. But *this third* Diſcovery of the Covenant was ratified more abundantly, as hath been evidenced. Thus the Grace of God diſcovers it ſelf daily more and more fully: as the Sun ſhines brighter and brighter till it be perfect day. As the Capacity of Gods people increaſed for Receiving, ſo the bounty of God increaſed in Revealing, the myſteries of Salvation unto them.

(y) Gen. 3. 15. 21. *with* 4. 3, 4.
(z) See *Book. III. chap. 2.*

5. *They that doubt or ſtagger at this Covenant or the Promiſed bleſſings thereof, through unbelief, do not duly Conſider Gods eſtabliſhment and Confirmation of it to* Abraham *and his Seed.* In it ſelf Gods Covenant needs no Confirmation; his bare *word* is as ſtrong as his *Oath*: but to us it needs Confirmation; therefore God hath confirmed it ſo variouſly and ſo ſtrongly (a) *by immutable things, wherein it is impoſſible for God to lye.* But we forget theſe confirmations, we do not deeply enough Conſider them: therefore we tremble, doubt, and heſitate about the performance of promiſed Bleſſings, whether ever we ſhall have the *bleſſing of* Abraham *come upon us in donation of the Spirit, Sanctification, Adoption, Juſtification,* &c. *whether ever we ſhall poſſeſs the gates of our Spiritual Enemies and overcome them; whether ever we ſhall come to inherit the Heavenly* Canaan *and eternal reſt; whether ever we ſhall be ſo happy, as to have the Lord for our ſhield, exceeding great reward, and our God in Covenant.* Oh we faithleſs and fooliſh people! can we believe an honeſt man upon his *naked word* and promiſe, eſpecially upon his ſerious *Oath*: and ſhall we not believe this Covenant upon the Word and Oath and many Confirmations of the true and living God? Set judgement in his place, and how can we doubt, having all theſe aſſurances?

(a) Heb. 6. 18, 19, 20.

6. Abraham *and his Seed are not wholly without ſpiritual weakneſs and infirmity of faith, that needed ſuch Confirmation of Gods Covenant unto them.* The Lord would never have thus confirmed this Covenant, had there not been need. Gods Covenant in it ſelf is ſtrong, it needs no confirmation at all: Gods bare word and promiſe is immutably ſtrong and ſure. *Abraham* and his Seed therefore needed all this Confirmation. How ſhould they need it,

it, but from their weakneſs and infirmity, diſpoſing them to doubt, inclining them to ſtagger? Their Faith and Graces were excellent, but not gradually perfect, therefore attended with infirmity and weakneſs proportionably. But the Covenant being confirmed to *Abraham*, he (b) can believe the Promiſe without diſpute, without ſtaggering, yea againſt hope. If *Abraham* and his Seed had their infirmities of Faith, wonder not that we have weakneſſes therein: If they needed hereupon confirmation of Gods Covenant, and were helped thereby, think not ſtrange that we ſhould need the ſame eſtabliſhment for our advantage.

(b) Rom. 4. 16, *to the end.*

7. Finally, *Let all* Abrahams *true Seed delightfully embrace this eſtabliſhed Covenant for their compleat ſpiritual eſtabliſhment.* God hath purpoſely thus eſtabliſhed and confirmed it, that it might ſtabliſh and confirm them. Hither let them flye for ſtrength, againſt all their Spiritual weakneſſes: for ſettlement, againſt all their ſpiritual unſetledneſs. O ye faithful obedient and upright Seed of *Abraham*, mind and meditate much upon this Confirmed and moſt Sure Covenant, ſet your hearts upon it deliberately, and veiw it exactly on every ſide: How *full* it is, for Subſtance; How *ſure*, for eſtabliſhment; And then let it wholly ſettle, ſtrengthen, ſtabliſh you. More particularly,

(1.) *Hereby ſtabliſh your Faith and aſſurance in all the Promiſes of this Covenant.* Know them, in their full latitude and compaſs: Aſſent to them, as infallibly true and ſure in themſelves: Apply them, and appropriate them to your ſelves, (c) be *perſwaded of them*, and *embrace them*, as your own certain and unqueſtionable portion. Hath the Lord thus and thus confirmed them: and do you ſtill doubt, tremble, and ſtagger at them through unbelief? If Gods immutable Promiſe and Oath will not ſtabliſh the aſſurance of thy Faith herein, yet let the typified Death and ſufferings of Chriſt do it, eſpecially ſeeing all the Types are now fulfilled in his Death: Come with *Thomas*, and *put thy finger into the print of the nayls in his hands and feet, and thruſt thine hand into his peirced ſide, and be no longer faithleſs but believing.* Say every one of you, like him; *My Covenant; my Promiſes; my promiſed bleſsings of the Spirit, Sanctification, Adoption, Juſtification*, &c. *my victory over all my ſpiritual Enemies, My true heavenly* Canaan *and eternal reſt*; The Lord is *my ſhield, my exceeding great reward, and my God for evermore.*

(c) Heb. 11. 13.

(2.) *Hereby eſtabliſh your Hope in reference to all future Covenant-Mercies, not yet fulfilled.* The Covenant is made ſure, much of it is already accompliſhed, and at length all ſhall be fulfilled, it ſhall not lye: Therefore expect and wait for them, caſt (d) *the anker of hope ſure and ſtedfaſt within the vail*, and tarry Gods leiſure; hope in this eſtabliſhed Covenant will *never make you aſhamed.*

(d) Heb. 6. 18, 19.

(3.) *Hereby eſtabliſh your Courage and Patience in enduring all intervening difficulties and afflictions before the full accompliſhment of the*

the Promised blessings of this Covenant. Ye have need of Courage, to hold up the heart under troubles; (e) *ye have need of Patience*, to hold out unto the End; ye have need of both, *that after ye have done and endured the will of God, ye may receive the promise. For yet a little while, and he that shall come will come, and will not tarry.* *Abraham* himself met with divers difficulties after this Covenant was made, but he strengthened his Courage and patience to undergo them, knowing the Covenant was sure: (f) *And so after he had patiently endured, he obtained the Promise.* The Seed of *Abraham*, after this Covenant was made, did pass through much hardness, many reproaches, and distresses, both in *Egypt*, and in the Wilderness, before the Covenant was fulfilled in that one clause touching *Canaan*: But at last *Canaan* was theirs, and they inherited the Promise. You also shall meet with many Temptations, straits, tribulations, and Persecutions in the *Egypt* and Wilderness of this world, before you shall inherit the promised heavenly *Canaan*. But remember that, notwithstanding all interposing discouragements, the Covenant is immoveably sure; be therefore couragious and patient, for at length you shall certainly obtain. Let certainty of final and full obtaining, make you wade through whole floods of difficulties and Seas of perplexities. (g) *Give diligence to the full assurance of hope unto the end: That ye be not sloathful, but followers of them who through faith and patience inherit the Promises.* Shall the Apprentice patiently undergo an hard seven years service, in hope of an uncertain freedom at the end? Shall the Merchant run so many desperate hazzards and adventures by Sea for divers years together, in hopes of an uncertain Gain? And will not you be content patiently to endure many tribulations and Persecutions, in hopes of a certain inheritance in heaven according to this Covenant?

(e) Heb. 10. 36, 37.

(f) Heb. 6. 13, 14, 15.

(g) Heb. 6. 11, 12.

(4) *Hereby strengthen and establish your Spirit of Prayer and of Praises to God, in reference to all Blessings within this Covenant.* 1. *Strengthen your hearts and groans in Prayers for all or any Mercies within this Covenant, by these Confirmations of the Covenant.* As *Aaron* and *Hur* (h) held up *Moses* hands, *that they were steady*, when he prayed: So let these ratifications of the Covenant be thy *Aaron and Hur* to stablish and hold up thy heart and hands when thou prayest. Our spirits are apt to flag and faint in Prayer, but let these pillars prop them up. This use *Moses* made of Gods Oath to *Abraham*, in his Prayer for *Israel* when they had trespassed in *Aarons* idolatrous Calf, and prevailed; (i) *Remember* Abraham, Isaac, *and* Israel *thy servants, to whom thou swarest by thine own self*, &c. So let us pray for the blessing of *Abraham*, for the eternal rest, *&c.* saying, Remember thy Covenant, thy Promises, thy Oath, and all thy Confirmations of thy Covenant to *Abraham*, &c. This enables our Faith to wrastle with God. 2. *Strengthen your hearts also unto all enlarged thankfulness and*

(h) Exod. 17. 12.

(i) Exod. 32. 13, 14

Praiſes to God for every accompliſhment of this Covenant in any branch thereof, eſpecially for performing Chriſt; in that hereby God declares his fidelity in his eſtabliſhed Covenant. Thus *David* bleſſes God for all paſſages of Providence to *Abraham's* Seed in *Egypt* and the Wilderneſs. (k) *For he remembred his holy Promiſe, and* Abraham *his ſervant.* And *Zacharias* bleſſed God for Chriſts Incarnation, (l) as done *in remembrance of his Covenant, and Oath to* Abraham.

(k) Pſal. 105. 42. *& before.*

(l) Luk. 1. 68. *to* 76.

(5) *Hereby*, Finally, *Stabliſh you your Comforts in all.* Comfort and chear up your hearts, In the intereſt you have by Faith in this Covenant and all the Covenanted Mercies at preſent, In the expectation you have by Hope of the full accompliſhment of this Covenant for future, Notwithſtanding all the preſſures and ſufferings which by Courage and Patience you may in the mean time poſſibly undergo: And all, becauſe God hath thus ſtrongly enſured his Covenant to you. Why hath God thus Confirmed his Covenant, but to confirm your Conſolation? (m) *God willing more abundantly to ſhew unto the heirs of Promiſe the immutability of his Counſel, confirmed it by an Oath: That by two immutable things, in which it was impoſsible for God to lye, we might have a ſtrong Conſolation, who have fled for refuge to lay hold upon the hope ſet before us.* That our Comfort might be ſtrong and ſure, he hath purpoſely made his Covennant ſtrong and ſure. Therefore in all our faintings, diſcouragements, deſpondencies, dejections, let's have recourſe to this Covenant; and let the fulneſs and firmneſs thereof be the reviving Cordials of our oppreſſed Spirits.

(m) Heb. 6. 17, 18, 19.

Hitherto of the Form of this Covenant, *expreſſed in the fourth Aphoriſm.* viz. *The Form of Gods Covenant with* Abraham *and his Seed, conſiſted*, Inwardly, *In the mutual Covenant-Obligation betwixt the Fœderate parties*; Outwardly, *In the manner of this Covenants Adminiſtration, eſpecially of its Confirmation.*

Aphorism V.

The End, or intended Scope, of Gods Making and eſtabliſhing this Covenant with Abraham **and his Seed in Chriſt, was,** *Ultimately*, **His own Glory**; *Subordinately*, **the true Happineſs of** Abraham **and his Seed,** Jewiſh **and** Gentiliſh, **both in this and the world to come.** This Aphoriſm I explain as followeth.

I. The

1. The Ultimate end or Principal Scope of God in this Covenant, was, The displaying and shewing forth of his own Glory. Gods Glory is most deer to himself: and is the chief end of all his works of Decree, Creation, or Providence. (n) *For, of him, and through him, and to him are all things; to whom be glory for ever; Amen.* *Of him*, As the First efficient: *To him*, as the last End. And therefore this Eminent and peculiar work of his Covenant with *Abraham* must needs be peculiarly intended for his glory: and this divers waies. *viz.* For the Glory, 1. *Of his free-Grace.* 2. *Of his bounteous Goodness.* 3. *Of his wise Providence.* 4. *Of his Great Power.* 5. *Of his Constant Faithfulness.*

(n) Rom. 11. 36.

1. *For the Glory of his Free Grace.* The Apostle speaking of this Covenant, saith, (o) *Therefore it is of Faith, that it might be by Grace, to the end the Promise might be sure to all the Seed.* This Covenant was wholly founded upon free-Grace, wholly composed and made up of free-Grace. For (p) when God *did chuse* Abraham, *and call him in* Ur *of the Caldees*, and there first made this Covenant with him, *Abraham*, (q) was *an idolater* and *an ungodly* person; therefore could not deserve any thing at all from God, but wrath and Death. Yet even then when he was impious and idolatrous, the Lord of his own meer motion and inclination, according to the meer good-pleasure of his own will, did effectually call *Abraham* and make a Covenant with him. Herein he displaid the riches of his free-Grace.

(o) Rom. 4. 16.

(p) Neh. 9. 7. &c.

(q) Iosh. 24. 2 *with* Rom. 4. 5.

II. *For the Glory of his bounteous Goodness, in his abundant Mercy and loving-kindness.* Gods goodness shines forth in his Mercy, and loving-kindness: and his Glory in them all. Now in this Covenant God hath proclaimed before all the world the glory of his goodness, mercy, and loving-kindness, most abundantly, *viz.* 1. *In* Condescending to deal with *Abraham* in a familiar Covenant-way: Though betwixt himself and *Abraham* there was infinite disproportion. 2. *In* Comprizing not only *Abraham*, but (r) all his faithful Seed both of Jews, and Gentiles, as *Subfœderates*, with *Abraham* in this Covenant. 3. *In* Concorporating both *Abraham* and his Seed (r) with *Jesus Christ*, as one joynt-fœderate party therein with God: accounting all his Seed as *one Christ*; That thus in Christ they might fully be enabled to perform their part of the Covenant, who of themselves could do nothing. 4. *In* Accumulating such heape of blessings and mercies upon them, in the manifold Promises of this Covenant: Assuring them, both what God would do for them, and what God would be to them. 5. Finally, *In* Confirming this Covenant to *Abraham* and to his Seed so many waies, above all possibility of abolition or alteration. Herein the glory of his mercy and loving-kindness was exceeding glorious. Hence *Moses* said to *Israel*, (t) *Only the LORD had a delight in thy fathers to love them, and he chose their Seed after them, even you above*

(r) Gen. 17 7. Gal 3. 16, 17.

(r) Gal. 3. 16, 17.

(t) Deut. 10. 15.

all people, as it is this day. And *Micah* ſtiles the Subſtance of this Covenant (u) *The Mercy to* Abraham, *ſworn to our fathers from the daies of old.* And in reference to Chriſt incarnate *Abrahams* chief bleſſed ſeed, *Mary herſelf ſaid*; (x) *He hath holpen his ſervant* Iſrael, *in remembrance of his Mercy, as he ſpoke to our fathers, to* Abraham *and to his Seed for ever.* Zacharias alſo to the ſame effect ſaid; (y) *He hath raiſed up an horn of Salvation for us, in the houſe of his ſervant* David; —— *To perform the Mercy promiſed to our Fathers, and to remember his Holy Covenant, the Oath which he ſware to our Father* Abraham, *&c.* So that the Scripture renders the *love* and *mercy* of God in this Covenant with *Abraham* and his Seed moſt eminently illuſtrious.

(u) Mica.7. 20.
(x) Luk. 1. 54,55.
(y) Luk.1.68, 69,72,73.&c.

III. *For the Glory of his wiſe Providence.* God hath glorioufly exalted and magnified the wiſdom and care of his Providence in this expreſſure of his Covenant, and that divers waies. 1. *By fore-ſeeing and foretelling to* Abraham, *when he made Covenant with him, many future Events concerning this Covenant long before they came to paſs.* He exactly knew whatſoever he intended to do with *Abraham* and his Seed to the end of the world: and therefore he glorified himſelf by acquainting *Abraham* with it aforehand. As, (z) *He told Abraham* (a) of his Seed, and multiplying the ſame, 30. years before *Iſaac* was born. (2) *He told* him (a) of his Seeds ſojourning and ſervile Condition in a land not theirs 400 years beforehand, (which began at the *birth of Iſaac* the promiſed Seed) after which *God would judge that Nation which ſhould afflict them, but bring them out with great Subſtance, and in the fourth Generation bring them into* Canaan: All which he exactly fulfilled. (3) *He foretold* him (b) of his eminent and Primary Seed Jeſus Chriſt, *in whom all the Families of the earth* ſhould be bleſſed, about 1841 years before Chriſt was born: which in fulneſs of time was accordingly accompliſhed. 2. *By ſuſtaining and Preſerving* Abraham *and his Seed from ruine, both when they were few in number, and when they were greatly multiplyed* (c) When *they were very few, and ſtrangers paſſing from one Nation to another, he ſuffered no man to do them wrong, yea he reproved Kings for their ſakes.* When they began to multiply greatly, how carefully did he provide for them? (1) *In* the ſeven years famine, they were ſuſtained in *Egypt* by *Joſeph*, (d) *a man* purpoſely *ſent before* to preſerve them alive in that extremity; (2) *In* the *Egyptian* oppreſſions upon them, after *Joſephs* Death, they were kept from deſtruction; yea, (e) *the more they were oppreſſed, the more they grew*, till at laſt they *went out of* Egypt *with an high hand*; (3) *In* the wilderneſs (wherein was neither food nor rayment, earing nor harveſt, Phyſitian nor medicine) he, for 40 years together, furniſhed them plentifully, *with health*: ſo that (f) *their foot did not ſwell*, and the bitings of the fiery ſerpents were (g) healed by the brazen ſerpent: *with food*, by (h) *Mannah* from Heaven, and water out of the Rock; and *with rayment*; for during all that time (i) *their rayment waxed not old upon them.*

(z) Gen.12. 2,3. *with* Exod. 12. 40. Gal.3.17.
(a) Gen.15. 13,14,15,16.
(b) Gen. 12. 3 *See* Sacred Chronology, *by* R. D. *p.*73. &c.
(c) Pſal. 105. 12. *to* 16.
(d) Pſal.105. 16,17. Gen.50.19, 20.
(e) Exod. 1. & 12. *with* Pſal. 135. 24. *to* 39.
(f) Deut.8.4.
(g) Num.21. 6. *to* 10.
(h) Deut 1. 15,16.
(i) Deut.8.4.

3. By

3. *By so Ordering, disposing and over-Ruling all passages, and occurrents (though never so strange, improbable, and seemingly contrary, both to one another, and to the welfare of* Abraham's *Seed) that* (k) *they did all work together for their good, and towards the actual accomplishment of Gods Covenant with* Abraham. As; (1) The great Famine in *Canaan* necessitated them to go into *Egypt* for sustenance: (2) *Jacobs* peculiar love to *Joseph*, his brethrens hatred thereupon, their casting him into a pit and after selling him to the *Ishmaelites* who also sold him to *Potiphar* in *Egypt*: *Josephs* integrity there, his unjust imprisonment, his Interpretation of the Dreams of *Pharaohs* Butler and Baker in prison, and of *Pharaoh's* Dreams afterwards touching the seven years plenty and seven years famine: his advancement thereupon to be next to *Pharaoh* Lord over all the Land of *Egypt*: all these made *Ioseph* in *Egypt* the Harbinger for *Abraham's* Seed there in the famine. (3) Provisions in *Egypt* made them willing to sojourn there. (4) Their after-oppressions in *Egypt*, not only prepared heavy judgements from God upon the *Egyptians*, but inclined also the hearts of the *Israelites* (when Gods time came) willingly to depart out of *Egypt*; so that Egypt *was judged*, and *Israel brought forth with great substance*, (l) according to Gods Covenant with *Abraham*. (5) Their want of way Guidance and shelter from heat in the wilderness, occasioned the *pillar of cloud and fire*. Their great strait at the Red-Sea, by reason of the *Egyptians* army pursuing them, occasioned that great work of God, the Dividing of the Red-Sea, into parts, for *Israels* full deliverance, and the *Egyptians* utter destruction. Their Hunger, thirst, and other pressing wants in the wilderness were advantagious opportunities for Gods providence, whereupon he extraordinarily provided for them, *Bread from Heaven*, and *Water out of the Rock*, till they came to the borders of *Canaan*. Oh, Through how many windings and turnings, *Mercies* and *Miseries*, *Straits* and *Enlargements*, *Facilities* and *Difficulties*, *Ordinary* and *Extraordinary*, by land and water, in *Egypt*, wilderness and *Canaan*, did God bring to pass his Covenant and promises for the Glory of his singular Providence!

(k) *See to this effect* Psal. 105. *throughout.*

(l) Gen. 15. 14.

IV. *For the Glory of his Great Power.* The Almighty God hath wonderfully made bare, to the view of *Israel* and of all the world, the Glorious Arm of his power, in bringing this Covenant and the Promises thereof to pass. 1. *How* glorious his power, in (m) increasing his afflicted people in *Egypt from 70 persons who came into* Egypt, *to 603550 males of 20 years old and upward, able to go out to war*, besides Levites, in the second year after they came out of *Egypt*. 2. *How* glorious his power, in all his signs and wonders wrought in *Egypt* by *Moses* and *Aaron*: and in bringing his people forth of *Egypt* with a mighty hand and an out-stretched arm! 3. *How* glorious his power, in dividing the Red-Sea, drying it up, leading his people *through the depths as through the wilderness*, and afterwards drowning therein *Pharaoh* and all the *Egyptian* Army!

(m) Gen. 46. 27. Exod. 12. 37, 38. Num. 1. & 2. *Chapter.*

(n) *Thus*

(n) Psal. 105. 8. to 13. Exod. 1. 17, 18.

(o) Deut. 8. throughout.

(p) Psal. 44. 2, 3. Psal. 78. 4. 54, 55.

(q) Gen. 18. 10. with 21. 1, 2, 3.

(r) Exod. 12. 40, 41, 42.

(s) Gen. 15. 16. with Josh. 14. 1. & Gen. 46. 11, 26. 1 Chro. 6. 2, 3.

(t) Psal. 105. 8, 9, 10, 11. to 42. 43. 44.

(u) Psal. 106. 6 to 44. 45, 46. Neh. 2. 8. to 32.

(x) Gen. 12. 3. with 21. 1, 2, 3.

(y) Exod. 12. 40 41, 42.

(z) Luk. 1. 72, 73, 74, 75.

(a) Gen. 12. 1, 2, 3.

(n) *Thus he saved them for his names sake, that he might make his mighty power to be known, and that he might get himself honour of* Pharaoh *and the* Egyptians. 4. *How* glorious his power in maintaining so great a people, even (o) by Miracles, and that for fourty years together in the wilderness! 5. *How* glorious his power in dispossessing the seven Nations out of the promised land, and possessing *Israel* thereof; in driving out the Heathen and planting them! For, (saith the Church to God,) (p) *they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine Arm, and the light of thy Countenance, because thou hadst a favour unto them.*

V. *The Glory of his Constant Faithfulness, Truth, and Righteousness, hath been eminently demonstrated in this performing promise and keeping Covenant with* Abraham *and his Seed.* For, 1. All the blessings of his Covenant promised to *Abraham* and his Seed, were every one performed; not one of them failed, but all came to pass. 2. His Covenant-blessings he performed to them punctually and precisely in the times which himself had fore-mentioned. As in the birth of *Isaac*, (q) at the set time; In the delivering of *Israel* out of *Egypt*, (r) at the end of 430 years to a day; In bringing them into *Canaan* (s) in the fourth Generation, in *Eleazer*, &c. 3. No interposing difficulties or seeming impossibilities betwixt Promise and Performance could hinder his performance. Therefore where these difficulties and impediments are catalogued on purpose, betwixt Promise and Performance: Before them its said, (t) *He hath remembred his Covenant for ever*, &c. And after them, *For he remembred his holy Promise and* Abraham *his servant.* Showing that his truth and faithfulness in his Covenant was the foundation and end of his removing all lets and impediments out of his Covenants way. 4. No (u) Sins and Provocations of *Israel* did hinder the Covenants accomplishment: his faithfulness prevailing against their many and horrid iniquities. 5. No length of time could tire out his truth and faithfulness to *Abraham* and his Seed, but at last it took effect. As, In performing *Isaac* (x) after 30 years; In performing deliverance out of *Egypt*, and the inheritance of *Canaan* (y) after 400 years: In performing Jesus Christ (z) after 1840 years: And at last he will proportionably with like faithfulness perform the Heavenly *Canaan* at the end of the world compleatly to all the true Seed of *Abraham.* What a glory and honour is this to Gods truth and faithfulness!

Thus Gods Glory *is the Ultimate end of this Covenant.*

II. **The Subordinate End, and less Principal Scope of God in this Covenant, was, For advancing the true happiness of** Abraham **and his Seed, Jewish and Gentilish, both in this world, and in the world to come.** This is evident: 1. *Partly,* In that the *blessedness* or *Happiness of* Abraham, *and of all the families of the earth, in him and his Seed,* (a) is Promised in Gods

Gods very first revealing of this Covenant to *Abraham*. 2. *Partly*, In that this happiness was (b) often afterwards mentioned in Repetition of this Covenant and Promises. 3. *Partly*, In that the New Testament (c) interprets this happiness to be primarily accomplished *in Christ* the Seed of Seeds blessing both Jews and Gentiles many waies, according to this Covenant with *Abraham* and his Seed. 4. *Partly*, In that (d) *the Gospel* (that is, the glad tidings of Sinners Salvation by Jesus Christ) *was preached to Abraham*: in Gods making this Covenant with him. And the Gospel brings all Happiness and Blessings in its bosom to all that do receive it. Thus its clear, That the advancing of the Happiness of *Abraham* and his Seed, was intended by God in this Covenant.

(b) Gen. 18 18. & 22 18. & 28.14.
(c) Gal.3.8. to 15. Acts 3. 26.
(d) Gal. 3. 8. Tit.2.11, 12, 13,14. 2 Tim. 1. 10. Rom.1. 16. 17.Mat.6. 33

Of this Happiness of *Abraham* and his Seed, scoped at in this Covenant, there are (besides others) these Branches especially therein Revealed. All which branches tend to compleat their Happiness. As,

I. Redemption, (e) by Christ the Seed of *Abraham*, from the Curse of the Law, and from all our Enemies.

II. Participation of the (f) promised Spirit of God.

III. Conversion (g) from Sin, and Satan, unto God.

IV. Adoption (h) into Gods family.

V. Justification (i) through Faith.

VI. Covenant-Relation (k) to, and Communion with God.

VII. Glorification (l) in the highest Heavens for evermore.

(e) Gen.15. 13,14. Gal. 3.13,14. Luk.1.68,69. to 76.
(f) Gal.3.13. 14. Gen.12. 2,3.
(g) Act.3.25, 26 Gen 12.3.
(h) Gal. 3. 7, 27,29. & 4.4, 5. Gen.12.3.
(i) Gen. 12. 2,3. & 15.6. Gal. 2.6 7. 8, 9.
(k) Gen.17.7.
(l) Gen.17 7, 8. Heb. 11.8. to 17.

Touching all these branches of happiness, and divers others, I have spoken something (m) formerly: and in reference to most of them shall here add no more, As being rather *Implyed* then *expressed* in this Covenant.

(m) See *Aphoris.* III. *of this chap. in the* 1. *branch*, viz. *Divine benediction.*

But for as much as **Justification of** Abraham **by Faith** is here in this Covenant Dispensation, *First of all Revealed*, and plainly *Expressed*; and is such an Eminent Covenant-blessing, whereupon the Comfort of Believers doth depend; and is to many very hard to be understood: I shall here endeavour more fully to clear it; By opening that eminent Testimony, (n) Abraham *believed in the* LORD, *and he counted* (or *imputed*) *it to him for righteousness*. The Apostle alledging this, renders it passively; (o) Abraham *believed God, and it was counted unto him for righteousness*. He alledgeth the Sense, rather then the Grammatical signification of the words. To the Letter the Hebrew is thus to be translated exactly; *He believed in the* LORD, *and he-imputed-that to him righteousness*. That is; The Lord, in whom he believed, imputed that believing to him for righteousness. Thus the (p) *Interlinear Bible* translates it. And thus *Cevalerius* judgeth it ought to be rendred actively to the word: (q) *Et imputavit illud ei justitiam*; vel, *in justitiam*. *And he imputed that to him righteousness*; or, *unto righteousness*. For the Hebrew word here חשבה *jachshebehu*,

(n) Gen. 15. 6.
(o) ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. Rom.4.3. Gal.3.6. Jam.2.23.
(p) Et credidit in Dominum, & imputavit illud ei justitiam.
(q) *In Pag. Thesaur. ad verb.* חשב

(r) H. Ainſ. on Gen 15.6.

beha, He-imputed-that, is Active, not Paſsive. This is the (r) firſt place in all the Bible, wherein *Believing*, or *Faith*, and *Imputation of it to righteouſneſs*, is *expreſly* mentioned. And both in reference to *Abraham*, the Father of all Believers. *Rom.* 4. 11, 12, 16. And therefore, for the Opening of this Text, and clearing of *Juſtification by Faith* therein ſo notably declared (which is one of the Grand ſpiritual Bleſsings and Benefits aſſured by God to *Abraham* in this Covenant of Faith,) I ſhall with all poſsible brevity and perſpicuity diſcuſs theſe enſuing Queſtions. *viz.* 1. *What is meant by* Believing in the LORD? 2. *What is meant by* Juſtice, *or* Righteouſneſs? 3. *What is meant by* Counting, *or* Imputing? 4. *What it was which the Lord Imputed to* Abraham *for Righteouſneſs: and How it was ſo imputed to him?* 5. *Whether* Abraham *was not in ſome ſenſe Juſtified by Works and Obedience, as well as by Faith: And how the Apoſtle* James *is to be underſtood in that particular?* 6. *Whether all* Abraham's *believing Seed both of Jews and Gentiles were not to be Juſtified in the ſame way that* Abraham *was?* 7. Finally, (as a reſult from the whole) *wherein the nature of that Juſtification conſiſts, which is Revealed in the Covenant of Faith from age to age?*

Queſt. I. *what is meant by*, **Believing in the LORD?** והאמן ביהוה veheemin bahovah: *And he believed in the LORD.* Here I ſhall ſpeak, 1. *Of the word* Believe 2. *Of the phraſe*, believing in the LORD. 3. *Of the thing it ſelf*, viz. *Faith, in a Theological way.*

(s) Fr. Gomar. in Oper. Part. 3. Diſp. 33.

1. *The word* האמין Heemin, *He Believed*, is derived (s) from אמן Aman. *To confirm* or *ſtrengthen*, or *ſtay*, *Exod.* 17. 12. and properly it ſignifies, *He-ſteadily-believed, He-firmly-believed.* He was perſwaded that Gods promiſe was firm, and ſure, and conſtant. It is a lively motion or perſwaſion of the heart, firmly reſting on things ſpoken: its oppoſed to fainting of the heart. As it is ſaid of *Jacob* when he heard the tidings of *Joſephs* being alive, that (t) *his Heart fainted, for he believed them not: but when he ſaw the wagons, his Spirit revived.* David ſaid: (u) *I had fainted, unleſs I had believed to ſee the goodneſs of the* LORD, &c. Faith props and ſtaies up the heart againſt doubting and fainting: being an heart-reviving perſwaſion.

(t) Gen. 45. 25, 26, 27.
(u) Pſal. 27. 13.

2. *The phraſe of*, **Believed in the LORD**, according to the opinion of ſome, doth alwaies and in its own Nature denote the truſt and affiance of the heart: and ſo diſtinguiſheth true juſtifying Faith from the Faith of hypocrites, which is but a *believing of God.* It being one thing, *Credere Deo, to believe Gods word as true*; another, *Credere in Deum*, to *have affiance in God*, and reſt upon him. Learned *Mercerus* and others note, that this Hebrew word for *believing* joyned with ל, notes only *to believe God:* but joyned with ב as here, ſignifies more emphatically *a truſt and reſting upon*

upon him. *Auguſtin* (x) obſerves the diſtinction of *Credere Deo*, and *Credere in Deum.* Which diſtinction ſince hath obtained in the ſchools, (y) after the *Maſter of the Sentences.* But all things well weighed, I am rather of their judgement, who think that this *Diſtinction* doth not alwaies hold, nor is it intrinſecal to the Nature of the *Hebrew* or *Greek phraſe*: but rather theſe phraſes of *Believing God*, and *Believing in God*, are to be diſtinguiſhed and interpreted according to the Circumſtances of the text, and the Subject ſpoken of; As thoſe acute and learned men, (z) *Mercerus*, (a) *Rivet*, and (b) *Gomarus* have well obſerved. For 1. *Paul* alledging this place of *Moſes*, *He believed in the LORD*, ſaith (c) *Abraham believed God.* And yet here *Abraham* did not barely *Aſſent* to God and to his Promiſe as true: but *Truſted in* it with affiance aud recumbency. And our Saviour promiſeth eternal life to him that *believes God.* (d) *He that believeth him that ſent me* (πιστεύων τῷ πέμψαντί με) *hath everlaſting life.* So that ſometimes, *believing God*, denotes true juſtifying and ſaving Faith. 2. *Sometimes* on the other hand, *believing in God*, or *in Chriſt*, denotes a Faith falſe and counterfeit, ſuch as may be in carnal perſons and hypocrites. As, (e) *Many believed in his name,* (ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ,) *beholding the ſigns which he did, but Jeſus did not commit himſelf unto them, becauſe he knew all men.* Chriſt would not truſt himſelf with them; therefore their faith was not true. And, (f) *Among the chief Rulers many believed on him,* (ἐπίστευσαν εἰς αὐτὸν) *but becauſe of the Phariſees they did not confeſs him, leſt they ſhould be put out of the ſynagogue. For they loved the praiſe of men, more then the praiſe of God.* And therefore moſt probably their Faith was not unfeigned, but falſe and hypocritical.

3. *As touching* Faith *itſelf*, Its not my intent to Treat of the whole Nature of Faith at large, but only of (g) *Saving* and (h) *Juſtifying Faith*, and of that ſo far only as may ſerve to clear *Abraham's Juſtification by Faith.* To this effect, I ſhall thus deſcribe *Juſtifying Faith.* viz.

Juſtifying Faith *is a ſaving Grace wrought in the Hearts of the Elect at their Regeneration by Gods Spirit and word, whereby they not only know, Aſſent to, and apply to themſelves the Promiſes, Goſpel and Doctrine of Jeſus Chriſt for Gods glory in their Juſtification and Salvation; but alſo whereby they afterwards walk as becometh juſtified perſons.*

I confirm and explain this Deſcription as followeth.

Firſt, The general Nature of it. *It's A Saving Grace. A Grace* becauſe it is a gratious habit, or ſupernatural virtue, given of God. *A ſaving Grace*: becauſe it is the Inſtrumental mean of Salvation to them that have it. (i) ——*By grace are ye ſaved through Faith, and that not of yourſelves; it is the gift of God.* (k) ——*Of them that believe to the ſaving of the Soul* (l) ——*He that believeth, ſhall be ſaved.*

(x) *Aug. Tractat. 29. in Ioan Tom. 9.*
(y) *Diſt. 23 lib. 3.*
(z) *Ioan. Merc. Prælect. in Gen. 15. 6.*
(a) *Andr. Riv. in Gen. XV. exercit 83.*
(b) *Fran. Gomar. in Annot. explic. ad Rom. 4.*
(c) Rom. 4. 3. Gal. 3. 6.
(d) Ioh 5. 24
(e) Ioh. 2. 23, 24, 25.
(f) Ioh. 12. 42, 43. *with* Ioh. 5. 44.
(g) Eph. 2. 8, 9. Mar. 16. 16.
(h) Rom. 3. 28. & 5. 1.
(i) Eph. 2. 8.
(k) Heb. 10. 39.
(l) Mark 16. 16.

Secondly, The efficient Cauſe of Faith is twofold. 1. Principal; *Gods Spirit*. (m) Faith is one of the *fruits of the Spirit*. 2. Inſtrumental; *Gods Word*. (n) *Faith cometh by hearing, and hearing by the Word of God*. The time or Seaſon when Gods Spirit and Word work Faith in any, is at their Regeneration: Then Faith with all other holy Habits of Sanctification are inſtilled and infuſed into the Soul. (o) —— *To them that believe in his Name: which were born, not of bloods, nor of the will of the fleſh, nor of the will of man, but of God*: The *manner* how the Spirit and Word work Faith, is a Subject too large here to be inſiſted upon.

Thirdly, The Subject recipient wherein it is poperly and peculiarly ſeated, is, *The Hearts of Gods Elect*. For, (p) *with the Heart man believeth unto righteouſneſs*. And here by (*Heart*) I underſtand the whole rational Soul, which is the adequate Subject of Faith. For, *Faith* is not to be ſeated only in the *Underſtanding*, as ſome; nor only in the *Will*, as others are of opinion: but in both. In the *Underſtanding*, as it is a *Knowledge* of, and *Aſſent* unto the truth of the Promiſe: In the *will*, as it is an *Affiance*, *Confidence*, or *Truſt* in the Promiſe. As will further appear in Conſidering theſe Acts of Faith afterwards. Yet Faith is not ſeated in any Hearts, but only *in the Hearts of Gods Elect*. (q) *All men have* not Faith. (r) —— *As many as were ordained to eternal life, believed*. (s) —— *God hath choſen you to ſalvation, through Sanctification of the Spirit, and belief of the truth*. (t) —— *ye believe not, becauſe ye are not of my Sheep*. Hence Faith is ſtiled, by way of appropriation, (u) *The Faith of Gods Elect*: becauſe proper and peculiar to them only.

Fourthly, The Object, or Matter of this Faith, is, Generally, (x) *the whole Word of God contained in the Scriptures*; Particularly, The *Promiſes, Goſpel and Doctrine of Jeſus Chriſt*. The Promiſe; (y) *Repent and be baptized every one of you in the Name of Jeſus Chriſt, for the remiſſion of ſins*. —— *For the Promiſe is to you and to your children, and to all that are afar off, even as many as the Lord our God ſhall call*. The Goſpel; (z) *Repent ye, and believe the Goſpel*. —— *The Goſpel is the power of God unto ſalvation to every one that believeth*. This Promiſe and Goſpel is That Doctrine of God (a) touching the Perſon, Attributes, Offices and Benefis of Jeſus Chriſt. The Sum whereof is, That *Jeſus the Son of the Virgin* Mary *is* (b) *the Chriſt, the Son of God*, (c) *The perfect and only Saviour of all true believers*. Hence, this peculiar object of Faith is ſtiled (d) *Faith*, (e) *The law of Faith*, (f) *The word of Faith*, &c. And on the other hand, Faith in reference to this peculiar object, is called (g) *The Faith of the Goſpel*, (h) *Faith of Jeſus Chriſt*, (i) *The faith of the Son of God*. Here therefore *Juſtifying Faith* is deſcribed, not by its Ge-

(m) Gal. 5. 22.
(n) Rom. 10. 17.
(o) Joh. 1. 12, 13, & 3. 3, 5.
(p) Rom. 10. 10.
(q) 2 Theſ. 3. 2.
(r) Act. 13. 48.
(s) 2 Theſ. 2. 13. Rom. 8. 29, 30.
(t) Joh. 10. 26, 27.
(u) Tit. 1. 1.
(x) Act. 24, 14. & 26. 27. 2 Tim. 3. 15, 16, 17.
(y) Act. 2. 38, 39.
(z) Mar. 1. 15. & 16. 15, 16. Rom. 1. 16.
(a) Joh. 3. 16. & 17. 3. 1 Cor. 2. 2. & 3. 11. 1 Joh. 5. 10, 11.
(b) Mat. 16. 16. Joh. 6. 69. & 11. 27. & 20. 31. Act. 8. 37. 1 Joh. 5. 1.
(c) Joh. 14. 6. Act. 4. 13. & 13. 38, 39. Heb. 7. 25. & 9. 16. & 10. 14. 1 Joh. 1. 7. Joh. 3. 16. Rom. 3. 25. & 4. 24, 25. 1 Cor. 1. 30. Heb. 2. 10. & 5. 9.
(d) Gal. 1. 23. Jude 3. (e) Rom. 3. 27. (f) Rom. 10. 8. (g) Phil. 1. 27. (h) Rom. 3. 22. (i) Gal. 2. 20.

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neral Object, *the Word of God*: But by its Particular Object, *The Promises, Gospel* and *Doctrine of Jesus Christ for Justification and Salvation.* For, its the *Particular Faith*, that hath respect to this *Particular Object*, with a *Particular Assent* to it, and *Application* of it, as concerning us, that justifies.

Hereupon we justly reject the Popish Opinion as erroneous, Asserting, (k) *That Justifying Faith is only a General Assent to the Word of God in General, as true; without any particularizing either of the Object of Faith, or of the Assent thereunto, in reference to a mans own particular interest therein:* And not without just cause. For, 1. Saving and justifying Faith is set forth in Scripture under such expressions, as note a particular tendency to Christ, and peculiar applying and appropriating of him to the believer. As (l) *Coming to him*, (m) *Receiving of Christ*, (n) *Eating his flesh and drinking his blood*, (o) *Having of the Son*, &c. 2. *Abraham* the Father of all believers was justified; (not by a *General Faith*, assenting to Gods Word as true in General, but) by a *Particular Faith.* For, (p) *he believed in the LORD, that he should be the Father of Many Nations, according to that which was spoken, So shall thy seed be.* Herein his Faith was Particular, *Partly*, in regard of the Object; *viz. His fatherhood to many Nations promised*, wherein he peculiarly and principally had respect to Christ his chief Seed; *in whom the Nations should become his Seed, and be blessed. Partly*, in regard of the Act of Faith. *He believed in the LORD*; which here notes, not only *Assent*, but also *Particular Application* of it to himself by affiance, trust, Confidence, recumbency, *&c.* in the Lord. (q) And *therefore it was imputed to him for righteousness.* Wherefore? Because he so particularly acted his Faith upon that particular object or Promise chiefly intending Christ. And Consequently All *Abraham's* Seed must be justified by the like particular Faith in Christ. And so the Apostle infers; (r) *Now it was not written for his sake alone, that it was imputed to him: but for ours also, to whom it shall be imputed, if we believe on him who raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification.* 3. If A meet *Assent* to Gods Word as true by a General Faith, be sufficient to Justification; then Hypocrites, Reprobates, yea the very Devils may be justified: for they have such a General Faith, assenting to the Word of God as true. But such can never be justified.

Fifthly, The Final Cause, or End of this Faith, whereunto it tends, and at which it aims, is, *Gods Glory in the Sinners Justification and Salvation.* 1. The chief and Ultimate End of faith, and of all the Graces of the Spirit of Christ, is, *the Glory of God the Redeemer.* Which Glory God brings to himself wonderfully, whilst he manifests the vertue (t) of his *Free-grace, Mercy, Love, Truth, Righteousness, Power*, &c. in bestowing Christ, Righteousness, happiness, by Faith, upon the blind, dead, unbelieving Enemies of God, according

(k) Bellarm. in de Justificat. lib. 1. cap. 5. & 9.

(l) Joh. 6. 35.
(m) Joh. 1. 11, 12.
(n) Joh. 6. 40. 53. 54.
(o) 1 Joh. 5. 11, 12.
(p) Gen 15. 6. Rom. 4. 18.

(q) Rom. 4. 22.

(r) Rom. 4. 23, 24, 25.

(t) Luk. 1. 77, 78, 79. Joh. 3. 33. Eph. 1. 18, 19. & 2. 7, 8. & 3. 10, 11, 18, 19 Rom. 3. 26. & 5. 8. & 10. 19, 20. 1 Tim. 1. 16. 2 Pet. 1. 3.

cording to his Covenant in Christ: And believers (t) acknowledge this Glory to be Gods due, whilst they celebrate and shew forth these vertues of God both in words and deeds flowing from grateful hearts. 2. The Secondary and Subordinate end of Faith, is, (u) *The Sinners Justification, and Salvation.* Whereof a *working Faith* (x) is the Organ or Instrument: not by it self, or by it's own imbred force or efficacy, (As it is with Instruments of Nature and Art;) Nor by its own merit (for it is due to God; and, by reason of the reliques of sin, (y) imperfect;) But, by accident of Grace, and of the Divine Promise, and of the power of (z) the Spirit of God. But of this more, in Quest. 4. & 7. hereafter.

Sixthly, and Lastly, **The Acts of Faith**, in order to these Ends, are divers. Some *Direct*: Some *Reflexive*. *Those* Faith puts forth towards Objects without it self, as it were *directly* forwards: By *These* Faith returns upon it self, looks back upon it self, and sees it self believing.

Direct Acts of Faith, are either 1. *The First*: Or 2. *Those that arise from the first.*

(1) *The First* or *Primary Direct Acts of Faith*, are chiefly these; *Knowing, Assenting, Applying.*

1. *Knowing.* Faith cannot be without Knowledge: yea, Faith is Knowledge. (a) *By his Knowledge shall my righteous servant justifie many.* —— (b) *This is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent.* (c) —— *By Faith we know* (νοοῦμεν) *that the worlds were created.* (d) —— *I know that my Redeemer liveth.* Saving Faith is a *Knowledge*, not *naturally* derived from or built upon principles of humane Reason; but *supernaturally* bred in the mind by illumination of the Spirit and Revelation of the Gospel. Hereby we know not every Divine mysterie revealed perfectly; but only so far we know the Objects revealed as is necessary for Salvation. Hence Faith is compared to an *Eye*. It's the *Eagle's-Eye* of the Soul. Hereby *Moses* (e) *saw him that was invisible*: (f) Abraham *saw Christs day, and was glad*: and we (g) *look upon* the true brazen Serpent Jesus Christ lifted up upon the Cross, for spiritual Healing. Gross ignorance and blindness in spirituals cannot consist with true saving Faith.

2. *Assenting*, or *Consenting.* Faith having supernatural Knowledge of things revealed in the Gospel, judges them to be true: Consents or Assents to the truth and certainty of them; for the Authority, verity and fidelity of God revealing them. This is (h) *Receiving the witness of God touching his Son, which is greater then the witness of men.* This is called, (i) *Believing the Record that God gave of his Son.* viz. *That God hath given to us eternal life: and this life is in his Son.* And, (k) *Receiving Christs Testimony from the Father.* Hereupon He that Assents to things revealed, is said, (l) *To set to his Seal, that God is true*: And he that Assents not, that believes not, is said, (m) *To make God a Lyar, because he believes*

(t) Ioh. 3. 33. 1 Pet. 2. 9. 2 Thes. 1. 3. & 2. 13.
(u) Gal. 2. 16. Act. 10. 43. & 13. 30. & 26. 18. Rom. 3. 22, 23. & 5. 17, 18, 19. Phil. 3 9. 2 Cor. 5. 21.
(x) Ioh 20. 31. 1 Pet. 1. 5, 9. Heb. 5. 9. & 10. 38, 39.
(y) Gal 5. 17. Eph. 1. 17, 18.
(z) 1 Cor. 12. 13.
(a) Isa. 53. 11.
(b) Ioh. 17. 3.
(c) Heb. 11. 3.
(d) Iob. 19. 25.
(e) Heb. 11. 27.
(f) Ioh. 8. 56.
(g) Ioh. 3. 14, 15.
(h) 1 Ioh. 5. 9.
(i) 1 Ioh. 5. 10, 11.
(k) Ioh 3. 33.
(l) Ioh. 3. 33.
(m) 1 Ioh 5. 10.

believes not the Record that God gave of his Son. For clearing this *Aſſenting Act.* See the notion about (n) Aſſent here in the Margin.

(n) The *Aſſent of the mind* hath three degrees. *The firſt* is when the mind hath ſome, though weak, inclination and propenſion to *aſſent* to a thing propounded, perhaps moved by ſome ſlight ſign, or by apprehenſion of poſſible Truth. Some call this *Suſpicion*; more fitly perhaps, *Conjecture*.

The ſecond is, when the *Aſſent* is more ſtable, and reſolute; yet not without fear, that the contrary may be true. This is called *Opinion*.

The third and higheſt, is a perfect and peremptory acknowledgement, that the thing propounded is of certain and infallible Truth. Of this laſt ſort is the Aſſent that Faith yields. Now this certain and perfect Aſſent is of four ſorts, according to a fourfold Means ſwaying the mind. *The firſt is*, That which is cauſed by Senſe. As when the mind acknowledgeth a thing for truth, becauſe it hath received perfect intelligence from the ſight, hearing, *&c.* or other ſenſes not hindred or deceived. *The ſecond is*, That which is cauſed out of the clear light and evidence of the thing, without Arguments of any kind to perſwade it. As in principles clear of themſelves, and that need no demonſtration or evidence, but their own light to convince. As that, *Omne totum maius eſt ſua parte.* *The third is*, That which is cauſed by certain diſcourſe, and demonſtrative Arguments; which they call *Science*. *The laſt is*, That which is procured by the Authority and credit of him that propounds a thing to be received for Truth; which Authority (being without exception) breeds Perſwaſion as firm as any can be raiſed by Argument, Senſe, or if there be any other means more forcible with the mind to perſwade. And of this laſt ſort is Faith. *Dr. Will. Sclater in his Expoſ. on Rom.* 4. 3.

In theſe words this Learned Author hath very ſatisfactorily cleared the Nature and Degrees of *Aſſent*; and therein hath given *Faith's Aſſent* its due. And therefore I have tranſcribed them.

3. *Applying.* Faith having aſſented to the Promiſes and Doctrine of Chriſt as True and ſure in themſelves; enables the ſoul to ſtep a degree further, *viz.* To apply them, accept them, cloſe with them, reſt and ſtay upon them, *&c.* as thoſe that are, and will be true and good to us, even unto us in particular. This is the *Appropriating act of Faith*, whereby we make things promiſed, our own. Hereby we take Livery and Seizin of them; and bring them home into our own boſom. Hereby we begin to lay claim to the Promiſes and tenders of Chriſt, as having a Right to them and intereſt in them: Perſwading our ſelves that Chriſt will be *Redemption, Righteouſneſs, Sanctification, Salvation* and *All* unto us. This *Applying Act* of Faith is ſet forth in Scripture under ſeveral Names and Notions: which may ſomewhat further open the true Nature of it to us. Eſpecially it is ſtiled, 1. *An embracing* of the Promiſes. (o) *Theſe all dyed in faith, —— and embraced the promiſes*; ἀσπασάμενοι, (p) properly ſignifies, they *lovingly embraced, they eagerly-apprehended*. And thence ſignifies to *Salute*, which uſually was done with *loving embracings*. Some think its an Alluſion to Mariners who after a long voyage, *gladly ſalute the ſhore*. Faith it claſps about the promiſes, and hugs them as dear enjoyments. 2. *A Perſwaſion of the Promiſes*; viz. of their truth, certainty, and goodneſs. πεισθέντες, (q) *And were perſwaded of them.* The Apoſtle ſtiles it πληροφορίαν *Perſwaſion*, or *Confident-perſwaſion*, it's rendered *Confidence*. (r) *In whom we have acceſs with Confidence by the Faith of him.* This confident-perſwaſion, he makes an act, or effect of Faith. (s) *I am perſwaded, that neither Death, &c.* 3. *Coming* to Chriſt. (t) *He that comes to me ſhall never hunger, and he that believes in me ſhall never thirſt.* Faith is the *feet* of the Soul, whereby

(o) Heb. 11. 13.

(p) Ἀσπάζομαι amplector, amice accipio, amanter complector, cupide apprehendo. *Scap.*

(q) Heb. 11. 13.

(r) Eph. 3. 12.

(s) Rom 8. 38.

(t) Ioh. 6. 35.

whereby we approach to him. 4. *Receiving* of Chriſt. (u) *But as many as Received* (ἔλαβον) *him, to them gave he power*, &c. —— *to them that believe on his Name.* Faith is the *hand* whereby we receive Chriſt (x) into our hearts to dwell there. 5. *Eating* (y) *of Chriſts fleſh, and drinking his blood. viz.* Feeding upon Chriſt crucified; ſo that we are ſpiritually incorporated, united, and as it were *aſſimilated* to him, as food is to the body. 6. *Having* of the Son. (z) *He that hath the Son hath life: he that hath not the Son hath not life.* Faith poſſeſſes and enjoys Chriſt. 7. Truſt, Confidence, Affiance in the Lord, or in his Word and Promiſes. The *Hebrew* uſeth three words for this Truſt, and all very Emphatical. *viz.* אמן (a) *Aman*, which ſignifies properly *A firm* and *ſtable truſt*: and its oppoſed to fainting, as was noted. And בטח (b) *Batach*, which properly imports, *To truſt, to confide, firmly-to-lean-upon*, and thereupon *To be ſecure, confidence breeding Security.* And its oppoſed to *doubting* and *fear.* As (c) *Pagnin* and *Mecerus* obſerve. And חסה *chaſah*, (d) Properly *To fly or betake one ſelf to any one under whoſe protection he may be ſafe, as chickens under the wing of the Hen.* Thence, *To truſt, to have confidence, to fly to for ſafety.* As, (e) *Bleſſed are all they that truſt in him*, (or, *fly to him for ſafety*,) *viz.* to Chriſt. The *Greek* alſo uſeth three notable words for this *Truſt, viz.* (f) πεποίθησις *i. e. Perſwaſion, Confident-perſwaſion. In whom we have acceſs, with Confidence* (εν πεποιθήσει) *by the Faith of him.* And παῤῥησία, which properly ſignifies *liberty of ſpeech: A free ſpeech concealing nothing.* Thence, *truſt, confidence, boldneſs*, &c. (g) *In whom we have boldneſs and acceſs* —— (h) *Beloved, if our heart condemn us not,* (παῤῥησίαν ἔχομεν) *we have confidence towards God.* And πληροφορία, which is rendered, *Full-perſwaſion*, (i) *And being fully perſwaded, that what he had promiſed, he was able alſo to perform.* But it properly ſignifies *A full-carrying-out, viz.* of the Soul or Heart to the Object believed without doubt or heſitancy. *Metaphorically* this *Truſt* in the Lord, is Sometimes ſtiled, *Rolling on the Lord*, (k) *He Rolled on the LORD*, that is, he truſted in him. An alluſion to a man overburdened, who rolls his burden to another, commits it to a ſtronger ſhoulder. Sometimes *Reſting, Staying* or *Leaning upon* The Lord, as a weak or weary man leans upon his ſtaffe: (for thence the Metaphor is taken.) (l) —— *Let him truſt in the Name of the LORD, and ſtay* (or *lean*) *upon his God.* Believing, is a ſpiritual *Leaning, Reſting, Relying* or *recumbency* upon the Lord and his Promiſes. Oh, this Truſting Act of Faith is a Noble and glorious Act. 8. *The* (m) *Subſiſtence of things hoped for.* ἐλπιζομένων ὑπόστασις. Not the phyſical or real ſubſiſtence of them without us: but their *mental* ſubſiſtence in the underſtanding, and *fiducial* in the heart of the believer. For (n) *Faith* (as *Parens* well noteth) *makes it's objects as it were really to exiſt or ſubſiſt in our minds and hearts.* Faith ſets them as preſent

(u) Ioh. 1.12.
(x) Eph. 3.17.
(y) Ioh. 6.40, 53, 54.
(z) 1 Ioh. 5. 12.
(a) Gen. 15.6.
(b) Pſal. 9.10.
(c) *In Theſaur. ad verb.*
(d) *Buxtorf. Lex. ad verb.* חסה.
(e) Pſal. 2.12.
(f) Eph. 3.12. Rom. 8. 38.
(g) Eph. 3.12.
(h) 1 Ioh. 3. 21.
(i) Rom 4.21. *See alſo* Heb. 6.11. & 10. 22.
(k) Pſal. 22.8.
(l) Iſa. 50.10. יִשָּׁעֵן *innitatur.*
(m) Heb. 11.1.
(n) *D. Pareus in Heb.* 11.1.

ſent before itſelf, and looks upon them as preſent; though at greateſt diſtance. It *reallizeth* them, and gives them a preſent being to the Soul; ſaith, *Heaven is mine; Eternity of glory is mine*; &c. 9. Finally, Faith in regard of its Applying faculty is ſtiled (o) *The evidence of things not ſeen.* ἔλεγχος, notes properly, *A Convincing Evidence*, or *demonſtration*, whereby not only the mind is convincingly brought to a certain aſſent, but alſo the heart to a certain and ſure truſt. And all this in reference to *things not ſeen*; whether, *Paſt*, *Preſent*, or *Future*. But *Hope* looks only to things *future*.

(o) Heb. 11. 1.

Theſe are the three *Primary Acts* of true Juſtifying and Saving Faith. *viz. Knowing*, *Aſſenting*, and *Applying*. The two former are Subjectively Seated in the *Underſtanding*: The laſt in the *Will*. Nor need that ſeem ſtrange, (as judicious (p) *Rivet* obſerveth;) For Faith may be attributed to the *Underſtanding* by way of *Diſpoſition*: which is abſolved in the *Will* by *Fiducial Apprehenſion*. Or we may ſay, the *Heart*, Or *Soul*, is the Subject of Faith, wherein it acts all theſe waies. *Whether Faith, as* Aſſenting, *or as* Applying, *or as both* Aſſenting, and Applying, *be Juſtifying Faith?* is much diſputed by (q) ſome. For my own part, I do not ſee any Cogent Reaſon, why any of theſe three Acts ſhould be excluded from Juſtifying, which they ſeem to accompliſh joyntly and in ſubordination to one another. And Scripture aſcribes Juſtification and Salvation to them all. *viz.* To the *Knowing* act of Faith; (r) *By his knowledge ſhall my righteous ſervant juſtify many.* (ſ) *---This is life eternal, to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* To the *Aſſenting* act; (t) *That is the word of Faith which we preach, That if thou ſhalt confeſs with thy mouth the Lord Ieſus, and ſhalt believe in thine heart, that God raiſed him from the dead, thou ſhalt be ſaved. For with the heart man believeth unto righteouſneſs, and with the mouth Confeſſion is made unto Salvation.* To the *Applying* act; (u) *For if by one mans offence, death reigned by one: much more they which receive* (there's the applying act of faith) *abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one, Ieſus Chriſt.* But herein the *Applying Act* of Faith ſeems to have the preheminence above both the other, as to the points of Juſtification and Salvation: foraſmuch as it alone formally knits us to Chriſt, and compleats our union to him, which is the foundation of all our Communion with him in his righteouſneſs and all other his benefits. The other two Acts only *diſpoſing* and *Preparing* us to this union. *Thus of Faith's Primary Acts.*

(p) Nec valet aliquid, Argumentum πολυθρύλλητον, contra doctrinam illam fidei, quia una & eadem virtus eſſet in duobus ſubjectis, nempe Intellectu & voluntate. Certe Thomas ipſe vult actum Credendi ab intellectu & voluntate proficiſci. 12 2æ Q. 66. Art. 4. Et alibi oſtendit aliquam virtutem eſſe poſſein duabus potentiis: non quidem ex æquo, ſed ordine quodam. In una Principaliter, in Aliis per modum diffuſionis & diſpoſitionis. 12 2æ Queſt. 56. Art. 2. Sic poteſt attribui intellectui per modum Diſpoſitionis fides, quæ abſolvitur in voluntate per fiduciale apprehenſionem. Quid ſi dicamus, ut omni Cavillationi obviam eatur, Fidem Juſtificantem non eſſe unam virtutem, ſimplicem, ſed ex duabus conflatam & compoſitam, cujus quidem commune Subjectum ſit Cor ſive anima: Sed uniuſcujuſque partis ſpeciale, Intellectum & voluntatem; ita tamen ut non poſſint hæ partes ſeparari, quin deſtruatur fidei juſtificantis Natura? Sic juſticiam Originalem fatentur ipſi Scholaſtici, eſſe Mentis & voluntatis facultatem, aut Mixtam ex Intelligentia & appetitu rationali, ut loquitur Thomas 1. Q. 83. Artic. 3. *Andr. Rivet. in Explicat. Iſa. 53. verſ. 11.* (q) Eſpecially ſee *Dr. Will. Sclater in his Expoſ. on Rom. 4. 3. page 11. till 23.* (r) Iſa. 53. 11. (ſ) John 17. 3. (t) Rom. 10. 8, 9, 10. (u) Rom. 5. 17.

(2) *Thoſe*

(2) *Those Acts of Faith that arise from the three first*, Or *The Secondary Acts of Faith, whereby we walk as justified persons, after our Knowing, Assenting to, and Accepting Christ in the Gospel, are divers. Observable are these especially*; viz.

1. *Retaining Christ in the heart.* Faith is not only as an hand to Receive Christ; but also as an Arme to embrace and hold him fast. Having received Christ into the Heart, it retains Christ still in the Heart. (x) *That Christ may dwell in your hearts by Faith.* The believing heart, is *Christs Home* and Habitation. *Dwelling*, implies his continued and constant abode therein. They are more (y) *rooted and built up in him* day by day, *and stablished in the Faith.*

(x) Eph. 3. 17.

(y) Col. 2. 6, 7.

2. *Purifying the Heart.* In the Synod at *Ierusalem*, occasioned by some that urged the necessity of Circumcision and of Keeping the Law unto Salvation, *Peter* declares from his own Experience, How God accepted the Gentiles though uncircumcised, giving them them the Holy Ghost upon his Preaching, as well as formerly to the Jews: (z) *and* (saith he) *he put no difference betwixt us and them, purifying their hearts by Faith.* And consequently there was no need to impose Legal Ceremonies upon them: God accepting them savingly without them. Now, *Faith Purifies the Heart, Partly*, from the guilt of Sin; As it instrumentally (a) receives Christs righteousness. This is the purity of Justification. *Partly*, from the inherent filth, spot and power of Sin; as it is a part of Sanctification, (b) conflicting against corruption, and by degrees working it out; As the pure wine or honey works out the dross and dregs.

(z) Act. 15. 9.

(a) Rom. 5. 17. & 3. 24, 25, 26.

(b) Gal. 5. 17.

3. *Refreshing the Soul with peace and joy.* With *Peace*, in that we are now reconciled to God in the blood of Christ, remaining no longer Enemies. With *joy*; In that we have hope of glory and salvation by Christ. (c) *Therefore being justified by Faith, we have peace with God, through our Lord Iesus Christ.* —— *and rejoyce in Hope of the glory of God.* To this effect is that Prayer of the Apostle; (d) *Now the God of Hope fill you with all joy and peace in believing.* Faith Calms the Conscience, and Comforts the Heart.

(c) Rom. 5. 1, 2.

(d) Rom. 15. 13.

4. *Breaking forth into good works.* Saving Faith is not a *Workless*, but a *Working* Faith: fruitful in good worke. This is clear in (e) those Faithful ones catalogued by the Apostle, whose Faith evidenced itself notably in obedience and good works. And elsewhere *Paul* saith; (f) *The work of Faith, the labour of love, the patience of Hope.* True: *Faith alone justifieth: but justifying Faith is not alone.* It is still attended inseparably with good works as the proper fruit of faith. Hence, *Iames* is positive, (g) *That Faith without works is dead, as the body is dead without the Soul.*

(e) Heb. 11. throughout.

(f) 1 Thes. 1. 3.

(g) Iam. 2. 17, 20, 26.

5. *Working by Love.* Faith is working: and it works not servily, slavishly, mercinarily, &c. but sweetly, cheerfully, in all its works. (h) *In Iesus Christ neither Circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.* Faith stirs up love mightily:

(h) Gal. 5. 6.

ly: and by love excited it acts sweetly, pleasantly towards all Gods commands;(i) *And his Commands are never grievous to love.*

6. *Quickning and enlivening the Soul.* Faith is the life of a Christian. (k) *The just shall live by his Faith.* Thus *Paul* lived; (l) *I live, yet not I, but Christ in me. And the life that I now live in the flesh, I live by the Faith of the Son of God.* The Soul is the *Life* of the Body: Faith is the *Life* of the Soul: Christ and the Promise the *Life* of Faith. By Faith we not only Live unto Christ as *the End* of our Faith: but we also live upon Christ, as the *Author and finisher of our Faith.* We live upon Christ throughout the whole Course of Christianity. We are stupid, dull, and dead in heavenly motions, further then Christ and Faith act us, and Quicken us: but by them we live *vitam verè vitalem*, a life truly vital and comfortable. Especially this life of Faith is seen in frequent Sufferings and Pangs of Death. Then Faith keeps the Soul from dying and fainting through despondency and despair. The Lord propounded this Act of living by Faith, to the godly Jews, as their support and comfort against their long Captivity in Babylon for 70 years together, out of which they should then certainly be delivered. But mean-while (n) *the just should live by his Faith.* *Job* (o) lived by his Faith, in the deep gulph of all those miseries into which he was implunged. The three *Jews* (p) lived by their faith, against all *Nebuchadnezzars* threats, and all possible terrours of the fiery furnace. *Daniel* (q) lived by his Faith, even in the *Lyons Den.* Those Believers in the days of the *Maccabees* (r) lived by their Faith in all the variety and extremity of Cruelties that were heaped upon them by the wicked world. *Paul* (s) lived by his Faith in his many sufferings, perils, and hazzards of Death. And since his dayes what a cloud, yea what a sky of believers mentioned in Ecclesiasticall Historics, have in all ages lived by their Faith most sweetly and gloriously, in bonds, in prisons, in tortures, in flames and most cruel death, breathing out their (t) *Living speeches*, in *dying state!*

7. Finally, *Conquering all our Spiritual Enemies.* Faith in Christ is a most triumphant Conquerour. It fetches Courage and strength continually from Christ, and prevails. 1. *Faith* subdues the Flesh, within, 1. whilst it (u) *purifies the heart*, and enables to (x) *purify our selves even as God is pure.* 2. *Faith* Conquers the world without, whilst it enables the believer, To *deny* the worlds *Ensnaring Smiles of Prosperity* on the right hand, and *To despise* the worlds *amazing frowns of Adversity* on the left hand. (y) *Whatsoever is born of God overcometh the world: And this is the victory that overcometh the world, even our faith.* Faith raiseth the Soul above all the hopes and Fears of the world. 3. *Faith* Overcomes the Devil himself and all the power of darkness. By (z) *Faith we resist him: and he flies.* By (a) *the shield of Faith* we repel and *Quench all the fiery darts of the wicked.* At last Faith will put all our foes to flight: and having done

(i) 1 Joh. 5. 3.
(k) Rom. 1. 17.
(l) Gal. 2. 20.
(m) Heb. 12. 2.
(n) Hab. 2. 2, 3, 4.
(o) Job 13. 15, 16. & 19. 25, 26, 27.
(p) Dan. 3.
(q) Dan. 6.
(r) Heb. 11. 34. to 39.
(s) Gal. 2. 20. with 2 Cor 11. & 12.
(t) See *Mr. Sam. Ward's Living Speeches of dying Christians.*
(u) Act. 15. 9.
(x) 1 Joh. 3. 2, 3.
(y) 1 Joh. 5. 4.
(z) 1 Pet. 5. 9 Iam. 4. 7.
(a) Ephes. 6. 16.

all shall triumphantly keep the Field, yea receive the Crown.

These are the *Secondary Acts of Faith, flowing from the former.* By these we walk as becomes justified persons: after we have *known, assented to, and applyed Iesus Christ* in the Promises and Gospel, for Justification and Salvation. *Thus of Faith's Direct Act.*

The Reflect Act of Faith, is Faith's Reflection or looking-back, or Returning in upon itself, whereby it sees or discerns itself believing. As the understanding reflects upon itself, and knows that it understands. (b) *Hereby we do know that we know him, if we keep his Commandments. To know Christ*, is the Direct Act: *To know that we know him*, is the Reflect Act. *Paul* said, (c) *I know whom I have believed, or Trusted. To believe*, or *trust* Christ, is the Direct *act. To know whom he had believed*, is the reflect act, whereby he not only discerned the *Object*, but also his own *Act* of believing exercised about it. Now Faith looks back upon itself, and discerns itself to believe by a twofold light, *viz. Partly* by the light of the word, discovering what true Faith is, and what are the Acts, Properties, Characters or evidences thereof. *Partly* by the light of Conscience, Evidencing it's own Experiences of Faith conform and suitable to the word; whereupon Faith concludes that it doth believe. *And this is Assurance of Evidence*: and that not of the *Object*, but of the *Subject*. And it is chiefly concluded upon, by discourse and Reasoning (faith being a discursive Grace) in a Practical way. Thus, *They that Know, Assent to, and apply the Promises, Gospel and Doctrine of Christ for Justification and Salvation, walking afterwards as justifyed persons, Retaining Christ in the Heart, &c. they have true Faith. But I do so; I Know, Assent, and Apply the Promises, Gospel, and Doctrine of* Christ, *&c. Therefore I believe.* The *Proposition* in this Discourse is still taken from Scripture: The *Assumption* from Experience: The *Conclusion* results from both. *Thus of the* I. *Question.*

Quest. II. *What is here meant by* **Justice**, or **Righteousness?** (d) —— And he counted that to him Righteousness. Righteousness is, 1. *Divine*, and Uncreated: One of the infinite (e) Perfections and Attributes of Gods essence. This is not here spoken of. 2. *Humane*, and created. Such as Humane Nature is capable of. This is here intended. For Opening whereof, briefly note, 1. *The Description of it.* 2. *The Distribution of it.*

Righteousness created may be thus described. *Righteousness is* (f) *A perfect Conformity to, and Agreement with the will and Law of God.* Gods will is Primitively, essentially and infinitely righteous: yea righteousness itself. He wills not any thing *a posteriori* as we do, because it is righteous: but things are righteous, *a priori*, because he wills them. He is so righteous therefore, That his will and Law must needs be the Rule, Measure and pattern of all *Derivative*, created and finite Righteousness, in the whole world. What (g) deviates, warps from this Rule, is Unrighteous.

Righteousness

(b) 1 Joh. 2. 3.

(c) 2 Tim. 1. 12.

(d) Gen. 15. 6.

(e) Deut. 32. 4.

(f) Eccles. 7. 29.

(g) 1 Joh. 3. 4

Righteouſneſs, or *Juſtice* thus Deſcribed, may be Diſtributed (as to our preſent purpoſe) into theſe two ſorts eſpecially. *viz.* 1. *A particular Righteouſneſs of Fact.* 2. *An univerſal Righteouſneſs of Perſon.*

1. *The particular Righteouſneſs of Fact*, *Iuſtitia Facti*, is that Righteouſneſs which is aſcribed to any Fact, or work done, whereby ſuch Fact, or work is accounted Righteous, and accepted by God as done righteouſly. And this *Righteouſneſs of Fact* hath place in Actions, 1. *Extraordinary*: 2. *Ordinary.*

1. *In Actions Extraordinary.* As in that Heroick (h) Act of *Phine has* the Prieſt, who in his zeal for his God ſlew *Zimri and Cozbi* with a Javelin for their uncleanneſs. Which Fact was ſo accepted by God from that pious Prieſt, that he Commends his zeal highly, ſtaies the plague that was upon *Iſrael* preſently, and Promiſes him and his Seed the Covenant of an everlaſting Prieſthood. And therefore ſaith the Pſalmiſt; (i) *Then ſtood up* Phineha's, *and executed judgement, and ſo the Plague was ſtayed. And that was counted unto him for righteouſneſs unto all generations for evermore.* Here he ſpeaks not of that *univerſal Righteouſneſs* whereby his perſon was juſtified, (as (k) *Rivet* well obſerves:) but of the *righteouſneſs of that Particular Fact*, which (if God had not approved it) might have been reputed unjuſt; becauſe he, being a Prieſt, and not a political Magiſtrate, executed judgement, which did not properly belong to his office: This according to ſtrictneſs of Ordinary Rules, was unjuſt: but God approved the Fact, and all after-generations thereupon applaud it, and acknowledge it righteous, though done without ordinary warrant and Authority. As (l) *Ainſworth*, (m) *Calvin*, (n) *Simeon de Muis*, &c. intimate. And this ſeems to be the intent of the Pſalmiſt.

2. *In Actions Ordinary.* As, when righteous perſons do works of righteouſneſs in faith and integrity of heart, though thoſe works cannot endure the exact trial of the Law, nor can juſtifie their perſons before God, much infirmity and imperfection cleaving to them: yet God is ſo well-pleaſed with them of his free-Grace, that he accounts them to the doers as righteous actions through Chriſt, and covers their imperfections by his perfect merit and interceſſion. Thus God (o) counted and accepted *Abel's works* as *righteous*: condemning *Cain's* as *wicked.* To this effect *Moſes* ſaid; (p) *And it ſhall be our righteouſneſs, if we obſerve to do all theſe Commandments, before the* LORD *our God, as he hath commanded us:* And elſewhere: (q) *In any caſe thou ſhalt deliver him the pledge again when the Sun goeth down, that he may ſleep in his own rayment, and bleſs thee: and it ſhall be righteouſneſs unto thee before the* LORD *thy God.* that is, The Lord ſhall accept and account this as a righteous Act in thee.

Now here in *Abraham's* caſe we are not to underſtand *A Particular*

(h) Numb. 25. 6. to 16. Ps. 106. 30. 31.

(i) Pſal. 106. 30, 31.

(k) *Andr. Rivet. in Gen.* 15. *Exercit.* 83.

(l) *H. Aiuſ. Annot. on Pſal.* 106. 31.
(m) *Calv. Comment. in Pſal.* 106. 31.
(n) Quamdiu enim durabit tempus atq; ætas, nulla unquam erit poſteritas, quæ Phineæ zel m atq; ardorem non prædicet *Sim. de Muis in Pſ.* 106. 31.
(o) Gen. 4. 4. *with* 1 Ioh. 3. 12.
(p) Deut. 6 29.
(q) Deut. 24. 13.

ticular righteousness of Fact: either *Extraordinary*, or *Ordinary*. For, Such Righteousness, though of Gods free-Grace and acceptance in Christ it justifie the *Action*, yet it justifies not the *Person*.

2. *The universal righteousness of Person, Justitia Personæ*, is that Righteousness whereby a mans Person (not this, or that individual act) is justified before God, in regard of his universal and perfect Conformity to the will and Law of God; and this Righteousness, though in the (r) *General Notion* and *Substance* thereof, it be one and the same: yet in regard of the Particular Circumstances thereof, is chiefly twofold. *viz. Legal*; and *Evangelical*. Of *Works*: and of *Faith*. *Inherent* in us: and *Imputed* to us.

(r) The Righteousness of the Law and of the Gospel are not two several kinds of Righteousness, but the same in regard of the Matter and Substance thereof; Only they differ in the Subject and manner of Application. The Righteousness of works is that Holiness and Obedience which is inherent in our own persons, and performed by our selves; The righteousness of Faith is the same Holiness and Obedience inherent in the person of Christ, and performed by him, but embraced by our Faith, and accepted by God as done in our stead, and for our benefit. *Mr. William Pemble in his Treat. of Justification. Sect. 1. (hap. 1.*

That it is no other righteousness, then what the Law prescribes for Substance, whereof in justification we are made partakers, that one place in *Rom.* 9. 32 is clear. Where, the Apostle giving a reason why the Iews that followed the Law of righteousness, &c.. *W. Sclater on Rom. 4. 6, 7, 8. p. 51.*

1. *Legal righteousness of works inherent in us, is our exact and perfect Conformity to the will and Law of God in all things.* And this righteousness is either, 1. *Active*, or 2. *Passive*. 1. *Active*; when Perfect and perpetual Personal Obedience is performed to the whole Law. Such as so perform, are perfectly righteous according to the Law or Covenant of works: but such as fail in the least particular, are cursed. (s) *Cursed is every one that continueth not in all things which are written in the Law to do them.* (t) *Adam*, and we all in him, in Innocency, had perfect ability to perform this Righteousness: and was in his person created with exact integrity and Conformity to Gods Law. 2. *Passive*; when full Satisfaction is given in every point to the justice of God for the breach of the Law, by enduring the utmost penalties which the rigour of the Law could possibly exact for such delinquency. Such an one as shall so satisfie the Law fully by suffering, is Legally a righteous person: as well as he that fulfils the Law by doing. The Nature of *penal Laws*, will easily evince this. 1. *Partly*, In that the will of the Law-giver is satisfyed by compleat enduring the Penalty. He *Primarily* intended *Active* fulfilling of his Law by Obedience: but *Secondarily*, *Passive* enduring the Penalty in case of disobedience, should give him Satisfaction. Else to what end did he impose any limited Penalty? 2. *Partly*, In that the Law-givers Honour or Benefit is advanced as much by Passive Enduring the penalty of the Law, as by Active fulfilling of the Law. Forasmuch as the Penalty, if wisely imposed, is every way adequate and equivalent to the Obedience. If therefore *Adam* and his Posterity had persisted still in their Perfect Active Obedience

(s) Gal. 3. 10.

(t) Gen 1. 26, 27. *with* Eccl. 7. 29.

Obedience to the Law: Or after their fall could fully have endured the Penalty of the Law, and not have been ſwallowed up with it, they had been counted righteous. (u) *For if there had been a Law given that would have given life, verily righteouſneſs ſhould have been by the Law.* But (x) *the Law could not do it, being weak through our fleſh.* For we can neither perform the Duty of it, *Actively*; Nor fully Satisfie the Penalty of it, *Paſsively.*

(u) Gal. 3. 21.

(x) Rom. 8. 3.

2. *Evangelical Righteouſneſs of Faith in Chriſt imputed to us, is That Exact conformity of Chriſt and his Obedience Active and Paſsive to the Law of God, which of free grace is Imputed to us by Faith for righteouſneſs, and is as fully accounted ours by God, as if it were inherent in us.* This Righteouſneſs is inherent in Chriſt, and performed by him in our ſtead, and ſo accepted by God: And it is only made ours by Gods gracious *Imputation* through Faith. Hereby we are as compleatly juſtified before God, as if we had exactly perſevered in our primitive integrity, and had never ſinned. In this Evangelical righteouſneſs two things are to be conſidered, *viz.* 1. *The Matter of our Righteouſneſs* or *Juſtification.* That is, *Chriſt and his righteouſneſs or Obedience.* He is (y) *The* LORD *our Righteouſneſs.* He is (z) *made of God to us Righteouſneſs.* (a) —— *By the Righteouſneſs of this one, the free gift came upon all men unto juſtification of life.* —— *By the Obedience of this one ſhall many be made righteous.* 2. *The Condition*, thing, or Inſtrumental Mean required on our part unto Juſtification and righteouſneſs, is *true Faith.* (b) *The righteouſneſs of God without the Law is manifeſted, being witneſſed by the Law and the Prophets. Even the righteouſneſs of God which is by Faith of Jeſus Chriſt, unto all and upon all them that believe.* Hence this Evangelical righteouſneſs is called (c) *the righteouſneſs of Faith.* Theſe two are diligently and diſtinctly to be obſerved; For, our Juſtification is aſcribed to them both; and not only (d) *Righteouſneſs* is ſaid *to be imputed*, but alſo (e) *Faith* is ſaid *to be Imputed for righteouſneſs.* Now here in *Abraham's* caſe That *Righteouſneſs* which was *Imputed* to him, and ſhall be imputed to all his believing Seed, was not *Legal*, but *Evangelical* Righteouſneſs. As hereafter will more fully appear.

(y) Ier. 23. 6.
(z) 1 Cor. 1. 30.
(a) Rom. 5. 18, 19.
(b) Rom. 3. 21, 22.
(c) Rom 4. 11, 13.
(d) Rom. 4. 11.
(e) Gen. 15. 6. Rom. 4. 3, 5, 9, 22, 23, 24.

Thus of the ſeecnd Queſtion.

Queſt. III. *What is meant by* **Counting, or Imputing?** (f) *And he counted that*, (or *imputed that*) *to him righteouſneſs.* The Hebrew word חשב uſed here, and afterwards oft elſewhere in the Old Teſtament, The (g) Apoſtle Renders, by the Greek word λογίζεται, Both theſe words have a very large and manifold Signification, both in Old and New Teſtament. As, 1. To think, *Gen.* 50. 20. and often *Rom.* 2. 3. 2. To Reaſon, Argue, or Diſpute, *Pſal.* 73. 16. *Mark* 11. 31. or to conclude upon diſpute, *Rom.* 3. 28. 3. To repute, account, reckon, adjudge, *&c. Pſal.* 44. 22. *Rom.* 8. 36. & 6. 11. & 8. 18. An alluſion to Arithmetical accounting, wherein upon caſting up divers Sums, a man at laſt comes to the Reſult

(f) Gen. 15. 6.

(g) Rom. 4. 3, 9, 10, 22. Gal. 3. 6. Jam. 2. 23.

Reſult of all. 4. To impute, Attribute to, aſcribe to, charge upon, *&c.* 2 *Sam.* 19. 19, 20. *Pſal.* 32. 2. & 106. 31. *Rom.* 4. 3. &c. Theſe are ſome principal ſignifications of the words. Conſider we now the thing itſelf ſignified by theſe words, as it moſt concerns the matter in hand. And this, 1. *More Generally*, 2. *More Particularly.*

1. *More Generally*, To *impute* (as learned (h) *Rivet* hath well noted) is to tranſcribe, transfer, tranſlate, or put over, the Cauſe of any thing, upon any one, or to aſcribe it unto him. And this, whether it be truly his, or not his, and that either for Good, or Evil. To *impute* then is *To aſcribe a matter Good, or Evil, or the Cauſe thereof, to any one, which is in him, or not in him.*

(h) imputare enim ſignificat, vel. agnoſcere id quod in unoquoq; vere eſt, eius eſſe, illiq; tribuere; vel ei tribuere quod tamen ejus non eſt, ſive in bonum ſive in malum. Eſt enim in genere alicuj us rei cauſam in aliquem tranſcribere, vel transferre, aut ei aſcribere. Sic Ulpianus in lege. 1. parag. *item quæritur.* De Separat. *Sibi imputent quo minus idoneum fidejuſſorem acceperint*, id eſt, aſcribant & tribuant. Item apud Iurlic. *Imputare* ſignificat acceptum ſeu expenſum ferre, *Vt imputare ſibi debet, qui credulus fuit.* Lege 1. §. *Dolum.* ff. De eo per quem factum. Priori modo quo alicui imputatur quod in eo vere eſt, imputantur peccata, & imputatur Stultitia, *Job* 42. Altero Paulus ad Philem. vult ſibi Imputari factum Oneſimi, &c. *Andr. Rivet. in Gen.* 15. *Exercitat.* 83.

2. *More Particularly, Imputation* is twofold. *viz.* 1. *Of that which is evil.* 2. *Of that which is Good*; to any one.

1. *Imputation of that which is evil to any one*, is done two waies. 1. *Juſtly, and Legally.* When the Evil imputed or aſcribed to any one, or the Cauſe thereof, are indeed in the Subject or perſon in one regard or another unto whom they are imputed. Thus impious and Sacrilegious blood, was by *Moſes* Law to be imputed to him that impiouſly and ſacrilegiouſly ſhould intrude into the Prieſts office, and kill Sacrifice anywhere, in, or out of the Camp, and not at the door of the Tabernacle. (i) *Blood ſhall be imputed unto that man, he hath ſhed blood*: Say ſome; (k) *He ſhall be reputed as guilty as worthy of Death, as if he had killed a man.* But that acute *Gomarus* ſeems better to interpret it; (l) *Blood ſhall be imputed.* viz. *not the unjuſt ſlaughter of a man: but the impious, prophane and ſacrilegious ſlaughter of a beaſt.* And the following expoſition confirms this interpretation; *He hath ſhed blood.* viz. *the blood of a beaſt Sacrilegiouſly, himſelf being no prieſt; and prophanely, in a prophane place.* Thus, *Shimei*, that had been guilty of much iniquity againſt King *David*, ſupplicates to him, (m) *Not to impute iniquity to him*, &c. Thus all *Adam's* Poſterity (n) *Sinning in him in* his Fall, have that iniquity charged upon them, as well as upon *Adam*, *and all dyed with him.* Thus, Debt is imputed to the *Surety*, as well as to the *Principal*, becauſe hee hath undertaken to pay it. As *Paul* for *Oneſimus*; (o) *If he hath wronged thee, or oweth thee any thing, impute that to mee. I* Paul *have written it with mine own hand, I will repay it.* And in this ſenſe, (p) *Chriſt was made ſin for us*; (q) ——— *and the iniquities of us all were laid upon him.* viz. They were all *imputed* to him, and he was by puniſhment reſponſible to God for them

(i) Levit. 17. 3, 4.
(k) *Jun. Annot in Loc. & Lond. Annot. there. H. Ainſworth.*
(l) *Fran. Gomar. in Analyt. Explic. ad* Rom. 4. 3.
(m) 2 Sam. 19. 19, 20.
(n) Rom. 5. 12. &c.
(o) Philem. 19, 20.
(p) 2 Cor. 5. 21.
(q) Iſa. 53. 6.

them as if they had been his own: because he willingly became our *Surety*. 2, *Unjustly*, *illegally*, or *undeservedly*; when a fault is imputed to a person innocent thereof, and punishment is inflicted upon him that hath neither offended in his own person, nor hath undertaken any *Suretyship* for the offendor. Thus *Judah* (r) *accounted, adjudged*, (its the same word which elsewhere is rendered, *Imputed*) *thought his daughter in Law* Tamar (sitting disguised by the way side, so that he knew her not) *to be an whore*: but she was not an whore, till at that time he made her one. Thus when *Hannah* with a troubled and sorrowful spirit *poured out her soul to God*, (s) *Eli* seeing her lips move, but hearing no voice, *accounted her drunk, imputed drunkenness to her*, (its the same *Hebrew* word); but unjustly, undeservedly. Thus *Naboth* (t) had *blasphemy* unjustly laid to his charge, by *two false witnesses*: for which he, though innocent, was stoned to Death. Thus *David* the Type of Christ, (u) was accounted unjust, *when he restored that which he took not away*. And Jesus Christ the Antitype was condemned as *a blasphemer*, for (x) acknowledging himself *to be the Son of God*: but most unjustly; for *he was the Son of God indeed*, yea in some sense, (y) *the only Son of God*.

(r) Gen. 38. 15, &c.

(s) 1 Sam. 1. 13, 14 15, 16.

(t) 1 King. 21 9. *to* 14.

(u) Psal. 69. 4.

(x) Luk. 22. 59, 70, 71. Ioh. 19. 7.

(y) Ioh 3. 16.

(2) *Imputation of that which is Good*, is done chiefly three ways; *viz.* 1. *Of Injustice*; When Righteousness of Person or Action, is imputed to an Unjust Person or to an unjust fact: So that the unrighteous is justified, and acquitted contrary to Law and Equity. God pronounces a Wo upon them, (z) *Which justifie the wicked for reward, and take away the righteousness of the righteous from him*. (a) —— *He that saith unto the wicked, thou art righteous; him shall the people curse. Nations shall abhor him*. (b) —— *He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the* LORD. 2. *Of Iustice, Right*, or *Debt*; when that is imputed or reckoned to one which is his right, his due. As when righteousness is imputed to Persons or Actions that indeed are righteous. In this sense the Apostle saith, (c) *To him that worketh, is the Reward not reckoned*, (or, *imputed*) *of Grace, but of debt*. 3. *Of Grace*; The Apostle plainly intimates, There's an (d) *Imputation*, or *Reckoning to one, of Grace*, as well as *of debt*. Now this *Imputation of Grace*, is, when righteousness is imputed of meer grace, not at all of debt, to them that in themselves are unrighteous, and they (though guilty) are acquitted: yet not contrary to justice, but upon just and equitable Considerations. Thus Christ having by his obedience fulfilled the Law, and fully satisfied Gods justice for the sins of his Elect, his (e) *obedience and righteousness are through faith imputed to them*, and thereby they justifi'd. This Imputation of Grace, is (f) the *Imputation* intended in the Justification of *Abraham*: and so proportionably in the justifying of all his Seed. Now there are three things that Scripture intimates to be Imputed of Grace to *Abraham* and his Seed, to Justification,

(z) Isa. 5. 22, 23.

(a) Prov. 24. 24.

(b) Prov. 17. 15.

(c) Rom. 4. 4.

(d) Rom. 4. 4.

(e) Rom. 4. 6, 11, & 5. 17, 18, 19. 4. 3, 5.

(f) Gen. 15. 6.

(g) Rom. 4. 6. *with* Pſal. 32. 1, 2.
(h) Rom 4. 11. *Equivalent hereunto is that in* Rom. 5. 17, 18.
(i) Ier. 23 6.
(k) 1 Cor. 1 30.
(l) Rom. 5. 19.
(m) Rom. 4. 3, 5, 9, 22.
(n) Rom 4. 23, 24.
(o) Rom. 4 3 4, 5, 6, 9, 10, 11, 22, 23, 24.
(p) Gen. 15. 6.
(q) Rom. 4. 3, 5.
(r) Rom. 4. 9.

Juſtification, *viz.* (f) Righteouſneſs. (g) *Even as* David *alſo deſcribeth the bleſſedneſs of the man, unto whom God imputeth righteouſneſs without works.* And again; (h) —— *That righteouſneſs might be imputed to them alſo:* that is, to the faithful Seed of *Abraham* among the *Gentiles*, as well as among the *Iews*. What righteouſneſs? Their own inherent, or acted Righteouſneſs? Then they ſhould be juſtified by works: and might *have whereof to glory.* Therefore it muſt needs be Chriſts righteouſneſs that is imputed to them. He is (i) *The LORD our righteouſneſs.* He (k) *is made of God Righteouſneſs to us.* (2) Obedience of Chriſt, is a ſecond thing which the Scripture implicitly intimates to be imputed to juſtification. Doth not that phraſe imply ſo much? (l) *As by one man's Diſobedience many were made Sinners: So by the Obedience of one ſhall many be made righteous.* How? but *by imputation* of that Obedience. Many were made Sinners by imputation of the firſt *Adam's* diſobedience to them: So, many ſhall be made righteous by imputation of the ſecond *Adam's* Obedience to them. (3) Faith in Chriſt, is the third thing which is ſaid to be Imputed to juſtification. (m) *Faith was reckoned to* Abraham *for righteouſneſs.* (n) —*Now it was not written for his ſake alone, that it was imputed to him: but for ours alſo to whom it ſhall be imputed, if we believe on him that raiſed up Ieſus our Lord from the dead.* Theſe are the three things which are Imputed of free Grace for juſtification: The *Imputation of Faith* being hardeſt of them all to be underſtood. And this (o) *Imputation of Grace* is mentioned by *Paul* ten ſeveral times in one chapter. *But enough of the third Queſtion.*

Queſt. IV. *What it was which the Lord imputed to* Abraham *for righteouſneſs: and How that was ſo imputed to him? Anſw* Here are two Queſtions joyned together, becauſe dependent one upon the other. I ſhall ſpeak to them diſtinctly and ſeverally; Showing 1. *What was Imputed*, &c. 2. *How it was Imputed.*

1. *What was imputed to* Abraham *for righteouſneſs? Anſw.* Abrahams *Faith*, or Believing was imputed, or reckoned to him for righteouſneſs. This is clear, 1. *From* the plain ſenſe of that text; (p) Abraham *believed in the LORD, and he imputed that to him righteouſneſs. He imputed that.* What? *That his believing in the LORD*; The words will bear no other ſenſe, without forcing them. 2. *From* the Apoſtles allegation and interpretation of this text: who expreſly affirms; (q) *His faith is Counted for righteouſneſs.* And again; (r) —— *We ſay, that Faith was reckoned to* Abraham *for righteouſneſs.* *Abraham's* believing then was the thing which was imputed or counted to him for righteouſneſs. What believing, or Faith? The *Habit*, or the *Act*? If the *Act*: then *what Act*? and whether was not *Abraham* a juſtified perſon before that time that this Teſtimony was given of him? Here are divers doubts. I ſhall endevour to reſolve and clear them in theſe few poſitions or aſſertions. *viz.*

1. *Not*

1. *Not the Habit of Faith, but the Act of Faith, was imputed to him for righteousness.* For *Moses* directly mentioneth the Act; (s) *He believed in the* LORD. Which phrase denotes plainly the *Acting* and *Exercising of his Faith, had*: not barely his *having of Faith.*

(s) Gen. 15. 6.

2. *Not only the Assenting Act of his Faith, whereby he Consented to the Promise of God as true, was imputed to him for righteousness,* (as some think:) *but the Knowing, Assenting, and Applying Acts of Faith joyntly together.* For, (t) *He believed in the* LORD; that is, He *knew* the Promises revealed: He *Assented* to the Promise known, as true: And he *Apply'd* to himself with Affiance and trust, the promise Assented to. In this particular case of *Abraham, believing in the* LORD denotes his affiance, confidence, or Trust in him: And *trust* still presupposeth *Knowledge* and *Assent.*

(t) Gen. 15. 6.

3. *This his* (u) *believing in the* LORD, *which here was imputed to him for righteousness, had* (*in that Promise,* So shall thy Seed be,) *peculiar and principal respect to his Eminent Seed Jesus Christ, in whom* Abrahams *Seed should so be multiplyed both among* Jews *and* Gentiles, *and spiritually blessed.*

(u) Gen. 15. 6. *with* Rom. 4. 16. *to the end.*

4. Finally, *Though this be the first time that Gods Counting or Imputing of* Abraham's *believing for righteousness, is mentioned: yet doubtless even before this time he was a true Believer, and Consequently a justified person.* For, when at first God called *Abraham* from *Chaldea* to *Canaan*, he called him also effectually *from Idols to the living God*, and made him a true believer. (x) *By Faith* Abraham *when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.* Therefore having true justifying Faith then, and acting it, he questionless was then justified. And here a long time after his *First Call*, his *believing is imputed to him for righteousness.* So that *Abraham* was justified before: and now justified again. How can this be? Here, 1. Papists (y) say, (according to their fond distinction of *First* and *Second Justification*) that this place is not to be understood of his *first Justification*, whereby of impious he was made just; but of his *second Justification*, whereby of Just he is made more just. But this opinion of theirs is bottom'd upon a false supposition, that *Justification* and *Sanctification* are one and the same, and admit of degrees: whereas they are utterly different. And though *Sanctification* admits of degrees, and may be increased: yet *Justification* admits of none in it self. 2. Some say, These words have reference to *Abraham's first justification*, though mentioned upon this occasion. As if the sense were, Abraham *believed with that faith which at first was imputed to him for righteousness*, and which imbraced not only this next promise, but also all promises fore-going. 3. But what inconvenience will it be to say with others, (z) *That every believing in the Lord according to his Promises of Christ, is imputed to righteousness?*

(x) Heb. 11. 8. *with* Gen. 12. 1, &c.

(y) Estius in Epist. ad Roman. c. 4.

(z) Andr. Rivet. in Exercitat 83. ad Gen. 15. p. 403, 404.

For, though Justification be in a moment, and the effect of it be never wholly lost in the justified: yet the sense and apprehension of that justification had need often to be renewed for the comfort of the justified, which sense is by Faith; and thereupon *Faith may be said to be imputed to righteousness*, upon every such apprehension, though twice, thrice, ten times, ten thousand times over. For *Faith*, and the *apprehension of it*, hath its ebbings and flowings. Besides, the Saints invincible infirmities, and too frequent lapses, put faith upon many sad plunges, and dim their Evidences for justification. Yet are there not *Many justifications*, or more then one: but *Many effects* of one and the same justification, or rather of one and the same *Faith* which is imputed unto righteousness.

II. *How was believing imputed to* Abraham *for righteousness? Answ.* This is (in my judgement) the most knotty, subtile, and intricate Question of all other about this Fundamental Article of *Justification*: yet most necessary to be enquired into, and rightly understood, both 1. *for* Obtaining of the right Sense of Scripture; 2. *for* the more full improving of our Comfort in this grand point of justification; and 3. *for* the better avoiding of the *Popish*, *Socinian*, and *Arminian* Errours thereabouts. Here therefore those Opinions and Interpretations which are unsound, shall be briefly propounded and refelled: and afterwards that which is sound, and agreeable to Scripture, explained and asserted. Here are chiefly *four Interpetations* considerable.

1. **The First Interpretation** is of those who say, and that more grosly, 1. *That Faith is counted or imputed for righteousness*, or *Faith justifieth as An Efficient and Meritorious Cause*: As if the merit and worth of the Habit or Act of Faith, impetrated and deserved justification at Gods hands, and had the force of a *proper efficient cause meritoriously to procure it*. And this is the opinion of *Rome*; As (*) *Bellarmine* expresseth it: *That Faith justifies not Relatively, as it apprehends by believing what God offers by promising*, viz. *Christs righteousness*; *but formally, by way of Cause, Dignity, or Merit, impetrating, deserving, meriting, and after its manner inchoating Justification.* See his own words.

(a) Sequitur Argumentum Quartum, Quod petitur ex modo Justificandi ipsius Fidei. Nam præcipua Causa cur adversarii soli fidei justificationem attribuant, illa est, quod existiment, Fidem non justificare per modum causæ, aut dignitatis, aut meriti, sed solum Relative, quia videlicet Credendo accipit, quod Deus promittendo offert. Nam si persuaderi possent, Fidem Justificare impetrando ac promerendo, & suo quodam modo inchoando justificationem, sine dubio non negarent, id etiam dilectioni, & cæteris virtutibus, aliisque bonis actibus convenire. — Probemus igitur Fidem veram & justificantem non esse (ut adversarii volunt) nudam ac solam apprehensionem justitiæ, sed esse causam & vim habere justificandi. ——— Fidem esse initium justitiæ, ac per hoc esse causam formalem inchoatam justificationis. ——— Per fidem impetrari remissionem peccatorum, ac per hoc justificari hominem ex fide, non quia fides tantum respiciat promissionem, & illam credendo apprehendat, sed quia remissionem impetret, & suo quodam modo etiam mereatur. *Bellarmin. in lib. 2. de Justificat. cap. 17. Tom. 4.*

But

But this Popiſh opinion we utterly reject, as quite contrary to Scripture, upon theſe and like Conſiderations, *viz.*

1. *Becauſe*, Nothing can merit or deſerve juſtification from God, as a debt due of juſtice; but that which is abſolutely and exactly perfect, according to the Law of juſtice. For, that which is imperfect, and comes ſhort of what is due, deſerves no *Remunerative*, but rather a *Punitive* Recompence. Now (b) Faith and all the Acts thereof are, as all other graces, Imperfect, and only Growing on to perfection: and mixed with many infirmities, doubts, ſtaggerings, *&c.* which infirmities had need to be covered with Chriſts righteouſneſs, and waſhed away with his blood: otherwiſe they were enough (c) *to deſerve eternal Death.* A (d) *ſervant* (as our Saviour intimates) *when he hath done what his Maſter commanded him, deſerves not* ſo much as thanks from his Maſter: *So likewiſe ye, when ye ſhall have done all thoſe things which are commanded you,* (in all which, the beſt many ways fall ſhort,) *ſay, we are unprofitable ſervants: we have done that which was our duty to do.* Let us firſt pay our due debt which we owe to God; before we dream of meriting from God. We can merit Damnation, but no Salvation. (e) Our *goodneſs and righteouſneſs may profit men: cannot at all profit God.* (f) *Who hath firſt given to him? and it ſhall be recompenced to him again.* Should the Lord exactly obſerve the beſt ſervices of his beſt ſervants, how much matter of condemnation might he find in them! *David* himſelf prays, (g) *Enter not into judgement with thy ſervant: for in thy ſight ſhall no man living be juſtified.* (h) *If thou* LORD *ſhouldſt mark iniquity, O Lord who ſhould ſtand?* How fondly therefore doth *Bellarmine* aſcribe Meriting unto Faith, with his *mincing terms*, and *ſuo quadam modo's?* He would fain have Faith to merit righteouſneſs: if he well knew how. Herein he deals worſe then that rotten *Council of Trent*, (which Papiſts prefer before the very Bible.) For it ſaith; (i) *We are therefore ſaid to be juſtified freely, becauſe nothing of thoſe things which go before juſtification, whether Faith, or works, doth deſerve* (or *merit*) *the grace of juſtification*, &c.

(b) 2 Theſ. 1. 3. 1 Cor. 13. 9, 10. 2 Pet. 3. 18.

(c) Rom. 6. 23.

(d) Luk. 17. 9, 10.

(e) Iob 22. 2, 3. & 35. 6, 7, 8. Pſa. 16. 2, 3.

(f) Rom. 11. 35.

(g) Pſa. 143. 2.

(h) Pſa. 130. 3.

(i) Gratis autem juſtificari ideo dicamur, quia nihil eorum quæ juſtificationem præcedunt, ſive fides, ſive opera, ipſam juſtificationis gratiam promeretur. Si enim gratia eſt, jam non ex operibus; alioquin (ut idem Apoſtolus inquit) gratia jam non eſt gratia. *Concil. Trident. Seſſ. 6. cap. 8.*

2. *Becauſe*, Juſtification, in reſpect of any thing at all in man, is of Meer divine Grace in Chriſt. God is not moved or inclined, by any thing at all in man: or for the dignity, worth, or vertue thereof, to juſtifie man: but meerly by his own free grace, and Chriſts perfect obedience. (k) *For all have ſinned, and come ſhort of the glory of God. Being juſtified freely by his Grace, through the redemption that is in Jeſus Chriſt.* Now Gods *free favour and grace in* Chriſt, and *Mans merit*, cannot conſiſt together in the point of juſtification.

(k) Rom. 3. 23 24.

3. *Becauſe*, If juſtification be merited by Faith, and belong to

it as a Reward of debt, Then this plainly destroys the Apostles difference betwixt *The Worker* and *The Believer* in the manner of obtaining righteousness; *viz.* that the perfect Worker hath righteousness paid to him *as of debt*: but the believer hath righteousness freely given him *as of grace*. But certainly the Apostle could not mistake in propounding that difference. (l) *Now to him that worketh, is the Reward not reckoned of grace, but of debt: But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.* And therefore Faith can never merit or deserve justification from God, being herein opposed to working and meriting.

(l) Rom. 4. 4, 5.

4. *Because*, Could man merit, or in any sense deserve righteousness at Gods hands by Faith's force, or efficacy, or working; Then a man should be justified by working, and *have matter of boasting and glorying in himself.* But God hath purposely so contrived our Justification *by Faith* (m) *without works*, that all matter and colour of Self-boasting, or Self-glorying might utterly be excluded for ever. (n) *God is the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what Law? Of Works? Nay; but by the Law of Faith.* And this is after applyed to *Abraham's* case; (o) *For if* Abraham *were justified by works, he had whereof to Glory, But not before God*, that is, But he hath not any thing whereof to glory, at least before God. Therefore he was not justified by works.

(m) Rom. 3. 20, 21, 22, 28.

(n) Rom. 3. 26, 27.

(o) Rom. 4. 2.

5. *Finally*, *Bellarmines* Arguments are as weak, as his opinion is fond, which he would maintain by them. I will not trouble my self with particular Confuting of them; But refer the Reader to them (p) that have done it already.

(p) *Dr.* Andrew Willet *in his Synopsis Papismi. The 19 General Controversie. Part. 4. Artic. 1. After what Manner Faith justifieth. p. 982. &c. Mr.* Will. Pemble *in his Treat. of Justification. Sect. 2. Chap 1.*

2. **The second Interpretation** is, of others, who declare their Opinion here more smoothly and cunningly, to this Effect. *viz. That the very Act of Faith, that is, the τὸ credere, is imputed for righteousness, and that in a proper sense, not Metonymically. And that Christ and his righteousness, or Obedience, are not imputed for righteousness, nor can be so imputed. For, whatsoever is imputed unto, or for righteousness, that same thing is not that very righteousness strictly and rigidly taken. But Christs righteousness which he performed by obeying his father, is that very righteousness strictly and rigidly taken. Therefore it is not imputed for righteousness.* And this is (q) *Arminius* his opinion in express terms, who fancies *Imputation* only to signifie *A Gracious estimation of something to one, which it is not. As if a debtor owing* 100 *Florens, shall pay* 10. *and his creditour forgives him the rest; saying, I impute this to thee as paid, I will require no more of thee.* So that, with him, *Imputation* signifying in it self only *A Gracious estimation*, doth

(q) Let the judicious Reader exactly compare these places in *Arminius* his writings together. *viz. Epist. ad Hypolyt. a Coll. p.* 772. 773. ——*Disput. pub. xix Sect.* 7. ——*Declaratio Sententiæ. p.* 102. ——*Respons. ad xxxi. Articul. Art.* 4. *p.* 137. *Edit.* 1631.

oth ſt ill imply the *Imperfection of that which is imputed.* This Senſe of (*Imputation*) he borrowed from that wretched Heretick *Socinus.* *Arminius* broached this his Opinion with great craft and ſubtilty; at firſt moſt Covertly, afterwards more Openly. (r) *Conradus Vorſtius*, (s) *Peter Bertius*, (t) *Epiſcopius*, and the Reſt of the Remonſtrants go the ſame way.

(r) *Vorſt. Antibel. Pag.* 106. —— *Et Comment. in Epiſt. ad Rom.* 4 3,4. (s) *Pet. Bert. in Collat. cum Sib. Lubber.* (t) *Epiſcop. in Theſ. de juſtificatione.*

In brief, their opinion doth clearly amount to thus much; *That the righteouſneſs or Obedience of Chriſt is not Imputed for righteouſneſs: but the very Act of believing, the* πιστευειν *is in a proper ſenſe, not Metonymically imputed for righteouſneſs. Not that it is that very exact and perfect righteouſneſs according to the rigour and ſeverity of Gods judgement, and his Law: but that it is graciouſly accepted and eſteemed in ſtead of perfect righteouſneſs, and ſo imputed for righteouſneſs, through the Mercy of God, and obedience, oblation and merit of Chriſt, the cauſes of that Imputation.*

Now this *Arminian Opinion*, about the Manner of Gods Imputing Faith unto righteouſneſs, we reject as very unſound and erroneous; And that upon theſe enſuing Conſiderations, and ſuch like. *viz.* Becauſe,

1. Hereby, *The Imputation of Chriſt, of his righteouſneſs, and of his Obedience, for our juſtification,* is *plainly and groſsly denyed; contrary to the Scriptures.* There are three ſorts of phraſes or expreſſions in Scripture, which duly conſidered, may clear The imputation of Chriſts righteouſneſs and Obedience for our juſtification.

(1) Such Scriptures as teſtifie, *That Righteouſneſs is imputed.* As, (u) Abraham *received the ſign of Circumciſion a Seal of the righteouſneſs of the Faith which he had yet being uncircumciſed: that he might be the father of all them that believe, though they be not circumciſed; That Righteouſneſs might be imputed to them alſo.* What Righteouſneſs? *The Righteouſneſs of Faith*, as its ſtiled in the beginning of the verſe. This *righteouſneſs of Faith* was to be imputed to all believing Gentiles *alſo*, though uncircumciſed. Why, *Alſo?* It relates to *Abraham.* The ſenſe is; *That righteouſneſs of faith might be imputed to them alſo, as well as it was imputed to* Abraham. So then, The *righteouſneſs of Faith* was imputed to *Abraham:* as well as *faith imputed to him for righteouſneſs.* But what's this *righteouſneſs of Faith?* (x) *Not our own righteouſneſs which is of the Law: but that which is through the Faith of Chriſt, the righteouſneſs which is of God by Faith.* Another Scripture is yet more clear; (y) David *deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works.* Here *righteouſneſs without works* is imputed to *Davids* bleſſed man. I demand therefore, what righteouſneſs this is? And to what end it is imputed? 1. *The righteouſneſs* which is here ſaid to be *imputed*, muſt either be *our own*, inherent in us and wrought by us: Or *anothers*, inherent in, and wrought by another. Our own it cannot be; for, our own righteouſneſs is (z) *a righteouſneſs of the law, a righteouſneſs of works:*

(u) Rom. 4. 11.

(x) Phil. 3. 9.

(y) Rom. 4. 6.

(z) Phil. 3. 9. Rom. 9. 32. *with* Rom. 10. 3.

works: but this is here ſtiled *Righteouſneſs without works*; viz. *without works* in reſpect *of us*, but not in reſpect *of Chriſt*. It is therefore Another's righteouſneſs. Whoſe? Can any be once imagined but Chriſts? Chriſts righteouſneſs then is that righteouſneſs which is here ſaid to be imputed. 2. *To what End* now is Chriſts righteouſneſs imputed to any? Is it not for juſtification? Can any other End be rationally excogitated? For, imputation of Chriſts righteouſneſs to us, what is it elſe but Gods gracious reckoning or accounting Chriſts righteouſneſs to be ours? and is not this our juſtification, That Chriſts righteouſneſs is ours?

(2) Such Scriptures as teſtifie That *Chriſt is our Righteouſneſs*. As, (a) *This is his name whereby he ſhall be called*, THE LORD OUR RIGHTEOUSNESS. Its a Propheſieof Chriſt, promiſing him to be the Churches Righteouſneſs. And the Apoſtle ſaith; (b) *Of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom and Righteouſneſs, and Sanctification, and Redemption.* So then, Jeſus Chriſt as mediator is *made of God Righteouſneſs to us*; that is, the Matter of our righteouſneſs and juſtification before God. And beſides Chriſt and his Obedience, we find nothing in all the Scriptures ſaid to *be made Righteouſneſs to us of God*. Not Faith, nor Works, nor any thing beſides Chriſt, is made Righteouſneſs. Chriſt alone is the matter of our Righteouſneſs; As God alone is the Author of our Righteouſneſs. But how hath God made Chriſt the matter of our Righteouſneſs? chiefly four waies, *viz.* 1. *By* his Decree, eternally (c) ordaining him thereunto. 2 *By* his Promiſe, from the Fall till the fulneſs of time, aſſuring his People that he ſhould be (d) *their Righteouſneſs*. 3. *By* his Exhibition in fulneſs of time, when Chriſt came into the world to fulfil all righteouſneſs by his Obedience, (e) which he Compleatly effected. 4. *By* Actual application of Chriſt and his Obedience in due time to his Elect upon their effectual Calling: by his gratious Imputation of his righteouſneſs to them; As he did to theſe (f) *called Corinthians*. Chriſt may be made Righteouſneſs *for us*, by *Decree*, *Promiſe* and *Exhibition*: But cannot properly be ſaid to be made Righteouſneſs *to us*, except only by *Actual Application* of Chriſt to us as Righteouſneſs. And Chriſt is not on Gods part applyed to us as Righteouſneſs, but only by *Imputation*. Chriſt therefore is our Righteouſneſs, made of God righteouſneſs to us: that is, God imputes Chriſt to us as our Righteouſneſs.

(3) Such Scriptures as witneſs, That *by Chriſt, and by his Obedience, we are made righteous, yea the Righteouſneſs of God; and that in ſuch ſort as Chriſt was made Sin for us, and as we were made Sinners by* Adam's *diſobedience*. (g) *As by one man's diſobedience many were made Sinners: So by the Obedience of one ſhall many be made righteous.* Here's a Parallel, 1. *Betwixt* two Perſons, *viz.* The *firſt Adam*, and the *Second Adam* Chriſt: two univerſal perſons, in reference

(a) Jer. 23. 6. & 33. 16.

(b) 1 Cor. 1. 30.

(c) Epheſ. 1. 3. to 8. 1 Pet. 1. 2.

(d) Jer. 23. 6. & 33. 16.

(e) Rom. 4. 25. & 5. 19.

(f) 1 Cor. 1. 3. Rom. 8. 29, 30.

(g) Rom. 5. 9.

reference to their respective Posterities, *Natural* and *Spiritual*. 2. *Betwixt* the Carriage and Deportment of these two *Adams* towards God; *viz.* The first *Adam's Disobedience*; The Second *Adam's Obedience*. 3. *Betwixt* the Effects and Consequents of their Carriage. By the *First* Adam's *Disobedience many* that is, all his meer Natural Seed *were made Sinners*: By the *Second* Adam's *Obedience, many* (that is, All his elect Spiritual Seed,) *shall be made righteous*. 4. *Betwixt* the Manner how these several Consequents of their Carriages are derived to their Many, their respective Seeds. *As Adam's* disobedience made his *Many*, Sinners: *so* Christs Obedience shall make his *many*, righteous. But, How, or in what manner were many made Sinners by *Adam's* disobedience? If we accurately observe the Apostles intent and Scope in this Chapter, he so speaks as to let us know, *Many were made Sinners by* Adam's *disobedience*: *Not Actually*: For so they made themselves Sinners by (h) acting their Original corruption, and all do not Sin (i) actually who yet are made Sinners by *Adam's* disobedience, and thereupon liable to Death. *Not Habitually, or Originally*: For, So they are made Sinners, that is, defiled with Original Corruption of Nature, by (k) *Propagation* and *natural Generation*. And here the Apostle intends their being *made Sinners*, before they were made or had actual being, and consequently before Original sin could be *upon them*, or Actual sin be *by them*: viz. (l) *by* Adam's *one Offence*, (as the words may well be translated.) How was that? *But only Imputatively*, or by Gods *just Imputation* of that one offence of *Adam* to all his posterity; who at that time were all but as *one Person in Adam*, and all as one *Party* together with *Adam* in the *First Covenant of works* with God. For God Covenanted *with* Adam *and all his Natural Seed in him* (as (m) formerly I have shewed;) and they all made but one *Party*: He standing, they stood; he Sinning, they Sinned. His Sin was imputed to them. *Even so, Many*, that is, *All Christs Elect Seed*; (who (n) together with Christ make also but one Fœderate Part, As God the other,) *shall be made righteous by Christs Obedience*: that is, *Imputatively*. His obedience shall be imputed to them for righteousness or justification. So that this Text, intentively considered, doth notably Evince *The Imputation of Christs Obedience to us for righteousness* or *justification*. Take another pregnant Text, (o) *He hath made him to be Sin for us, who knew no Sin: that we might be made the righteousness of God in him*. Whence it is evident, That as Christ *was made Sin for us*, So we *are made the righteousness of God in him*. How was that? Christ was made Sin for us: *Not by Inhesion*; no sin did ever inhere or stick to Christs person. *He was holy, harmless, undefiled, separate from Sinners*. (q) A *Lamb without spot and blemish*. *Nor by Perpetration*; He (r) *did no evil, no guile was in his mouth*. Thus, he knew no sin, *but by Imputation*; Christ willingly became Surety for his Elect; therefore God put and charged

(h) Rom 7. 17, 20, 21, 23.
(i) Rom. 5. 12, 14.
(k) Psal. 51. 5.
(l) Rom. 5. 18.
(m) In Book II. Cha. 1. Aphorism 3.
(n) See Book I. in Chap. 2. Aphorism 2.
(o) 2 Cor. 5. 21.
(p) Heb. 7. 26.
(q) 1 Pet. 1. 19.
(r) Isa 53. 9.

charged all their debts and Sins upon Christ, He imputed all their Sin to him to his Condemnation, He *was reckoned as a Sinner*, and punished as a Sinner. Even So *we are made the righteousneß of God in him*, Even perfect righteousnes, such as God will find no fault with, but fully accept. How? Not by *Inherence* of it in us; Nor by *Performance* of it by us; But by *Imputation* of Christs righteousnes to us; Christs righteousnes is *the Righteousneß of God*: This alone God hath devised, This only God will accept for Sinners justification, And this also is the righteousnes of him who is God. So then, Christs righteousnes is imputed to us to make us the righteousnes of God: that is, Christs Righteousnes is imputed to us for perfect justification before God.

Whilst therefore *Arminius* and his party deny the Imputation of Christ, of his righteousnes, or of his Obedience, to us for righteousnes and justification, they go contrary to the Scriptures, and do greatly err.

2. By this Opinion, *They derogate too much from Christ and his righteousneß, and arrogate too much to Faith in this point of our Justification*. For, they *meerly deny* Christ and his obedience to be the Object of justification or divine Imputation: & *assert* Faith to be that Object. Thus (f) *Arminius* plainly. And what is this, but to make *Faith* the *Matter of our righteousnes*: and not Christ Or *his Obedience*? yea under pretence of Faith's gracious acceptation in and for Christ, to exclude and thrust Christ quite out from the Matter of our justification: As if Christs righteousnes were not our righteousnes, but only the procuring or Meritorious cause, why God graciously imputes Faith to us for righteousnes? *This* is to strip Christ of his glory: and to invest Faith therewith. *This* is to make Christ subordinate to Faith, and not Faith Subordinate to Christ, in our Justification. *This* is to set the servant above the Lord, and not the Lord above the Servant. *This* is to prefer an imperfect Faith, before the perfect Saviour of Sinners, the All-perfect Son of God.

(f) Hoc autem culpant nonnulli, quod ipsum fidei actum, id est, τὸ crédere, dico imputari in justitiam, idq; proprio sensu, non Metonymice. Fateor sane præeunte mihi Apostolo, cap. 4. Epist. ad Rom. & sæpius istam phrasin usurpante. At quod inde concludunt, nempe sic Christum ejusque justitiam à justificatione nostra excludi, tamque dignitati fidei nostræ tribui, minime concedo deduci ex mea sententia posse. Vox enim imputandi significat fidem non esse ipsam justitiam, sed gratiose pro justitia haberi; quo ipso omnis dignitas à fide aufertur, nisi quæ est per gratiosam dignationem Dei. Gratiosa autem illa dignatio & æstimatio non est extra Christum, sed respectu Christi, in Christo, & propter Christum, quem constituit Deus placamentum per fidem in sanguine ipsius. Dico igitur fidem imputari nobis in justitiam, propter Christum & justitiam ejus. In qua Enunciatione, fides est objectum imputationis, Christus vero & obedientia ejus Causa justificationis Impetratoria seu Meritoria: Qui Christus cum obedientia sua objectum est fidei nostræ, at non objectum justificationis seu imputationis divinæ, quasi Deus Christum ejusq; justitiam nobis imputet in justitiam, quod fieri nequit, cum Obedientia Christi sit ipsissima justitia secundum severissimum rigorem legis sumpta. Non nego autem Christi obedientiam nobis imputari, id est pro nobis & nostro bono præstitam censeri, imo hoc ipsum, quod Deus nostro bono & pro nobis justitiam Christi præstitam esse censet, causa est, cur Deus fidem nostram, quæ Christum ejusq; justitiam habet pro objecto & fundamento, nobis in justitiam imputet, nosque fide, ex fide per fidem justificet. *Armin. in Epist. ad Hippolytum à collibus*, pag. 272, 273. *Edit.* 1630.

3. *This*

3. *This Opinion is bottomed upon a false foundation,* viz. *the mistaken sense and meaning of the word,* **Impute**. *Imputation* or, *To impute* (thinks (t) *Arminius*) *still implies the imperfection, of the thing which is imputed*: which imperfection notwithstanding is perfectly supplyed, *gratuita acceptatione*, by gracious acceptance. As, when the payment of 10. Florens is accepted gratuitously for a debt of 100 Florens, and imputed by the creditor to the debtor for perfect payment, though in it self imperfect. And he adds, *that its hard to prove that the word* (impute) *is taken in any other sense.* Hereupon, he asserts, Imputation of Faith, which is imperfect in it self, for perfect righteousness, and that in a proper sense: and consequently denies the Imputation of Christs righteousness to us for righteousness, because it is that very perfect righteousness.

(t) ac Arm. in Respons. ad XXXI. Artic. Art. 4. & in Epist. ad Hippol. p. 772, 773. ut videre est in verbis supra citatis.

But against this idle Conceit, about the sense of the word, *Impute*; Consider well. 1. *That*, The word (*Impute*) in Scripture is applyed to that which is *Perfect*: Or *The thing imputed is Perfect*. As (u) *To him that worketh is the reward not reckoned of grace, but of debt.* The reward imputed to the worker, is a Perfect Reward, an Exact Reward: otherwise the Perfect worker is not justly dealt with. Again; (x) *God imputeth Righteousness without works.* That is, Christs righteousness to us for justification; As I have formerly shewed. And is not Christs righteousness perfect? (y) *Arminius* himself dare not deny it. To *impute* therefore doth not still imply *the imperfection of the thing imputed.* And though *Faith*, which is imperfect, be said to *be imputed for righteousness*: yet Faith there is not to be taken *properly*, but *Metonymically*, (as many learned authors judge) for the Object believed and apprehended by Faith, Christ and his righteousness, as after we shall See. 2. *That*, Gracious or Gratuitous *Imputation* doth ofttimes imply an *Imperfection*; Not in the thing imputed, but in the person or the thing whereunto it is imputed. As in the case which *Arminius* puts: If payment of 100. Florens be imputed to him that hath paid but 10 Florens, The payment is *perfect*; but because that is imputed to him which he hath not performed, he is *imperfect*. So the righteousness which is imputed to us, is *perfect*, otherwise it could not justifie us in the sight of God: but Gods imputation of another's, *viz.* Christs righteousness to us, argues our *imperfection.* And upon this Consideration learned (z) *Rivet* justly rejects *Arminius* his Sense of the word, *Impute.* 3. *That*, *Arminius* borrowed this Sense which he puts upon the word (*Impute*) *not* from Scripture at all: in any proper use thereof, as is clear by the former instances; *Nor* from any such spe-

(u) Rom. 4. 4.

(x) Rom. 4. 6, 11.

(y) *Iac. Arm. in Epist. ad Hippol. quo supra.*

(z) Istorum hominum sensum vocis *imputandi*, quatenus volunt semper significare rei imputatæ imperfectionem, merito rejicimus. Quia hoc falsum esse ex eo evidenter apparet, quod imperfectio si qua sit, non est in re imputata sed in eo cui imputatur, aut in ea re cui aliquid imputatur. Res enim quæ imputatur perfecta est, Ut: si imputetur debitori solutio, perfecta est solutio, sed quia imputatur illi quod non præstitit, arguitur ejus imperfectio. Justitia quæ nobis à Deo imputatur est perfecta; alioqui justitia non esset quæ justificaret, aut qua justi haberemur; Sed ejus imputatio arguit nostram imperfectionem. *Andr. Rivet. in Gen. XV. Exercit. 83. pag. 400. Edit. 1633.*

cial signification, that either the Hebrw חשב or the Greek λογίζεσθαι, or the Latine *Imputare*, *To impute*, have of themselves, or are used in by any learned Authors, or Lexicographers: (As that learned and acute ([a])*Gomarus* hath well observed, whose own words, because they are very full and apposite, I have here recited in the margin:) *But* from these two blasphemous Hereticks, *Michael Servetus*, and *Faustus Socinus*; and from them was by him again obtruded upon the world, (as ([b]) *Rivet* notes.) *Socinus* violently maintained this groundless Sense of *Imputation*, that thereby he might destroy the *Necessity of Christs Satisfaction*: And *Arminius* maintains it, that thereby he might destroy the *imputation of Christs obedience and righteousness to us for justification*. By the evil Original, and Intent of this Opinion, Every one may judge of the vileness of the Opinion it self.

(a) Quod vero Arminius in Epistola ad Hippolytum Legatum Palatinum, contendit, fidem proprie debere accipi, non autem improprie pro Christi justitia; Hactenus non male loquitur, ut ex antecedentibus patet. Sed ratio, quam illi rei probandæ adducit, falsa est, quatenus, quod ea, nempe Christi justitia, non possit imputari ad justitiam; quod (ut contendit) *imputare* significet, Alicui adscribere aliquid, quod non est tale. Unde colligit, cum Christi justitia sit omnibus numeris perfecta justitia, eam ad justitiam imputari vere non posse: deoq; fidem imputari in justitiam, seu pro justitia scilicet perfecta, à Deo per gratuitam acceptationem haberi, etiamsi sit tantum pars illius, eoque imperfecta.

Etenim illud omnino dissentaneum est à verbis & mente Apostoli, falsisque nititur vocis *Imputandi* significatione. Nam neq; Hebræa vox qua utitur *Moses* חשב; neq; Græca qua *Paulus* etiam interpretatur, λογίζεσθαι; imo neq; Latina, *Imputare* (ut bonorum authorum usus, & lexicographorum explicatio, demonstrat) eam habet per se significationem specialem: Sed Generatim, *Reputare, æstimare, adjudicare, adscribere*, seu *attribuere*, significat, sive vere id fiat, sive secus. Nec ullus è Scripturis Sacris locus, aut ex probis authoribus linguarum hactenus allatus est, qui contrarium probet, &c. *Fran. Gomarus in Analyt. Explicat. Epist. ad Roman. c. 4. pag. 18, 19. Oper. part. 2a.*

([b]) *Andr. Rivet. in Gen. xv. Exercitat. 83. pag. 399. 400.*

4. *God doth not in a proper Sense impute any thing to any one for perfect righteousness, but what is perfect righteousness: and therefore, unless they will grant that Faith is indeed perfect righteousness, they must deny Faith in a proper sense to be imputed for righteousness.* The Argument may be thus formed; *Whatsoever God imputes in a proper sense for perfect righteousness, that is perfect righteousness.* This is clear; For, ([c]) *The judgement of God is according to truth.* Nor can God be ignorant of any thing, or be deceived with any thing. Therefore he accounts nothing *compleat* and *perfect*, but what indeed is so. Man oft-times judges of things as they seem to be, and so may impute integrity to an hypocrite, &c. but God alwaies judges of things as indeed they are. He in a proper sense imputes righteousness to us for perfect righteousness, and it is perfect righteousness. Otherwise God should err and be deceived in his imputation.

([c]) Rom. 2. 2.

But Faith is not perfect righteousness. This *Arminius* grants, that Faith is not that exact righteousness, which will answer perfectly to the rigour of Gods Law, and abide the severity of his justice.

Therefore God doth not in a proper sense impute Faith for perfect righteousness.

If here it be Replyed, *That God hath a Judgement of Justice, and*

and a Judgement of Mercy. By his judgement of Justice he judgeth nothing to be perfect righteousness, but what is perfect righteousness in itself. But by his judgement of Mercy and Grace he judgeth and imputeth that to us for perfect righteousness, which in itself is imperfect, viz. *Faith. To this I answer;* 1. *By way of Concession;* That God judgeth *Sometimes* by a judgement of exact justice; As, when he accounts Christs obedience and righteousness to be accurately compleat and perfect in itself, according to the utmost rigour of Law and justice: *Sometimes* he judgeth by a judgement of free Grace and rich mercy; As, when he judgeth us righteous; or (d) *justifieth us freely by his grace, through the redemption that is in Jesus Christ.* I grant he judgeth, By a judgement of Justice, and by a judgement of Mercy. 2. *By way of Exception;* Against that misapplication of this Distinction of Gods judging. That God by his judgement of justice judgeth nothing to be perfect righteousness, but what is perfect: but by his judgement of mercy he counteth that for perfect righteousness which is not perfect, *viz.* Faith. What's this but in effect to say; *Gods judgement of justice is according to truth, but his judgement of mercy is contrary to truth?* What? Are Gods Mercy and Truth at variance, and opposite, whilst his Justice and Truth agree? 3. *By way of Explanation;* God judgeth *according to justice*, when he judgeth Christs righteousness to be perfect, for it is so: God judgeth *according to mercy*; *Not* when he judgeth a Sinner to be *perfectly righteous*, for a righteousness which is *not perfect*; for this were against both truth and justice; *but* when he judgeth him *perfectly righteous*, for a righteousness which is *exactly perfect*, yet not his own, but another's. *viz.* Christs. In such judgement, *Mercy and Truth are met together. Truth*, in that the Sinner is accounted perfectly righteous for a righteousness truly perfect: *Mercy*, in that he accounteth that perfect righteousness to be the Sinner's through Faith, though it be not properly his own, but Christs. This is Gods judgement of Mercy according to Scripture. But this distinction thus explained, doth not justifie, but condemn *Arminius* his *Gracious imputation of Faith for perfect righteousness in a proper Sense.*

(d) Rom. 3. 24, 25.

5. *If the* [b] *credere, The Act of believing, be graciously imputed to us in a proper sense, for perfect righteousness: then we are justified by a work of our own, and have matter of boasting and glorying in our selves: but we are not justifyed by any work of our own, nor have any matter of boasting in ourselves in that regard.*

Therefore the [r] *credere, the Act of believing, is not in a proper Sense imputed to us for righteousness.*

The Minor, or *Assumption*, is plain by Scripture, in both the branches of it. *viz.* 1. *That* we are not justified by any work of our own. This the Apostle proves by many Arguments. *Partly*, Because Nor Jew nor Gentile can perfectly do the works of the Law, (e) *but all the world is become guilty before God: therefore by the deeds of the Law there shall no flesh be justified in his sight. Partly*, because

(e) Rom. 3. 19, 20.

cause (f) God hath set up another way of sinners righteousness and justification, *viz.* By Faith in Christ without works. *Partly*, because *Abraham* himself (g) was not justified by works but by Faith. His believing without working, was counted to him for righteousness. *Partly*, because *David* (h) describes mans blessedness to consist in imputation of righteousness without works. 2. That we have (i) no matter of boasting in our selves in reference to our justification, because we are justified by Faith without works. Yea, upon this account, even (k) *Abraham* himself *had no matter of glorying before God.* And if any in the world could glory in works, much more *Abraham.*

(f) Rom. 3. 21. *to* 29.
(g) Rom. 4 1. *to* 6.
(h) Rom. 4. 6, 7, 8.
(i) Rom. 3. 27, 28.
(k) Rom. 4. 1, 2, 3.

The Consequence of the *Major*, or *Proposition*, is also firm. *viz.* That *If the* το credere, *The act of believing be in a proper sense imputed to us for righteousness, then we are justified by a work of our own, and have matter of Self-boasting.* For, The Act of believing is through Gods assistance, a work of our own, and that in a proper Sense: Although the Habit or Grace of Faith, be (l) *not of our selves*, but *of God*, originally, as his free gift. Our *Natural Acts or Works* of understanding, will, &c. they are put forth by the help of Gods Common Providence and Naturall assistance, yet are they properly ours. So our *Supernatural Acts and Works of Faith*, &c. are put forth by help of Gods Special assistance, through his Spirit and Grace, yet are they in like sort properly ours. It cannot properly be said, God believes in us, and we believe not; but properly, *we believe through the help of God.* How often doth Scripture ascribe the (m) *Act* or *work of believing* to believers themselves, as their own act or work! *Object.* But Christ saith; (n) *This is the work of God: that ye believe on him whom he hath sent.* Therefore *Believing* seems to be *Gods work in his people.* So that not they, but God believes in them. *Answ.* 1. *Believing* is here not only called *the Work of God*, but is also properly ascribed to believers as their Act and work, *that ye believe on him*, &c. But it could not properly be said, that, *not they, but God in them believes on Christ.* 2. *Believing on Christ* is here stiled, *The work of God*, that is, The primary, Eminent, and most excellent work of God, κατ' ἐξοχὴν. Not that this place intends to shew, that Faith is the choice work which God *works in us*, or *by us*: but rather (as judicious (o) *Calvin* hath well noted) that Faith in Christ is the great, the chief work which God *requires of us*, and *accepts from us*; and through this all others are accepted in Christ. For here Christ opposeth this one *Work of Faith*, to all other works about which they enquired in the former verse, *What shall we do, that we might work the works of God?*

(l) Ephes. 2. 8.
(m) Gen. 15. 6. Rom. 4. 3, 18, 24. Psal. 27. 13. & 116. 10. Ioh. 14. 1. Luke 24. 21.
(n) Iohn 6. 29.
(o) Loquuti erant de operibus; Christus ad unum opus eos revocat, hoc est, ad fidem. Quo significat, quicquid extra fidem homines moliuntur, inutile ac vanum esse, solam vero fidem sufficere; quia hoc unum à nobis Deus postulat ut credamus. ——— Qui ex hoc loco colligunt, fidem donum esse Dei, falluntur; Neq; enim quid efficiat Deus in nobis, sed quid requirat ac velit, Christus Docet. *Joan. Calvin. Comment. in Joan.* 6. 29.

Now

Now if the *Act of Believing* be (as hath been shewed) in a proper Sense *a work of our own*: we may clearly conclude, *The Act of believing being in a proper Sense imputed to us for righteousness, we are justified by a work of our own, and thereupon have matter of boasting and glorying in our selves.* Both which absurdities are directly contrary to the Scripture, yet cannot be avoided, if this Opinion of *Arminius* stand.

6. *If the* τὸ credere, *the act of believing be in a proper sense graciously imputed to us for perfect Righteousness: 1. Then we are properly justified by two perfect righteousnesses, in two several Subjects*, viz. *The one inherent in Christ, his perfect righteousness and obedience; the other inherent in us, Faith or the act of believing.* The *Consequence* of this Proposition is plain. For *Arminius* and his party say, That *Faith*, or the *act of believing* which is inherent in us, God graciously imputes to us for perfect righteousness: This is one perfect righteousness whereby we are justified, *inherent in us.* But the Scriptures teach us on the other hand, (as hath been proved,) That *Christs Righteousness and Obedience*, God imputes to us for perfect righteousness: This is another perfect righteousness whereby we are justified, *inherent in Christ.* Christ is (p) *The* LORD *our Righteousness.* (q) —— *Christ is of God made to us Righteousness.* (r) —— *God imputeth righteousness without works.* (s) —— *Being justified freely by his Grace, through the Redemption that is in Christ Jesus.* (t) —— *Being now justified by his blood.* (u) —— *As by one mans disobedience many were made Sinners: So by the Obedience of one shall many be made righteous.* (x) —— *He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.* So then, according to this Opinion, we must be justified by two perfect righteousnesses imputed to us: *Partly* by Christs obedience, *Partly* by Faith, both as the Matter of our Righteousness.

(p) Ier. 23. 6.
(q) 1 Cor. 1. 30.
(r) Rom 4. 6. 11.
(s) Rom. 3. 24.
(t) Rom. 5. 9.
(u) Rom. 5. 19.
(x) 2. Cor. 5. 21.

But we cannot properly be justified by two perfect righteousnesses, the one in Christ, the other in our selves; for Christs Obedience, and for our own faith also. For, if we be perfectly justified before God by *Christs Obedience*: what need is there of imputing our own *Faith*, for perfect righteousness: That which is perfect needs no addition. And if we be perfectly justified before God by imputation of our *own Faith* for perfect righteousness: what need is there of the imputation of *Christs Righteousness*? One of these must recede as needless; either *imputation of Faith*, or *imputation of Christs righteousness* must needs be useless. *Arminians* considering that these absurdities would inevitably follow upon this opinion, and that these two perfect righteousnesses cannot stand together both of them to be imputed to our justification; have in plain terms denyed *the imputation of Christ righteousness and obedience to us for righteousness*, and for colour thereof have imposed a false sense upon the word *Impute*. This I have before discovered and refuted. They wave *Christs perfect obedience*, and cleave to their *own imperfect Faith*, as the matter

ter of their righteouſneſs: But we cleave wholly to Chriſts perfect righteouſneſs and obedience, not at all to our imperfect and weak Faith, as the matter of our juſtification.

Therefore, the πιστευειν *credere, the act of believing cannot in a proper ſenſe be graciouſly imputed to us for perfect righteouſneſs.*

7. Finally, *This* Arminian *opinion about the imputation of the* πιστευειν credere, *the Act of Faith in a proper ſenſe for righteouſneſs, is a cunning and plauſible way for introducing and uſhering in the Popiſh Doctrine of Juſtification.* (As indeed the whole frame of *Arminianiſm*, is a plain bridge, and ſmooth path to *Papiſm*: nor were it any great difficulty to evidence the ſame, in all the particular points of Faith which they hold againſt the Orthodox Proteſtants.) Now this their Doctrine of *Gods gracious imputation of the Act of believing to us for* perfect righteouſneſs, doth notably ſymbolize with, and gradually lead unto, the Doctrine of Popiſh Juſtification. For,

(y) *Armin.* in Ep. ad Hippol. p. 773.
(z) *Bellarmin.* de Juſtif. l. 2. c. 7. & c. 10. Tom. 4.
(a) *Iac. Armin.* in Epiſt. ad Hippolytum a Collibus, p. 772, 773.

(1) Both (y) *Arminius* and (z) *Bellarmine* deny the Imputation of Chriſts righteouſneſs to us for juſtification.

(2) *Arminius* ſaith; (a) *That the* πιστευειν credere *the Act of believing is in a proper ſenſe graciouſly imputed for righteouſneſs, and not Metonymically; and that the Act of believing is the object of imputation*; that is, *by Gods gratuitous acceptation the perfect matter of our juſtification.* The Jeſuite *Bellarmine* notably agrees with him for Subſtance, ſpeaking of that text; *To him that believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs*; where (ſaith he) (b) *Faith it ſelf is counted Righteouſneſs; and by this, Faith doth not apprehend the righteouſneſs of Chriſt, but faith it ſelf in Chriſt is Righteouſneſs: and if it be lively Faith, and perfect by love, it ſhall be perfect righteouſneſs: but if not, it ſhall at leaſt be imperfect and inchoate righteouſneſs.* Both *Arminius* and *Bellarmine* make faith the Subſtance or Matter of our righteouſneſs. Herein they ſhake hands.

(b) Fidem eſſe Initium juſtitiæ, ac per hoc eſſe cauſam formalem inchoatam juſtificationis. Id inprimis docet Apoſtolus ad Roman. quarto, cum dicit; *credenti in eum qui juſtificat impium, reputatur Fides ejus ad juſtitiam.* Ubi ipſa fides cenſetur eſſe Juſtitia; ac per hoc non apprehendit fides juſtitiam Chriſti, ſed ipſa Fides in Chriſtum eſt juſtitia. Et ſiquidem ſit fides viva, & perfecta per charitatem, erit perfecta juſtitia: ſin minus, erit ſaltem imperfecta inchoataq; juſtitia. *Rob. Bellarm. de Juſtificat. lib. 1. cap. 17 H. Tom. 4. Edit. Colon. 1628.*

(c) Armin. quo ſupr.
(d) *Rob. Bellarmin. de Juſtificat. lib. 1. c. 16 per tot. præcipuè vero vid. in F. & C. Tom. 4.*

(3) *Arminius* ſaith, (c) *that the* πιστευειν credere, *the act of Faith is in a proper ſenſe imputed for righteouſneſs.* And *Bellarmine* contends, (d) *that we are juſtified by Faith, not as it is an inſtrument apprehending Chriſts righteouſneſs, but as it is an act or work in it ſelf: becauſe if it apprehend righteouſneſs at all, it apprehends it as it is an Action and an operation.* And he argues thus; *Doth that phraſe* (without the deeds of the Law) *exclude all works, and all law; or only ſome ſort of works and laws? If it wholly exclude all works and every law; then alſo it muſt exclude Faith it ſelf. For the Act of Faith is a certain work, and that an excellent work.* This is the work of God, that ye believe on him whom he hath ſent, *Joh.* 6. 29. Here then

then *Arminius* and *Bellarmine* well agree about the *Manner* how Faith justifieth; not as it is an *instrument*, but as it is an *act* and *work*.

(4) *Arminius* thinks, (e) *that Christs obedience performed for us, is the Cause why God graciously imputes to us our Faith for righteousnes, which Faith hath Christ and his obedience for its object and foundation.* What can he intend by this, but that Christ by his obedience hath merited and obtained, that our imperfect Faith in him should be imputed and esteemed to us for perfect righteousnes? This *Arminius* saith, but proves not, nor can prove it: therefore we reject it, as his meer *Dictate*. In like sort *Bellarmine* saith, (f) *That Christs works have merited with God, not only that we should obtain salvation, but also that we should obtain it by our own merits. Or* (which is the same) *they have merited for us, not only eternal Salvation, but also the vertue of Meriting*; ——— and at last he adds, *that the reason of this meriting wholly depends upon Grace.* By all this it may appear, How neer this Opinion of *Arminius* comes to gross *Popery*. Indeed *Arminianism* is no better then *polished and refined Popery*, or *sublimated Antichristianism*.

(e) *Armin. in Epist. ad Hippolyt.*

(f) *Bellarm. de Justificat. lib. 5. cap. 5. F. G. & Tom 4.*

Upon these and the like Considerations we reject as erroneous and dangerous the *Arminian opinion* of Gods *imputing Faith, the act of believing in a proper sense for righteousnes.*

3. **The Third Interpretation** is theirs, who come somewhat neerer to the Truth then both the former, who thus declare their Judgement; (g) *That Faith, as a Condition of the Covenant performed by us, justifieth, or is imputed to us for righteousnes.* Thus they explain themselves; *Righteousnes or justification hath its connexion with Faith, by an order that God hath been pleased to set down in the Covenant of Grace; which is this, That whosoever shall believe in Christ, shall be justified and saved. This Condition now performed on our parts, justification is ours, and we are as righteous in Gods esteem, as if we had all the righteousnes of the Law performed by our selves.*

(g) *Thus* D. Will. Sclater *recites their Opinion, in his Exposition on Rom. 4. ver. 3, 4, 5. pag 26.*

To this Interpretation I answer briefly; 1. *By Granting*, That Faith is indeed *a Condition* of the Covenant of God with man since the Fall, and that so eminent a Condition, as the Covenant may thereupon be most properly denominated, *The Covenant of Faith*, in opposition to *The Covenant of Works*: As I have (h) formerly manifested. And, That faith is a most necessary *Condition* of Justification, without which no man can be justified in the sight of God. These things I grant as true. 2. *By Denying*, That Faith, (i) *as a Condition of the Covenant*, performed by us, justifieth; or is imputed to us for righteousnes. Faith *which is the Condition of the Covenant* justifieth us; but justifies not *as the condition of the Cove-*

(h) *Book 1. ch. 2. Aphor. 3.*

(i) Fides non justificat per modum præparationis, cum cæteris virtutibus; vel ut Conditio requisita per inhærentem credendi actum; Sed Relative, per modum Organi Satisfactionem Christi apprehendentis, &c. *D. Prideaux. Lect. 5.*

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nant performed by us. Now this I deny; *Partly*, Becauſe to be juſtified by Faith *as a Covenant-Condition performed by us*, is to be juſtified by a *work of our own, wherein we may have matter of boaſting*. But ſuch juſtification Scripture admits not, (k) which in the point of juſtification directly oppoſes *believing* to *working*, and thereupon *excludes all boaſting* and glorying in our ſelves. *Partly*, Becauſe, If Faith juſtifie us preciſely in this reſpect *as it is a Covenant-Condition*, then (l) conſequently whatſoever elſe beſides Faith be *a Covenant-Condition* muſt alſo juſtifie us as well as Faith. That which belongs to one thing *as a Covenant-Condition*, belongs to *every Covenant-Condition*. Conſequently, (m) *Repentance, Obedience*, (n) *Uprightneſs*, &c. which are required *as Covenant-Conditions* alſo, may juſtifie us as well as *Faith*. And if that be granted, How can we maintain that Doctrine of the Reformed Churches, That *Sole Faith juſtifieth?* or that Doctrine of Saint *Paul*, (o) *That A man is juſtified by Faith without the deeds of the Law*; And (p) *To him that worketh not, but believeth* ——, *his faith is counted for righteouſneſs*; And, (q) *God imputeth righteouſneſs without works?* Hence, we may See, that ſuch Proteſtant writers, who ſay, *Faith juſtifies us as a Covenant-Condition performed by us, do not ſo ſafely and Cautiouſly expreſs themſelves herein.*

(k) Rom 4.4, 5. & 3.20, 21, 27, 28.

(l) A Quitenus, ad Omne valet Argumentum.

(m) Mar. 1. 15. Act. 2.38.

(n) Gen. 17.1.

(o) Rom. 3. 28.

(p) Rom. 4.5.

(q) Rom. 4.6.

4. **The Fourth and laſt Interpretation**, and indeed the beſt and ſoundeſt of all, is theirs; who, waving all the former Interpretations as unſafe and Unſcriptural, do hold, *That Faith is imputed for righteouſneſs, As it is an* Organ, Inſtrument, *or* Inſtrumental Cauſe, *Receiving and apprehending, by the help of the Spirit, Chriſts Righteouſneſs offered in the Goſpel.* And, inaſmuch as Faith alone is the *peculiar and only Inſtrument* for Receiving and applying Chriſts Righteouſneſs, That therefore we are juſtified before God *by Faith alone, without the works of the Law.*

This Interpretation of the *Manner, How faith juſtifieth*, or *is imputed for righteouſneſs*, may, for the greater clearneſs and diſtinctneſs, be expreſſed in three branches. 1. *Negatively*; That Faith juſtifieth not, or, is not imputed for righteouſneſs, any of theſe ways. *viz.* (1) *Not as a Meritorious Cauſe*, which, for the worth or dignity of its Habit or Act, can demerit or deſerve, in any ſenſe, remiſſion of ſins or juſtification, from God. Nor as *The Formal Cauſe*, or Subſtance of our righteouſneſs. Nor as *A Preparation to*, or *Inchoation of* our righteouſneſs before God: which are the *Popiſh* Opinions. (2) *Not in regard of the* πιστευειν credere, or *Act of believing graciouſly imputed by God for Chriſt and his obedience ſake for the perfect righteouſneſs of the Law, though in it ſelf it be imperfect.* Which is the *Arminian* opinion. (3) *Not as it is a Covenant-Condition* performed by us. Which is the opinion of ſome others. The unſoundneſs of which Opinions I have already diſcovered. 2. *Affirmatively*; That *Faith* or *Believing* juſtifieth, or is imputed for righteouſneſs, in reſpect of its Office

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whereunto it is appointed by the Covenant of Faith or Goſpel, *viz. As it is a ſupernatural Organ, Inſtrument, Inſtrumental cauſe or Mean, through the help of Gods Spirit, Receiving, Apprehending, Applying Chriſt, his righteouſneſs and obedience tendered in the Goſpel or Covenant of Faith moſt graciouſly.* 3. *Excluſively*; That *Faith alone in this ſenſe, without works, is imputed for righteouſneſs*: for aſmuch as Faith alone is that ſupernatural Inſtrument Receiving Chriſt and his righteouſneſs. *Faith alone juſtifieth: though juſtifying Faith is not alone.* In this Senſe (r) Sole Faith's Juſtification, is ſtrenuouſly confirmed by ſix Arguments by *Dr. Prideaux*, againſt *Papiſts*, *Socinians*, *Arminians*.

(r) *Joan. Prideaux in Lect. V. de Juſtificatione.* Let the judicious Reader diligently conſult him.

And this is the Direct and unanimous Interpretation of the truly Reformed Churches, about this Queſtion, How Faith is imputed: As may appear both 1. *By their Publique Confeſſions*: and 2. *By their learned Orthodox writers.* Wherein this Senſe is aſſerted, Sometimes more darkly, Sometimes more clearly. Take a taſte hereof, in (f) theſe Marginal allegations.

(f) Among the Publique *Confeſſions* of the Churches, take the Senſe of theſe.

1. *Of The Helvetian Confeſſion*; —— Quoniam vero nos juſtificationem hanc recipimus, non per ulla opera, Sed per fidem in Dei Miſericordiam & Chriſtum: ideo docemus & credimus cum Apoſtolo hominem peccatorem juſtificari ſola fide in Chriſtum, non lege, aut uliis operibus. —— Ergo quia fides Chriſtum juſtitiam noſtram recipit, & gratiæ Dei in Chriſto omnia tribuit, ideo fidei tribuitur juſtificatio, maxime propter Chriſtum, & non ideò quia noſtrum opus eſt: Donum enim Dei eſt. *Corp. Confeſſion. Part.* 1. *pag.* 45, 46. *Edit. Genev.* 1612.

2. *Of the French Confeſſion*; Credimus nos ſola fide fieri hujus Juſtitiæ participes, ſicut ſcriptum eſt ipſum paſſum eſſe acquirendæ nobis ſaluti, ut quicunq; crediderit in eum non pereat. Hoc autem ideo fit, quod promiſſiones vitæ nobis in ipſo oblatæ, tunc uſui noſtro applicantur, & nobis redduntur efficaces, cum eas amplectimur, nihil ambigentes nobis obventura de quibus ore Dei certiores ſimus. Itaq; Juſtitia quam fide obtinemus pendet à gratuitis promiſſionibus, quibus nos à ſe diligi deus declarat & teſtificatur. *Corp. Confeſſion. Part.* 1. *pag.* 105.

3. *Of the Auguſtane Confeſſion.* —— Cum igitur dicimus, Fide juſtificamur, non hoc intelligimus, quod juſti ſimus propter ipſius virtutis dignitatem. Sed hæc eſt ſententia, Conſequi nos remiſſionem peccatorum & imputationem juſtitiæ per miſericordiam propter Chriſtum: verum hæc miſericordia non poteſt accipi, niſi Fide, *&c.* *Corp. Confeſſion. Part.* 2. *pag.* 22.

4. *Of the Saxony Confeſsion*; —— Itaq & Correlativè intelligenda eſt hæc Oratio, Fide juſtificamur, hoc eſt, fiducia filii Dei juſtificamur, non propter noſtram Qualitatem, ſed quia ipſe eſt propitiator, in quo Cor acquieſcit, fiducia promiſſæ miſericordiæ propter eum, quam fiduciam ipſe ſpiritu ſuo ſancto exuſcitat. *Corp. Confeſſ. Part.* 2. *pag.* 80.

5. *Of the Confeſſion of the Belgick Reformed Churches reviſed in the National Synod at* Dort *in the years* 1618. *&* 1619. —— Wherefore we do juſtly ſay with St *Paul*, That we are juſtified by Faith alone, or by Faith without works; yet to ſpeak properly, we do not mean that Faith by it ſelf doth juſtifie us; as being only an Inſtrument, whereby we apprehend Chriſt our righteouſneſs; But Jeſus Chriſt imputing unto us all his Merits, and ſo many holy works, which he hath done for us and in our ſtead, is our Righteouſneſs; And Faith is the Inſtrument which keepeth us with him, in the fellowſhip of all his Benefits, which being made ours, are even more then enough unto us, for our abſolution from all our ſins. *See Artic.* 22. *of this Confeſsion, pag.* 58. *in the Diſcipline of the Dutch Churches, Printed at* London, *An.* 1645.

6. *The Confession of Faith*, or *Articles of Christian Religion, compiled by the Assembly of Divines sitting by Authority of Parliament at* Westminster. *Which together with the Publique Catechism framed by them, speak more fully and clearly to this point, than all the former Confessions.* ——— These whom God effectually calleth, he also freely justifieth, *Rom.* 8. 30. & 3.24. Not, by infusing righteousnes into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought in them, or done bythem, but for Christs sake alone, not by imputing Faith it self, the Act of believing, or any ohter Evangelical obedience, to them, as their righteousnes, but by imputing the Obedience and Satisfaction of Christ unto them, *Rom.* 4 5,6,7,8. 2 *Cor.* 5. 19,21. *Rom.* 3.22,24,25,27,28. *Tit.* 3.5,7, *Ephes.* 1.7. *Jer.* 23.6. 1 *Cor.* 1.30,31. *Rom.* 5.17,18,19. they receiving and resting on him and his righteousnes by Faith; which Faith, they have, not of themselves, it is the gift of God. *Act.* 10.44. *Gal.* 2.16. *Phil.* 3.9. *Act.* 13. 38, 39. *Ephes.* 1. 7,8. Faith thus Receiving and Resting on Christ and his righteousnes, is the alone Instrument of Justification; *Joh.* 1.12. *Rom.* 3.28. & 5. 1. yet is it not alone in the person justified, but is ever accompanyed with all other saving Graces, and is no dead Faith, but worketh by Love, *Jam.* 2. 17,22,26. *Gal.* 5.6. *Articles of Christian Religion, chap.* 11. *published* 1648. —— Q. *How doth Faith justifie a Sinner in the sight of God?* A. Faith justifies a Sinner in the sight of God, not because of those other graces which do always accompany it, or of good works which are the fruits of it, *Gal.* 3. 11. *Rom.* 3.28. Nor as if the Grace of Faith, or any act thereof, were imputed to him for justification; *Rom.* 4. 5. with *Rom.* 10. 10. But only as it is an Instrument, by which he receiveth and applyeth Christ and his righteousnes, *Joh.* 1.12. *Phil.* 3. 9. *Gal.* 2. 16. *Larger Catechism advised by the Assembly of Divines*, p. 18. *in* 4^to^.

Among learned orthodox Writers within the Reformed Churches, particularly take into Consideration the judgement of these few. *viz.*

1. Of *Luther*; (*In whose heart this one Article reigned*, viz. *The Faith of Christ*; as himself confesseth in his *Preface to his Com. on Ep. to Galat.*) Fides justificat, quia apprehendit & possidet illum Thesaurum, scilicet Christum præsentem. *Tom.* 4. *fol.* 44.6. Fides non tanquam opus, justificat; sed ideo justificat, quia apprehendit misericordiam in Christo exhibitam. *Tom.* 1. *in Genes.* 4. *fol.* 75.*a*. Promissio caput est Doctrinæ, & principale: Huic adjungitur fides; seu, ut clarius dicam, Hanc apprehendit Fides. Apprehensio autem Promissionis certa vocatur Fides. Et Justificat non tanquam opus nostrum, sed tanquam Dei opus. *Tom.* 2. *in Genes.* 15. *fol.* 57. *a*.

2. Of *Calvin*, *that Wonder of men for acuteness of Judgement*; Quod objicit, vim justificandi non inesse Fidei ex seipsa, sed quatenus Christum recipit, libenter admitto. Nam si per se, vel intrinseca (ut loquuntur) virtute justificaret Fides, ut est semper debilis & imperfecta, non efficeret hoc nisi ex parte. Sic manca esset justitia quæ fructulum Salutis nobis conferret. Nos quidem nihil tale imaginamur, Sed propriè loquendo Deum unum justificare dicimus: Deinde hoc idem transferimus ad Christum, quia datus est nobis in justitiam. Fidem vero quasi vasi conferimus, quia nisi exinaniti ad expetendam Christi gratiam aperto animæ ore accedimus, non sumus Christi capaces. ——— Inscitè ergo Fidem, quæ Instrumentum est duntaxat percipiendæ Justitiæ, dico miscericum Christo, qui materialis est Causa, tantiq; beneficii author simul & Minister. *Institut. l.* 3. *cap.* 11. *Sect.* 7. Hic memoria repetere convenit, quam prius relationem constituimus inter fidem & Evangelium; Quia inde justificare dicitur Fides, quod oblatam in Evangelio justitiam recipit & amplectitur. Quod autem per evangelium dicitur offerri, eo excluditur omnis operum consideratio, &c. *Just. lib.* 3 *cap.* 11. *Sect.* 17.

3. Of *Trelcatius L. F.* who saith; Ex parte Hominis, Iustificationis passiva Causa, Efficiens est ac dicitur reductivè; tota est Instrumentalis, & Fides est, per quam, non propter quam, Justificari dicimur, tum ratione sui Correlativi, tum Contrarii, Legis & bonorum operum. *Correlativi*, quia tota Fidei qua justificans est, forma in Relatione consistit, nec qua Qualitas, sed qua relativè in correlato suo applicando, occupatum est, nos justificare dicitur. *Contrarii*, quia quæ bona opera in persona justificati requiruntur, à merito Justificationis excluduntur. *Instit. lib.* 2. *de Justificat.*

4. Of *M. Fred. Wendeline*, who saith; Nos igitur Orthodoxi Fidem dicimus justificare Corre-

Correctivè, hoc est, per modum Instrumenti, quod justitiam Evangelicam extra nos in Christo constitutam apprehendit & nobis applicat. — Eodem sensu à Paulo fides dicitur imputari ad justitiam, non quod propter fidei dignitatem & perfectionem à maledictione legis absolvamur & justi reputemur; Sed quod justitia Christi fide apprehensa nobis imputetur, seu nostra esse censeatur. *Christian. Theolog. lib. 1. cap. 25. Thes. vi. & Explicat.*

5. Of *Zac. Ursine.* Fide justificamur, ut Causa Instrumentali: qua quasi manu Justitiam Christi nobis imputatam apprehendimus. Vulgò dicitur, Fide justificamur Correlative, hoc est, eo justificamur, quod est correllativum fidei, nempe merito Christi ad quod refertur, seu quod apprehendit fides. Nam fides & satisfactio Christi habent se correlativè ut Accipiens, & Acceptum, &c. *In Explicat. Chatechet. part. 2. Quæst. LX. & LXI.*

6. Of *Ant. Walæus*, who affirms *This to be the judgement of the whole Reformed Church*; Nempe eo fidem justificare, aut nos per fidem justificari, quia apprehendit Christi justitiam, quæ nobis in Evangelio offertur; seu quatenus Relatè consideratur, & cum respectu ad Christi meritum. Quum enim Evangelium sit Instrumentum externum quo nobis Christi Justitia offertur, 2 *Cor.* 5. 19. Ut Sacramenta, per quæ nobiscum magis & magis Christus unitur, atque applicatur, 1 *Cor.* 10. 16. *Gal.* 3. 27. Fides unicum est illud Instrumentum, quo Christum & ejus justitiam admittimus, & in eo recepto acquiescimus. In Enchirid. Relig. Reformat. *De Justificat. pag.* 422, 423. *Tom.* 1. *Lugdun.* 1643.

7. Of the four Learned Leiden Professors, *J. Polyander, And. Rivet. Ant Walæus, and Ant. Thysius.* Who expresse themselves excellently in this point; Justificamur ergo hac *fide, ex fide, & per fidem*; imò ab Apost. *fides imputari* dicitur *ad Justitiam*, Rom. 4. 3, 5, 6, 9, 11, 22, 23, 24. Non πρώτως καὶ κατ' αὐτὸ, 1. *primo & per se*, ut Qualitas propriè aut motus, actio vel passio, aut opus al quod bonum, & eximii pretii, quasi ipsa sit justitia aut ejus pars, aut etiam justitiæ loco, ex censu & æstimatione Dei: Sed δευτέρως, καὶ κατ' ἄλλο, *Secundario, & secundum aliud*, nempe ut *modus, medium* & *Instrumentum*, ceu oculus & manus, qua Christi ejusq; justitiæ participes reddimur, adeoque relativè ad objectum Jesum, ipsius justitiam, & promissiones gratiæ, *Phil.* 3. 9. Ea sola justificamur, quia aliter apprehendi promissiones Dei, remissio peccatorum, & aliena justitia, vitaque inde æterna, non potest; neque *aliud Instrumentum* monstrari, vel ex tota Scriptura, vel tota rei Natura. Non enim charitate, aut bonis operibus hæc ipsa accipiuntur. Sed solam Fidem Deus ad hæc ordinavit. *In* Doctiss. *Synopsi. purior. Theolog. Disput. xxxiii. Sect.* 27. 28.

8. Of *Dr. W. Sclater. Who after a more large Discussion about this point, thus Concludes*; The Sum of all is this; Sith Faith is accepted to Justification, Neither in respect of the *Worth* of it, to procure it; Nor yet as being *The Form* of Righteousnes; Nor as *A Preparation*; Nor as *A Condition*; It remains that it Justifieth *instrumentally* only, or because it apprehends that for which we are justified, namely, The merit and righteousness of Christ. *In his Exposit. on* Rom. 4. 3, 4. 5. *p.* 28. *Lond.* 1650.

9. Of *Mr. W. Perkins*, *that famous light of* Cambridge; *who did more good to the Church of God with one hand, then many learned men have done with both*; The Second point to be considered, is: How Faith is a Means to justifie? I Answer thus. Faith doth not justifie as it is an excellent work of God in us: for then all vertues might be means of justification, as well as Faith. It doth not justifie as it is an excellent virtue itself: because it is imperfect and mingled with unbelief. It doth not justifie as a means to prepare and dispose us to our justification: for, so soon as we begin to believe in Christ, we are justified without any disposition or preparation between Faith and justification. (*Chrysost. Hom. in Rom.* Quam primum homo crediderit, confestim simul justificatus est) Lastly, it doth not justifie as it contains in it all other vertues and good works, as the Kernel contains the tree with all its branches: for then should it be a part, yea the principal part of our justice; whereas S. *Paul* distinguisheth justice and Faith, Saying that *our righteousness is of God upon Faith*; and not *for Faith*, but *by Faith*. Now then Faith justifies as it is an Instrument or Hand to apprehend or receive the benefits of Christ for ours; and this apprehension is made, when we do indeed believe Christ and his benefits to be ours. And, lest any should imagine, that the very action of Faith in apprehending Christ justifieth; we are to understand, that Faith doth not apprehend by power from itself; but by vertue of the Cove-

nant. If a man believe the Kingdom of *France* to be his, it is not therefore his; yet if he believe Christ and the Kingdom of Heaven by Christ to be his, it is his indeed: Not simply because he believes, but because he believes upon Commandment and Promise. For in the Tenour of the Covenant God promiseth to impute the Obedience of Christ unto us for our righteousness, if we believe. *In his Treat. Christ the true and perfect Gain, pag. 662. vol. 1. Lond.* 1616. See also, *His Grain of Mustardseed. Expos. of 3d Conclus. p. 641. vol. 1. His Com. on Gal. pag.* 209. *D.* —— *& p.* 228. *C.* —— *& p.* 236. *D.*

10. Of *Mr. Will. Pemble in his Treat. of Justification, Section* 2. *Chap.* 1. *pag.* 159. *Lond.* 1635. The Sentence of the Reformed Churches touching this point, Consisteth of two branches. First, That a Sinner is justified by Faith, not properly as it is a Quality or action, which by its own dignity or merit deserves at Gods hands remission of Sins, Or is by Gods favourable acceptance taken for the whole and perfect righteousness of the Law, which is otherwise required of a Sinner; but only in relation to the object of it, the righteousness of Christ which it embraceth and resteth upon. Secondly, That a Sinner is justified by Faith in opposition to the Righteousness of works in the fulfilling of the Law: whereby now no man can be justified.

11. *Of Mr. John Forbs at* Middleburg; Now we come to speak of the third point, that is, Concerning the things which are said to be imputed to us in the work of our Justification; and these be two, according to the two gifts that God giveth us to this end, that we may be righteous. The First is Faith, which is the Supernatural Instrument given us of God, to apprehend our righteousness. The second is the righteousness itself apprehended by Faith, that is, Christ crucified, or his blood shed for us. For although the Lord hath given us Faith, and Christ Jesus his Son; yet albeit we have them, we have them not as our own, but by the imputation of God. So that Gods gift maketh possession; but his imputation maketh our right in propriety, in the thing possessed, &c. *So that in his judgement Faith is imputed as the Instrument of our justification.* In his *Treat. of Justification. Chap.* 31. *pag.* 168. *Middleburg.* 1616.

12. Lastly, Of *that Godly learned and judicious Mr. Jo. Ball*; Faith is not imputed for righteousness, in respect of the worth or dignity of Faith either in Habit or Act; But in respect of its Office whereunto it is ordained in the Covenant of Grace, as it doth embrace Christ, and thereby we are made partakers of his free and willing and perfect obedience to the Command of Grace. Faith is accounted for righteousness in regard of the object, and is a cause of that Justification which is of Grace. A cause, I say, not a bare Condition, without which the thing cannot be; but a Cause, not Meritorious or material, but Instrumental only, receiving Christ promised and offered in the word of Grace, *&c.* In his *Treat. of the Covenant of Grace. Chap.* 6. *pag.* 66, 67. *&c. Lond.* 1645.

And, That *Faith is imputed to us for* (or, as some had rather render it, *unto*) *righteousness, only as an Instrumental cause of Justification, is the unanimous and concurrent sense of all the Confessions and Learned writers of the Reformed Churches, that I have seen.* Herein they all agree. Although I find them explaining this their sense several waies; but all for substance tending to one and the same purpose: *viz.* To clear how Faith is imputed Instrumentally unto righteousness. Here therefore. 1. *I shall prove by certain Arguments,* That *Faith is imputed unto righteousness, only as an Instrument. In which all consent.* 2. *I shall lay down their different explanations of this thing.*

1. That **Faith is imputed for** (or, **unto**) **righteousness only as an Instrument, Instrumental cause, or Instrumental mean, whereby we receive, apprehend and apply Christ and his righteousness to our selves for our justification:** may thus appear, *viz.* *First*;

First, Because where Scripture ascribes Justification to Faith, it still useth such phrases, as denote Faith's justifying us, as an Instrumental cause, not as a Meritorious, Material, or Formal cause of our Righteousness. Hence we are said to be justified, (t) ἐκ πίστεως, or ἐπὶ τῇ πίστει, fide, *by Faith*; (u) ἐκ πίστεως, ex fide, *of Faith*: (which phrase if it import Faith's efficiency in justification, it denotes not any *Principal efficiency*, for that belongs to God only; but an *Instrumental efficiency*, and that properly appertains to Faith;) and (x) διὰ τῆς πίστεως, or διὰ πίστιν, per fidem, *Through Faith*. All which phrases imply only The *Instrumentalness* or *Instrumental Causality* of Faith to justification. But it is never said, we are justified, διὰ τὴν πίστιν, propter fidem, *For Faith*: as importing the *Meritoriousness*, *materiality*, or *formality* of Faith, in justification. *Ergo*, Justification being ascribed to Faith only as an Instrument, Faith is imputed only Instrumentally unto Justification.

Secondly, Because, The office and use of Faith in Justification consists peculiarly in Receiving, accepting, apprehending or applying Christ and his righteousness unto us, as Scriptures evidence. (y) *But as many as received him, to them gave he power to become the sons of God, to them that believe on his name.* Here note. 1. That *Christ* is the peculiar object of Faith. 2. That Faith makes Christ ours, and gives us actual interest in him, by *Receiving him*. Faith is that *Receptive Instrument*, mean, or hand, whereby we accept and embrace Christ. 3. That upon our Receiving Christ by Faith, *he gives us power or prerogative* (ἐξουσίαν) *to be the sons of God*, the Priviledge or prerogative of adoption. Consequently the Priviledge of *Justification* (z) which inseparably accompanies vocation and Adoption in all the children of *Abraham* and heirs of God. See this yet more clearly in that pregnant text: (a) *If by one man's offence, death reigned by one; much more they which* RECEIVE *abundance of Grace, and of the gift of Righteousness, shall reign in life by one, Jesus Christ.* That is, *They who*, (b) by Faith *Receive abundance of Grace, and of the gift of righteousness*, (*viz.* of the Righteousness of Christ freely given) *shall reign in life by one, Jesus Christ.* (viz. shall reign in Life of Sanctification, Justification and Glorification by one Jesus Christ, over Sin, guilt and condemnation.) Faith's office then in order *to reigning in life by justification*, is, to *Receive abundance of Christs righteousness* freely given, and graciously imputed. Answerable to this phrase is that; (c) *The Gentiles have Received righteousness, even the righteousness which is of Faith.* And (d) *To turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of Sins, and inheritance among them which are Sanctified, by Faith that is in me.* So that, *Forgiveness of Sins*, that is, *Justification*, is received by Faith in Christ. The *comma* is to be put after (*Sanctified*,) that the phrase (*by Faith*,) may have reference to (*receiving forgiveness of sins*, &c.) as (e) *Beza* hath well noted against *Erasmus* out of the ancient Copies. Hence from this office

(t) Rom. 3.28. Phil. 3.9.
(u) Rom. 1.17. & 3.26. 30. & 5. 1. Gal. 2.16. & 3.8. 11. 24.
(x) Rom. 3. 22, 25, 30.
(y) Joh. 1.12.
(z) Rom. 8. 29, 30 & 4. 11. Gal. 3. 7, 9.
(a) Rom. 5.17.
(b) Λαμβάνοντες, id est, oblatam δι' ἀχράντου, fidei videlicet manu. T. Bez. *Annot. in loc.*
(c) Rom. 9. 30.
(d) Act. 26.18.
(e) Bez. *Annot. in Acts* 26. 18.

office and use of Faith in justification to *Receive Christs righteousness*, Faith is compared in Scripture, *To an Hand*, (f) whereby we *Receive Christ*, as the gift of God, and (g) *put on Christ* as our garment of righteousness; *To an Eye*, whereby we (h) *look* upon Christ crucified, the true *Brazen Serpent* for Spiritual healing, as *Israel* in the wilderness looked up unto the typical brazen Serpent for corporal healing. *To a Mouth*, whereby we receive Christ as the living bread, (i) *Eat his flesh, and drink his blood*, for life spiritual and eternal, as we receive food and eat it for life corporal and temporal. The *hand, eye, mouth*, are organs or *Instruments natural*, whereby the body receives *benefits Corporal*: so *faith* is the *Instrument supernatural*, whereby the Soul receives Christ and his righteousness, those *benefits Spiritual*. And therefore in this Sense alone faith justifies, or is imputed unto righteousness, as it is an *Instrument* Receiving Christ and his righteousness for our own; As an hand putting on Christ, not as the robe of righteousness put on; As an eye seeing Christ for healing, not as the Healing Serpent seen; As a mouth receiving and eating Christ the living bread, not as the living bread of the Soul Received and eaten. And all this is only *Organically*, or *Instrumentally*.

Thirdly; Because, Faith in such manner justifies us, or is imputed to us for righteousness, as it tends to Christs blood, righteousness and obedience, the meritorious and material cause of our righteousness; (k) *Being justified freely by his grace, through the Redemption that is in Jesus Christ; whom God hath set forth to be a propitiation through Faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God*, &c. (l) *That I may be found in him, not having mine own righteousness which is of the Law, but that which is through the Faith of Christ, the righteousness of God by Faith*. *But* Faith tends not to Christs blood, righteousness and obedience any other way then as an *Instrument*, or *Instrumental mean*, apprehending and applying them as the Meritorious cause and matter of our righteousness. As the Scriptures both in this and the two former Reasons evidence. *Ergo*, Faith is imputed unto righteousness only as an Instrument thereof. We are (m) justified by Christs blood, *meritoriously*; we are justified by Faith in his blood, *instrumentally*.

Fourthly; Because, Faith in such sort justifies us as it hath respect to the Promises of life and righteousness by Christ. Thus (n) *Abraham's* Faith believing the Promises of God through Christ, was imputed to him for righteousness. But Faith hath respect to the Promises of Christ and life by him only as an *Instrument* (o) apprehending, embracing and applying them to the Soul in particular, as those testimonies touching *Abraham* may evince. *Ergo*.

Fifthly, Because, Faith in such sort onely must justifie, or be imputed unto righteousness, as may advance the Glory of Gods grace therein, and exclude all self-boasting. And therefore God hath pur-

(f) Ioh. 1.12. Act. 26. 18. Rom. 5. 17.
(g) Gal. 3. 27. Rom. 13. 13, 14.
(h) Ioh. 3. 14 15.
(i) Ioh. 6. 51, 53, 54, 57, 58.
(k) Rom. 3. 24. 25, 26.
(l) Phil. 3. 9
(m) Rom. 5. 9.
(n) Gen. 15. 6. Rom. 4. 16. *to* 23.
(o) Heb. 11. 13.

purpoſely ſo contrived our juſtification by Faith, (p) that herein the glory of his *free-grace* may ſhine forth moſt clearly, but all our *boaſting* and *glorying* in our ſelves might utterly vaniſh.

(p) Rom. 3. 24, 27. & 4. 16.

But Faith's juſtifying us, or being imputed to us unto righteouſneſs, *Inſtrumentally*, is the chief, the only way to advance Gods free Grace, and to exclude all ſelf-boaſting and glorying, which according to all other ſenſes and explanations, is in ſome reſpect or other ſtill left unto men. For this way we diſrobe and ſtrip our ſelves of all worth, excellency and dignity, and ſet our ſelves before the Lord, as poor, empty, naked and nothing in ourſelves in reference to juſtification: yea we denude and evacuate even our very faith itſelf of all appearance of worth or dignity in Habit or Act, in reference to the procuring or impetrating of juſtification, or being accounted our perfect righteouſneſs before God, and we preſent it herein before God as an Empty hand, or as an empty veſſel, as *Calvin* (q) compares it.) that brings nothing at all to God, or to Chriſt, but (r) onely receives this bleſſed free almes of righteouſneſs from them. Thus Faith is neither *Meritorious cauſe*, nor *Matter*, nor *Part* of our righteouſneſs at all before God: but onely *a meer Receiving inſtrument ſupernaturally given us of God for this end.* This, this exalts the Glory of Gods free Grace, the Glory of Chriſts perfect merit and righteouſneſs; and Leaves the creature without all colour and ſhadow of ſelf-boaſting and glorying. *Therefore* if in any ſenſe Faith be imputed unto righteouſneſs, it muſt be in this ſenſe, as it is a Supernatural Inſtrument of the Soule.

(q) Atqui Fides nihil addeum affert; quin potius hominem vacuum & inopem ſiſtit coram Deo, ut Chriſto ejuſq; gratia impleatur. Quare *paſſivum eſt opus* (ut ita loquar) cui nulla poteſt rependi merces; nec aliam confert homini juſtitiam, niſi quam à Chriſto recipit. *Joh. Calvin. in Evangel. ſecund. Joan* 6. 29. vid. & *Inſtitut. l.* 3. *c.* 11. §. 7.

(r) Fides nihil Deo dat, ſed accipit tantum; at opera ſunt veluti ſacrificia εὐχαριστικὰ quæ nos Deo offerimus. Fides enim Organum eſt, & veluti manus animæ, qua ſuſcipimus Dei beneficia. *Ioan. Cameron. Prælect. in Matth.* 16. *pag.* 48. *in fol. Genev.* 1642.

Sixthly, Becauſe, Faith So and in ſuch ſenſe muſt juſtify us, or be imputed to us for righteouſneſs, as may quiet and comfort our Hearts and Conſciences towards God through Chriſt. This is plain, Inaſmuch as the Calming and Comforting of our Conſciences towards God, is a ſpecial benefit and priviledge flowing from and intended by Juſtification by Faith; (t) *Therefore being juſtifyed by Faith, wee have peace with God through our Lord Ieſus Chriſt. By whom alſo we have acceſs by faith into the Grace wherein we ſtand, and rejoyce in hope of the glory of God*, &c. Till a man be juſtified by Faith, his Sins pardoned, and his perſon accepted as righteous, the Soul can have no true peace with God: becauſe till then a man lies *under* the wrath of God, as a ſin-revenging judge; *under* the Curſe of the Law, as a broken Covenant, ſpeaking nothing but Death: *under* the accuſation and terrours of his own Conſcience, (if awakened) as the very præludium's and harbingers of Hell. And who can ſufficiently imagine what Horrours, agonies, Convulſions, Diſtractions, Fears, and deſpairs, do tear in pieces

(t) Rom. 5. 1, 2, 3.

pieces and ſwallow up ſuch a Soul! *But* when God ſo *lifts up the light of his Countenance* upon the Soul, as to pardon his ſins and juſtifie him through faith in Chriſt, oh what an happy alteration follows! then its *warfare is accompliſhed*, then *the broken bones are healed and rejoyce*; then the dark midnight of all the former ſorrows is turned into a day-break of joy: then the Tempeſt is ſtilled, and the ſoul ſurrounded with a ſweet calm of Peace, and reconcilement with God.

But Faith quiets and comforts our hearts and Conſciences towards God in Chriſt, by being imputed to us for righteouſneſs, only as the *Inſtrumental mean* thereof. This is clear alſo; For, 1. The imputation of Faith for righteouſneſs, as the *Meritorious Cauſe* thereof in any ſort deſerving it, or as the *formal Cauſe* of our righteouſneſs, or as any part of our righteouſneſs, in the Popiſh ſenſe, leaves the Soul utterly without peace or Comfort, to horrour and deſpair. Becauſe the perfecteſt Faith is (t) imperfect, and therefore can merit nothing at all from God; nor be any other then an imperfect righteouſneſs, which can neither endure the rigour of Gods law, nor the ſeverity of his juſtice. 2. And the Imputation of the τὸ credere, of *the very act of believing in a proper ſenſe for righteouſneſs, upon pretence that God graciouſly accepts it, through Chriſt, for perfect righteouſneſs, though it be in itſelf imperfect*, in the *Arminian* ſenſe, leaves the ſoul alſo quite deſtitute of comfort and ſolid peace with God in Chriſt: becauſe it excludes Chriſts perfect righteouſneſs from being imputed to us for juſtification, wherein alone the Conſcience can fully acquieſce; and it ſets up an imperfect Faith, for the matter of perfect righteouſneſs, without any proof of Scripture, yea contrary thereunto, and to the truth and juſtice of God therein. 3. The *imputation*, finally, of Faith for righteouſneſs preciſely as a *Covenant-Condition*, to be performed by us, doth not quiet and comfort the Conſcience towards God: Becauſe this ſenſe brings in all other Covenant-Conditions required of us to have equal influence with Faith in juſtification, whereas Scripture ſtill aſcribes it *to* (u) *Faith without works*, and in oppoſition to working. And nothing repugnant to the word of God, can conduce to our true peace with God. 4. But Faith being imputed unto righteouſneſs, only as an *Inſtrument* receiving Chriſt and his righteouſneſs, moſt abundantly comforts the heart, and quiets the Conſcience towards God: *Partly*, In that it leads us out of our ſelves to ſuch a righteouſneſs for our juſtification, as is every way abſolute, perfect and compleat, without the leaſt defect or inſufficiency, *viz.* (x) the righteouſneſs of Jeſus Chriſt, which is *the Righteouſneſs of God*. Upon this the Soul may ſecurely and fully reſt without ſcruple or perplexity, as able to juſtifie it to the uttermoſt. *Partly*, In that on our part

(t) 2 Theſ. 1. 3. 2 Per. 3. 11. Rom. 1. 17.

(u) Rom. 3. 20, 22. 28 & 4. 6. Gal. 2. 16. &c.

(x) Phil 3. 9. 2 Cor. 5. 21. Mat. 6. 33.

(y) A

(y) A naked and bare Receiving of Chriſt and his righteouſneſs by the Souls empty hand of Faith, ſufficeth to our juſtification. A bare Receiving of Chriſt and his righteouſneſs by the inſtrument or hand of Faith, juſtifieth: whether it be by a ſtrong, or by a weak Faith that Chriſt is received, ſo he be truly Received, he juſtifieth; Chriſt and his righteouſneſs being ſtill the ſame when received, in what meaſure ſoever they be received: As the alms given him is of the ſame benefit and advantage to the Receiver, ſo be it be received: whether the hand that receives it be weak or ſtrong, ſhaking or ſteady. A rich jewel loſeth not the leaſt grain of its worth and value, though it be taken with the weakeſt hand. Oh how comfortable is this conſideration even to them of weakeſt Faith!

(y) Faith doth not juſtify in reſpect of itſelf, becauſe it is an action or vertue; or becauſe it is ſtrong, lively and perfect; but in reſpect of the Object thereof, namely Chriſt crucified, whom Faith apprehendeth, as he is ſet forth unto us in the word and Sacraments. It is Chriſt that is the author and matter of our juſtice, and it is he that applyeth the ſame unto us; As for faith in us, it is but an inſtrument to apprehend that which Chriſt for his part offereth and giveth. Therefore if Faith err not in his proper object, but follow the promiſe of God, though it do but weakly apprehend, or at the leaſt cauſe a man only to endeavour and deſire to apprehend, it is true Faith, and juſtifieth. Though our apprehenſion be neceſſary; yet our Salvation ſtands rather in this, That God apprehends us for his own, then that we apprehend him for ours, *Phil.* 3 *verſe* 12. And rather in this, That we are known of him, then that we know him. *Gal.* 4. 9. *Mr. W. Perkins in his Grain of Muſtard-ſeed. Expoſ. of Concluſ. III. pag.* 641. *vol.* 1. *Lond.* 1626.

Seventhly, Becauſe Faith cannot bee imputed to us for righteouſneſs in any other ſort then as it is *An Inſtrument* Receiving and applying Chriſts righteouſneſs. This will appear upon a ſufficient Enumeration: Faith cannot be Imputed, 1. Either as the *Principal Efficient cauſe* of juſtification; for that is only God: 2. Or as the *Impulſive or moving Cauſe* of juſtification: for the Inward Impulſive is only Gods own free-Grace; The Outward Impulſive is Only the ſatisfactory and meritorious Obedience of Jeſus Chriſt: 3. Or as *the Meritorious Cauſe* of our juſtification in any degree from God; for, Chriſt and his compleat obedience is the ſole Meritorious cauſe of our Righteouſneſs, by fulfilling the Law, and ſatifying divine juſtice to the uttermoſt, *&c.*: 4. Or as the *Subſtance and Matter* of our righteouſneſs in whole or in part before God, either in regard of *Habit* or *Act*, juſtly ſo accounted, or graciouſly ſo accepted for perfect righteouſneſs: for Chriſt and his perfect righteouſneſs is the only Subſtance and matter of our righteouſneſs: Not Faith, but (z) *Chriſt being made of God righteouſneſs to us*: in whoſe righteouſneſs alone (a) we ſhall be able to hold up our heads at Chriſts appearing. Nor is it honour but great indignity offered to Gods grace, to ſay *that thereby God will graciouſly accept our imperfect faith for perfect righteouſneſs, through Chriſts obedience*, for that ſets Gods *Grace* againſt his *Truth*, and impoſeth upon Chriſt beyond any warrant of Scripture. 5. Or as the *Formal cauſe* of our juſtification: for that is only Gods gracious Imputation of Chriſts righteouſneſs to us through Faith. 6. Or as the *Final cauſe* of our juſtification, for the end of our righteouſneſs is, ſubordinately our life, ultimately

(z) 1. Cor. 1. 30.
(a) Phil. 3. 8, 9, 10.

mately Gods glory. And besides these what other way can be imagined how Faith should be imputed for righteousness, except as it is an *Instrumental cause* thereof?

Therefore it remains, that seeing Faith is Imputed unto righteousness, it is imputed only as the *Instrument* thereof.

2. *The different explanations of orthodox writers.* **How Faith is thus Imputed unto righteousness, as an Instrument apprehending Christ and his righteousness,** *come next to be considered.* And they explain themselves three several waies, scoping still at the same thing for substance, *viz.* That *Faith justifies*, or *is imputed unto Righteousness only as an Instrument apprehending Christs righteousness.*

The First and most usual explanation is thus; *Faith is imputed unto righteousness*: that is, *Faith taken Improperly and Metonymically for the thing believed, for Christ and his righteousness apprehended by Faith,* (by a Metonymie of the Adjunct for its Object,) *is imputed for righteousness.* As hope is sometimes put for the thing hoped for in Scripture; (b) *For the hope of* Israel *I am bound with this chain*: that is, *for the hoped for Resurrection.* So here they take *Faith* to be put for the thing believed: *Pro fide quæ creditur, non pro fide qua creditur. For the object of Faith believed, not for the grace or act of believing.* (c) And they say, That, (d) *faith is imputed for righteousness*, Not *primarily* and *by itself*, as a Quality properly, or as a motion, action or passion, or as a good work of excellent worth, as if it were Righteousness, or any part of it, or instead of righteousness by Gods account and estimation; But *Secondarily* and *according to some other thing*, namely as a Manner, Mean and *Instrument*, as it were an eye and hand, whereby we become partakers of Christ and his righteousness; and therefore *Relatively* or *Correlatively*, in regard of its object, Jesus, his righteousness and the Promise of Grace, *Phil.* 3.9. And most go this way, as may appear by the *Confessions of Churches*, and *Testimonies of learned writers* formerly alleadged. Now this explanation amounts to no more then thus much, *That Faith*, viz. *the Object believed and apprehended by Faith alone*, —— *Christ, his righteousness and obedience, is imputed to us for righteousness, or for justification.*

The second explanation is thus; *Faith is imputed for righteousness*; that is, *Faith taken, not in an improper and Metonymical sense for the Object believed, but in a proper sense for the Grace believing, is said to be imputed unto righteousness, not as the Subject Matter of Justification,* (*for that is Christs righteousness which becomes ours by Faith; our Faith being an imperfect vertue, and the action of it is imperfect also,*) *but as an Instrumental Cause, which through the power of the holy Spirit apprehends Christs righteousness.* So *Rom.* 10. 10. it's said, *with the heart man believeth unto righteousness, but with the mouth Confession is made unto Salvation.* In which phrase the end and effect of Faith is denoted. And this is the sense of that learned and acute

(b) Act. 28. 20.

(c) Synops. Pur. Theol. Disp. 33. Sect. 27.

(d) Rom. 4. 3, 5, 6, 9, 11, 22, 23, 24.

(e) *Gomarus*;

(c) *Gomarus*, (who thus far allows *Arminius* to have spoken right, in contending that Faith herein should be taken *properly*, and not *improperly* for Christs righteousness; but his reason for confirming this opinion drawn from the mistaken sense of the word *Impute*, he condemns as false.) Now that Faith is to be taken *properly*, (c) both in that passage in *Genesis*, and in that parallel place to the *Romanes* alleadging it, he confirms by divers Reasons. As, 1. *Because*, in that phrase, Abraham *believed God, and that was counted unto him for righteousness*, the Pronoun *hoc*, *that*, cannot be taken otherwise then the word fore-going to which it is referred, and in place whereof it is for elegancy sake put according to the nature of a Pronoun. But *Abrahams believing* is taken properly. 2. *Because*, We are not to recede from *a proper* signification to *an improper and unusual* in Scripture, unless necessity or truth of Scripture, or circumstances of the place require it, as is without Controversie. But in this sentence of *Paul*, neither the truth thereof, nor circumstances of the place require it: because that attribute, *was imputed to him for righteousness*, doth not require this: for the assertion is true, though the proper signification of the Subject, *viz.* of *Faith*, be kept. *If it be objected*, That if Faith in a proper sense be imputed for righteousness, then Faith is our righteousness before God. *He Answers*, It follows not; *But only, that Faith is a Cause*, that is, *An Instrumental cause, which of God was imputed to* Abraham *for righteousness*, that is, *by which he was justified.* For *to impute faith to one for righteousness, is nothing else but to justifie him by Faith*: As the series of this chapter shows, that those two denote the same thing; and *Paul* speaks promiscuously of these two. 3. *Because*, If in this proposition (*Faith is imputed unto righteousness*) any Trope should be admitted, it might more conveniently be placed in the *Predicate, viz.* in the word *Righteousness*, then in the *Subject*, viz. *Faith*, that the sense might be, *Faith is imputed for righteousness*, that is, *for a Cause of Righteousness*, viz *Instrumental*; by a *Metonymie of the Effect for the Efficient.* As such a Trope is frequent in Predicates. Thus *Gods command* given to Christ, for preaching the Gospel, is called *Everlasting life*; *His Commandement is life everlasting*, *Joh.* 12. 50. And the *Gospel* is called *The Word of life*, that is, Enlivening, or the Efficient Instrumental cause of life, *Phil.* 2. 16. And Christ is stiled *The Resurrection and the life*, *Joh.* 11. 25. because he of himself is the cause of them both. So, *To know God and Christ is eternal life*, *Joh* 17. 3. that is, The efficient cause of life. Thus also *Faith* may be accounted the *Efficient Cause of righteousness*, viz. *the Instrumental efficient.*

The third Explanation, and most unusual, stands thus; *Faith is imputed unto righteousness*, that is, *Faith (in a proper sense) is imputed to us as our own, to the intent that the righteousness of Christ, which by it we possess, might be our own also. Christs obedience is righteousness in it self: but imputation of (the (g) gift of God) Faith to*

(c) *Fran. Gomarus in Analyt. explicat. Epist. ad Roman. c. 4. l. 18. Oppart. Secundâ.*

(f) Gen. 15. 6. *Rom.* 4.

(g) *phil.* 1. 8.

to us, as ours, makes the obedience of Christ possessed by Faith, to be righteousness unto us. And this is the sense of (h) *Mr. Joh. Forbes* once Pastor of the *English* Church at *Middleburgh*. He first labours to Clear and Manifest this sense; Secondly, to Confirm it.

(h) *Jo. Forbes in his Treatise of Justification. ch. 31. p. 169. to 174.*

He Manifests this upon these Considerations. 1. *That*, unto our justification we must first have righteousness in our possession, for God justifies no man that hath not righteousness. To *justifie the wicked, being abominable to God, Prov.* 17. 15. *Isa.* 5. 23. 2. *That*, there is but one of these two righteousnesses to be had and possessed, before God justifie us, *viz.* Our *own righteousness*, or *the righteousness of God*, *Phil.* 3. 9. Scriptures know no third righteousness. 3. *That*, our *own righteousness* (before we possess it) is contained *in the Law*; the *righteousness of God* is contained *in Christ*, *Phil.* 3. 9. 4. *That*, As the righteousness contained in the Law is obtained by our own Working, and that by our own strength; so Gods righteousness contained in Christ is obtained by believing, *and* (i) *that not of our selves, it is the gift of God.* Whereupon, As *the righteousness of the Law* is called a mans own, because he attains it by that which is his own, *viz.* by working, of his own Natural power: So *the righteousness of Christ*, is said to be God's, and not a mans own, because he can never attain it by any thing in himself *naturally*, but only by that *supernatural* Mean and Instrument given him of God, *viz.* Faith. So then, the mean whereby we possess Gods righteousness, is *Faith* only. And because *Faith* is not our own, therefore the righteousness that we possess by it, cannot be ours, untill both be made ours. And this is only done and performed by the Lords gracious imputation of both, that is, *Faith*, and the *righteousness of Christ* possessed by Faith. God therefore having Supernaturally given us Faith, whereby we have and possess Christs righteousness; He first *imputes Faith* to us, as our own; and then he *imputes Christs righteousness* to us as our own, being instrumentally apprehended by our own Faith. And this is the Cause why the Holy Scripture doth oftner describe the manner and form of our justification, under the phrase of the *Imputation of Faith*, then under the phrase of *Imputation of righteousness*, Because the right that is made us unto Faith in Christ, maketh us to have right unto Christ himself, as our righteousness, and all blessings in him, which by Faith we possess.

(i) Ephes. 2. 8.

He further Confirms this sense, Partly, From that phrase which the Spirit of God useth in describing the Form of our Justification, *viz.* (k) *To him that believeth on him that justifieth the ungodly, his faith is imputed* (εἰς δικαιοσύνην) *unto righteousness*, wherein the Greek word (εἰς) should not be translated (*for righteousness*) as commonly it is rendered; for, so it darkens the sense, and gives occasion to that errour of some, who think that the very *act of believing is imputed for righteousness*, viz. *in stead, and for the very matter of our righteousness*. But it should be translated (*unto righteousness*), as declaring

(k) Rom. 4. 5.

declaring the end whereunto faith is imputed, *viz.* that the obedience of Christ apprehended by Faith, may be righteousnes unto the apprehender. For Faith and believing ever implyes the possession of Christ and his obedience in our hearts; and *the imputation of Faith unto righteousnes*, is the thing that makes Christ possessed by Faith, to be our righteousnes. *Lastly*, by that sentence of the Apostle (1) *with the Heart it is believed unto righteousnes, and with the mouth it is confessed unto Salvation.* Where the *Greek* word (εἰς) which is translated (*unto*,) cannot be rendered (*for*,) without darkening, if not perverting, the true meaning of the phrase. For we are said *to believe with the heart unto righteousnes*, in the same sense wherein we are said *to confess with the mouth unto salvation.* But we *confess* to this end, that we may attain Salvation, confession being the way and mean thereunto, and without which salvation is not to be attained; *Luk.* 9. 26. *Matth.* 10. *Luk.* 12. So we *believe* to this end, that we may be justified by Faith, as the only instrumental mean for attaining justification, *Gal.* 2. 16. Now there is no reason why *Faith* should be said *to be imputed unto righteousnes* in any other sense, as concerning the word (*unto*) then we are said *to believe unto righteousnes*: but in all reason the *Greek* (εἰς *unto*) must in both these phrases be taken in one and the same sense, *that is*, As we *believe with the Heart* to this end, that we might by Faith (as the only meet instrument, and only convenient and effectual mean to apprehend and possess,) attain to the possession of the righteousnes of God in Christ: Even so the Lord our God *imputeth Faith* to us as our own, to this end that the righteousnes which we possess by it, may make us righteous before him, or be righteousnes to us in his sight.

(1) Rom. 10. 10.

Thus this sentence rightly understood, gives no advantage, Either to the *Papists* to prove that *by works we are justified*, because Faith is no work of ours, neither yet is the *Matter*, but the *Mean* only of our righteousnes: Or yet unto *others*, who make the very *act of our believing to* be our Righteousnes, for it is not the act of believing, but the thing purchased and possessed by the act of believing which is our righteousnes before God. But rather doth evidently Convince both these Opinions of Manifest Errour.

These are the three chief Explanations of Orthodox Writers, which I find, Touching the Manner of Faiths being **Imputed unto righteousnes, as it is an Instrument apprehending Christ and his Righteousnes.** I honour the Reverend and learned Authors of them all. Let the godly judicious take their choice. They all Scope at the same thing, *viz.* Justification by Faith as a supernatural Instrument. Every of them is safe, and consistent with the Analogy of Faith. Yet if the two last explanations may be joyned together, (as I think they well may) I should much incline thereunto.

Thus of the fourth and most intricate Question.

Quest.

Quest. V. *Whether* Abraham *was not in some sense* justified by works *and obedience, as well as by Faith*: And how the Apostle *James* is to be understood in that particular? The occasion of this Question is, the seeming difference betwixt *Paul* and *James*, about *Abraham's* Justification. For, *Paul* alleadging these words of *Moses*, affirms thence (m) that Abraham *was justified by Faith without works*. But *James* saith that (n) Abraham *was justified by works, when he had offered Isaac his son upon the Altar*, &c. How then can these two be reconciled? or *How was* Abraham *Justified by Works?*

(m) Rom. 4. 1,2,3,4,5 ub Gen. 15 6.
(n) Jam. 2. 21. to 25.

Answ. Many Solutions are by writers offered herein: Let us view them briefly, and examine what is spoken most solidly.

1. *Some have thought this knot indissoluble, and that herein* Paul *and* James *cannot be reconciled*: and probable, upon this account, the Divine Authority of S. *James* his Epistle was anciently questioned, as (o) *Hieronyme*, and (p) *Eusebius* intimate, though after in process of time it obtained authority: yet some after writers have called it into Question, as *Luther*, *Erasmus* and others: though now it be on all sides Received as *Canonical*. But to reject *James* his Epistle because of this seeming opposition to *Paul*, is a (q) *Remedy worse then the Malady*; not an *Unsying*, but a *cutting off the Knot*; not an *Expounding*, but a *Confounding of Scripture*.

(o) Hieronym. in Catal. Script. Eccles. p. 263. A. Tom 1. Basil. 1553.
(p) Euseb. Hist. Eccles. l 2. c. 23.
(q) Morbo medicina nocentior ipso.

2. *Some say*, That, according to *Paul*, *Abraham* was justified in his *first justification* (whereby of unjust and impious he was made just and holy) by faith without works, *viz.* without works from strength of Nature, &c. But, according to *James*, *Abraham* was justified (*viz.* in his *second Justification*, whereby of just he is made more just) not only by Faith, but by works also, namely by works arising not from nature, but from grace, which are meritorious. Thus the *Papists*.

But This Reconciliation is most corrupt and erroneous. For, 1. Hereby they make Justification and Sanctification to be both one thing: and confound, what Scripture distinguisheth clearly. A gross errour. 2. There's no such thing as *A First* and *Second Justification* in their sense. Justification is by God perfected at once; though our sense and apprehension of it be perfected by degrees. 3. Suppose there were such *a first* and *second Justification*, yet it would not as they apply it, serve at all to reconcile *Paul* and *James*, as if *Paul* spake of the *first*, *James* of the *second*. For, *Paul* speaks of the *second Justification* of *Abraham*, he being a believer, and consequently justified before: and *James* speaks of the *first Justification* in the instance of *Rahab*. 4. Not only (r) works of Nature done before faith, but also (s) works of grace done after faith, are excluded from justification of *Abraham* and others.

(r) Rom 4 2, 3, 4, 5
(s) Gal. 2, 16. Rom. 4 6.

3. *Some* would thus reconcile them, *That*, Paul *speaks only of* Abraham's *Justification before God, causally, which was by faith alone* (*as an instrumental Cause*) *without works*: *But* James *speaks of his justification before men only, Declaratively*; *And that was done by*

Abra

Abraham's *works, which declared and manifested him to the world to be a just man and a true believer, when he offered up his son* Isaac, *&c.*

But (though it may be admitted as a true distinction in it self, that Faith *Causally* justifies us before God, and works justifie us *declaratively* before men, yet) this seems not fully to reach the meaning of *Iames* here. 1. *Because*, That work of *Abraham*, in *offering up Isaac*, by which he is said to be justified, was secret from all mens view and knowledge. Only *Isaac* was present, who knew not *Abraham's* mind in that act, but by the Event. 2. *Because*, There's no outward imperate act or work, which a child of God can do, but an hypocrite may imitate it. And can such acts, wherein Hypocrites go as far as true believers, justifie them before men? 3. *Because*, (t) *Iames* here speaks of *justification* both *by Faith and works.* But Faith cannot declare us just before men, though works could. God only can judge of our Faith: Man cannot charitably be perswaded of Faith, but by works.

(t) Iam. 2. 21, 22, 23, 24.

4. *Some*, seeing these inconveniences, *deny that the word* (Justifie) *is used in any other sense by* James, *then by* Paul: *But they say, in that passage of* James, (u) Was not *Abraham* our father justified by works? *There's a Metonymie of the Effect for the Cause, in the word* (Works.) *viz.* Works, *the effect, being put for the cause of those works.* So that *Abraham* was not justified by a vain shew of Faith, by a *workless Faith*, which *Iames* so much condemnes; but by a true faith that justifies it self by works, that (x) *works by love.* This interpretation, for the substance of it, agrees well with the Scope of *Iames*, whose intent in this chapter is, not to show *How* or *wherewith we are justified*, or *whether Faith, or Works, or both, justifie us*; But rather to show *what manner of Faith that is whereby we must be justified*, viz. *a lively working fruit-bearing faith.* And thus though the passages of *Paul* and *Iames* be divers, yet are they not opposite nor contrary. But because this *Metonymie* is very harsh, and somewhat unusual in Scripture, this Reconciliation doth not so fully satisfie.

(u) Iam. 2. 21.

(x) Gal. 5. 6.

5. *Some endeavour to reconcile* Paul *and* James *by a Distinction of Justification by works, Thus. Justification by works, is either from them as from the Causes, or as from the Effects and Signs of Justification and Faith.* Justification by *works as the Causes* of Justification, is that according to the Rigor of the Law by which *Adam* and his posterity were to be justified in innocency under the Covenant of works, *viz.* by a perfect and perpetual personal obedience. This perfect Justification by *works, as causes, Paul* now excludes by Faith, and *Iames* speaks not of it. Justification by *works as by Effects* and *Signs* of Justification, and Faith, is that according to the lenity of the Gospel, when justified persons, *First*, In this life, not only *externally* before men, but also *internally* before God, demonstrate themselves to be inherently just, and this by their inchoate

choate righteousnes accepted through Christs intercession. *Heb.* 13. 21. 1 *Pet.* 2. 5. As God said of *Abraham*, *Now I know that thou feares me*, *Gen.* 22. 12. *Secondly*, In the life to come, when they shall be declared just at the last day, from the works of righteousnes inchoate on Earth, as from fruits and testimonies of true Faith and justification. This reason and signification of justification is expressed, *Matth.* 12. 36. *By thy words thou shalt be justified*; *and Matth.* 25. 35. This justification by works, as Effects and Signs, *Iames* requires. For he shows how a lively Faith and inchoate inherent righteousnes may be known; *viz.* not by a naked profession of Faith destitute of good works: but by good works, as the Tree by the fruit. And this is the sense of that learned (y) *Gomarus*.

(y) *Fran Gomarus in Analyt. Explicat. ad Rom.* 4. *Oper. Part.* 2.

6. Fmully, *Others more fully Reconcile* Paul *and* James, *by distinguishing of* Faith, *and by declaring the true Scope and intent of* James *in this Paragraph*, *Iam.* 2. 14. *to the end of the chapter*. Faith is of two sorts, *viz.* 1. A (z) *Faith unfeigned*, having true (a) *life* in it, and *working by love* in all acts of Christian obedience. 2. A *Faith feigned* and Counterfeit, consisting either in a Meer outward profession of Faith, as the Faith of (b) *Simon Magus*; or in a meer naked assent to some points of Truth, as the (c) *Faith of Devils*; or in some hypocritical fruits, signs and shows of Faith for a Season, as the (d) *Faith of Temporaries* (resembled by the stony or rocky ground) *which for a while believe*, *and in time of temptation fall away*. This feigned false Faith is liveless, workless, fruitless, and consequently altogether vain and *worthless*. Now the plain *Scope of Iames* is, To prove, *That this Faith which brings not forth true fruits*, *true good works*, *is a vain dead useless Faith*, *as to the point of justifying or saving any one*. That this is the Intent of *Iames* is clear three ways. 1. *From the Proposition which he lays down*, *and propounds to prove*. 2. *From his proofs of the Proposition*. 3. *From the Conclusion which he infers upon those proofs*.

(z) 1 Tim. 1. 5.
(a) Rom. 1. 17. Gal. 2. 20. Gal 5 6.
(b) Act. 8. 13, 21.
(c) Jam. 2. 19.
(d) Luk. 8. 13. Matth. 13. 20, 21.

1. *His Proposition* is this for Substance; *That*, *Faith*, *or A profession of Faith*, *without works*, *is utterly unprofitable as to Salvation*. This is laid down in a double *interrogation*, and hath the force of a strong *Negation*. (e) *What doth it profit*, *my brethren*, *though a man say* (*that is*, profes outwardly before others, or think inwardly in his own heart,) *he hath faith*, *and hath not works? Can Faith save him?* that is, Can such a Faith, that brings not forth good works of Love and Obedience, save him? No, it cannot save him, its wholly useless.

(e) Iam. 2. 14.

2. *His Proofs* or Confirmation of this Propositon are divers and very observable. Faith which brings not forth Good works, is unprofitable, can save no man; 1. *Because*, The most excellent Show or Profession of Brotherly *love*, without suitable works, is dead and useless, *vers.* 15, 16, 17. For, there's a proportionable similitude and resemblance betwixt the Graces of Gods Spirit in this

this regard. As a *workleſs Love* is a Counterfeit, vain and unprofitable love: ſo a *workleſs Faith* is a Counterfeit, vain and unprofitable Faith. 2. *Becauſe*, It is impoſſible for any man to demonſtrate or evidence the truth of his Faith without works: which yet may be done by works. This Argument is laid down dialogue-wiſe, betwixt *A true Chriſtian* and an *Hypocrite*. *ver.* 18. True Faith will ſhew it ſelf by works, as the tree ſhews it ſelf by fruits, Life by the pulſe, fire by heat, *&c.* That Faith which cannot thus be manifeſted, is falſe and uſeleſs. 3. *Becauſe*, A workleſs Faith, though it *aſſent* to the Truth of the Articles of Religion, yet being a meer *Aſſent* and no more, is no better then the very *faith of Devils*, who believe as much. But the faith of Devils is falſe, uſeleſs, and can never ſave them, *ver.* 19. 4. *Becauſe*, The Faith of *Abraham* (*the father of the faithful*) whereby he was juſtified before God, was not a dead faith without works, but a living faith, bringing forth works: and Conſequently ſuch muſt be the juſtifying faith of All *Abraham's* believing Seed; otherwiſe it will be dead and vain. This Argument he inſiſts much upon, as very Conſiderable. And herein, (1.) *He* Reſumes the main Propoſition formerly propounded, *viz.* That Faith without works is dead and unprofitable, *ver.* 20. (2.) *He* (by way of interrogation) Aſſerts, or Affirms, That *Abraham was juſtified by works, in his offering of* Iſaac *upon the Altar*, *ver.* 21. That is, By this eminent work he gave a notable experiment of his true juſtifying faith. As Chriſt is ſaid to be (f) *juſtified in the Spirit*: that is, he gave an experiment of himſelf, who he was by the power of his Spirit, of his Godhead. To whom gave *Abraham* this Experiment? not only or chiefly to man, but to God that tryed him, who upon that his tryal ſaid, (g) *Now I know that thou feareſt God, ſeeing thou haſt not withheld thy ſon, thy only ſon from me.* (3.) *He* explains his Aſſertion of *Abraham's* being juſtified by works in his offering of *Iſaac*, ſaying; *Seeſt thou How Faith wrought with his works, and by works was Faith made perfect? ver.* 22. that is, (h) *By Faith* Abraham *when he was tryed offered up* Iſaac. Faith enabled him to this great work, Faith carryed him on herein from the beginning to the end of the work: But for his Faith this had never been done; Faith did all. And *by works was Faith perfected*; that is, *not Eſſentially* or *Cauſally*, as any Cauſe or Concauſe co-operating with his Faith in the point of his Juſtification; for *Abraham's* Faith was perfect, and had done many excellent exploits long before, yea had juſtified *Abraham* perfectly before God many years before his offering up of *Iſaac*: But (i) *Evidentially*, or *Declaratively*, this Act perfectly evidenced before the Lord the truth of his Faith; Or (as *Cameron* thinks) *Subjectively*, works were the Subject wherein his Faith exerciſed and put forth it ſelf, and manifeſted its perfection. As (k) *Chriſts power was perfected in* Pauls *weakneſs*, *viz.* as in the Subject wherein Chriſts

(f) 1 Tim. 3. 16.

(g) Gen. 22. 1, 12. *with* Heb. 11, 17.

(h) Heb. 11. 17.

(i) Perfecta eſt, id eſt, Perfecta declarata eſt *Fran. Gomar. in Analyt. Explicat. Jac.* 2. 22.

(k) 2 Cor. 12. 9.

power discovers and evidences its perfection and sufficiency. So that when *James* said, *Abraham was justified by works when he had offered up Isaac*, His meaning was, that he was justified by works only *à posteriori*, as *effects and fruits of Faith* and justification; but by Faith, *à priori*, *causally*, which produced such works, and was *evidentially* and *experimentally* perfected of them. (4.) He Confirms his Assertion thus explained, (*viz. That* Abraham *was justified by works as fruits, effects and evidences of Justifying Faith,*) *Partly*, In that (l) hereby the *Scripture was fulfilled, which saith*, Abraham *believed God, and it was imputed to him for righteousness.* How was this *Scripture fulfilled* by Abrahams *offering up of* Isaac, when the Tenor and Series of the History shews, that Scripture was fulfilled many years before *Isaac* was Offered up, or born? *Answ.* This Scripture (m) was *properly* fulfilled, in the self-same moment when *Abraham* believed, *Rom.* 4. 10. But that Accomplishment was illustrated and declared afterwards, by this excellent work of Faith, *Heb.* 11. 17. *Partly*, In that *Abraham* was honorifically entituled, *The friend of God.* Which dignity is cast on none but such as have true Faith, evidencing itself by works, *verse* 23. (5.) *He* concludes from this instance of *Abraham*, *That by works a man is justified, and not by Faith only*, verse 24. *By works* as an effect, *by Faith* as a cause of Justification. 5. *Because*, not only Eminent *Abraham*, but also *Rahab* the Harlot, a Gentilish Proselyte, *was justified* (*viz.* declared, demonstrated, manifested to be justified) *by works*, In *receiving the Spyes, and sending them out another way*, verse 25. So that both Jew and Gentile must be justified by a Faith that brings forth works; by *works* as the effects, by *Faith* as the Cause of Justification.

3. *His Conclusion* inferred from his Proposition thus Confirmed, is this; *For as the body without the spirit is dead, So faith without works is dead also.* Altogether useless and unprofitable to salvation. *verse* 26.

And this seems to be the clear intent of *James*, and the plain order of his Argumentation in this Context, without all forcing the text, or harsh *Metonymies*. *Learned* (n) *Cameron* inclines most to this, as the best way of reconciling *James* and *Paul*. (o) *Mr. Pemble* comes somewhat neer it, but grates upon that harsh *Metonymie* taking *works* for a *working Faith.* May I freely speak my own thoughts herein, The Reconciliation will be most full and compleat, if we put these two last waies, *viz.* This of *Cameron*, and that of (p) *Gomarus* together: And so there shall remain no discord at all, but sweet Harmony and Concord betwixt these two blessed Apostles. For, 1. *Paul* speaks of a true lively Faith as justifying; *James* excludes the false dead workless Faith from justifying, 2. *Paul* shews whereby we are justified, *viz.* by Faith; *James* shews what manner of Faith it must be, *viz.* a lively working Faith, whereby we are justified: 3. *Paul* proves that we are justified by faith, without works

(l) Gen. 15. 6. Rom. 4. 3. Gal. 3. 6.

(m) F. Gomar. in Analy. Explicat. loc. 2. 34.

(n) Jo. Cameron. in Praelect. in Matth. 18. 1. p. 82, 83, 84.

(o) M. W. Pemble in his Treat. of Justification. S. V. I. chap. 2.

(p) vid etiam F. an Gomar. Analys. Explicat. in loc. 2. 1. &c.

works as Causes of Justification; *James* proves that we are justified by works also as effects and consequents upon justification, and not by faith only: 4. *Paul* maintains that Faith alone justifies; *James* maintains that justifying Faith is not alone in the justified person, but produceth good works: 5. *Paul* intends our justification *à priori*, causally, and instrumentally, by Faith without works: *James* intends our Justification *à posteriori*, Declaratively and demonstratively by works the fruits of faith: 6. *Paul* evinceth that faith alone justifies our persons, but *James* evidenceth that works are requisite to justifie our Faith. So that the Doctrine of *Paul* and *James* is unisone: most harmoniously agreeing one with the other, even wherein they seem most of all to disagree.

In *Pauls* sense *Abraham was justified by Faith only*: In *James* his sense *he was justified by works also.* Thus of the *fifth Question.*

Quest. VI. *Whether all* Abrahams *believing Seed both of Jews and Gentiles were not to be justified in the same way and manner that* Abraham *was? Answ.* Yes. All *Abraham's* Seed must be justified in one and the self-same way, as *Abraham* himself was. For,

1. *The Testimony of Scripture is clear for it*, both in the Causal Justification *à priori* by Faith, and evidential Justification *à posteriori* by works. Of causal Justification, *Paul* saith, (q) *Faith was imputed to him* (viz. to Abraham) *unto righteousness. Now it was not written for his sake alone, that it was imputed to him: But for us also, to whom it shall be imputed, if we believe on him who raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification.* And of evidential Justification, *James* saith, (r) *was not* Abraham *our Father justified by works,* &c? And thence he makes a general deduction for like justification in all that shall be justified, *ye see then how that by works a man is justified, and not Faith only.*

(q) Rom. 4. 22, 23, 24, 25.

(r) Jam. 2. 20. to 25.

2. *The Analogy of their Spiritual Relation infers it.* Abraham is (s) made their Spiritual *Father*: And all believers of Jews and Gentiles, his Spiritual children. Therefore as the *great believer*, and the *father of believers* (t) was justified: so proportionably must all his Spiritual children be justified, being heirs of the same righteousness by Faith.

(s) Gen. 15. 5. & 17. 5. Rom 4. 16, 17.

(t) Rom 4. 9, 10, 11, 12, 16, 17.

3. *The Identity and Sameness of Gods Covenant proves it.* For, Since the Fall of *Adam* and the breach of the *Covenant of works* thereby, God hath still in all ages (as I have formerly proved) dealt with his Church by *A Covenant of Faith*, sometimes more obscurely, sometimes more clearly, but still one and the same Covenant for substance both before and after Christ, though under several Administrations. And this Covenant of Faith tendered to the Church only one way of Justification in all ages, *viz. Instrumentally* by Faith in Christ, *Evidentially* by the fruits of Faith, good-works. (u) *The*

(u) Rom 3. 21, 22, 23, 30, 31.

righteousness of God without the Law is manifested, being witnessed by the Law and Prophets. Even the righteousness of God, which is by Faith of Jesus Christ unto all, and upon all them that believe: for there is no difference, for all have sinned and come short of the Glory of God. —— It is one God which shall justifie the Circumcision by Faith, and Uncircumcision through Faith. Do we then make void the Law through Faith? God forbid. Yea, we establish the Law. How do we stablish the Law through Faith: *that is*, through the Doctrine of Justification by Faith? *Answ.* Two waies, *viz.* 1. *Principally*, By teaching that the exact performance of the Law is of such consequence, and necessity, That the Sinners Surety Jesus Christ must be fully conform and obedient to it *Actively* and *Passively*, that so he and his obedience might be the Sinners perfect righteousness by imputation through Faith. The Law must be fulfilled one way or other, either in our own *Persons*, or in Christs person as our *Surety*; otherwise we can never be justified. *This stablisheth the Law*: whilst our justification is ultimately resolved into the exact fulfilling of the Law, in our own, or Christs person. 2. *Secondarily*, By teaching that persons justified by faith in Christs perfect Obedience, must yet have a sincere respect to the whole Law by upright inchoate Obedience: *Partly*, to testifie their gratitude to God: *Partly*, to demonstrate the truth of their justified state and justifying Faith that so (x) *works by love.*

(x) Gal. 5. 6.

(y) 1 Tim. 2. 5.

4 *The* (y) *Sameness of the Mediator of the Covenant Jesus Christ evinceth, that all* Abraham's *Seed must be justified in such manner as* Abraham *was.* For the Mediator of the Covenant Jesus Christ alone, is, through his perfect Obedience, the Meritorious cause, and the very matter of our righteousness. (z) *We are justified by his blood.* (a) —— *All have Sinned and come short of the glory of God. Being justified freely by his grace, through the Redemption that is in Jesus Christ.* (b) —— *Neither is there salvation in any other.* Nor is there any other ordinary way of enjoying Christ and his righteousness on our part, but by *faith alone.* Now (c) *Jesus Christ is the same, yesterday, and to day, and for ever.* The same for Substance as to Sinners Salvation, *before*, *under*, and *after* the Law: though under different manifestations. He is the only *Old-Testament-Saviour*, and the only *New-Testament-Saviour.* He is one and the same justified of *Abraham* and all his Seed, yea and of all his Elect before *Abraham*, by his own Obedience through Faith. Therefore both *Abraham* and all his Seed Jewish and Gentilish must be justified in one and the same way.

(z) Rom. 5. 9.

(a) Rom. 3. 23, 24.

(b) Act. 4. 11, 12.

(c) Heb. 13. 8.

5. Finally, *The Sinfulness of all mankind through the Fall confirms this. For* (d) *all have sinned, and come short of the glory of God.* Therefore they cannot be justified causally by *Doing*, but by *believing.* A Third way of Justification Scripture knows not. Consequently all *Abrahams* Seed must be justified in the same way that *Abraham* was.

(d) Rom. 3. 20, 21, 22, 23.

This

This being So: 1. *How* constant is God to his own mysterious and gracious way of justifying and saving Sinners by faith in Christ, from *Adam* to the end of the world! 2. *How* vertuous and influential Christs obedience and blood that could justifie Gods elect as well before as after his coming! 3. *What* union and communion hath the Lord established among all believers both before, under, and after the Law: in that they all should believe on one and the same Christ, and all be justified by believing on him! There's their Union and Communion both with Christ and with one another. 4. *How* Happy the meanest true child of *Abraham*, in that he shall be justified in the self-same way that even *Abraham* himself was, *viz.* by Faith in Jesus Christ! *The same* blood of Christ that cleansed *Abraham*, shall wash off thy spots; *the same* robe of Christs righteousness that cloathed *Abraham*, shall cloath thy Soul; *The same* Faith for kind which was imputed to *Abraham* unto righteousness, shall be imputed to thee unto justification. *Thus of the sixth Question.*

Quest. VII. Finally, *Wherein doth the Nature of that Justification of man before God consist, which from age to age is Revealed in the Covenant of Faith?* This may briefly be dispatched as a Result in great part, from former particulars.

For clearing of this (e) *Primary* and most necessary point of Christian Religion, wherein our very life and Comfort is so singularly bound up; I offer this brief Description of Justification, to be explained and Confirmed as followeth. viz.

Justification is Gods judicial Act, most (f) gracious and (g) just, whereby he (h) pardoneth all the sins of his (i) Elect, in themselves (k) unjust and liable to the curse of the Law, but by (l) Faith possessed of Christ and his righteousness; And (m) accounteth their persons righteous in his sight: Not (n) for any thing wrought in them, *or done by them, but only* (o) *for the perfect* Righteousness, and Obedience of Christ imputed to them by God, and received by (p) Faith alone, in order to Gods (q) glory, and their (r) eternal Salvation.

(e) *De Justificatione peccatoris coram Deo:* qui locus in Theologia facile primarius, nobilsq; maxime salutaris est, &c. *Synops. purior. Theol. Disp.* 32. *Thes.* 1.

(f) Rom 3. 24. r. 3.7. Rom. 3.28.

(g) Rom. 3. 25,26.

(h) Rom.3. 25. & 4.6, 7, 8. 2 Cor. 5. 19, 21.

(i) Rom.8. 29,30,33. (k) Rom. 4. 5. & 3. 19, 20, 23, 24. & 8. 33. Gal. 2. 3. 10, 13. 1 Joh. 5. 12. Rom. 1. 17. & 3. 22. & 8. 1. 30. Ephes. 3. 17.

(l) Joh. 1. 12 23, 24, 26. & Ephes. 1. 7.

(m) Rom. 3. 4, 6, 11. 2. Cor. 5. 21. Jerem. 23. 6. with 33. 16, Tit. 3. 5, 7.

(n) Rom. 3. 20, 24, 27, 28.

(o) Rom. 5. 17, 18, 19. & 4. 6, 7, 8. 2 Cor. 5. 21. 3. 22. Gal. 2. 16. Act. 13. 42. & 16. 18. Phil. 3. 9.

(p) Rom. Ephes. 1. 6,7.

(q) Rom. 3. 25, 26.

(r) Rom. 5. 1, 2, 18. & 8. 30.

For further Explanation and Confirmation of this Description, Consider, 1. *The sense of the word,* **Justification.** 2. *The Proper Subject of Justification, to whom this Eminent privilege is vouchsafed.* 3. *The Causes of Justification.*

I. Justification,

I. **Justification**, signifies, *The making of one just, or righteous*; if we precisely consider the Etymologie of the word. And this Grammatical Notation of the word we may grant to (f) *Bellarmine* and the Papists, who violently contend for it in this point: provided we expound this *Making just, or Righteous*, Not by *infusion* of Habitual inherent righteousness, which is properly *Sanctification*; But by *Imputation* of Christs righteousness through Faith, which is properly *Justification*. Thus God *justifying the ungodly*, makes him righteous, *Rom.* 4. 5. And yet that passage of *Bellarmine* is to be marked elsewhere, who saith: (t) *Herein these Grammatical, rather then Theological Teachers do much err, that they derive the signification of words rather from Etymologie, then from the Common use of Scriptures and good Authors.* He will fetch the sense of words from *Etymologies* when they will serve his turn: but when they make against him, he will reject them.

But if we observe exactly the Common use of this word *Justifie*, or *Justification* in Scripture, It never signifies making a man just by infused righteousness, in all the Scripture, (as that accurate (u) *Gomarus* hath well observed *) but either, 1. *To judge or accounnt one just and righteous*, as *Psal.* 143. 2. *Luke* 18. 14. *Rom.* 4. 5. 1 *Cor.* 6. 11. *Math.* 11. 19. with *Luke* 19. 35. Or, 2. *To Declare, Shew, or Manifest one to be righteous.* By a Metonymie of the effect. As, 1 *Tim.* 3. 16. *Jam.* 2. 24, 25. *Rev.* 22. 11. *Math.* 23. 38. with *Luke* 16. 15. *Exod.* 33. 7. 1 *Kings* 8. 32. Or, 3. *To free, deliver, set at liberty, rescue from an adversary*, &c. By a Metaphor drawn from the similitude and manner of absolving the guilty. As, *Ier.* 3. 11. *Ezek.* 15. 51, 52. and *Dan.* 8. 14. *Rom.* 6. 7. with 1 *Pet.* 4. 1. In this threefold sense the word, *Justifie* or *Justification*, is stilled in the whole Scripture, if every place where it is mentioned be intentively weighed. Which makes strongly against the Popish sense of *Justification* by righteousness infused.

Justification then imports *A making righteous*: Not by *Infusion* of habitual and inherent righteousness into any one; But (according to Scripture-sense) either by *Judging and accounting* righteous, Or by *Declaring and Manifesting* righteous, Or by *freeing, delivering, and setting at liberty*, as righteous. And thus much for the Notation of the word, and the Scripture use of it.

II. *The Proper Subject of Justification*, is two waies Considered; *viz.* 1. *As Mediate and Remote*, that is, *Gods Elect*, though in themselves unjust, and obnoxious thereby to the curse of the Law. (x) *Whom he did predestinate, them he also called: and whom he called, them he also justified.* All they, and they alone, shall be justified in time, who were elected and predestinate to adoption, justification and eternal life before all time. These Elect, though by nature and in themselves ungodly before their calling, yet after their calling God justifies. Hence, God is said, (y) *To justifie* the

(f) *Rob. Bell. de Justificat. li. 2. c. 2, & 3. Tom. 4.*

(t) Sed in eo multum errant Doctores isti Grammatici potius quam Theologi, quod vocum Significationes ex Etymologia potius ducunt, quam ex communi Scripturæ & bonorum Authorum usu. *Bellarm. de Pœnitent. lib. 1. c. 7. Tom 3.*

(u) *Fran. Gomar. Disp. de Justificat. 25 Thes. 1. & 2.*

(x) Rom. 8. 30.

(y) Rom. 4. 5.

the ungodly. That is not them that are, and remain ungodly and uncalled still; but those that in themselves, and before their calling were ungodly. This the *Remote Subject*. 2. *As Immediate and most Nier*: that is, *Gods effectually Called ones*, that Actually believe in Jesus Christ. (a) *Whom he called, them he also justified*. Gods Elect must be called unto union with Christ by Faith, before they can have Communion with Christ in his righteousnes, or in any other his saving benefits. (b) *He that hath the son, hath life: but he that hath not the son, hath not life*. Should God justifie the ungodly, remaining such actually uncalled, he should do an abominable act of injustice, which God infinitely abhors, who is infinitely righteous, and can do no unrighteousnes.

This will better appear, if we heedfully consider the manner of the Lords proceedings in Justification of his Elect. Which seems to be thus; 1. He *effectually* (b) *calls* his elect, in due time, *out of darknes into his Marvellous light*, New creating them according to his *own image*, instilling habitual grace, *Faith, Repentance, Love*, &c. into the soul from Christ by his spirit. And herein (c) Christ lays hold upon them, *apprehends them*, takes possession of them, and of ungodly makes them Godly: who in this first work are meer *Patients*. 2. *Having* wrought Faith in them by *effectual Calling*, he actuates and quickens that Faith (d) as a supernatural *Hand* or *Instrument to receive Christ* as their Head and Saviour; So that accepting Christ offered in the Gospel, they are united to him, made one with him, (e) as *members of his body*, *branches in this vine*, &c. And herein we re-embrace and lay hold upon Christ. *Acti agimus*: Being acted by Christ, we act together with Christ. 3. *Having* union to Christ by Faith, we (f) have also Communion with Christ in his righteousnes, obedience, life, and all his benefits. Christ being ours, all that's Christ's becomes ours by Faith also. And thus by Faith we are seized and actually possessed of Christ and his righteousnes. 4. *Being* in Actual possession of Christ and his righteousnes by Faith, God (g) *imputes this Faith* (though (h) his own supernatural gift, and Spiritual Instrument) to us, as our own, *unto righteousnes*: to the end, that Christ, his obedience and righteousnes possessed by Faith, may be righteousnes to us, and so be imputed to us, as our righteousnes, as hath been explained. 5. *Christs* righteousnes and Perfect Obedience Active and Passive, being thus imputed to us through Faith, and made ours: (i) *All our sins are fully remitted*, as if they had never been: and our (k) *Persons are graciously accepted by God*, and accounted perfectly righteous, yea *the righteousnes of God in Christ*. And this seems to be the clearest and safest Notion of Gods proceeding in the *Justification of his Elect*, for avoiding all inconveniences; and the most agreeable to the Scriptures.

III. *The Causes of our Justification* are four. *viz.* 1. *The Efficient*. 2. *The matter*. 3. *The Form*. 4. *The End*.

1. *The*

(a) Rom. 8. 30.

(b) 1 John 5. 12.

(b) Rom. 8. 30. 1 Pet. 2. 9. 10. Acts 26. 18. 2 Cor. 5. 17. Col. 3. 10. Eph. 4. 24. Gal. 5. 22.

(c) Phil. 3. 12. Joh. 1. 13.

(d) John 1. 12.

(e) Eph. 5. 30. 31, 32. John 15. 1, &c.

(f) 1 John 5. 11. Acts 26. 18. Rom. 5. 17.

(g) Gen. 15. 6. Rom. 4. 3. 5, 9, 10, 22, 23, 24. Gal. 3. 6.

(h) Eph 2. 8.

(i) Rom. 4. 6, 7, 8, 9. Acts 26. 18.

(k) Rom. 4, 6, &c. 2 Cor. 5. 21.

1. *The efficient Cause of Justification* is twofold: *viz.* 1. *Principal.* 2. *Instrumental.*

(1.) *The Principal efficient of Justification* is (l) God alone. For, 1. *God alone* hath the right of Justifying us; being the only Supreme (m) *Lord*, and (n) *Law-giver*, and (o) *Judge* and chief (p) *Creditor*, whom we have offended, and to whom we are indebted by our sins; therefore he alone can pardon our sins and clear our debts, which are against him. 2. *God alone*, (q) hath provided and made Jesus Christ to be the *Meritorious Cause*, and the very *Matter of our righteousness* before God: by his perfect Obedience to the Law both Active and passive. Infinitely (r) accepting him therein. 3. *God alone*, doth actually (s) unite his elect unto Jesus Christ by Faith wrought in them through their effectual calling, whereby they have Communion with Christ in his righteousness, are actually justified, and accounted the righteousness of God. Yea God the (t) Father, (u) Son, and (x) Holy Ghost justifie, as the efficient Causes and Authors of our Justification. But according to the peculiar order of their Subsisting, and acting, *The Father, in the Son, by the Spirit justifies*: So that the *Action of Justification* is attributed more peculiarly to the *Father*, *The merit* of it to the *Son*, The *Application* of that merit and obsignation thereof to the *Holy Spirit*. This, as all other works of the Trinity without, are *undivided*, and Common to the whole Trinity, but differently. *The Impulsive* or *Moving Cause* Inclining God to Justifie his Elect, is *Inward*, and *Outward*. 1. *Inward*, *Causa movens interna*, (y) the *meer mercy* and *free grace of God*, according to the good pleasure of his will. (z) *He blots out their iniquities for his own sake.* Not from their works or faith, or any thing at all in them, as a Motive, is he inclined to justifie them: but from his own free favour, he fetches all Arguments and Motives from the bosome of his own love. 2. *Outward*, *Causa movens externa*, or *meritorious Cause*, is the Perfect (a) Obedience, righteousness and Satisfaction of Jesus Christ our Mediator, whereby he became our (b) *Ransom* and *Propitiation* for our sins, wherein he was (c) *an odour of a sweet smell to God*. Most abundantly well-pleasing to him.

(2.) *The Instrumentall efficient of Justification*, is twofold. *viz.* 1. *Mediate*, *more Remote*, *and Outward*: The tender of the Gospel, and Promise, and of Christ therein, by the preaching thereof. Hence the Gospel is called, (d) *the power of God unto salvation, wherein the righteousness of God is revealed from faith to Faith*; and (e) *the word of Reconciliation*. And the Preachers thereof are called hence, (f) מצדיקי הרבים *Justifiers of many*: having (g) the *Keyes committed to them for binding and loosing, for remitting and retaining of sins on earth*: and are said to (h) *save*. 2. *Immediate*, *more neer and Inward*: the supernatural Organ, Instrument, or Hand of *Faith*, receiving Christ, his Obedience and righteousness, offered in the Gospel, and promises for justification.

(l) Rom. 3. 26, 30. & 8. 32, 33. Gal. 3. 8. Luke 5. 21.
(m) Exod. 20. 2.
(n) Iam. 4. 12. Isai. 33. 22.
(o) Heb. 12. 23. Gen. 18. 25.
(p) Psal. 51. 6. Mat. 6. 12.
(q) Iohn 3. 16. 1 Cor. 1. 30. Rom 3. 24, 25. & 4. 24, 25. & 5. 16, 17, 18, 19.
(r) Eph. 5. 2.
(s) Rom. 8. 30. 2 Cor. 5. 21.
(t) Rom. 8. 34.
(u) Isa. 53. 11. Math. 9. 2, 6.
(x) 1 Cor. 6. 11. Ioh. 16. 8, 11.
(y) Rom. 4. 24. Tit. 3. 5, 6, 7.
(z) Isai. 43. 25.
(a) Rom. 3. 19. Heb. 9. 12. & 10. 12, 13, 14. &c.
(b) Math. 20. 28. 1 Tim. 2. 6. Rom. 3. 24, 25.
(c) Eph. 5. 2.
(d) Rom. 1. 16, 17.
(e) 2 Cor. 5. 19.
(f) Dan. 12. 3.
(g) Math. 18. 18.
(h) 1 Tim. 4. 16. Iam. 5. 20.

cation. And hence we are ſaid to be *juſtified*, (i) *of faith*, (k) *by faith*, (l) *through faith*: and to (m) *believe unto Juſtification*: and (n) *Faith is* ſaid *to be imputed unto righteouſneſs*: Not as the *Meritorious Cauſe* or *part* of it, Nor as *an act* graciouſly accepted through Chriſt for perfect righteouſneſs, Nor as a *Condition of the Covenant* to be performed by us, but only as an *Inſtrumental Cauſe* or *mean ſupernatural* whereby we receive and apply Chriſts righteouſneſs, as hath formerly been proved at large.

2. *The Material Cauſe* or *Matter and Subſtance of* our Juſtification, may be Conſidered, 1. *Negatively*, what it is not. 2. *Affirmatively* what it is.

Negatively, The *Matter or Subſtance* of our righteouſneſs and Juſtification, is not any thing wrought in us, or done by us, as it is generally expreſſed in the deſcription of *Juſtification*. *More particularly*, the matter of our Juſtification, is; 1. *Not any Habitual inherent righteonſneſs infuſed into us*. For, that's the matter of our Sanctification, not of our Juſtification; and it is alſo imperfect. 2. *Not any works of the Law*, Legal (o) works of our own, done before Faith and effectual calling. For works truly good and pleaſing to God, none (p) can do in a carnal Chriſtleſs condition. 3. *Not any* (q) *Evangelical works done after Faith*, as works of Repentance, Love, New-obedience, &c. Which Papiſts make the matter of our Juſtification. For, Neither, (r) *Abraham* himſelf, *the father of the faithful*, was ſo juſtified; Nor (s) *David* the *man after Gods own heart*; Nor (t) *Paul* himſelf that *choſen veſſel*, once *caught up into the third Heavens*, though he was conſcious to himſelf of nothing; No, (u) *nor any fleſh living*. 4. *Not Faith itſelf*, is, or can be the matter of our righteouſneſs, either in the *Popiſh ſenſe* by way of merit, or in the *Arminian ſenſe* by way of gratuitous acceptation: As hath formerly been proved. Yea Faith itſelf, and all Evangelical works after Faith, are imperfect, and accompanied in the beſt with many infirmities: and therefore themſelves had need to be juſtified, and their imperfections covered: ſo far are they from being matter of juſtification to us, that they deſerve rather to be matter of *Condemnation*.

Affirmatively, The only Matter of our Righteouſneſs and juſtification before God, is, the Perfect (x) *Righteouſneſs* and compleat *Obedience* of Jeſus Chriſt taken in their full latitude. Chriſts Righteouſneſs is, 1. *Habitual* and original, *viz.* The Spotleſs purity of his Nature, being (y) *the Holy one of God*, *A Lamb without ſpot*, &c. this is oppoſite to our Original unrighteouſneſs. 2. *Actual*, viz. the perfect and perpetual (z) righteouſneſs of his life: oppoſite to all our Actual unrighteouſneſs. This Actual righteouſneſs Chriſt expreſſed, (a) *Actively*, in acting, doing, and (b) performing to the full, the whole Law of God throughout his whole life, without the leaſt ſinful failing in any

(i) Rom. 1. 17. & 3. 26, 30. & 5. 1. Gal. 2. 16. & 3 8. 11. 24
(k) Rom. 3. 28. Phil. 3. 9.
(l) Rom. 3. 22, 25, 30.
(m) Rom. 10. 10.
(n) Gen. 15. 6. Rom. 4, 3, 5, 9. 22, 23, 24.
(o) Rom. 3. 20, 28. & 4. 5, 6, Phil. 3. 9.
(p) Rom. 8. 8. Tit. 1. 15, 16.
(q) Gal. 2. 16.
(r) Rom 4. 2.
(s) Rom. 4. 6.
(t) 1 Cor. 4. 4. Phil. 3. 8, 9.
(u) Pſal. 143. 2.
(x) Rom. 5. 17, 18, 19. & 4. 6, 7, 8. & 3. 25, 26. 1 Cor. 1. 30. 2 Cor. 5. 21.
(y) 2 Cor. 5. 21. Heb. 7. 29. Luke 1. 35. 1 Pet. 1. 19.
(z) Heb. 2. 15. Rom. 5. 19.
(a) Gal. 4. 4. Pſal. 40. 8. Iohn 4. 34. Heb. 2. 15.

regard. (a) *Passively*, in enduring and undergoing (b) deep Humiliation, manifold sorrows and afflictions, yea the cursed Death upon the Cross, for all the sins of all his Elect. By this righteousness Jesus Christ hath, as our Mediatour and Surety, compleatly (c) fulfilled the Law, that broken *Covenant of works*, fully (d) satisfied Divine Justice offended, and hath Meritoriously obtained for his Elect, Remission (e) of all their sins and punishments due for them, And (f) *Acceptation* of their persons as perfectly righteous before Gods tribunal. So that all that can and do make this Righteousness of Christ their own by Faith, are perfectly justified *to the uttermost in* the sight of God. Hence Christ is called, (g) *Holy, harmless, undefiled, separate from Sinners*; The most holy, Heb. קדש קדשים (h) *The Holiness of Holinesses*, of whom the *Sanctum Sanctorum* in the Tabernacle and Temple, were but types; Our (i) *Mercy-seat*, or *Propitiatory*; Our (k) *Righteousness*; (l) *The LORD our righteousness*; (m) *The Sun of righteousness*; The true (n) *Melchizedeck*, or *King of righteousness*. This righteousness of Christ is called *The righteousness of God*, *Mat.* 6. 33. *Rom.* 1. 17. & 3. 22. & 10. 3. *Phil.* 3. 9. as being Devised by God, fully accepted by God, yea his righteousness who is God as well as man. Therefore in Christ is more *righteousness*, then *unrighteousness* in us; in Christ is more *pardons*, then we have *debts*; in Christ is more *life*, then we have *death*; in Christ is more *justification*, then in us *Condemnation*.

(a) Gal. 4.4. Phil. 2.7,8. Gal.3.13,14.
(b) Gal.4.4. & 3.13. Ioh. 17.4.
(c) Heb. 10. 10,12.
(d) Heb. 10. 14. to 19.
(e) 2 Cor. 5. 21.
(f) Heb.7.25.
(g) Dan.9.24.
(h) Rom.3.24, 25. 1 Ioh.2.2.
(i) 1 Cor. 1. 30.
(k) Ier 23.6. & 33.16.
(l) Mal.4.2.
(m) Heb. 7. 2,3.

3. *The Form*, or *Formal Cause of Justification*,

Is not, 1. *Faith* in the Popish sense, who count Faith the inchoate form and true righteousness, but to be perfected by Love. 2. *Nor Faith* in the *Arminian* or *Socinian* sense, who make Faith or the act of believing, the whole Form of our righteousness, not in it self, but through Gods gratuitous acceptation for and through Christs merit. All which have been in effect formerly confuted.

But is, Gods *Gratuitous* (o) *Imputation of Christs perfect righteousness and obedience through Faith unto Justification*: as hath been formerly explained. For Hereby alone Christs righteousness is made ours for justification before the tribunal of God.

(o) Rom.4.6, 11. & 5. 19. 2 Cor.5. 21. Rom.4.3,5,9, 22,23, 24. Gen.15.6.

4. *The Final Cause* or *End of our Justification*, is twofold, *viz.* 1. *Primary* and ultimate. 2. *Secondary* and Subordinate thereunto.

(1) *The Ultimate End is* the Singular Manifestation of Gods Glory herein, *viz.* 1. The Glory of his (p) *justice* and truth. In that his son shall rather be (q) *made Sin for us*, then Sin shall go unavenged. And, in that whosoever believes in this Son of God, shall according to Gods Covenant and Promises undoubtedly receive justification from God. 2. The Glory of his *free* (r) *Grace* and rich (s) mercy, in that he hath provided such compleat righteousness of Christ for us; and imputes it through faith so freely to us, who of our selves are altogether *faithless*, *workless*, and *worthless*.

(p) Rom. 3. 25,26. 1 Ioh. 1.7,9.
(q) 2 Cor. 5. 21.
(r) Rom. 4. 23,24,25.
(s) Eph. 1.6. Tit. 3,5,7.

(2) *The*

(2) *The Subordinate End*, is our Eternal life and glory. Hence its ſtiled (t) *Juſtification of life*. And it's ſaid, (u) *whom he hath juſtified, them he hath alſo glorified*.

(t) Rom. 5. 18
(u) Rom. 8. 30.

Thus I have inſiſted ſomewhat more fully upon this neceſſary, intricate, and fundamental point; *viz.* **Juſtification by Faith**; becauſe this is the very firſt expreſs Mention thereof in the whole Scriptures, which we have in this Fœderal expreſſure to *Abraham* and his Seed; and becauſe the *New Teſtament* makes more uſe of this Teſtimony touching Abrahams *Juſtification by Faith*, and *imputed righteouſneſs*, then of any other in all the Old Teſtament.

Hitherto of the Final Cauſe, *or* End *of this Covenant with* Abraham *and his Seed*, viz. *ultimately* Gods glory: *Subordinately*, the true Happineſs of *Abraham* and his Seed, *Jewiſh* and *Gentiliſh*, both in this and in the world to come.

And thus, in order to the Clearing of this Excellent Diſpenſation of Gods Covenant, I have unfolded in ſeveral diſtinct *Aphoriſms*, 1. *The Nature of Gods Covenant with* Abraham, *that it was a Covenant of Faith in Chriſt.* 2. *The Fœderate Parties*, viz. *God on the one part*, Abraham *and his Seed on the other.* 3. *The Matter and Subſtance of this Covenant*, viz. *Bleſſings promiſed by God, and Duties reſtipulated by* Abraham *and his Seed.* 4. *The Form of the Covenant*, viz. *Inward*, In the Fœderates mutual and reciprocal obligation: *Outward*, In the manner of Adminiſtration, eſpecially in the Confirmation thereof by God. 5. *The End of this Covenant*, viz. *Gods Glory, and the true Happineſs of* Abraham *and his Seed.*

APHORISM VI.

NOw, for cloſing up of this Fœderal Diſcourſe the more pertinently and profitably, I offer theſe enſuing **Inferences from the whole**, by way of *Corollary*, comprized in this *Aphoriſm*, clearly reſulting from the fore-going *Aphoriſms* and their Explanations, *viz.*

Hence, **From all that hath been ſaid, 1. This Covenant's Properties, or Perfections; 2. Additional Excellencies; 3. Agreement with, and Diſagreement from the former Covenants; 4. Gods infinite wiſdom therein; 5.** Abraham's **great advantage thereupon; 6. The peculiar Happineſs of** Abraham **and his Seed thereby; 7. The ſameneſs of the Goſpel, of the Meſsiah, and of Salvation by Faith in him, in thoſe former,**

former, as well as in these latter ages of the world, are, in this Federal Dispensation, most eminently observable. These *Inferences* I explain particularly, as followeth. *viz.*

Inference. I.

I. Hence, **The Properties or Perfections of this Covenant are observable.** And they are especially these. This Covenant of God with *Abraham* and his Seed, is, 1. *Evangelical.* 2. *Holy.* 3. *Gracious.* 4. *Merciful.* 5. *Mandatory.* 6. *Sure.* 7. *Comfortable.* 8. *Everlasting.*

1. *Evangelical.* Its not a Legal *Covenant of works*, as the First Covenant with *Adam* in Innocency was: but an Evangelical *Covenant of Faith*, in Christ, the Blesser of all *Abraham's* believing Seed. Consider it deliberately, and you shall find it All pure Gospel throughout. For, 1. The very first Revealing of this Covenant to *Abraham*, is stiled the Preaching of the Gospel to *Abraham*. (x) *The Scripture foreseeing that God would justifie the Heathen through faith, preached before the Gospel to* Abraham, *saying*, *In thee shall all Nations be blessed. In thee*: that is, *In thy Seed Christ*, as (y) after it is usually expounded. Now what is the Gospel but (z) *the Good Word of God*, or the glad tidings of lapsed Sinners Salvation by Jesus Christ? 2. The Fœderates herein with God, are *Abraham and his Seed*; not (a) *Seeds*, but *Seed*; *that is Christ. viz.* God Covenanted *primarily* with Christ; and *Secondarily*, with all *Abraham's* Seed in Christ; yea with all *Abraham's* true Seed as *one with Christ*, or as *one Christ*. 3. All the Promised Mercies in effect herein, do principally imply Spiritual Gospel Benefits. As, *Multiplying* Abraham's *Seed*; the great increase and enlargement of the Church in Christ: *Blessing* Abraham *and all the Nations of the Earth in his Seed*; the blessing of believers with all Spiritual blessings in Heavenly things in Christ: *His Seeds possessing the Gates of their Enemies*; the victoriousness of the faithful over all their Spiritual enemies by Christ: *His Seeds inheriting* Canaan; Believers inheriting of Heaven, *&c.* 4. All the Restipulated Conditions of the Covenant required from *Abraham* and his Seed, are pure Evangelical Duties. As, *Faith*, (which was *imputed to* Abraham *unto righteousness*,) *walking before God* in obedience, *Integrity*, and *Being to God as his Covenant-people.* 5. All the Sacraments, *Ordinary*, and *Extraordinary*, annexed to this Covenant for its Confirmation, were Evangelical Sacraments; In that they all fore-signified Christ, and Spiritual benefits by him: as hath been fully showed already. 6. This Covenant is said to be (b) *fore-confirmed* εἰς Χριστὸν, *towards Christ. viz.* with tendency to Christ, as the End and Scope of this Covenant. 7. When Christ was actually exhibited to the world in humane flesh, it is said to be done by God (c) in

(x) Gal. 3. 8. *with* Gen. 12, 3.
(y) Gen. 22. 18. *with* Gal. 3. 16, 17.
(z) Heb 6. 5.
(a) Gal. 3. 16.
(b) Gal. 3. 17.

([c]) in Pursuance and *Performance of his Covenant and Oath to* Abraham. This Covenant then had its chief accomplishment in Christ. They then that can find no Gospel in the *Old Testament*, sufficiently bewray their ignorance both of the *Old Testament* and the *New*.

2. *Holy Zacharias* in his propheſying ſtiles it An Holy Covenant, ([d]) *To remember his Holy Covenant: The Oath which he ſware to our Father* Abraham: And *David* Synechdochically calls it ([e]) *His Holy Promiſe; For he remembred his Holy Promiſe*; (Heb. *The Word of his holineſs,*) *and* Abraham *his ſervant*. This Covenant (as may appear by what hath been formerly ſaid) is Holy in divers reſpects. For, 1. The Author of it, ([f]) is the *Holy, Holy, Holy LORD God*. It's His Covenant: of his meer Contrivance and eſtabliſhment. 2. The Fœderate Parties to it are Holy. *viz.* The *Holy God*, Promiſing: *Abraham* (now actually ([g]) *called with an Holy Calling*) and his Seed, which is Chriſt, reſtipulating. And Chriſt is Holy both in his own Perſon, ([h]) being *The Holy one of God, That Holy thing born of the Virgin* Mary; *Holy, harmleſs, undefiled, ſeparate from Sinners*. And alſo in his Myſtical body and members, which are conform to their Head ([i]) *An holy Nation, waſhed, ſanctified*, &c. All *Abrahams* true Seed are *Holy to the Lord*, and *holy in the Lord*. 3. The Mercies and Bleſſings Promiſed therein are *Holy*. As, under the *Divine Benediction*, ([k]) The *Holy Spirit of God*, *Converſion*, *Juſtification*, &c. under the inheritance of *Canaan*, ([l]) Heaven it ſelf, the *Holy of Holies*; yea the Lord promiſeth his own *Holy ſelf* to be their *Shield, exceeding great reward*, and *Covenant God*; there's no droſs, no impurity in any of them. 4. The Fœderate Duties conditioned are Holy. As ([m]) *Holy Faith, Obedience, integrity*, &c. all flowing from the holy Spirit of God. 5. The manifold eſtabliſhment and Sanction of this Covenant is holy. *Sanctum fœdus, quaſi Sancitum*: It is *Auguſtines* notion of the word. Gods *Holy Promiſe, Sacred Oath, Sacraments*, or holy Myſteries, *&c.* were the Confirmations thereof. 6. The End and intent of this Covenant was Holy; *viz.* That *Abrahams* Seed might be an holy and peculiar people to the Lord, and ([n]) *being without fear, delivered from the hands of their Enemies, might ſerve him in holineſs and righteouſneſs before him all the days of their lives.*

3. *Gracious*. The meer riches of Gods free Grace inclined the Lord to condeſcend to *Abraham* at firſt in this Covenant-way. *Abraham* was naturally *ungodly* and *idolatrous*, as hath been ſhowed: there were therefore no motives in him at all. And of meer Grace God called him effectually; and Qualified him with *faith, obedience, integrity*, &c. for Covenant Communion with God proportionably.

4. *Merciful*. *Mercy* in God is that *Perfection of his Nature, whereby he is diſpoſed to lay to heart and to relieve the miſery of his Creatures, eſpecially of his elect*. Such Divine mercy ſhines forth glori-

ouſly

([c]) Luk. 1. 68. *to* 75.

([d]) Luk. 1. 72, 73.

([e]) Pſal. 105. 42.

([f]) Gen. 17. 2. *&c.* Iſa. 6. 3.

([g]) Gen. 12. 1, 2, 3. & 17. 2. 2 Tim. 1. 9.

([h]) Mar. 1. 24. Luk. 1. 35. Heb. 7. 26.

([i]) 1 Per. 2. 9. 1 Cor. 6. 11.

([k]) Gal. 3. 14. Act. 3. 25, 26.

([l]) Heb. 4. 1. *to* 12. & 10. 19, 20.

([m]) Iude 20.

([n]) Luk. 1. 74, 75.

ously in this Covenant to *Abraham* and his Seed, the Elect of God, that were naturally overwhelmed in Sin and misery. Hence the Matter and Substance of this Covenant is stiled *Mercy*: (o) *Thou wilt perform the Truth to* Jacob, *and the Mercy to* Abraham, *which thou hast sworn unto our fathers from the days of old.* What Mercy? *Pardoning Mercy*; *Thou wilt subdue our iniquities, thou wilt cast all their sins* (their spiritual enemies) *into the depths of the Sea*, as sometimes *Pharaoh* and the *Egyptians*, their corporal enemies, into the bottom of the Red-Sea. And both according to Gods Covenant: those corporal, being a type of these and other spiritual enemies to be subdued. Why *Truth to* Jacob, and *Mercy to* Abraham? Because this Covenant-administration *beginning to* Abraham, *Mercy* did show it self more eminently to *Abraham*: but being *continued and carried on* in gradual performances to *Jacob* and *Israel*, his *truth* and faithfulness appeared more eminently to *Jacob*. *Mercy* makes the Covenant: *Truth* makes it good. Again in the New Testament; (p) *To perform the Mercy promised to our Fathers, and to remember his holy Covenant: the Oath which he sware to our father* Abraham. This Covenant is all *Mercy*: wholly made up of mercy. *viz.* Redeeming *Mercy*, Converting *Mercy*, Sanctifying *Mercy*, Adopting *Mercy*, Justifying and pardoning *Mercy*, Comforting *Mercy*, Saving and glorifying *Mercy* in the celestial and true *Canaan*.

(o) Mic. 7. 19,20. Luk. 1.72.

(p) Luk. 1. 72, 73.

5. *Mandatory as well as Promissory.* Here are Matters of *Command* in this Covenant, as well as matters of *Promise*. There's such infinite distance betwixt God and his Covenant-people, that they cannot capitulate with God, as man with man, upon what terms they please; but they must accept what Covenant-terms God shall please to offer. God, of his soveraignty and supremacy, enjoyns and imposes what *Covenants* and *Conditions* he thinks good. This is the great difference betwixt Gods Covenanting with us, and our Covenanting with one another. This Covenant is *Mandatory* in two respects; *viz.* 1. *More Properly*, In respect of the Duties and Conditions therein imposed upon *Abraham* and his Seed; As, *Faith, Obedience, Perfectness, Circumcision, The Passover*, &c. these things God commanded them to perform. 2. *More Improperly*, In respect of the Promises and promised blessings, which for the greater certainty, Sureness, and stability are said to be *commanded*, and to be confirmed for a Law. (q) *He hath remembred his Covenant for ever: the word which he commanded to a thousand generations, which Covenant he made with* Abraham, *and his Oath unto* Isaac: *And confirmed the same unto* Jacob *for a Law, and to* Israel *for an Everlasting Covenant. Saying, To thee will I give the land of* Canaan, *the line of your inheritance.* This branch of the Covenant, (being Synechdochically put for all the other Covenanted Mercies,) this Promise, is the only thing here stiled *The word commanded, a Law confirmed, an Oath, an everlasting Covenant.* Like phrase is elsewhere used; (r) *For there the LORD hath*

(q) Psal. 105. 8,9,10,11.

(r) Ps. 133.3.

hath commanded (that is, appointed, setled, effectually sent) *the blessing, Life unto eternity.* Thus this Covenant is *Mandatory*, a *Command of God.*

6. *Sure, firm, inviolable, immutable, unalterable.* This Covenant is (r) *Sure to all the Seed* of *Abraham*, both *Jewish* and *Gentilish*. It is hereupon stiled Gods (s) *Truth to* Jacob. It must needs be most irrevocably Sure, every way. For, 1. *Free-Grace is the fountain and root of it, whence it originally springs.* It takes its first rise from God himself, and the meer good-pleasure of his will. It's not bottomed originally upon any thing at all in the mutable creature, but only upon the immutable Creator, God blessed for ever. (t) *Therefore it is of Faith, that it might be by Grace, to the end the Promise might be sure to all the Seed*, &c. Free-grace is a most sure foundation. The creatures *Goodness perswaded* not to it: the creatures *badness dissuaded* not from it. 2. *Faith in Christ, is the Condition of it:* and that makes (u) *the promise sure to all the Seed.* For *faith* (w) *is not of our selves, but of God*, as the Efficient: and it terminates not on any thing in our selves, but only upon God, as the object and end. Faith takes a man wholly off his own foundation, carries him wholly out of himself, to rest upon God in Christ alone for Justification and Salvation. Had the Covenant-Condition been the *works which we had done*, the Covenant could never have been *Sure* to us: Mans best works since the fall being sinful, imperfect, unconstant. 3. God hath established and confirmed this Covenant most strongly and unexceptionably; 1. *By* his Promises; 2. *By Abrahams* entry upon *Canaan*; 3. *By* the type of *Melchizedeck*; 4. *By* his Oath, an (x) *immutable thing, wherein it is impossible for God to lye*; 5. *By* Passing between divided Sacrifices; 6. *By* his two Ordinary Sacraments, Circumcision and The Passover; 7. *By* his four extraordinary Sacraments; and 8. *By* the Sufferings and Death of Christ Implyed and Typified divers ways in this Fœderal administration. So that now there's no place left for doubting or Scruple about this Covenant's *Sureness*; Nor is there any thing in the world that can overthrow it.

(r) Rom. 4. 16.
(s) Mic. 7. 20.
(t) Rom 4. 16.
(u) Rom. 4. 16.
(w) Eph. 2. 8.
(x) Heb. 6. 17, 18.

7. *Comfortable.* This Covenant is (z) *strongly Comfortable* to all the faithful Seed of *Abraham*. And it is therefore Comfortable, 1. *Because*, all the other Properties thereof are strong foundations of Comfort. 2. *Because*, the Substance and Matter thereof promised on Gods part is wholly Cordial; especially if we look into the Spirituality thereof. 3. *Because*, The Scope and End of this Covenant is most comfortable. Gods Glory, and the Happiness of *Abraham* and his Seed. Weigh all things deliberately; what can thy discomforts be in the whole world, against which this Covenant yeelds not abundant Consolation? *See before, in the fourth Reason*, why God so confirmed this Covenant.

(z) Heb. 6. 18.

8. *Perpetual.* This Covenant with *Abraham* and his Seed, was not for a few Generations only, and then an end: but in some respects

respects it is extended (b) *to a thousand generations*, to all Generations, even for ever. (c) *An everlasting Covenant.* It concerns us, especially in all the spirituality of it: as well as *Abraham*, *Isaac* and *Iacob*; and was made with us in Christ, as well as with them. Therefore we should study this Covenant diligently, that we may therein find out all our own precious Concernments. But of this Covenants (d) *Perpetuity*, formerly.

(b) Psal. 105. 8,9,10,11.
(c) Gen. 17. 7,8.
(d) See in this Chapt. Aphorism IIII. Inference 3.

INFERENCE. II.

II. HEnce, **The Additional Excellencies of this federal Dispensation, are divers beyond those of the two former Dispensations, from** Adam **to** Noah, **and from** Noah **to** Abraham. Those two were but as the *Covenants Day-break*: this is as the *Covenants Sun-rise*. Gods bounty is still growing and increasing upon his people. Now the Additionals to this fœderal period, are especially these, *viz.*

1. *Many Eminent Gospel-Mercies promised.* In the *first Period*, God (e) promised, *to put enmity betwixt the woman and the Serpent, and betwixt their respective Seeds, and the womans Seed should bruise the Serpents Head.* In the *second Period*, God Promised, To (f) save *Noah* and his family with a Seed of the Creatures, when the whole world besides should be drowned in the Flood; (g) To preserve the Creature from any more such general destruction by waters, or otherwise, till the end of the world; and To continue the Natural revolution of times and seasons, &c. But in this *third Period* the Lord hath revealed and superadded many more full and clear Gospel-Promises, both 1. Of *what God will do for* Abraham *and his Seed*; and 2. Of *what he will be to them*: as hath been evidenced in many Particulars.

(e) Gen. 3. 15.
(f) Gen. 6. 17. to 22.
(g) Gen. 8. 21, 22. & 9. 9, 10.

2. *Singular Gospel-Duties, Required and Restipulated.* In the *first Period*, (h) Conflicting against the Serpent, is darkly and implicitly required. In the *second Period*, (i) Making and entring into the Ark for safety is prescribed. What dim and obscure things were these to spell the Gospel-duties out of? But in this *third Period*, The Lord (k) requires from *Abraham* and his Seed, *Faith, Walking before him in Obedience, Integrity, and being his Covenant-people.* With what surpassing fulness and clearness are they instructed hereby in Evangelical Practises?

(h) Gen. 3. 15.
(i) Gen. 6. 14. &c. & 7. 1. &c.
(k) Gen. 15. 6. & 17. 1, 2, 7.

3. *Manifold inviolable Establishments and Confirmations of this Covenant.* As,

(1) *By* many precious Promises both of temporals and spirituals in Christ, not only Propounded, and Repeated, but also in part fulfilled. Not one of which are expressed in the two former Dispensations.

(2) *By* (l) *Abraham's* entry upon *Canaan* promised: as it were taking livery and seisin thereof.

(l) Gen. 12. 5, 6, &c.

(3) *By*

(3) *By* the ([m]) Type of *Melchizedek*; never mentioned before.

(4) *By* Gods expreſs and inviolable ([n]) Oath. But in the *firſt Period*, there was no Oath of God at all: and in *the ſecond*, No Oath expreſſed, but only very obſcurely implyed, as the ([o]) Prophet interprets it.

(5) *By* Gods Solemnity of ſtriking-Covenant with *Abraham* by ([p]) *Sacrifices divided*, and *paſsing between the parts*. But in the two former *Periods* there was no ſuch ſolemnity at all.

(6) *By* two Ordinary Sacraments, ([q]) *Circumciſion* and the ([r]) *Paſsover*. *That*, for their ſolemn Initiation into the viſible Church: *This*, for their further nouriſhment, growth and confirmation in the Church of Chriſt. But in the *Firſt Covenant-Period* there was no Sacrament expreſly inſtituted, onely ([ſ]) offering of Sacrifices is implyed: And in the *ſecond Period*, only ([t]) the *Rain-bow* is ordained for *a Token of the Covenant*, which was much more imperfect and obſcure then Circumciſion and the Paſſover.

(7) *By* four extraordinary Sacraments, *viz.* ([u]) The *fiery-cloudy Pillar*, and *Red-Sea* wherein *Iſrael was baptized*; the ſame for ſubſtance with their *Circumciſion*, and our *Baptiſm*: *Mannah from Heaven*, and *water out of the Rock*, *Iſraels ſpiritual meat and drink*; the ſame for ſubſtance with their *Paſsover*, and our *Lords-Supper*. But in the two former Covenant-Periods, there was none of theſe four Sacraments, nor any thing equivalent thereunto.

(8) Finally, *By* the ſufferings and death of Jeſus Chriſt, many ways very remarkably *Implyed* and *Typified* in this Covenant, (as hath been ([x]) ſhewed.) Chriſts ſufferings and death *Performed*, did inalterably confirm the ([y]) *New-Covenant*: Chriſts ſufferings and death *Promiſed*, did proportionably confirm the Covenants of Promiſe. But in the two former Covenants how hard is it to trace out or diſcover the leaſt prints or foot-ſteps of Chriſts ſufferings and death, as a Promiſſory or Typical ratification of theſe Diſpenſations! The ([z]) *Bruiſing of the Heel of the Seed of the woman, by the Serpent*, did very darkly imply the ſufferings and death of Chriſt, the womans eminent Seed, as one way of his ([a]) *bruiſing the Serpents head*, and deſtroying both *death and the devil*. The ([b]) *water* which *bare up the Ark*, whereby *Noah* and his family were ſaved from drowning, did very obſcurely typifie the blood-ſhed and ſufferings of Chriſt, whereby believers *in the Ark of his Church* ſhould be ſaved from Gods wrath and damning. The ([c]) *Sacrifices* alſo of ſlain beaſts under both thoſe diſpenſations, did intimate and typifie the death of Chriſt, the Sacrifice of ſacrifices for their ſins: but more darkly, and implicitly, foraſmuch as they were not required, that we read, by any expreſs inſtitution; yet doubtleſs (God ([d]) *accepting* them) they were a worſhip of him according to his will. In theſe *Additional Excellencies* this Covenant-Diſcovery to *Abraham* far ſurpaſſed the two former diſcoveries.

([m]) Gen. 14. 18, 19, 20.
([n]) Gen. 22. 16, 17, 18. Heb. 6. 13, &c.
([o]) Iſa. 54. 9. *with* Gen. 9. 8. *to* 18.
([p]) Gen. 15. 9, 10, 17, 18.
([q]) Gen. 17. 9. *to* 15.
([r]) Exod. 12. *throughout.*
([ſ]) Gen 3. 21. & 4. 3, 4.
([t]) Gen. 9. 8. *to* 18.
([u]) 1 Cor. 10. 1, 2, 3.
([x]) *In this Chapt. Aphoriſm* IIII.
([y]) Heb. 9. 15. 16, 17.
([z]) Gen. 3. 15.
([a]) Heb. 2. 14, 15. Col. 2. 15.
([b]) Gen. 7. 17. *with* 1 Pet. 3. 21.
([c]) Gen. 3. 21. & 4. 4. & 8. 20, 21.
([d]) Gen. 4. 4. & 8. 20, 21.

Inference III.

III. Hence, **This Covenant with** Abraham **and his Seed, agrees with, and differs from the two former Dispensations in divers regards.** This *Agreement* and *Disagreement* betwixt them, not only results from the former *Aphorisms* explained, but also is more obviously observable from both the former *Inferences*: and exceedingly illustrates the glory of this Covenant.

1. *This Covenant* **agrees** *with the two former.*

1. *In the Common Nature and kinde of Covenant.* All three being *Evangelical*, not *Legal*: *Covenants of Faith, not of Works*, as that before the Fall was. And all of them are (e) *Covenants of Promise*, in reference to Christ promised to be revealed afterwards.

(e) Eph. 2. 12.

2. *In the Efficient, and Impulsive Cause.* The same God was *Author* and Principal *efficient cause* of all these three Covenants, He alone Revealed them and established them: And all, from no other *Inward Impulsive* or *moving cause*, then his own meer grace, and the good pleasure of his will; From no other *Outward Impulsive* or Motive, then Jesus Christ and his merit.

3. *In the General Consideration of Foederates, or Parties to these Covenants.* For, in them all three, *God* blessed for ever is the *Party Covenanting*: *Christ and his Seed* are the *Party Restipulating*. After the Fall no Person, Family or Nation in the world being in a capacity out of Christ, to close in Covenant with God, or to be accepted of him: The distance betwixt God and them is so infinite; The Enmity so irreconcileable, and All acceptable Performance of Covenant duties on their part so absolutely impossible, without Jesus Christ.

4. *In the substance of the Mercy Promised, and of the Condition required and restipulated.* The substance of the Mercy Promised in all these three Fœderal Dispensations, was *the Salvation, Life and Happiness of lapsed sinners in Iesus Christ.* All promised or Covenanted benefits in them are clearly reducible to this one. This the Center, and Scope of them all. The substance of the Condition or Duty required and restipulated in them all, was *Faith*. Faith, to embrace the Covenant and Promise, In the Promise Christ, and in Christ Happiness from God, was of necessity required explicitely or implicitely in them all, as the only supernatural instrumental mean of Application.

5. *In the substance of justification by Faith Revealed.* They all three reveal this one way of sinners Justification by Faith; and no other. Under the *first Covenant-period*, (f) Abel *obtained testimony by Faith that he was righteous*: And Enoch *by Faith so pleased God, that God translated him, that he should not see Death.* Under the *second Period*, (g) Noah *by Faith (being warned of God) prepared an Ark to the saving of his House, and became heir of the righteousness which is by Faith.*

(f) Heb. 11. 4, 5, 6.

(g) Heb. 11. 7.

Faith. And under this *third Period*, (h) Abraham *believed in the LORD, and that was imputed to him unto righteousness.* So that in them all there's revealed only one and the same way of Sinners Justification, *viz.* By Faith alone. (h) Gen. 15.6.

6. *In the Community of their establishment.* As God revealed them all three, so he established them all in one regard or another. They were all setled, founded, and established *upon Christ*, in one regard or another.

7. Finally, *They all agree, In the General sameness of End.* The *Ultimate* or *last end* of them all being Gods glory, in his infinite Wisdom, Free-grace, Rich Mercy, Loving-kindness, Long-suffering, Faithfulness, Justice, &c. shining forth therein. The *subordinate* or *secondary End* of them all being Sinners Salvation and Happiness in Jesus Christ.

2. *This Covenant* **differs** *and* **disagrees** *from the two former Fœderal Dispensations,*

1. *In the gradual perfection thereof.* This being more Compleat and clear in its Promises and Administration then both the former. The *first Covenant* was but as the dark *Day-break* or *Day-dawning of the Gospel*, touching lapsed sinners salvation: The *second* as the darksom *light of the morning* after the Day-dawning, much darkness being mixed with the little light: But this *third* was as the *Sun-rise* of the Gospel and Sinners happiness.

2. *In the Peculiar consideration of the Author or Efficient.* One and the same God was *Author* of all these Covenants: but differently. Of the *first Covenant*, as a (i) *Destroyer* of the Serpent by Christ, by which Serpent mankinde was ruined: Of the *second Covenant*, as *A* (k) *Preserver* of an Elect remnant from destruction, when the whole world besides was drowned in the general Flood: But of this *third Covenant*, As a *God Al-sufficient*, fully able of himself to furnish *Abraham* and his Seed with all Happiness, either with or without the creature, both in this and in the world to come. (l) *I am God al-sufficient, walk before me and be perfect: and I will make my Covenant between me and thee.* (i) Gen 3.15. (k) Gen. 6.18, 19, 20. (l) Gen. 17. 1, 2.

3. *In the Particular notion of the Fœderates, or Confœderates with God.* Jesus Christ the Mediator and his Elect Seed are the Fœderate parties with God in them all: But with some difference in every one of them. In the *first Covenant*, as (m) the *Seed of the woman*, the mother of the Old world: In the *second Covenant*, as (n) *the Seed of Noah*, the Father of the second world: But in this *third Covenant*, as (o) the *Seed of* Abraham *the father of all the Faithful* whether Jews or Gentiles to the end of the world. So that, in the *two first Covenants*, God dealt with two *Families*, which were to be the roots of all mankinde in two whole worlds; and so the Promise of Christ was more *General* and imperfect, that he should descend of *Mankinde*: But in this *third Covenant* God dealt with the particular *Family of Abraham*, singled out from among all the Families of the earth peculiarly (m) Gen. 3.15. (n) Gen. 6.18. o) Gen. 17. 7. Gal. 3.16. Rom. 4.11, 12, 16.

culiarly and distinctively, which was to be by Gods Ordinance the *Radical Family of all believers in time to come*, and of which Christ should descend according to the flesh: and so the Promise of Christ was more Particular and Perfect, being limited and restrained peculiarly to *Abraham's family*, that he should descend of *Abraham*.

4. *In the individual Matters Promised, and Restipulated.* The Particular Mercies Promised in the two first Covenants, were very few and obscure; As (p) The enmity of the two Seeds, The *bruising of the Serpents Head by the womans Seed*, The (q) *saving* Noah *and his Family in the Ark from the Flood*, The *Continuance of the universal course of the Creation, with security never to be any more generally destroyed by a Flood*, &c. under the letter of which Promises divers Spiritual Mysteries were comprized: The Particular Duties restipulated in these two Covenants were implicitely (r) *Faith*, and *offering Sacrifices*; Explicitely, *conflicting with the Serpent*, *Making and entring into the Ark*. But in this *third Covenant*, what multitude of both *Temporal* and *Spiritual Mercies*, and those of the Highest Excellency, are Promised? And what latitude of Covenant Duties are required and restipulated? (s) See the former Enumerations, and Explanations of particulars.

(p) Gen. 3. 15.
(q) Gen. 6. 18. & 8. 21, 22. & 9. 8. to 18.
(r) Heb. 11. 4, 5, 6, 7. Gen. 3. 21. & 4. 3, 4. & 8. 20, 21.
(s) In this Chapter, Aphorism III.

5. *In the Manner of Revealing Justification by Faith; that Eminent Article of Faith, and foundation of our Comfort.* In the *two former Covenants* this point is revealed only *Implicitly*, and by obscure Consequence: the light of the New Testament especially clearing and evidencing this unto us. But in this *third Covenant* this Mysterie is First of all revealed Expressly and Plainly: (t) *Abraham believed in the LORD, and he counted* (or *imputed*) *that to him unto righteousness*.

(t) Gen. 15. 6.

6. *In the Peculiar manner of Confirmation.* The *First Promise* or *Covenant* was very probably confirmed (u) by *killing of some beasts for Sacrifices, with the skins of which beasts* Adam *and* Eve *were clothed*: but this is only a probability, by consequence implyed, not expressed. The *second Covenant* was confirmed somewhat more plainly; *viz.* Explicitly by the (x) *Rain-bow* in the clouds, as *a Token of the Covenant, never to drown the world again with a flood.* Implicitly, (y) by *the Oath of God*, which the *Prophet* teaches us was implyed in Gods Covenanting with *Noah*. But this *third Covenant* was Plainly and expressly (z) Confirmed, 1. *By* Gods Promises propounded, Repeated, and in part fulfilled; 2. *By* Gods Sacred inviolable Oath; 3. *By* the Fœderal Solemnity of Killing and dividing Sacrifices, and passing between the parts; 4. *By* the two Ordinary Sacraments; 5. *By* the four extraordinary Sacraments; And 6. *By* many eminent intimations, and adumbrations of the Sufferings and Death of Jesus Christ, *&c.* Herein therefore the Lord hath laid a more full clear and strong foundation for his peoples Comfort, then in both the former.

(u) Gen. 3. 21. & 4. 4.
(x) Gen. 9. 8. to 18.
(y) Isa. 54. 9. with Gen. 9 8. to 18.
(z) See in this third Chapter, Aphorism IV. at large.

7. *In*

7. *In the Particularity of Ends.* In the *First Covenant*, God particularly propounded his own Glory (a) in lapsed mans recovery by the womans Seed, from the mischief of the Serpent and his Seed. In the *second Covenant*, God particularly intended his own Glory, in (b) Saving an Elect remnant of mankind in the Ark by water, from being overwhelmed in the Common destruction sent upon the world of the ungodly. But in this *third Covenant*, God particularly designed to glorifie himself more illustriously, in (c) making *Abraham* and all the Nations of the world, that should believe, *Happy and blessed in Christ* the chief Seed of *Abraham*, both in this and in the world to come; in subduing especially all their Spiritual enemies under them; in bringing them into the everlasting possession of the Heavenly *Canaan* at last; and in being their Covenant-God for evermore.

(a) Gen. 3. 15.

(b) Gen. 6. 18, 19, 20.

(c) Gen. 12. 1, 2, 3. & 22. 17, 18.

Inference IV.

IV. Hence, **The (d) wonderful wisdom of God in the several Periods of his Covenant-Dispensations, and their gradual out-breakings is very observable.** He Revealed not his Covenant of Faith in Christ for Sinners Recovery, all at once, as he could easily have done: but by little, and little, in certain degrees, and several seasons (divers considerable pauses, intervals, and Distances of time intervening,) still more and more fully, firmly, and clearly. This is evident in these three Covenant-discoveries; every one surpassing other, the subsequent still far transcending all that went before. How wisely therefore hath the Lord dealt herein! For,

(d) See much more to this effect, in the manner of this Covenants Dispensation *More Generally*, and *More Particularly in this Chapter, Aphorism V.*

1. *Hereby he hath made known the beautiful Order of his proceedings.* *Order* is a comely and beautiful thing; Confusion and disorder as deformed. God, that requires (e) *all things in his Church to be done decently and in order*, doth himself all things in the best and most perfect Order. He is (f) a *God of order*. He created the world at first, (g) in a most orderly proceeding, from the *less perfect*, to the *more perfect Creatures*, and that in six distinct daies: He could have made all in one day, in one Moment, but he intended the *glory of Order*. So he *New-creates* the lapsed world in a most orderly proceeding, from a more imperfect to a more perfect Revealing of Sinners Recovery by Jesus Christ in the several Periods of his Covenant. In *that*, he shewed the glorious *Order of Nature*: In *this*, the more glorious order *of Grace*.

(e) 1 Cor. 14. 40.

(f) 1 Cor. 14 33.

(g) Gen. 1. *throughout.*

2. *Hereby, He hath more lively and emphatically displayed to mankind the Mysterie of Christ, and of Sinners Recovery by him.* Christ was too rich and glorious a Treasure to be shewed fully and wholly all at once to lapsed Sinners: therefore in his Covenants he Reveals him by degrees, every *Covenant-Period* discovering Christ with *further Additionals* then the former, whereupon the worth and excellency,

lency of Christ was set off with more replendent lustre, and illustrious glory.

3. *Hereby, He hath familiarly condescended to the state and Condition of his Church.* His Church hath her *Non-age*, and her *Full-age*; her *Minority*, and her *Maturity*, &c. and accordingly she is less or more capable of Spiritual things. *Her Infancy* was from *Adam* to *Moses*; Her *growing age*, from *Moses* till Christs Incarnation; Her *full age*, after Christs coming now under the New testament. Proportionably God revealed his Covenant to her; *To the infant-Church* he only gave the Milk of that first Promise, of the Seed of the woman; and after, as her Capacity was enlarged and grew, he still augmented his Covenant-Discoveries to her. God revealed, not what he could reveal; but what she could receive.

4. *Hereby, He hath more notably raised up his peoples Desire after Christ, who is* (h) *the desire of all Nations*: alluring them by frequent tastes of Christ, and increased discoveries of his sweetness, to thirst and long after him more and more in full enjoyment. Every new discovery of Christ, renewing a fresh desire after him.

(h) Hag. 2. 7.

In all this, *the wisdom of God is very Conspicuous.*

Inference V.

V. Hence, **How highly was** Abraham **advanced by admission into this Covenant with God, beyond his former un-covenant Condition**! What *Abraham* was before God took him into Covenant with himself, (i) hath been already evidenced. What he became after this Covenant, How far *Abraham excelled Abraham*, how far he surpassed himself in regard of his former Covenantless Condition, will now appear by this Ensuing Parallel. *viz.*

(i) *In this Chap. Aphorism 1. Propos. 1.*

1. *In his un-covenant condition*, he was Uncalled, Carnal, (k) Ungodly, and Idolatrous: But *In his Covenant-condition* he became effectually Called, Spiritual, Godly, and a Pure worshipper of God in Faith and obedience with integrity.

(k) Rom. 4. 5. *with* Josh. 24. 2.

2. *Then*, he was not a believer: *Now*, he became (l) *a Father of all believers.*

(l) Rom. 4. 11, 12, 16.

3. *Then*, his name was *Ab-ram*, An-high-Father: *Now*, His name became (k) *Ab-ra-ham*, An-high-Father-of-a-multitude.

(k) Gen. 17. 5.

4. *Then*, he had no Promise from God: *Now*, he obtained (l) many precious Promises, in the Covenants of Promise, and those many waies confirmed.

(l) Heb. 11. 17.

5. *Then*, he had not obtained Mercy: *Now* he obtained many Mercies both Temporal and Spiritual of highest consequence, (m) That *the Lord would be his God*, That *Christ should descend of him according to the flesh, in whom all Nations of the earth should be blessed*, &c.

(m) Gen. 17. & 12. & 15. & 22.

6. *Then*,

6. *Then* he had no Seed, nor Heir: (n) *Now Isaac* is given him for an Heir, God assuring him that in him his Seed should be as *the Stars of Heaven, dust of the earth, and sands by the Seashore.*

(n) Gen. 15. 2. & 21. 2, 3.

7. *Then* he had no inheritance, except some small pittance in Caldea. *Now*, he became (o) *Heir of the world*, and for assurance thereof, the Land of *Canaan*, the glory of all lands, a land flowing with milk and honey, situate in the midst of the world, is by promise setled upon him and his Seed after him, *for an everlasting inheritance.*

(o) Rom. 4. 13. Gen. 15. 18. &c. & 17. 8.

Inference VI.

VI. HEnce, Abraham **and his Seed are made the only happy people in the world, for all future time and succeeding ages.** Before *Abraham* there were many Holy and Happy People through Faith in Christ, as *Adam, Eve, Abel, Enoch, Noah, Melchizedek*, &c. But after *Abraham* no people Jewish or Gentilish shall be happy but *in* Abraham *and his Seed*, but in union to Christ his Eminent Seed by Faith, and insition into *Abraham's family*; For all true blessedness is peculiarly limited and appropriated to *Abraham's* Seed; (p) *And in thy Seed shall all the Nations of the earth be blessed.* What ever be their wants, weaknesses, Enemies, afflictions, persecutions, temptations, or conditions in this world, yet being by faith in Christ the true children of *Abraham*, they are the Happiest of all people in the world, yea the only Happy people: The Covenant, The Mercies of the Covenant, the Mediator of the Covenant, The God of the Covenant being theirs only. *Contrariwise* all forreiners to *Abraham's* family, all unbelievers in the world (be their outward Condition never so rich, great, prosperous, flourishing and visibly glorious on earth,) are most miserable wretches, (q) being *without Christ, strangers from the Covenants of Promise, having no hope, and without God in the world.* How should all that would be happy, strive to become *Abrahams true Spiritual Seed*! How should all that would know whether they be happy, search whether they be the true Seed of *Abraham* in Christ or no! (r) *Directions* for that, and *Discoveries* for this, have been formerly disclosed.

(p) Gen. 22. 18.

(q) Eph. 2. 12.

(r) See in this chapter, *Aphorism 11. Inference 3.*

Inference VII.

VII. HEnce finally, **The same Gospel was preached, The same blessed** Messiah **was in that Gospel Revealed, and the same Justification and Salvation of sinners by Faith in that** Messiah **was tendered, in those former, as well as in these latter ages of the world.** For in this Covenant, (s) *The Gospel was preached to* Abraham, the Messiah was Promised to him as his Seed according to the flesh, And (t) *Faith was imputed*

(s) Gal 3. 8. *with* Gen. 12. 2, 3.

(t) Gen. 15. 6.

imputed to him unto righteousness. The self-same Evangelical blessings for substance, that we have, he had; yea and *Noah*, and *Adam* had the same before him: but all of them beheld, and had these things far more imperfectly, darkly and obscurely, then we now. So that, though now we have a *New Testament*; yet we have not a *New Gospel*, or a *New Christ*, or a *New way of Justification*, but the same that was from the beginning, ever since the fall of *Adam*. Hence, The Gospel is stiled, (u) *The Everlasting Gospel*; (x) *Jesus Christ* the Messiah is said to be *yesterday, and to day, and for ever, the same*: And the fathers of old are said *to obtain a good report through faith*, and to dye *in Faith*. They then, That fancy to themselves, That the Fathers of old, or elders towards the beginning of the world, were fed only with the *Husks of Temporal Promises*: *or*, That they entred not into Heaven till Christs ascension thither; *or*, that there is no Gospel in the Bible, but only in the Books of the New Testament; *or*, that the Saints of old had another Kind of Justification and Salvation, then the Saints since Christ: do sufficiently discover themselves to be meer Infants in apprehending Gods saving Dispensations, and through ignorance great strangers to the Holy Scriptures. *The God of Abraham, Isaac, and Jacob*, is our God: Their Messiah, is our Christ: Their Gospel, is our Gospel: Their Covenant, is our Covenant, (only our *Covenant-Charter* is more *cleared, enlarged*, and *explained*:) Their way of Justification and Salvation, is our way of Justification and Salvation: And at last both they, and we, and all the faithful in all ages, shall together make up one compleat body of Christ, and be ever with the Lord in full immediate vision and fruition of him with ineffable ravishments to all eternity.

(u) Rev. 14. 6.
(x) Heb. 13. 8.
(y) Heb. 11. 2. 39, 13.

Hitherto of Gods Covenant of Promise, *as dispensed in the* third eminent Period *of time, from* **Abraham till Moses**. viz. *From the* 70th. *year of* Abraham, *when the Promise or Covenant was first revealed to him, An. Mundi* 2078. *till the* 80th *year of* Moses, *in which year he stood before* Pharaoh, *brought* Israel *out of* Egypt, *and Received the Law on Mount* Sinai, *in An. Mundi* 2508. *which was an Interval or Period of* 430 *years precisely, according to the Apostles own Computation*, Gal. 3. 17.

CHAP.

CHAP. IV.

Of the Discovery and Administration of God's Covenants of Promise, *in the fourth noted Period of time*, from Moses till David, *yea* from Moses (*viz. from his 80th year wherein he received the Law on Mount* Sinai, *An. Mund.* 2508.) till CHRIST *himself, Born about An. Mund.* 3919. or 3920. *Crucified about An.* 3952.

Viz.

of the SINAI-COVENANT.

An Introduction to this Covenant-explanation.

THE fourth observable *Period of Time*, Wherein the LORD was pleased to Renew with much Augmentation the **Covenant of Faith**, in reference to CHRIST PROMISED for sinners Salvation, was, **from** Moses **till Christ himself**. *viz.* From about the 80th year of *Moses*, when he received the Law from God on *Mount Sinai*, which was in *An.* 2508. from the worlds Creation, or thereabouts: till the Death of JESUS CHRIST, (whereby he antiquated, abrogated and finished the *Old-Testament-Administration*, Instituting and Authorizing the *New-Testament-Dispensation*) which fell out in *An.* 3952. from the worlds Creation, or thereabouts, as some make the Computation. So that this Interval, or Period of time was very long; *viz.* for 1444. years space, or thereabouts. Here by way of Introduction to the whole, I shall briefly set forth, 1. *The Bounds and time of this Sinai-Covenant-Administration.* 2. *The Excellency of it.* 3. *The Particulars to be insisted upon.*

I. I am induced thus to circumscribe this Covenant-Administration within these Bounds and Terms; *viz. The Giving of the Law on Mount Sinai, and the Death of Jesus Christ*; upon these considerations. 1. *Because*, The Giving of the Law on Mount *Sinai*, was evidently the Beginning of this Distinct Covenant-Expressure. Gods Covenant with *Abraham* and his Seed, as in *Private Families*, extending it self hitherto, as hath been manifested already: But now first on *Mount Sinai* God began to deal with *Abraham's* Seed as in a higher capacity; *viz.* in the notion of a *Commonwealth*. Yet, this Foederal Dispensation doth not blot out or extinguish the Discoveries of Gods Covenant of Faith in the three former Periods: but only out-shine them, and swallow them up by its greater Perfection, as the Sun by day drowns and outshines the Moon and Stars by his surpassing glory. 2. *Because*, Though betwixt the giving of

the Law, and the Death of Christ, there intervene Two other observable Covenant-Discoveries; The one, *To David* with peculiar reference to the Kingdom; The other, *To the Captive Iews in Babylon* with special respect to their Release and Restauration, (both which I intend to explain as Distinct Covenant-Expressures;) Notwithstanding, this Covenant-Administration at *Sinai* continued still in an un-interrupted Course and force till the Death of Christ, and was not superseded by any intervening Covenant Renewed. 3. *Because*, Jesus Christ (a) was *made under the Law*, and (b) submitted himself under this *Sinai*-Covenant-Administration, till his Death: And then, antiquating this *Old-Covenant*, he brought in his *New Covenant* or *Testament* in its stead, as the most perfect Fœderal Dispensation of all, to continue in its surpassing splendor till Christs second coming.

(a) Gal. 4.4. Phil. 2.7,8.
(b) Luk. 2. 21, 22, 23, 24. Ioh. 5.1. & 7. 10. Mat. 26. 18, 19.

Now that *Old Covenant* was Abrogated, and this *New Covenant* Erected in its stead, 1. More Incompleatly, and 2. More Compleatly.

(1) *More Incompleatly*, by way of inchoation, before Christs Death. And this, *Partly*, By the (c) Ministry of Christs Harbinger, *Iohn the Baptist*, who was *sent of God, preaching, and Baptizing with water*: That, both by his *Preaching* and *Baptism* he might manifest the now incarnate *Messiah* to Israel, and as it were point at him with the finger, saying; *Behold, the Lamb of God, which taketh away the sins of the world.* Among others, *Iohn* having baptized *Iesus* himself, *he saw the Heavens opened, and the Spirit of God in form of a Dove descending and remaining upon him, and he heard the voice from Heaven, saying, This is my beloved Son in whom I am well-pleased*; hereupon *Iohn* seeing and hearing this, *bare Record, That this is the Son of God.* *Partly*, By the Ministry of *Iesus Christ* himself, and of his *disciples*, for the space of about three years and an half before his Death. *Christ*, By his Doctrine frequently (d) declared himself to be the Promised Messiah, the only true Christ, that was now actually come into the world to save sinners: and this was the substance of the New Covenant. And by his (e) Divine Miracles, he confirmed the infallible truth of his Doctrine. His *Disciples* also (f) *Preached* Christ now exhibited, confirming their Doctrine by Miracles through Christs power and authority. And they (g) *Baptized* them that believed. Thus the Doctrine of the *New Covenant* touching Christ exhibited began to be preached, and the *Initiating Sacrament* of the New Covenant, *Baptism with water*, began to be dispensed before Christs Death, whereby the ministration of the *Old Testament* began to vanish away: But these were only præludium's, and more incompleat beginnings of the abolition of the *Old*, and institution of the *New Testament*; and all these were as yet limited and restrained only to the people of the *Iewish Nation*.

(c) Mar. 1. 1. *to* 12. *with* Ioh. 1. 6. *to* 35. & 3. 26. *to the end.*
(d) Ioh. 3. 14. *to* 22 & 4. 25, 26. & 5. 25, 26. &c. & 6. 32, 33. *to the end.*
(e) Ioh. 5. 36.
(f) Mat. 10. 5. *to the end.*
(g) Ioh. 4. 1, 2.

(2) *More compleatly*, by way of *Consummation*, at and neer upon Christs Death, The *Old Testament Ministration* was plenarily Abrogated,

gated; and the *New Testament* substituted in its stead. For, 1. *Now* the New Testament was unalterably ratified and confirmed (h) by Christs own blood and death, as Mediator, Surety and Testator thereof: 2. *Now* the (i) Sacrament of the *Passover* was abrogated; and the *LORD's-Supper*, as *The Memorial of Christs body broken, and of Christs blood of the New Testament shed for many for remission of sins*, is Instituted, To *shew forth Christs Death* already past *until his second Coming*: 3. *Now*, and not till now, Christ said, (k) *It is finished*, that is, The Great work of his Elect's Redemption, in expiating sin, appeasing Gods wrath, removing the curse, bringing in eternal righteousnels, *&c.* by Christs death and blood, was now finished; and all the Levitical services and Sacrifices, dark Types of this Sacrifice, were now fulfilled and abolished; there being no further need of shadows, the body being already come: 4. *Now*, and not till now, (l) *The veil of the Temple was rent in twain from the top to the bottom*; Intimating, not only the *Abrogation* of all the Legal Ceremonies and Old-Testament Types, Services, *&c.* but also the *Consecration of a new and living way for us into the true Holyest of Holies, Heaven it self*, by the blood of our true eternal Priest Christ Jesus, through the veil of his own flesh rent and crucified for us: 5. *Now*, Christ risen from the Dead, before his Ascension, (m) Enlarged his Apostles Commission for Dispensing the New Testament, and the Sacraments thereof, *Baptism* and the *Lords-Supper*, to all Nations, promising to be *with them and their Successors to the end of the world*: 6. *Now*, he (n) Led all our Spiritual *Captivity* it self *Captive* in his *Ascending* into Heaven, And gave gifts to men, *viz.* The New-Testament officers, *Apostles*, *Prophets*, *Evangelists*, *Pastors and Teachers*, for his Church: 7. *Now*, finally, he (o) *poured forth his Spirit* most plentifully upon his officers and members according to the fore-promised bounty of his New-Testament Dispensations. Therefore upon all these Considerations it is evident, That the *Ministration* of the *Sinai-Covenant*, or *Old Testament*, expired and determined most compleatly at Christs Death: The *New Covenant* then beginning more fully to suceeed. So that the *Giving of the Law on* Mount Sinai, *and the Death of Jesus Christ*, are the Bounds of this *Sinai-Covenant* Administration.

II. Now, As the Period of time, allotted by God for this *Sinai*-Covenant Administration, was very long; so the Fœderal excellencies, Providential passages and occurrents, Revolutions of the Condition and affairs of the Church of God therein were very famous and illustrious. For, In this Interval and Compass of time,

1. Gods glorious (p) Law was given on *Mount Sinai*, to the children of *Israel*, the Seed of *Abraham*: *viz.* The Law *Moral*, *Ceremonial*, and *Judicial*.

2. This Law was by a Solemn Sanction (q) established as a *Covenant* betwixt God and *Israel*, *Moses* being the Typical *Mediatour* thereof.

(h) Heb. 9. 13. *to the end.* Mat. 26. 27, 28.
(i) Mat. 26. 17. *to* 31. 1 Cor. 11. 26.
(k) Ioh. 19. 30 vid. *Johan. Calvin. in loc.*
(l) Mat. 27. 51. Mar. 15. 38. Luk 23. 45. *with* Heb. 10. 1. *to* 22.
(m) Mat. 28. 16, 17, 18, 19, 20.
(n) Ephes. 4. 8, 11, 12.
(o) Act. 2. 1. *to the end.*
(p) Exod. 20. Deut. 5.
(q) Exod. 24. throughout. Gal. 3. 19, 20.

3. The *Ark* of God (r) was made, wherein were the two Tables of the Covenant kept; which, being a peculiar and primary Token of Gods presence with *Israel*, was stiled by way of excellency, (f) *The Glory.* And the two Tables of the Covenant therein contained were called Metonymically, (t) *The Covenants*, as some are of opinion.

4. *The* (u) *service of God*, *viz.* The Ceremonial and Typical Service of God under the Levitical Priesthood, was Instituted by God.

5. *The* (x) *Promises*, *viz.* The great accession and abundant Addition of Promises, were now annexed to this fœderal Dispensation, more then to all the former Covenants.

6. The Word and (y) Oracles of God, even all the Books of the Old Testament, *Moses and the Prophets*, were actually written and recorded by (z) inspiration of the Holy-ghost: And those written-Oracles *committed of-trust* to the custody of the *Jews*. They only were Gods Library-keepers: The Keepers of Gods Sacred Rolls.

7. *The* (a) *Adoption* of the people *Israel*, to be Gods peculiar people above all the people of the world, was now declared. And they (b) actually possessed of the promised *Canaan*.

8. The LORD moulded his People into a (c) *Common-wealth of Israel*, giving them Political statutes, *viz.* the Judicial Laws, for the Government thereof. And *Israel* was Constituted a *National* (d) *Church in the Wilderness*.

9. The Solemn *Place* of Gods publique worship was three several times erected. *viz.* The (e) *Tabernacle* in the Wilderness, by *Moses*; The (f) *First Temple* at *Jerusalem* by *King Solomon*; And the (g) *latter Temple* at *Jerusalem*, after their return from *Babylonish* Captivity, by *Zerubbabel*. (h) *The glory of this latter House far surpassing the glory of the former*, not in stateliness of Structure, but in Eminency of use, *Jesus Christ* himself honouring this House with his own blessed presence.

10. Finally, (not to mention other things,) In this Interval or space of time, of the Seed of *Abraham*, as Concerning the flesh, (i) the Promised *Seed* of Seeds, **The Desire of all Nations**, *Jesus Christ* came, *who is over all God blessed for ever. Amen.*

In this Space of time, wherein the *Sinai-Covenant* remained of force, all these observable occurrents came to pass; whereby Gods Fœderal dispensation in this Period became most eminently renowned, and the *Seed of Abraham* the only happy people of all the people in the world during that Administration.

Therefore this *Sinai-Covenant-Dispensation*, far surpassing all the former Covenants, deservedly challengeth our most diligent intentive and accurate Consideration. And as the Lord Herein advanceth his *Dispensation*: so have we need proportionably to advance and raise up our *Contemplation*, to an higher pitch then heretofore.

III. For

(r) Exod. 25. 10, &c.

(f) Rom. 9. 4. 1 Sam. 4. 21, 22.

(t) Rom. 9. 4.

(u) Rom. 9. 4.

(x) Rom. 9. 4.

(y) Rom. 3. 1, 2. Psal. 147. 19, 20.

(z) 2 Tim. 3. 16, 17. 2 Pet. 1. 20, 21.

(a) Rom. 9. 4. Exod. 19 5, 6.

(b) Iosh. 21. 43, 44, 45.

(c) Eph. 2. 12. Exod. 21, 1. &c.

(d) Act. 7. 38.

(e) Exod. 40. *throughout.*

(f) 2 Chron. 3. 1. *&c.*

(g) Ezra 3. 8. *to the end.* & 6. 14, 15, 16.

(h) Hag. 2. 7, 8, 9.

(i) Rom. 9. 5. Gal. 3. 16. Hag. 2. 7, 8.

III. For the more clear unfolding of the Mysterie of this Covenant-Expressure, I shall principally insist upon these Particulars: Treating,

1. *Of the Giving of the Law on* Mount Sinai *to the people of* Israel.
2. *Of this Giving of the Law to* Israel *on* Mount Sinai *as A Covenant, not of works, but of Faith.*
3. *Of the Confœderates, or Fœderate Parties to this* Sinai-*Covenant.*
4. *Of the Mater or Substance of this* Sinai-*Covenant.*
5. *Of the Form of this* Sinai-*Covenant.*
6. *Of the Scope and End of this* Sinai-*Covenant.*
7. *Of certain General Corollaries* or *Inferences resulting from the whole.*

Within these limits I shall confine my ensuing Discourse touching this *Sinai-Covenant's Dispensation*; reducing all that shall be spoken, to these seven Heads; and representing them in so many distinct *Aphorisms*, for Brevity and Perspicuity sake, *viz.*

Aphorism I.

1. *Of Gods giving of the Law by* Moses *to* Israel *on* Mount Sinai.

The LORD God, having brought his people Israel **out of** Egypt, **into the Wilderness, to go to possess the promised land of** Canaan, **gave the Law to** Israel **by** Moses **on** Mount Sinai **430 years precisely after his Promise to** Abraham.

This *Aphorism* I premise here in the First place, as a Preparatory Preface and Introduction to all the Rest: without which they cannot be so clearly and solidly, either explained or understood. And for the better unfolding of this Aphorism, I propound these particular *Questions* to be discussed and cleared. *viz.*

1. *How it may be evinced, That the LORD God, having brought his people* Israel *out of* Egypt, *into the Wilderness, to go to possess the promised* Canaan, *did give the Law to* Israel *by* Moses *on* Mount Sinai, *430 years after his Promise to* Abraham?
2. *What Law that was, which he so gave to* Israel *on* Mount Sinai?
3. *How God gave this Law then to* Israel?
4. *Why God gave his Law to* Israel *at that time?*
5. *Whether Gods people had not this Law before that time?*
6. *Whether the Law given on* Mount Sinai, *was not the same with the Law of Nature written in* Adam's *heart before the Fall; and in some measure remaining still in mans heart since the Fall?*

7. *Whe-*

7. *Whether the Law of God given by* Moſes *on* Mount Sinai *to* Iſrael, *be abrogated to us now under the New Teſtament or no? And how far it concerns or obligeth us, if not abrogated?*

8. *What Particular Inferences may hence offer themſelves unto us?*

In explicating of theſe *Queſtions*, moſt of the Material Doubts about the *Law* given on *Mount Sinai*, in the General, will receive illuſtration and Satisfaction.

Queſtion I.

I. **Queſt.** *How it may be evinced, That the Lord, having brought his people* Iſrael *out of* Egypt *into the Wilderneſs to go to poſſeſs the promiſed* Canaan, *did give the Law to* Iſrael *by* Moſes *on* Mount Sinai, 430 *years after his Promiſe to* Abraham?

Anſw. This may be evinced clearly in theſe particular poſitions, by many Teſtimonies both of Old and New Teſtament, *viz.*

1. *The* LORD *God brought his people* Iſrael *out of* Egypt, *that they might go to poſſeſs the promiſed* Canaan. Until they came into, and whilſt they were in *Egyptian bondage* and ſervitude, they were not actually capable of poſſeſſing *Canaan*: therefore they muſt firſt be brought into, and then brought out of *Egypt*, that they might after be brought into *Canaan*. For; 1. When God promiſed *Canaan* to *Abraham* and his Seed, he told him; that (k) *his Seed muſt firſt ſojourn and be afflicted in a land not theirs* 400 *years*; and *then God would judge that Nation, and they ſhould come out with great ſubſtance; and after this they ſhould come into* Canaan *in the fourth Generation.* 2. And when God came down to perform this promiſe, he told *Moſes*; (l) That he came to deliver them out of *Egypt*, that ſo they might go to take poſſeſsion of *Canaan* according to Gods Oath and promiſe. 3. The Law it ſelf given on *Mount Sinai* evidenceth, (m) That God brought his people out of *Egypt*, to give them the land of *Canaan*: Comparing the *Preface* to the Law, and the *fifth Commandment* together. 4. Hereby the Lord intended a Spiritual Myſterie, *viz.* That man muſt be firſt brought out of the *Egypt* of his carnal ſtate, ere he can go towards the heavenly *Canaan*.

2. *The* LORD *having brought his people* Iſrael *out of* Egypt, *brought them into the Wilderneſs.* He (n) would not lead them the *neereſt way* through the *Philiſtines* land, but conducted them about through the Wilderneſs of *Sinai*; this muſt be their *High-way* to *Canaan*. Hence *Iſrael* is called; (o) *The Church in the Wilderneſs*. God made this Wilderneſs his peoples way to *Canaan*; 1. *That* ſo they (p) might eſcape wars with the *Philiſtines*, whereby they would otherwiſe have been diſcouraged. 2. *That* hereby (q) God might allure *Pharaoh* and the *Egyptians* to purſue *Iſrael*, that ſo he might *get himſelf Honour upon them*, by drowning them all at once in the Red-Sea for their cruelty to his people *Iſrael*. 3. *That* God (r) might

(k) Gen. 15. 13, 14, 15, 16.

(l) Exod. 3. 8, 16, 17, & 6. 5, 6, 7, 8.

(m) Exod. 20. 2, 12.

(n) Exod. 13. 17, 18. Act. 7. 36.

(o) Act. 7. 38.

(p) Exod. 13. 17.

(q) Exod. 14. 2, 3.

(s) might in the Wilderness eminently glorifie his wisdom, providence, power, faithfulness, goodness, loving-kindness, patience, &c. towards his people *Israel* for forty years together. 4. *That* by their hardship in the Wilderness he might prepare them for war with the *Canaanites*, and dispose them to endure hardness as good Souldiers. 5. *That*, the *Wilderness* might be as a foyl to set off *Canaan* with the greater lustre to them: and their wants and miseries in the Desart might so much the more commend the enjoyments and mercies in the promised inheritance. How welcome is *health* after tiring *Sickness*; *ease* after tormenting *pain*; *Liberty* after servitude and *Captivity*; *Canaan* after the desolate *Wilderness*; yea and *Heaven* it self after *Earth's troubles* and *perplexities*! 6. *That*, As *Egypt* was a *Type* of our Natural miserable Condition under the bondage of Sin, Satan, &c. while we are destitute of Redemption by Christ; And as *Canaan* was a *Type* of the Eternal Rest of Gods people in Heaven: So the *Wilderness* might be a *figure* of this present world, thorough which we must pass to heaven; and of the unsetled condition, wants, afflictions, Temptations, dangers, and many miseries incident to Gods people therein. Gods *Covenant*, *Sacraments*, *Ordinances*, and *Presence* with his people, being *Israels* greatest comfort in the *Wilderness*; and our greatest comfort in this *world*.

(s) Deut. 32. 9 to 15.

3. *The* LORD *having brought his people* Israel *into the Wilderness*, (t) *Gave them his Law by* Moses *on* Mount Sinai. *The Lord* was the Author of it, the great Law-giver. *Moses* was the Instrumental mean which God made use of betwixt himself and *Israel* in the giving of the Law: for, *Moses* carryed the two Tables of the Law, written by God twice, to the people, and himself wrote the Ceremonial and Judicial Laws in a Book for *Israel*; Hence it's said, (t) *The Law was given by* Moses. The place of this great Transaction betwixt God and *Israel* in giving the Law, was *Mount Sinai*: God descending to the top of the Mount in the sight of *Israel*, and the people standing below at the skirt of the Mount. All this is clear by the (u) *Historical Narration* of Gods giving the Law, and the Repetition thereof.

(t) Exod. 24. 12. Deut. 33. 2, 3, 4.

(t) Joh. 1. 17.

(u) Exod. 19. 1, 2. *to the end.* & 20. Deut. 5. 2, 3, 4, 5. & 21.

4. *The Lord God gave his Law to* Israel 430 *years after his Promise to* Abraham: *viz. after his First Promise to* Abraham *in* Ur *of the* Chaldees. This is plain, by comparing (x) the Testimony of *Moses*, *Steven*, and of *Paul* together. This 430 years we may thus compute; The 430 years (y) ended precisely at *Israels* deliverance out of *Egypt* to a day. The *Seed of Abraham* sojourned in *Canaan*, and *Egypt*, &c. (z) 400 years: from the birth of *Isaac* (when his Seed began to sojourn, and *Abraham* (a) was now 100 years old,) till *Israels* departure out of *Egypt*, being 400 years. *Abraham* (b) came first into *Canaan* to survay it, when he was 75 years old: So that from this his coming into *Canaan*, till the birth of *Isaac*, when *Abraham* was 100 years old, is 25 years. Hence by Consequence, from the First Promise, till *Abrahams* first coming

(x) Gen. 12. 1, 2, 3. Act. 7. 2, 3, 4. Gal. 3. 17.
(y) Exod. 12. 40, 41, 42.
(z) Gen. 15. 13, 14.
(a) Gen. 21. 5.
(b) Gen. 12. 4, 5.

ing to *Canaan*, (which was while *Abraham* dwelt in (c) *Charran*) must needs be 5 years. All which in the whole make up 430 years. Now after those 430 years were expired, (d) In the *third Month*, or *New Moon* (which was the first Day of the Month, the *Hebrews* accounting their Months by the course of the Moon,) after *Israel* came out of *Egypt*, they came and camped before *Mount Sinai*. This was their *twelfth Station*, or Encamping. This was about 45 days from their coming out of *Egypt*: one Day was taken up with Entercourse betwixt God and *Moses* there; three days the people were to prepare themselves for receiving of the Law. The next day the Law was given, *viz.* On the 50th day after the *Passover*. Whereupon some make this Parallel; On the 50th *day* after the *First Passover*, The *fiery Law* was given on *Mount Sinai*: On the 50th *day* after Christs *last Passover*, yea after Christ our true Passover was sacrificed for us, *viz.* on the Feast of *Pentecost*, The Spirit (e) *in form of fiery cloven tongues*, for preaching the Gospel to all Nations, was given at *Jerusalem*.

(c) Gen. 11. 31, 32. with Act. 7. 2, 3, 4.
(d) Exod. 19. 1, &c. See *Lond. Annot. H. Ainsw. Annot. there.*
(e) Act. 2. 1, &c.

Thus the אמת, or Truth, of the first Question is evinced in all the several branches of it.

Question II.

II. **Quest.** *What Law that was which God gave to* Israel *on* Mount Sinai?

Answ. For the more clear resolving of this Question, I shall briefly handle; 1. *The Notation of the word or name* Law, *used in Scriptures.* 2. *The various Acceptations of the word.* 3. *The Distribution or Division of Gods* Law *given to* Moses *and* Israel *at* Mount Sinai, *into its several Sorts or Kinds.*

I. *Of the Notation of the word*, LAW. 1. That LAW, which the Lord gave on *Mount Sinai*, is expressed by many Denominations in the *Hebrew* text: but the most usual and eminent name is תורה (f) *Thorah*, ordinarily rendred, *Law*. But the signification of this word is of larger extent and more comprehensive then our word *Law*: It may be translated, (g) *Doctrine, Instruction, Institution, Constitution, Disposition*, &c. *cast forth*, or *cast abroad by any*. For, it ariseth from the Root ירה *Jarah*, *To cast, To cast forth*, or *to fling abroad*, viz. 1. *To cast forth stones, arrows, darts*, or any other thing of like Nature. 2. *To cast forth Rain and showers in moistning drops*, for watering and refreshing the Earth. 3. Hereupon Metaphorically it signifies, *To cast-forth Doctrine and Instruction like Dew or Rain*, which makes the ignorant fruitful and flourishing in knowledge, understanding, &c. as the Earth is made fruitful and flourishing by (h) showers. So that according to this last signification, (and that in the Conjugation *Hiphil*,) it signifies *to Teach, Instruct, Show, Admonish*, &c. Hereupon תורה *Thorah*, notes *An Instruction, Doctrine, Direction, Shewing*, &c. which is notably done by a Law. *Gerhard* (i) alludes to all these three significations of

(f) Exod. 24. 12. Deut. 33. 2, 4.
(g) *Mercer. in Pagnin. Thesaur. ad verb.* ירה *Jo. Buxtorf. in Lexic. ad verb.*
(h) Deut. 32. 2.
(i) *Gerh. Loc. com. de Lege Dei cap. 1.*

of the Root, and thinks תורה may comprehend them all, as being *A Scope* or *mark* to level and aim at; *A watering*, as it were, of the mind to make it fruitful in underſtanding; And as *a Doctrine* or *Inſtruction* eſpecially. Gods Law, is Gods Doctrine or Inſtruction. *Ainſworth* (k) renders this *Hebrew* word, *Doctrinal: An orderly manner of Inſtruction, An Inſtitution, or Diſpoſition.* Torah *implying both Doctrine, and An orderly Diſpoſition of the ſame. Therefore where one Prophet relating* Davids *words, ſaith*, The Law of man, 2 *Sam.* 7. 19. *Another ſaith*, The orderly eſtate (*or* courſe) of man. 1 *Chron.* 17. 17. *The holy-ghoſt in Greek calleth it* Nomos, A Law, *Heb.* 8. 10. *from Jer.* 31. 33. *This name is moſt commonly aſcribed to the precepts given by* Moſes *at* Mount Sinai, *Deut.* 33. 4 *Mal.* 4 4. *Joh.* 1. 17 & 7. 19. So he. 2. The *Greek* word Νμος in the New Teſtament, *The* (l) *Law was given by* Moſes; —— is from νεμειν, To Diſtribute: becauſe (as *Tully* (m) notes) it gives to every one his own, Diſtributes to every one his Due. 3. The *Latine* name *Lex*, (whence our *Engliſh* word, *Law*, ſeems to be derived,) is ſo called, either, *A Legendo*, from *Reading*, becauſe *Laws* uſe to be publiquely read that they may be known and obſerved; Or, *Ab eligendo*, from *electing*, or *chooſing*, becauſe therein is ſhewed a choyce of things to be deſired or declined, done or left undone; Or, *A ligando*, from *obliging*, *binding*, *tying*, &c. becauſe *Laws bind* to Obedience, and are the bond of Society. Scripture ſets forth Gods Laws under the Metaphoricall expreſsions of *Bonds*, *Cords*, *Yoke*, &c. But enough of the Grammatical Notation of the word.

(k) H. Ainſw. in his Annotat. on Pſal. 19. 8.

(l) Joh. 1. 17.

(m) *Cicero lib.* 1. *de legib. ad init.*

II. *Of the various Theological Acceptations of the word* LAW. This word *Law*, is of various ſignifications in the Scriptures of Old and New Teſtament. It ſhall ſuffice to point out ſome of the more principal and uſual Acceptations and uſes of the word. It is uſed 1. *More Improperly*, and 2. *More Properly*.

1. *More Improperly*, the word (Law) denotes, 1. *The force, ſtrength, or Power of any thing.* As, The force and ſtrength of ſin is called, (n) *The Law of ſin*; *The Law of the members.* The force and ſtrength of Grace is ſtyled, (o) *The Law of the mind.* The ſtrength and power of Death is called, *The Law of Death.* All theſe in a Metaphorical Alluſion to a Law, that hath a kind of impulſive or compulſive force or power over them that are under it. 2. *The Right, Authority, Rule*, or *Dominion* that one hath over another. Thus the Right, Rule, or Authority which the Husband hath to and over his wife, is called, (p) *The Law of the Husband.* 3. *The Manner, order, courſe*, or *condition* of any thing. Thus *David* acknowledging Gods familiarity to him in dealing with him by way of Covenant, ſaith; (q) *And this is the Law* (תורת) *Of man, O Lord, God*; that is, *herein thou haſt dealt familiarly with me, as one man with another.* Hence, in the parallel place in the *Chronicles* it is thus expreſſed; (r) *And thou haſt reſpected me according to the condition* (כתור) *of a man*

(n) Rom. 7. 23.

(o) Rom. 8. 2.

(p) Rom. 7. 2.

(q) 2 Sam. 7. 19. Et iſta lex hominis. *Pagnin.*

(r) 1 Chron. 17. 17.

man of excellency, O LORD God. תורה signifying, *Term, Rank, Order, Condition, Way,* or *Manner* of any thing.

2. *More Properly,* (*Law*) is used for any Ordination of a Superiour that hath power and authority over others as inferiours, prescribing or prohibiting any thing to be done, promising rewards to the Obedient, threatning punishment to the disobedient. And in this sense it is used,

(1) *For the Law of man, viz.* Humane (f) Edicts, Decrees, Ordinances, Constitutions, *&c.* good or bad, Civil or Sacred. But the *Hebrew* useth other words for mans laws.

(2) *For the Law of God.* And thus the *Hebrew* תורה, and the *Greek* Νομος, *Law,* are put for divers things. *viz.*

Generally, For any, or all Divine Doctrine or Instruction, revealed and made known by God. Thus, the whole word of God is frequently stiled, (t) *The Law of God*; or, *The Law of the LORD.* Thus, the Doctrine of the Gospel is called, *The Law*; (u) *The Law shall go forth of* Sion, *and the word of God from Jerusalem.* Thus the Doctrine of Justification and Salvation by Faith, is called, (x) *The Law of Faith.* Thus, the Command of *Love* so frequently and earnestly urged by Christ, (as *Mat.* 5. 44. & 7. 12. & 22. 36. *Joh.* 15. 12.) is by way of emphasis called, (y) *The Law of Christ.*

Particularly, The *Law* of God denotes,

1. *Sometimes,* The Law of Nature; consisting in certain Principles of Religion, Righteousness, and Temperance, at first Concreated in man, and naturally engraven in his heart in innocency: some (z) imperfect sparkles or reliques whereof remain even in hearts of Pagans, who have not Gods written Law.

2. *Sometimes,* The Records of Gods written Law, the Books of Scripture; The sacred Books being Holy Records and Instruments wherein Gods will and pleasure is fully and sufficiently comprized in order to Mans Salvation. And in this sense it is put, 1. *For the Books of the Old Testament*; any of them, even the Psalms and Prophets being called the Law. (a) *Is it not written in your Law, I have said ye are gods?* —— (b) *That the word might be fulfilled that is written in their Law, They hated me without a cause.* Thus the Book of Psalms is called *Law.* (c) *In the Law it is written, With men of other tongues and other lips will I speak unto this people,* &c. Thus the Book of *Isaiah* is called *Law.* Yea the (d) Apostle alleadging sentences both out of *Psalms* and *Isaiah* joyntly, cals them the Law. 2. *For the Pentateuch,* or *five Books of Moses. viz.* when the word Law is contradistinguished from the Psalms and Prophets, or from the Prophets alone. As, (e) *All things must be fulfilled which were written in the Law of* Moses, and in *the Prophets, and in the Psalms concerning me.* Again, (f) *All the Prophets, and the Law, prophesied until* John. (g) —— *The righteousness of God is manifested, being witnessed by the Law and the Prophets.* 3. *For any one of these five Books of* Moses *distinctly.*

Thus

(f) Ezr. 6. 1, 8, 11, 12. & 7. 13, 21, 26. Esth. 3. 8. Isa. 10. 1.

(t) Psal. 1. 2. & 19. 8, 9. & 119. 70, 72, 77, &c. Rom. 3. 27.
(u) Isa. 2. 3. & 42. 4. & 51. 4. Ier. 31. 33. Mic. 4. 2.
(x) Gal. 2. 21.
(y) Rom. 3. 27.
(y) Gal. 6. 2.

(z) Rom. 2. 14.

(a) Joh. 10. 34. *with* Ps. 82. 6.
(b) Joh. 15. 25. *with* Psal. 35. 19.
(c) 1 Cor. 14. 21. *with* Isa. 28. 11.
(d) Rom. 3. 10. *to* 20. *with* Psal. 14. 1, 2, 3. & 5. 9. & 53. 1, 2, 3. & 10. 7. Isa. 59. 7, 8.
(e) Luk. 24. 44.
(f) Mat. 11. 13.
(g) Rom. 3. 21.

Thus *Genesis* is called (h) the *Law*: *Exodus* is called (i) the *Law*: *Leviticus*, the (k) *Law*: *Numbers*, (l) the *Law*: *Deuteronomie*, (m) the *Law*. Thus the word Law, is given to the Books of the Old Testament.

(h) Gal. 4. 21. *with* Gen. 16. 15. & 21. 3. (i) Mat. 12. 5. *with* Exod. 29. 33. (k) Ioh. 8. 5. *with* Levit 20. 10. (l) Heb. 7. 5. *with* Numb. 18. 21. (m) Ioh. 7. 51. *with* Deut. 17. 8.

3. *Sometimes*, The Law of God given by *Moses*, or to *Moses*, for *Israel* on *Mount Sinai*. (n) *The* LORD *came from* Sinai, — *from his right hand went a fiery Law for them*, (Heb. *A Law of fire.*) — Moses *commanded us a Law*. So, when God called *Moses* up into the Mount, he said; (o) *I will give thee Tables of stone, and a Law, and Commandements, which I have written, that thou maist teach them*. Hence it's called *the Law of Moses*, because God used him as an Instrument and Mean in giving of it; (p) *Remember ye the Law of* Moses *my servant, which I commanded unto him in* Horeb *for all* Israel, *the Statutes, and Judgements*. Now here it is diligently to be observed, that the word *LAW*, as used for Gods Law given to *Moses* for *Israel* on *Mount Sinai*, is taken, 1. *More Largely*, 2. *More Strictly*; and 3. *Most strictly*. 1. *More largely and generally*, for the whole Dispensation of all sorts of Commandments, *Moral*, *Ceremonial*, and *Judicial*, given and promulged on *Mount Sinai*. For (q) all these three sorts of Laws were given from God to *Moses* on *Mount Sinai*, and by *Moses* to *Israel*: And all these are sometimes intended and expressed under the word *Law*. As in that noted Preface prefixed to the Repetition of the Law; (r) *And this is the LAW, which* Moses *set before the sons of* Israel. *These are the Testimonies, and the Statutes, and the Judgements which* Moses *spake unto the sons of* Israel *after they came forth out of* Egypt. This is, *He meaneth*, (saith (t) *Ainsworth* well) *That which hereafter followeth. So this belongeth to the next chapter where the Repetition of the Laws beginneth*. Gods Law is here branched out into *Testimonies*, *viz. The Moral Law*, testified by God to *Israel*: *Statutes*, viz. *The Ceremonial Law*: and *Judgements*, *viz.* The *Judicial Law*. And they are all comprized under that one word, Law: as the *Genus* to them all. 2. *More strictly*, and *specially* for the *Moral Law*, or *ten Commandements*, taken complexively with the Preface prefixed, and the promises interwoven therein; (u) as God spake them on *Mount Sinai* out of the midst of the fire to *Israel*, and afterwards wrote them, and gave them to *Moses*. In this sense, God said to *Moses*; (u) *I will give thee Tables of stone, and a Law, and Commandments, which I have written*. Now God wrote only the *Decalogue*, or *Moral Law*. In this sense the word *Law* is used in *Malachy*, (x) for the Moral Law, as contradistinct from Statutes and Judgements. Notwithstanding, The *Ceremonial Laws* may all be referred to the *first Table*, The *Judicial Laws* to the *second Table* of the Moral Law, as explications thereof to that people of *Israel*.

(n) Deut. 33. 2, 4. (o) Exod. 24. 12. (p) Mal. 4. 4. (q) *Compare* Exod. *ch.* 20. 1. *to* 18. *with all that follows till ch.* 32. 1. (r) Deut. 4. 44, 45. (t) *H. Ainsw. in Annot. on* Deut. 4. 44. (u) Exod. 24. 12. (x) Mal. 4. 4.

The *Law* in these two Senses, was given to *Israel*, as (y) a **Covenant**: what manner of Covenant, shall hereafter be in due time declared. 3. *Most strictly*, and restrainedly, the word [*Law*] is taken for *The Law abstracted from* Moses *Administration of it*, and precisely considered as An abstracted Rule of righteousness, holding forth life meerly upon terms of perfect and perpetual personal Obedience, and denouncing Death and the curse upon every one, and that without mercy, in case of the least contrary failing. And in this sense the Apostle takes the word [*Law*] in his dispute about Justification by Faith, and not by the works of the Law: opposing *Law*, to *Gospel* and to *Grace*; *Works*, to *Faith*; and *Justification by works*, to *Justification by Faith*. As, (z) *The Gospel was preached to* Abraham, *In thee shall all Nations be blessed. So then they which be of Faith, are blessed with faithful* Abraham. *For as many as are of the works of the Law, are under the curse: for it is written*, (a) *Cursed is every one that continueth not in all things which are written in the book of the Law to do them. But that no man is justified by the Law in the sight of God, it is evident: for*, (b) *the just shall live by faith. And the Law is not of faith: but*, (c) *the man that doth them, shall live in them. Christ hath redeemed us from the Curse of the Law, being made a Curse for us.* And to the like effect he elsewhere opposeth (d) *The Law of works*, to *the Law of Faith*: and being under the Law, to being under Grace. (e) *Sin shall not have dominion over you, for ye are not under the Law, but under Grace.* In these, and like passages, the word *LAW* is considered in this most restrictive sense, as abstracted and separated from all other additionals in *Moses* administration of it. And in this *strictest sense*, The Law is *materially* and for Substance the same with the *Covenant of works* written in *Adam's* heart in innocency: which now can justifie none, (f) because none can perfectly keep it; but condemns all mankind whilst they remain in their carnal lapsed state in the *first Adam*, because in him they brake it, and have not fled to Christ the *last Adam* for remedy, whose perfect fulfilling of the Law embraced by Faith should be their life and righteousness. In this last sense, (g) *Luther* (as I judge) considered the *Law*, as it stands in opposition to the Gospel, when in the point of justification he speaks so detractingly of the Law. *Legal Justitiaries* in the Apostles times looking too much at the *Law of Moses* in this last notion, sought to be *justified by the works of the Law*: herein mistaking utterly Gods way and end in giving the Law by *Moses*; for the Law was not given in this sense by *Moses* at all, as after will appear. And the *Antinomians* of our times not duly considering this, have as much under-valued the *Law*, as those legal-Justitiaries did over-value it. But by this Distinct notion of the word *LAW*, when applyed to the Law of *Moses* duly improved, the foundation of the *Antinomian* errours will be easily overthrown, and some Doubts or Difficulties in the Apostles speeches about the *Law* will be evidently cleared.

These

(y) Deut. 5. 2, 3, 4, 5, 6, 7, &c.

(z) Gal. 3. 8. to 14.

(a) Deut. 27. 26.

(b) Hab. 2. 4.

(c) Lev. 18. 5.

(d) Rom. 3. 27.

(e) Rom. 6. 14, 15.

(f) Rom. 8. 3.

(g) *Luth. in Comment. ad Epist. ad Galat. & in Loc. Commun. secunda Classis, Loc. 10* 11, 12, 13, 15, 16, 18, 19.

These are the principal Acceptations of the word *LAW*, and most usual in Scriptures. But as to the present *Question*, we are here to take it in the last sense, as denoting Gods Law given to *Moses* on *Mount Sinai*, and by *Moses* to *Israel*. What Law this was, will appear in the next branch more particularly.

III. *Of the Distribution or Division of Gods Law given to* Moses *and to* Israel *on* Mount Sinai. Gods Law given to *Moses* and *Israel* on *Mount Sinai*, is, in respect of the *Subject-Matter* therein contained, most usually divided into three sorts; *viz.* **Moral**, **Ceremonial**, and **Judicial**. Or, if we rather affect a Dichotomy, into two sorts; *viz.* 1. Perpetual, of obligatory force and power for ever, as *The Moral Law*, contained in ten Commandments. 2. Temporary, of obligatory power and force only for a certain time, and then determinable: and this concerning, (1.) The Worship and Service of God, as *The Ceremonial Law*; (2.) The Civil State and Politie of the *Jews*, as *The Judicial Law*. Both which were to determine and expire after the death of Christ: Christ being the Substance or Body of those shadows, the accomplishment of those Ceremonies; and the Common-wealth of the *Jews* not long after Christs death being utterly dissolved. The word [*Moral*,] in the general Notation of it, is *That which appertaineth to Manners, directeth and obligeth about Manners*, &c. and in that latitude it is applicable both to the *Ceremonial* and *Judicial Laws*, which are in some sense commanded in the *Moral Law*, though they be not perpetual but temporary only; But in this Distinction, by the word [*Moral*] I understand *such Laws touching Manners as are alwayes binding*, and therein are opposed to *Ceremonial* and *Judicial* Laws, binding only for a a time. And in this sense we may receive this Distinction without Scruple. For further clearing it, I shall shew, 1. *That this common Distinction hath its foundation in Scripture.* 2. *What the Nature of these three sorts of Laws was.* 3. *That they were all delivered by God to* Moses *on* Mount Sinai *for* Israel.

1. *That this Distinction of Gods Law into* **Moral**, **Ceremonial** *and* **Judicial**, *is founded on Scripture*; is evident. 1. *By Testimonies of* Moses, frequently enumerating these three branches. As; (k) *The* LORD *spake unto you out of the midst of the fire, ——— and he declared unto you his Covenant, which he commanded you to perform, even ten Commandments*, (Heb. *ten words*;) *and he wrote them upon two Tables of stone. And the* LORD *commanded me at that time to teach you statutes, and judgements, that ye might do them in the land whither ye go over to possess it.* Here, By *ten words* (or ten brief Sentences by way of Command, Properly *Ten sayings*, as the Hebr. signifies,) understand, the Moral Law summarily comprized in the ten Commandments. By *Statutes*, The *Ceremonial Law*: and by *Judgements*, the *Judicial* or *Politick Law*. And these are here expresly distinguished, both by variety of Denominations; and

(k) Deut 4. 12,13 14.

and by difference of dispensation, The Moral Law being written by God, but not the Ceremonial and Judicial. Sometimes they are expressed, by (i) *Commandements, Statutes,* and *Judgements*. Sometimes, by (k) *Laws, Statutes,* and *Judgements*; *These are the Statutes and Iudgements and Laws, which the* LORD *made between him and the children of* Israel, *in* Mount Sinai, *by the hand of* Moses. Sometimes by (l) *Testimonies, Statutes*, and *Judgements*. All to the same effect for Substance, denoting the *Moral, Ceremonial*, and *Iudicial Laws*. 2. *By* the Testimony of *Malachi*; (m) *Remember ye the Law of* Moses *my servant, which I commanded unto him in* Horeb *for all* Israel, *the statutes, and judgements*. Here's *law, statutes*, and *judgements*: as formerly. 3. *By* the Testimony of *Paul*. (n) *Who are* Israelites; *to whom pertaineth The Adoption, and The Glory, And the Covenants* (or *Testaments*), *and the Giving of the Law, and The service of God, and The Promises*. To omit vain curiosities in interpreting these particulars, this sense of them seems to me most genuine. *The Glory*, *viz.* The Ark of God, elsewhere called (o) *The Glory*: *The Covenants*, *viz.* The Two Tables of the Covenant, which were put into that Ark, and there reserved; Here's The Moral Law: *The giving of the Law*, *viz.* The constituting of Judicial and Political Laws for that Common-wealth. *The Service of God*; *viz.* That manner of Gods service and worship which was prescribed in the Ceremonial Law for that people till Christ should come in the flesh. I leave it to the judgement of discreet minds, whether this be not the true intent of the Apostle. And if so, then here's the Law distinguished into these three sorts.

(i) Deut. 4. 1. & 6. 1. & 7. 11. & 8. 11. & 11. 1. & 26. 17. & 30. 16. Levit. 26. 14.
(k) Levit. 26. 46.
(l) Deut. 6. 20.
(m) Mal. 4. 4.
(n) Rom. 9. 4.
(o) 1 Sam. 4. 21, 22.

2. *What the Nature of these three sorts of Laws was.* To unfold their Nature particularly and individually, would require a vast volume of it self: It shall suffice, as to my present purpose, to give only a small taste of these three Laws more *Generally*.

THE MORAL LAW hath the singular preheminence above both the other, in many regards. 1. *That* alone being (p) uttered by the voyce of God to all *Israel* from *Mount Sinai*. 2. *That* alone being twice written in Tables of stone by the finger of God. viz. *First*, In (q) Tables of Gods own preparing, which were broken, and never put into the Ark. *Secondly*, In (r) Tables of *Moses* his preparing; which were not broken, but reserved in the Ark. 3. *That* alone being the Base and foundation of the other two; which reductively are referred to the *Moral Law*, as particular Additions thereunto, and explanations thereof, for the condition and continuance of the Jewish *Church and Common-wealth*. But the *Ceremonial* and *Iudicial* Laws are in no sense the foundation of the *Moral Law*. For, as (t) one well observes, *The Ceremonial and Iudicial Laws are nothing else but special Appendixes to the Moral Law; Riveless derived from the fountain of Piety and Equity; Special Ordinances peculiarly concerning the* Jewish *Church and Common-wealth*.

(p) Deut. 5. 22.
(q) Deut. 4. 13. Exod. 31. 18. & 32. 16, 19.
(r) Exod. 34. 1, 4.
(t) Joh. Gerh. in Loc. de Leg. Ceremonial. & Forens. 1.

—— *The*

——*The Ceremonial Laws are the Exerciſes of the Firſt Table, determining the worſhip of God preſcribed in the Firſt Table by external Circumſtances. The Judicial Laws are the exerciſes of the Second Table, determining in like ſort righteouſneſs towards men preſcribed in the Second Table by outward Circumſtances*: yea upon this Moral Law *hang all the Law and the Prophets* (t). 4. *That* alone being, in all the branches of it, conform and anſwerable to the *Law of Nature* written in *Adam's* heart at his Creation. The *Ceremonial Law* being meerly Poſitive, and inſtituted: Revealing only Gods inſtituted worſhip, and Typifying only ſupernatural Myſteries in Chriſt Jeſus. And the *Judicial Law* being only of poſitive Inſtitution for that Common-wealth of the *Jews*, and obliging formally as ſuch no other Common-wealth in the world thereunto, though the Matter of ſome Judicials, ſo far as bottomed upon Moral principles and foundations, may alſo analogically oblige other godly and Chriſtian Common-wealths. 5. *That* alone being of perpetual force and power to all the Churches of God in all ſucceeding ages both under Old and New Teſtament. For, the *Ceremonial Laws* vaniſhed at Chriſts Death, having received their accompliſhment in him: And the *Judicials* expired at the diſſolution of the Jewiſh Common-wealth. In theſe, and like reſpects, the *Moral Law* far excels the *Ceremonial* and *Judicial*.

(t) Mat. 22. 40.

The **Moral Law** hath divers *Denominations*. It is called; 1. *The* (u) *Law*, or *A Law*. By way of eminency: as being the Law of Laws. 2. The Law of the LORD, or The Law of God. (x) *I will put my Law in their inward parts*. From the principal Author and Law-giver thereof. 3. *The* (y) *Law of Moſes*. From the Inſtrument uſed by the LORD in giving it. 4. *A* (z) *fierie Law*; Heb. *A fire of Law*. From the manner of Gods promulging it, *out of the midſt of the fire, of the cloud, and of the thick darkneß, with a great voice*. 5. *The Commandment*, or Precept; (a) *Now theſe are the Commandment, the Statutes, and the Judgements*. *Commandment*, or *Precept*, in the ſingular number: for *Commandments*, in the plural, by an *Enallage* of the number. Or, becauſe all the Commandments are compriſed in that one great Commandment, *viz.* **Love**. 6. *Words*. (b) Becauſe God ſpake and uttered them with a great voice, in the hearing of all *Iſrael*. 7. *Ten words*, (c) (we render it, *Ten Commandments*,) that is, Ten brief Commanding Sentences, touching ten diſtinct ſorts of Duties. 8. *The* (d) *Teſtimony of the LORD*. *Partly*, becauſe it Teſtifieth, as a Record, what is Gods will, and the myſterie of his Counſels, *Ioh.* 5. 39. *Partly*, becauſe of the Earneſt teſtification, conteſtation and charge given by God and his Prophets concerning the obſervance of it, as *Deut.* 31. 28. & 32. 4. *Pſal.* 81. 9. 2 *King.* 17. 15. *Neh.* 9. 29, 30. 9. Gods (e) **Covenant**. Becauſe it was delivered on *Mount Sinai* in the notion and formality of a *Covenant*, and was one of the eminent Diſpenſations of Gods *Covenant of Faith*, as after ſhall appear in its due place. 10. *Covenants*. (f) In reference to the two Tables

(u) Exod. 24. 12
(x) Jer. 31. 33.
(y) Mal. 4. 4.
(z) Deut. 33. 2. & 5. 22.
(a) Deur. 6. 1. זאת המצוה So Deut. 5. 31.
(b) Exod. 20. 1. Deut. 5. 22.
(c) Deut 4. 13.
(d) Pſal. 19. 7. Exod. 25. 16, 21. & 31. 18.
(e) Deut. 4. 13. & 5. 2, 3, 4, 5, 6, &c.
(f) Rom 9. 4.

Tables wherein this Covenant was written, &c. These and like *Denominations* tend something to clear the Nature of this Moral Law.

The *Moral Law*, and the Nature thereof, will further receive much light from A Due **Distribution** thereof into its several heads and Branches. Now there are three sorts of Divisions or Distributions of the Law, observable and useful to this End; *viz.* 1. Into *two Tables.* 2. Into *Ten words*, or *ten Commandments.* 3. Into Rules of *Love To God, and To man.* The *First* of these ariseth from the Subject containing the Law, *viz.* The *two Tables* of stone wherein God wrote this Law twice with his own finger. The *second*, from the Summary Heads or kinds of Arguments contained in the Law, which are evidently ten. The *third*, from the Scope and end of the Law, which is *Love:* and from the mutual connexion or dependance of those duties or Acts of love, to or upon one another.

First, The Law is divided into *Two Tables.* This Distribution hath Gods own authority for it. The LORD himself divided his Law into two General branches, (g) by writing it in two distinct Tables of stone, once, and again: The one Table containing duties to God, as *A Table of Holiness*; The other Table containing duties to man, as *A Table of Righteousness.* The Lord could as easily have written his whole Law upon *one Table*, but he would distinguish his Laws into two General Heads according to their two sorts of Objects, *God* and *Man.*

(g) Deut. 4. 13.

Secondly, The Law is Divided into *Ten words.* (h) *And he declared unto you his Covenant, which he commanded you to perform,* עשרת הדברים Hashereth Haddebarim. *Ten words: and he wrote them upon two Tables of stone.* This Distribution also is of Divine Authority. By, *Ten words*, understand not only ten individual words and no more; but (as the *Heb.* phrase may well be interpreted) *Ten sayings*, or *Ten speeches. viz.* Ten commanding Sayings, comprized in Ten distinct compendious sentences, Aphorisms, or periods; touching ten distinct matters or Duties. Hence in *Greek* they are called, *The Decalogue.* These *ten Commandments* were written in the *Two Tables.* But how many were written in the one, how many in the other, is controverted. Here I find chiefly three Opinions. 1. *The Jews* refer five to one Table, and five to another, adding the *fifth Commandment* to the *first Table*, because Superiours and Rulers are called Gods, *Psal.* 82. 6. But this ground is weak; For, inferiours are also comprehended in this *fifth Commandment*, and they are not stiled *Gods.* Besides this *fifth Commandment* immediately respects man, not God: Now our (i) Saviour refers all the Commandments immediately respecting God, to the *love of God*; and all the Commandments immediately respecting man, to the *love of our neighbour*; therefore doubtless God the wise Law-giver did so distinguish them in the two Tables.

(h) Deut. 4. 13.

(i) Luk. 10. 27, 28. Mat. 22. 36, 37, 38, 39.

2. *The*

2. *The Papiſts* (k) refer but three Commandments to the *Firſt Table*, making the Firſt and Second Commandment all one, through the Subtilty of Satan, that the making and worſhipping of any images except images of God, may ſeem the leſs palpably to be condemned; and they add ſeven to the *Second Table*, dividing the laſt Commandment into two that they may make up the number ten. And (l) *Gerhard* notes, *That all* Lutherans *who ſincerely follow the* Auguſtane *Confeſſion and* Luthers *Catechiſm, embrace this Diviſion.* Now this Diviſion, (though it diſtinctly rancks all the Commandments touching *Holineſs*, to one Table, and all the Commandments touching *Righteouſneſs* to the other, yet) is liable to very juſt exception. For, it Conjoyns the *Firſt* and *Second Commandments* into one, which are of quite different ſenſe and intention; and it Divides the *laſt Commandment* into two, both which have the ſame Scope and Meaning. Both of them ſeem to bragg that this alſo was (m) *Auguſtines* judgement. I grant, it was *Auguſtines* judgement; but his ground for it, (*viz.* the inſinuating hereby the Trinity of Perſons in the Godhead,) ſaith Dr. *Andrews*, (n) *was very weak:* ſaith *Zanchy*, (o) was *childiſh*. 3. *The Orthodox Proteſtant writers* embrace the beſt Diſtribution; referring the *four firſt Commandments* touching *Religion* and holineſs towards God, to the *Firſt Table*; the *ſix laſt* touching *Righteouſneſs* towards man, to the *ſecond Table*. (1.) *Hereby* they avoid all the inconveniences of the former Diviſions. (2.) *Hereby* they do moſt properly rank all the Commandments touching Religion to the firſt Table, and all the Commandments touching righteouſneſs to the ſecond. (3.) *Hereby* the firſt and great Commandment of loving God is rightly ordered, before the ſecond of loving man: this being ſubordinate to that, and depending thereupon.

Thirdly, The Law is divided, in reference to the Matter and Scope of it, (p) which is *love*) into two great Commandments; *viz.* The Firſt, *To Love the Lord our God with all our heart, Soul, Mind and might.* The Second, *To love our neighbour as our ſelves.* This is our (q) Bleſſed Saviour's Diſtribution: therefore of Divine Authority alſo. *Love to God* comprizeth all the Duties of *Religion* towards God, in the *firſt Table*: *Love to our neighbour* comprehending all Duties of *Righteouſneſs* towards man, in the *ſecond Table*. Under theſe two General Heads, we may thus ranck all the ten Commandments, according to this enſuing (r) Scheme. *viz.*

(k) *H. Zanch. de Decalog. lib. 1. c. 11. Theſ. 4.*

(l) Io. Gerh. in Loc. Com. de Lege t. 11. Cap. 4. Sect. 6. §. 43.

(m) *Auguſt. conſel. l. 3. c. 8. & Quæſt. 71. in Exod.*

(n) *B. Andrews on the ten Commandments, p. 105, 106. Lond. 1642.*

(o) *Hier. Zanch. de Decalog. l. 1. c. 11. Theſ. 4.*

(p) 1 Tim. 1. 5.

(q) Mat. 22. 36. to 41.

(r) See alſo *the ten Commandments Analytically explained* in a Table ſomewhat different in form from this, but for ſubſtance the ſame; in my Key of the Bible, on *Exodus*. Sect. VI. *London*. 1649.

The matter & scope of the Moral Law is LOVE. 1 *Tim.* 1. 5. *viz.*

I. *Love to God*, comprizing all Duties of *Religion*, *Piety*, *Holiness*, or of the *worship of God*, which are prescribed in the I **Table**, and condemning all contrary sins, wherein the Lord teacheth

- 1. *Who* is to be had, and worshipped as our God: *viz.* JEHOVAH alone, the only true God in Christ. — **Com. I.**
- 2. *How* this only true God JEHOVAH is to be worshipped; both
  - 1. *In his Solemn or set worship*, whether Publique or Private, *viz.* That this true God JEHOVAH wil be worshipped only by such means, and in such manner, as himself hath appointed in his Word. — **Com. II.**
  - 2. *In our whole Course of life*: *viz.* That in all things, throughout the same, we sanctifie and glorifie his Name: that is, every thing whereby he makes himself known, as man is known by his name. — **Com. III.**
- 3. When and at what special times; the LORD our God is to be more solemnly worshipped, *viz.* On his *Sabbath days*, which are to be devoted, and Sanctified to Gods worship and service peculiarly: under the New Testament, as well as under the Old. — **Com. IIII.**

II. *Love to our neighbour*, comprizing all Duties of *Sobriety*, *equity* and *righteousness*, which are prescribed in the II. **Table**, and condemning all opposite vices. These Duties and vices are,

- 1. *Of more Peculiar concernment* to Persons, as in Relation of *Superiours*, *Equals*, and *Inferiours*; and that in all sorts of Societies, Political, Ecclesiastical, Domestical. — **Com. V.**
- 2 *Of more General and Common concernment* to all persons. Here Vices are forbidden, wch
  - 1. *Have the Wil's consent to act them.* And this against our neighbours
    - 1. Person, life, health, &c. — **Com. VI.**
    - 2. Purity or chastity — **Com. VII.**
    - 3. Possessions or outward enjoyments — **Com. VIII.**
    - 4. Good-name. — **Com. IX.**
  - 2. *Go before the Wil's deliberate and actual consent*; as Concupiscence, or the first Motions of the heart, against our neighbours good in any respect. — **Com. X.**

Thus

Thus the Matter and End of the whole *Moral Law* joyntly, and of every of the *ten Commandments* severally is so far discovered in a More General way, as to let us see, 1. *How* (f) *holy, just, and good* the Law is; 2. *How* (t) *Spiritual*, and heavenly it is; 3. *How* (u) soul-searching, heart-penetrating, and Convincing it is; 4. *How* (x) large, comprehensive, and compleat it is, reaching to all sorts, sexes and degrees of persons, regulating all sorts and degrees of actions, words, thoughts and imaginations, and condemning all sinful failings in them all together, with all the Circumstances and aggravations thereof. *Thus of the* Moral Law.

(f) Rom 7. 12.
(t) Rom. 7. 14.
(u) Rom. 7. 7.
(x) Psal. 119. 96.

THE CEREMONIAL LAW, was added by God as an Appendix to his Moral Law, and Regulated the people of the *Iews*, or the *Iewish* Church in the Outward Exercise of the acts of Piety, Religion, and Divine Worship, prescribed in the Commandments of the *First Table*. It was never imposed upon the *Gentiles*: but only upon the *Iews*, and that chiefly from *Moses* till Christ. The LORD imposed his Ceremonial Law upon the Church of the *Iews*; 1. *That* the *Iews*, (then Gods peculiar people in the whole world,) might be hereby (y) preserved and withheld from the idolatrous and superstitious worship of the *Gentiles*; God's instituted Ceremonial worship so abundantly taking them up, and filling their hands. 2. *That* they might (z) hereby be particularly directed how to serve and worship God aright; and might be (a) prevented from Contriving and devising a worship of God after their own inventions. 3. *That* (b) the Church in her minority might be nurtured up under these Tutors and Governours till maturity in Christ. 4. *That* he might in these Typical *Ceremonies* familiarly (though under a veil) represent as in a glass the Person and Office of Christ that was to come in our flesh, according to Gods Promises and Covenants, for Sinners recovery. Hence, The Law is said to (c) *have a shadow of good things to come: but the body is of Christ*. And, (d) *The Law was our Schoolmaster to bring us unto Christ, that we might be justified by Faith*. 5. *That* God might instruct both *Iews* and us, That God will be worshipped, not only with the *Soul* and (e) *Spirit*, inwardly and invisibly; but also with the *body* outwardly and visibly. According to that of the Apostle; (f) *ye are bought with a price: therefore glorifie God in your body, and in your Spirit, which are Gods*. 6. *That* Hereby, as by a Partition-wall, God might distinguish clearly his own peculiar people the *Iews*, from all other people of the world destitute of this way of Divine worship. Hence its called, (g) *The middle Wall of Partition between* Jews *and* Gentiles.

(y) Deut. 14. & 16. & 18.
(z) Rom. 9. 4.
(a) Deut. 12.
(b) Gal. 4. 1, 2, 3, 4, 5.
(c) Heb. 10. 1. Col. 2. 17.
(d) Gal 3. 24.
(e) Ioh 4. 24.
(f) 1 Cor. 6. 20.
(g) Eph. 2. 14.

This *Ceremonial Law* hath various *Denominations*. 1. *The Old Testament* in *Hebrew* cals these Laws most usually (h) חקים *Chukkim*, or חקות *Chukkoth*, that is, *Decrees, Constitutions, Prescripts*, &c. from חקק signifying *to imprint the form or image of any thing*: as Ceremonies were images, types and representations of Christ. The

(h) Deut. 4. 1, 13, 14. & 6. 1.

Septuagint *sometimes* renders this word, (i) δικαιώματα, *Justifications*; not that the observance of these *Ceremonies* was *Israels* righteousness before God, but as types of Christ our righteousness: *Sometimes*, (k) προστάγματα, *Ordinances, Constitutions*, &c. Sometimes (l) νόμιμα, *A legal-Statute*: Sometimes (m) νόμος, *A Law*: Sometimes ἐντολὴ (n) *A Precept*, &c. 2. *The New Testament* in *Greek* stiles these *Ceremonial* Laws, (o) τῆς λατρείας, *The Service*; by way of Emphasis, *viz.* The *Service of God*. For herein God had delineated the way and manner of his worship and service. And (p) σκιὰ τῶν μελλόντων, *shadows of things to come*: because they typified and shadowed out the future mysteries of Christ. And (q) ἀσθενῆ καὶ πτωχὰ στοιχεῖα, *Weak and beggarly Elements*, or *Infirm and poor Rudiments*: because they were as the A B C or first *Elements* of learning, to the Church during her Minority; *weak and beggarly* in Comparison of the more effectual and rich way of the New Testament; especially they were *weak and beggarly* after Christs coming, when men ran back again to them from Christ. And (r) τὴν ἔχθραν, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι, *The Enmity, even the Law of Commandments in Ordinances*: because the *Ceremonial Law* consisted in a multitude of positive Commandments and instituted Ordinances; and differencing the *Jews* from the *Gentiles*, was a Matter of *Enmity* betwixt them, so that they did not coalesce and incorporate into one Church till Christs Death, whereby this Enmity of the Ceremonies was destroyed *&c.*

3. The Latin word *Ceremony*, or *Ceremonial*, (whereby we usually denominate and distinguish this from the *Moral* and *Judicial Law*,) is of doubtful Original. Some deriving it from the old word (s) *Cerus*, signifying as much as *Sanctus*, *Holy*: Some, from (t) *Ceres* a town by *Rome*, which (as *Polidore Virgil* relates out of *Livy*) when *Rome* was taken and possessed by the *French*, did courteously receive and constantly retain their Sacred things brought thither, till the Country was again recovered by *Camillus*; which act the *Romans* took so kindly, that afterwards from *Ceres*, they called all things belonging to Religion, *Ceremonies*; as (u) *Valer. Maximus* also testifies: Some, *à* (x) *Carendo*, from *Wanting*, because Religion *wanting* them, cannot well be exercised. These and like different Conjectures render the pedigree of this word *Ceremonie*, uncertain: Nor need we here stand much upon the Criticism of the word, so long as we rightly apprehend the thing intended by it; *viz.* By *Ceremonial Laws*, such Laws as prescribed the outward form and manner of Gods worship to the *Jews*, distinct from *Morals* and *Judicials* given by *Moses*.

Ceremonial Laws admit of many *Distributions* or *Divisions*; especially they may, according to their Matter and use, be more generally divided and ranked, as in this ensuing Scheme, *viz.* THE *Ceremonial Law* was *The Law of Commandments consisting in Ordinances, Ephes.* 2. 15. Which Ordinances were, 1. Of More Publique; 2. Of More Private Concernment.

I. *Cere-*

(i) Deut. 4. 1, &c.
(k) Lev. 26. 46. Deut. 12. 1.
(l) Exod. 28. 43.
(m) Numb. 9. 3.
(n) Deut. 16. 12, *&c.*
(o) Rom 9. 4.
(p) Col. 2. 17. Heb. 10. 1.
(q) Gal. 4. 9.
(r) Eph. 2. 15.
(s) Cerus, veterum lingua idem fuit quod Sanctus. *Dionys. Gothofredus in Notis ad Festum.* p. 1710.
(t) *Polidor. Virgil. l.* 5. *cap.* 11.
(u) *Valer. Max. de memorabil. l.* 1. *c.* 1. *Exemp.* 10.
(x) *Fr Holyoke, D. D.*

I. *Ceremonial Ordinances of More Publique Concernment*, were principally of five sorts, *viz.* Touching Sacred 1. *Places*, 2. *Utensils* in those places. 3. *Persons*. 4. *Things*. 5. *Times*.

1. Sacred Places for Gods publique worship, were especially these, *viz.*

1. *The Tabernacle*, divided into three parts. *See Exod.* 25,26,27. *viz.* p: 969: b: to p: 971: m:
   1. *The Holy of Holies*. Severed by a vail from the Sanctuary.
   2. *The Sanctuary*. Severed from the Court by an Hanging for the door of the Tent.
   3. *The Court of the Tabernacle*. Made with Hangings and Pillars. Uncovered.
2. *The Temple built by* Solomon, according to the Pattern given by God to *David*, 1 *Chron.* 28. 11. 12, 13. *with* 2 *Chron.* 3. 1, &c.
3. *The Temple built by* Zerubbabel, after the *Iews* Return from *Babylonish* Captivity. *Ezra* 3. 8. & 6. 14, 15. 969: b: ad 971: m:

2. Sacred Utensils for the Tabernacle, were contained

1. In the *Holy of Holies*,
   1. The Ark. The Glory, *Exod.* 40. 3, 21. p: 973: b: 974:
   2. The two Tables of the Covenant, in the Ark, *Exod.* 40. 20. *ibid.*
   3. The Mercy-Seat, Covering the Ark, *Exod* 40. 20. 974: t:
   4. The Cherubims of Glory over the Mercy-Seat, *Heb.* 9. 3, 4, 5. p: 974: m:
   5. The Golden Pot with Mannah, by the Ark, *Heb.* 9. 4. *Exod.* 16. 33, 34. p: 974: b:
   6. *Aarons* Rod that budded, by the Ark, *Heb.* 9. 4. *Numb.* 17. 10. p: 974: b: 975: t:
   7. The Golden Censer, *Lev.* 16. 12, 13. *Heb.* 9. 4. p: 975: t:
2. In the *Sanctuary*,
   1. The Golden Altar for Incense, before the vail that was by the Ark, *Exod.* 30. 1. *to* 11. & 40. 26. *Heb.* 9. 8. p: 973: m:
   2. The Table, and shewbread thereon: on the North-side of the Sanctuary, *Exod.* 40. 22, 23. p: 972: m:
   3. The Golden Candlestick, with the seven lamps thereof: on the South-side, *Exod.* 40. 24, 25. p: 972: b: 973:
3. In the *Court of the Tabernacle*,
   1. The Altar of Burnt-Offering, *Exod.* 40. 29. p: 971: m: b: 972: t:
   2. The Laver of brass, for the Priests to wash their hands and feet with, before their approach to the Altar, and Entring into the Sanctuary, *Exod.* 30. 17. *to* 22. 972: t: ad m:

3. Sacred

3. **Sacred Persons**, imployed about the Service of the Tabernacle, were of three Sorts, *viz.*

1. *The High-Priest*: touching whom note,
   1. His Holy Garments, *Exod.* 28.1. *to* 40.
   2. His Consecration, *Exod.* 29.1, *&c.*
   3. His office, *Heb* 9.7, *&c. Exod.* 30. 7. and in many other places.
2. *The Priests*; touching whom Consider
   1. Their Garments, *Exod.* 28.40, *&c.*
   2. Their Consecration, *Exod.* 29. 1, *&c.*
   3. Their Office, *Heb* 9.6. *Lev. ch.* 1, 2, *&c.*
3. *The Levites* of Gershom, Koath, and Merari, *Numb.* 8.6. *to* 23. *&* 4. *throughout.*

4. *Sacred or Holy* **Things**, which were of four sorts, *viz.*

1. *Sacraments*, Instituted under the former Covenant-Dispensation, but further confirmed and continued under this, were
   1. Circumcision, *Lev.* 12.2,3. *Iosh.* 5.2. *to* 10.
   2. The Passover, *Exod.* 34.25. *Deut.* 16.1. *to* 9. *Numb.* 9. 5. *Iosh.* 5. 10.

2. *Sacrifices* and *offerings* which were of many Sorts, *viz.* The
   1. *Holocaust*, or *Burnt-Offering*, 1. Of the Herd; 2. Of the Flock; 3. Of Fowls, *Levit.* 1.
   The *Continual Burnt-Offering*, Two Lambs: One in the Morning, the other in the Evening, *Exod.* 29 38. *to* 42.
   2. *Meat-Offering*, which was of things without life, as flower, cakes, wafers, fruits of the earth, *&c.* called *Mincah.* There were two Sorts of these, *viz.* 1. *Meat-offerings of the Congregation*, which were three: 1. The waved sheaf, *Lev.* 23.10,11. 2. The two wave-loaves, *Lev.* 23. 17. 3. The Shew-bread made every week, *Lev.* 24.5. This Shew-bread came not on the Altar, but was all eaten by the Priests. II. *Meat-offerings of Particular Persons*, which were nine, and all of them came to the Altar. 1. The poor mans Meat-offering for sin, *Lev.* 5. 11. 2. The Jealousie-offering, *Numb.* 5. 15. 3. 3. The Meat-offering of Initiation, which every Priest offered when he first entred upon his Service, *Lev.* 8.26,28. 4. The Meat-offering which the High-Priest offered every day, *Lev.* 6 20. 5. The Meat-offering of Fine flowre. 6. The Meat-offering baked on a plate. 7. In a frying pan. 8. In an Oven. 9. Wafers. All these are mentioned in *Lev.* 2. and all these five came for vows or voluntary offerings.
   3. *Peace-offerings*, or *Thank-offerings*, [1] of the Herd. [2] of Sheep. [3] of Goats, *Lev.* 3.
   4. *Sin-offering* for Ignorances or Infirmities of 1. High-Priest; 2. Congregation; 3. Ruler; 4. Private persons, *Lev.* 4. *&* 5. *&* 16.
   5. *Trespass-offering*, or *The Ram for trespass*: for Sins done

done knowingly and maliciously, *Lev.* 7.

6. *Consecration-offering* for the Priests, *Lev.* 6. 19, *&c.*

7. *Purification offerings*, made up for most part of former Offerings. And these For
- 1. Child-bearing women, *Lev.* 12.
- 2. Leprous persons, *Lev.* 14.
- 3. Men having running issues, *Lev.* 15. 2, *&c.*
- 4. Womens issues, *Lev.* 15. 19, *&c.*
- 5. Any uncleanness of any person; *viz.* The water of Separation made with ashes of a Red Heifer, *Numb.* 19.

8. *First-fruit-offerings* of three sorts, *Exod.* 22. 29, 30. *viz.*
- 1. First-born of man, *Exod.* 22. 29. To be redeemed, *Numb.* 18. 15, 16.
- 2. Firstlings of beasts, *Exod.* 22. 30. *viz.*
  - 1. Clean. Offered, *Numb.* 18. 17.
  - 2. Unclean. Redeemed, *Numb.* 18. 15, 16.
- 3. The First-ripe fruits of the Earth, *Exod.* 22. 29. *viz.*
  - 1. The Basket of all First-fruits of *Canaan*, *Deut.* 26. 1. *to* 12.
  - 2. Corn beaten out of full ears, yet green, *Lev.* 2. 12, 14.
  - 3. The Sheaf of First-fruits in Harvest, *Lev.* 23. 10, *&c.*
  - 4. Two wave-loaves, and two Tenth deals of flour, *Lev.* 23. 16.
  - 5. A Cake of the First of their dough for an Heave-offering, *Numb.* 15. 20, 21.

9. *Tenths*; (which were, *Partly* offered to God; *Partly*, for the Priests maintenance.) They were, 1. Of Seed of the land. 2. Of fruit of Trees. 3. Of Herd or Flock, *Lev.* 27. 30. *to* 34.

3. *The Holy Annointing Oyl*, *Exod.* 30. 22. *to* 34.

4. *The Holy Perfume*, *Exod.* 30. 34. *to the end.*

5. *Sacred*

5. *Sacred or* **Holy Times**, which were

1. Weekly, *viz.* The Seventh-day-Sabbath. Instituted in Memorial of Gods Rest, having finished the Great Work of Creation, *Exod.* 20. 8,9,10,11. *with Gen.* 2. 2,3. and in Memorial of Gods Redemption of *Israel* from *Egypts* bondage: a type of our Redemption by Christ from Spiritual bondage, *Deut.* 5. 12,13, 14, 15. But Altered by Christ now under the New Testament to the First-Day of the week in Memorial of his Rest, having finished the Greater work of Redemption, *Mat.* 28. 1. *to* 7. *Ioh.* 20. 1,14,19. 26. *Revel.* 1. 10. *Act.* 20. 7. 1 *Cor.* 16. 2.

2. Monthly, *viz.* The New-Moons, even the First-Day of every Moon, *Numb.* 28. 11, *&c.*

3. Yearly, *viz.*

1. Every year, *Lev.* 23.

1. *The Feast of unleavened bread* for seven days together, beginning the next day after the Passover, *viz.* on the 15th Day of the First Month called *Abib*, when *Israel* came out of *Egypt*, *Exod.* 12. 14. *to* 21. *&* 23. 15. *&* 34. 18.

2. *The Feast of Harvest*, or *Feast of Weeks*, being seven weeks after the former Feast: *viz.* on the 50th Day following (on which the Law was given on *Mount Sinai* out of the fire, *Exod.* 19. 1. *Deut.* 4. 12. as the Spirit in form of fierie cloven tongues was given in *Jerusalem* on the 50th day after the Death of Christ our true Passover, *Act.* 2. 1, *&c.*) Hence called the Feast of Pentecost, *Exod.* 23. 16. *Lev.* 23. 15. *to* 22. *Deut.* 16. 9, 10, 11.

3. *The Feast of In-gathering*, or *Feast of Booths*, or *Tabernacles*, in the end of the year, when all their fruits were gathered in, *Exod.* 23. 16. *&* 34. 22. *Deut.* 16. 16. *viz.* On the 15th Day of the 7th Month for seven days together, *Lev.* 23. 34. *to the end.*

At these three precedent Feastival times, all the Males were to appear before the LORD every year, *Exod.* 23. 14. 17.

4. *The Feast of Blowing of Trumpets* on the First Day of the 7th Month. This was Preparatory to the Day of Atonement, *Lev.* 23. 24. *&c.*

5. *The Day of Atonement* for afflicting their Souls on the 10th day of the 7th Month, from Evening to Evening, *Lev.* 23. 27, *&c.*

2. Every

2. Every 7th year, *A Sabbath of Sabbatism*, or Rest to the Land, wherein they should rest from Tillage and Husbandry, *Exod.* 23. 10, 11. *Lev.* 25. 2. *to* 8.
3. Every 50th year, after every seven times seven years, *the year of* Jubilee, proclaiming Liberty, Return of every man to his family and possession, &c. beginning on the 10th Day of the 7th Month, *Lev.* 25. 8. *to* 18.

The Spiritual Mysteries shadowed out under these Ceremonies, are unfolded hereafter in *Aphorism* 7. *Corollary* 7.

II. *Ceremonial Ordinances of more private concernment*, had respect to private Persons, [1] *Food*, [2] *Rayment*, [3] *Defilements*, [4] *Husbandry*.

1. *Food.* They must not Eat
1. Any unclean Creatures. Hence, There were many Laws for distinguishing betwixt Creatures clean and unclean, *Lev.* 11. *Deut.* 14.
2. The Blood of any clean creatures, *Lev.* 7. 10, 11. Nor fat of Sacrifices, *Lev.* 3. 17.
3. Any thing strangled, or Dying of it self, *Lev.* 17. 15.
4. A Kid sodden in it's mothers milk, *Exod.* 23. 19. & 34. 26, *Deut.* 14. 21.
5. The young Birds and the Dam also, *Deut.* 22. 6.
6. The Fruit of Trees, whilst those trees remain uncircumcised, *viz.* during the three first years after planting, *Lev.* 19, 23, 24, 25.

2. *Rayment*, touching which they are charged
1. To wear *Fringes* on the borders of their Garments, and upon their Fringes a *Ribband of blue*, To remember them of all the LORDs Commandments to do them, *&c. Numb.* 15. 38, *&c. Deut.* 32. 9.
2. Not to wear Garments peculiar to the other Sexe, *Deut.* 22. 5.
3. Not to wear Garments made up of Linnen and Woollen, *Lev.* 19. 19.

3. *Defilements* Ceremonial, contracted
1. By any Running issue, *Lev.* 15. *throughout.*
2. By touch of Any
   1. Leper, *Numb.* 5. 2, 3, 4.
   2. Unpurified women, *Lev.* 15. 19, *&c.*
   3. Dead body, *Numb.* 19. 11. *to* 17.
   4. Unclean thing, *Lev.* 5. 2, 3.

4. *Husbandry*, wherein they are commanded.
1. Not to plow with an Oxe and an Ass together, *Lev.* 19. 19.
2. Not to sow their fields with divers sorts of Seed, *Levit.* 19. 19.
3. Not to reap up wholly all the Corners of their fields, but to leave them for the poor and stranger, *Lev.* 19. 9, 10.

This was the Ceremonial Law, (y) *The Law of Commandments in Ordinances*: And these the Chief Sorts of those Ordinances, whereunto the rest may be easily reduced. In these things (z) *The Service of God* by the Church of the *Jews* consisted till the coming of Christ, the Substance of these shadows, (a) *by a better and more perfect Tabernacle*: whence we may easily See, 1. *That*, the way of Gods worship and Service enjoyned to the *Jews* was very chargeable, tedious and troublesome; An (b) *intangling yoke of bondage*, (c) A *yoke which they were not able to bear*; 2. *That*, their Service and worship of God was more Carnal and Corporal, according to the dulness and incapacity of that people, the Church then being (d) under these *Tutors and Governours*, because under age; 3. *That*, The way of Religion was then very dark under types and shadows: under (e) all these shadows, *good things to come* in and by Christ, were veyled and dimly represented, which the faithful *Jews* did, though obscurely, apprehend for their Salvation: 4. *That* (f) *God hath provided better things for* his Church under the New Testament, wherein we are happier then the *Jews*. *Thus much of the* Ceremonial Law.

THE JUDICIAL LAW, was added by God as an Appendix to his *Moral Law*, and Regulated the People of the *Jews* (as now to be digested and formed into a *Body Politique, Civil-State*, or *Common-wealth*,) in the exercise of all Acts of *Equity, Righteousness, and Sobriety*, towards themselves and one another, prescribed in the Commandments of the *second Table* especially: notwithstanding some of them also had reference to Acts of Piety and Religion in the *first Table*, with Civil mulcts punishing offences, *&c.* contrary thereunto. The LORD himself was the Supream Monarch, King, Judge, Ruler, Governour, and Law-giver of this Common-wealth peculiarly. He formed them into a *Common-wealth*; He gave them the best Political Laws that ever any Common-wealth had; He from time to time set Rulers and Governours of several sorts over them. Their Political Constitution was *Monarchical, Aristocratical, and Democratical*: and therefore most prudently and perfectly composed. 1. *Monarchical*, In that God would still have it Governed by (g) One, as Supream; *viz.* First by *Moses*, then by *Joshuah*, then by *Judges*, then by *Kings*, then by Princes and Governours after the Captivity: The raising up and erecting of which Supream Rulers, God reserved still to himself as Supream over all. 2. *Aristocratical*, In that seventy (h) chief, wise, understanding, and known men among their tribes were as Princes set over them as assistants to the Supream Governour, *Moses, &c.* 3. *Democratical*, In that these chief Heads were (i) chosen by the people themselves out of every Tribe. This was the form of their *Politie*; the best form, and most excellently composed, for preventing of *Anarchy*, Popular *Confusions* and *Divisions*, *Arbitrariness*, and *Tyranny*.

These

(y) Eph. 2. 15.
(z) Rom. 9. 4.
(a) Heb. 9. 9, 10, 11.
(b) Gal. 5. 1.
(c) Act. 15. 10.
(d) Gal. 4. 1, 2, 3.
(e) Col. 2. 17.
(f) Heb. 11. 40.
(g) Act. 7. 35, 30. Numb. 27. 16, 17, 18, &c. Act. 13. 20, 21.
(h) Deut. 1. 9 to 19.
(i) Deut. 1. 13, &c.

These Judicial Laws are stiled, 1. Most usually (k) משפטים *Mishphatim, Judgements*; because they were the wise and Righteous Determinations or *Judgements of God* for their Common-wealth, and were to be a standing Rule for all their *Judgements*, Sentences and proceedings in their Civil Courts of Judicature. So the *Greek* cals them, τὰ κρίματα, or κρίσεις, *Judgements*. 2. Sometimes (l) עדות *Hhhedouth*, *Testimonies*; —— *And made a Covenant before the LORD, to walk after the LORD, and to keep his Commandments and his Testimonies and Statutes, with all his heart, and with all his Soul.* So called, because these *Judicials* were *Testifications* of Gods will and pleasure, how he would have that Common-wealth guided, and their *Judicial* proceedings ordered. 3. Sometimes (m) ἡ νομοθεσία, *The Legislation*, or *Giving-of-the-Law*: which (being in this Enumeration of Jewish priviledges contradistinct from *The Covenants, viz.* The two Tables of Covenant, containing the Moral Law; and from *The Service of God*, directed in the Ceremonial Law,) seems plainly and particularly to intend the *Judicial Law*, and not Generally the giving of the whole Law.

Judicial Laws may variously be Divided or Distributed; *viz.* 1. *According* to the Extent of Right; into Laws concerning *Persons, Things* or *Actions*. 2. *According* to the four Ranks and Relations of persons or People in every well-ordered Common-wealth; *viz.* 1. Rulers and Subjects; 2. Subjects and Subjects; 3. Family Relations; *viz.* betwixt Husband and Wife, Parents and Children, Masters and Servants; 4. Subjects and Forreiners. Thus that clear and learned (n) *Zanchy* marshals all the Judicials. But these two ways of Dividing the *Judicials* seem too narrow and not adequate to them: forasmuch as there are divers *Judicials* that have reference to offences against the *first Table*, though most of them concern the *second Table*. 3. *According* to the *ten Commandments* contained in both Tables. God hath made the Civil Magistrate (custodem utriusq; Tabulæ) *keeper and guardian of both the Tables*: having commanded him to inflict Civil mulcts and penalties upon transgressors of the *first*, as well as of the *second Table*. Thus that excellent and judicious (o) *Calvin*, distributing the Matter of those four Books of *Moses, Exodus, Leviticus, Numbers* and *Deuteronomie*, into Historical and Doctrinal; Harmoniously refers all the Doctrinals therein to one Body, *viz.* All the *Ceremonials* and *Judicials* to the *ten Commandments* of the *Moral Law*, for the more clear explaining and understanding of them. To which (for brevity sake) I refer the learned Reader, as being a very useful and advantagious work. (p) *Gerhard* also refers the *Judicials* to the *ten Commandments*: but herein wrongs his references, in that he follows the corrupt Popish Distribution of the *ten Commandments* fore-rejected.

Now the LORD imposed not these *Judicials* upon the *Gentiles*, but only upon the *Iews* during the continuance of their Common-

(k) Deut. 4. 14, 45. & 6. 1. & 7. 11, & 8. 11. & 11. 1. & 26. 17. & 30. 16. Mal. 4. 4. *& often.*

(l) 2 Chron. 34. 31.

(m) Rom. 9. 4.

(n) *H. Zanch de Leg. Decalib. l. c. 10 Thes. 6.*

(o) *Præfat. Ioan. Calvin. in reliquos 4. Moſis libros in formam Harmoniæ digeſt. & Com. in Ex. 20.*

(p) Jo. Geh. Loc. Com. de Leg. Forenſ. Tract. 3. C. 2.

wealth. Nor are Christian Common-wealths now under the New Testament formally under those Laws or obliged by them, further then the Moral ground and equity thereof bindeth analogically. God gave these Judicial Laws to the *Jews*, 1. *That*, He might hereby let them See, that Himself immediately was their King, their Judge, their Law-giver: and they immediately his Subjects and people, having no other Supream-Magistrate, whether King, Judge, or Law-giver over them besides God alone, when these Laws were first given. 2. *That*, there might be the form of a well-ordered Common-wealth in *Israel*; wherein vice might be suppressed, vertue encouraged; Necessary Political Union and Communion established for their mutual strengthening, Defence, Support and Comfort; that they might live like men, not beasts; like religious men, not Pagans. 3. *That*, they might perceive how much God approves of Government, Order, Publique peace, Honesty, Righteousness, Distinction of things, *&c.* and how much he abhors Anarchy, Confusion, Tyranny, Barbarousness, Injustice, *&c.* 4. *That*, they might know how great a Rewarder God was of all Piety and Righteousness, and how severe an Avenger of all Sin and wickedness. 5. *That*, In this well-constituted and well-regulated Common-wealth, The Church and Ordinances of God might have quiet, safe and comfortable Subsistence. *Common-wealths are the Churches and Gospels receptacles:* without the Good composure and government whereof, the Church cannot long be, or not be well. 6. *That*, God might proportionably instruct all Christian Magistrates under the *New Testament*, to Govern their Subjects by wise and righteous Laws, made known unto the people: and not arbitrarily, by their own meer will and pleasure. The wisdom and equity of whose Laws will notably appear, by comparing them in some due analogy with these o. God himself, which were the most wise, full and righteous Political Laws that ever were contrived. *Thus of the Iudicial Law.*

Thus, *What the Nature of these three sorts of Laws was, is more* Generally *explained.*

3. *That all these three Sorts of Laws were delivered by God to* Moses *on* Mount Sinai *for* Israel, may thus be evinced. *viz.* 1. *By the Series and Order of the History.* For, (q) The LORD descended to the top of *Mount Sinai*, and with an audible voice promulged the *Moral Law* in the Hearing of all *Israel.* After this he declared to *Moses*, for *Israel*, (r) The Substance of *Ceremonial* and *Iudicial Laws*, that he might teach them and set them before *Israel.* The *Moral Law* God wrote in *two Tables of Stone*, and (s) gave them to *Moses* in the Mount to bring them to the people, when he had made an end of communing with him; This and The other Laws (t) *Moses wrote in a Book*, for the peoples Instruction, and that at Gods appointment. And towards the close of the Book called *Leviticus*, (wherein the History of Gods giving of the Law is continued, which was

(q) Exod. 19. 20, *&c.* & 20. *throughout.*

(r) Exod. 20. 22. *to the end.* & *ch.* 21. *to ch.* 32.

(s) Exod. 24. 12, & 31. 18. Deut. 5. 22.

(t) Exod. 24. 4. & 34. 27.

was begun in *Exodus*) it is ſaid; (u) *Theſe are the Statutes, and Judgements, and Laws*, (*viz.* Ceremonies, Judicials and Morals) *which the* LORD *made between him and the children of* Iſrael *in* Mount Sinai *by the hand of* Moſes. And, —— (x) *Theſe are the Commandments, which the* LORD *commanded* Moſes, *for the children of* Iſrael, *in* Mount Sinai, which are the laſt words in *Leviticus*. 2. *By the Repetition of the Laws in* Deuteronomie. The Preface prefixed to the Repetition clears this, ſaying; (y) *This is the Law which* Moſes *ſet before the children of* Iſrael; *theſe are the Teſtimonies, and the Statutes, and the Judgements, which* Moſes *ſpake unto the children of* Iſrael, *after they came forth out of* Egypt. *Law*; that's the *Genus*: *Teſtimonies*, *Statutes*, and *Judgements*; *viz.* Morals, Ceremonials, and Judicials; theſe are the *Species*, or three ſorts of Laws. Alſo the (z) Laws themſelves, after repeated, are both *Morals*, *Ceremonials* and *Judicials*: therefore God gave all theſe three ſorts by *Moſes* on *Mount Sinai* for *Iſrael*. 3. *By the forecited Teſtimony of* Malachy, wherein theſe three ſorts of Laws are ſaid to be commanded to *Moſes* in *Horeb* for all *Iſrael*. (a) *Remember ye the Law of* Moſes my *Servant*, *which I commanded unto him in* Horeb *for all* Iſrael, *with the Statutes and Judgements*.

(u) Lev. 26. 46.

(x) Lev. 27. 34.

(y) Deut. 4. 44,45.

(z) *See* Deut. 5. 1, *&c. to* Deut 29.1.

(a) Mal. 4.4.

Thus it is plain, *What Law that was which God gave by* Moſes *to* Iſrael *at* Mount Sinai, *viz. The Law Moral, Ceremonial, and Judicial*: Though *primarily* and ſingularly the *Moral Law*, as having ſpecial preheminence before the reſt in many regards, and whereunto they are to be reduced; *Secondarily* the *Ceremonial Law*, as next in dignity; *Thirdly* the *Judicial Law*.

III. **Queſt.** *How, or in what manner God gave this Law to* Iſrael?

Anſw. Gods way and manner of Giving the Law is very obſervable, and myſterious. It tends exceedingly to ſet forth 1. *The* infinite Glory of the Law-giver; 2. *The* excellent dignity of the *Law*, eſpecially the *Moral Law*; 3. *The* Nature and Scope of this Promulgation of the Law, *viz.* That it might be a **Covenant** betwixt God and *Iſrael*; not of *Works*, but of *Faith*; 4. *The* Evangelical Myſterie of Chriſt, and Sinners Salvation by him, darkly under a veil made known in this promulgation both of *Morals* and *Ceremonials*. Therefore according to the plain *Series* and *order of the Hiſtory*, (our beſt guide in this particular) I ſhall repreſent to you Gods proceedings and way in giving his *Law* to *Iſrael*, that ſo we may make the right uſe thereof which God intended. Now theſe *eight particulars* are the things which are herein eſpecially to be noted. *viz.*

1. Gods (b) *Preface* and Introduction to the giving of the *Law*, (*that Covenant of the ten Commandments*) which he commanded *Moſes* to declare to *Iſrael*, when (c) they were now brought unto himſelf, and encamping before the *Mount Sinai*.

(b) Deut. 4. 13. & 5. 2, 3, *&c.*

(c) Exod. 19. 2. to 7.

2. The Manifold and extraordinary (d) *Preparation* of the People,

(d) Exod. 19. 10. *to the end.*

ple, for hearing and receiving the *Law* from God on *Mount Sinai*.

3. Gods (c) *Promulgation* of the *Law* and *Covenant of the ten Commandements* (immediately after all this *Preparation*) to all *Israel* from *Mount Sinai*, in a most admirable and observable Manner.

4. Israels *extream* (f) *fear and terrour*, by reason of Gods mighty voyce and dreadful Promulgation of the Law, so that they *removed and stood afar off*: and being utterly *unable to hear the voice of God any more Immediately*, they desired that God would speak to them *Mediately* by *Moses* as a *Mediatour*. Which request the Lord highly approved and condescended to, as leading them on to Jesus Christ the only true *Mediatour* betwixt God and Sinners.

5. Gods (g) speaking to *Moses* out of the thick Darkness on *Mount Sinai*, at the same time (after he had accepted *Israels* request about a Mediatour) Some *Additionals* to his *Law* and *Covenant of the ten Commandments*, which Additionals were 1 *Moral*, 2 *Ceremonial*, and 3 *Judicial*.

6. The solemn (h) *Ratification* or *Establishment* of these three sorts of Laws, *Moral*, *Ceremonial*, and *Judicial* (thus promulged and published) *as a COVENANT* or *Testament* betwixt God and *Israel*: which seems to have been done, *Partly* on the same day that the *ten Commandments* were promulged; *Partly* in the Morning following.

7. The *Israelites* notorious (i) *transgression* of this Law, and horrid breach of this *Covenant*, by their Idolatry to *the Calf which* Aaron *made* through their instigation, whilst *Moses* (being with God in the Mount) was absent from the people.

8. Gods gracious (k) *Renewing* of this *Law* and *Covenant* with that ingrateful backsliding idolatrous Covenant-breaking people, but now repenting of that their wickedness.

These Particulars duly opened, will notably set forth Gods way and Manner of giving his *Law* at *Mount Sinai*. But the further opening and explanation of them I shall refer till I come to speak of the (l) *Form of this Sinai Covenant*: which will be a more fit and proper place for that purpose.

Thus of Question III. How and in what Manner God gave his Law to *Israel* on *Sinai* by *Moses*.

IV. Quest. *Why God gave his Law to* Israel *at that time?*

Answ. Many Causes or Reasons there were why the Lord gave to *Israel* his Law, and at that time especially. As,

1. *Gods singular favour, love, compassion, and goodness to that people of* Israel *more then to all other people in the world.* He loved them, (m) because he would love them; such his *freeness* of Love: and because he would keep the Oath which he had sworn to their fathers; such his *faithfulness* of Love. From this his infinite and peculiar favour to them, he vouchsafed them alone this great priviledge of his Law and Covenant above all people, for their peculiar good. This Priviledge of his favour both (n) *Moses*, (o) *David*, and

(c) Exod. 20. 3 to 18. Deut. 5. throughout.

(f) Exod. 20. 18, 19, 20, 21. Deut. 5. 23. to the end. & 18. 15. to 20.

(g) Exod. 20. 21, &c. to ch. 24. 1.

(h) Exod. 24. 1. to 12.

(i) Exod. 32. 1. to 34. 1.

(k) Exod. 34. 1, &c.

(l) See *Athanasium V. Scholiast* 1. of this chap.

(m) Deut. 7. 6, 7, 8, 9.

(n) Deut. 4. 7, 8 with Ezek. 16. 8.

(o) Psal. 147. 19, 20.

and (p) *Paul* mention as the eminent Prerogative of the *Iews*. By *Hoſea* ſaith the Lord, (q) *I have written to him* (*viz.* to *Ephraim*, that is, to *Iſrael*) *the great things of my Law*.

(p) Rom. 9. 4 & 3. 1. 2.
(q) Hoſ. 8. 12.

2. *Before this time that* Iſrael *was brought out of* Egypt, *they were not in a fit Capacity for this Law of God as given on* Mount Sinai. For, 1. Before they went into *Egypt*, they were very few in number, Not a ſufficient number for a body Politique, but only a large (r) family of ſeventy perſons that went down into *Egypt*. Therefore in that ſtate they were unfit for receiving Gods *Judgements* or *Political Laws*, for guiding of a Civil Politie. 2. While they were in *Egypt*, they grew ſo numerous, to (s) *above* 600000 *warriours*, beſides all others, that they were of quantity ſufficient for a Common-wealth: notwithſtanding during that time they were not a *free people*, but only ſtrangers and (t) *forreiners in a ſtrange land* under the Paganiſh government of *Egypt*, and in great ſervitude; and therefore not in a Capacity to exerciſe Gods *judgements* and *Laws* as a *free Nation*. God therefore did firſt ſet them *free*: and then publiſh his *Laws* and *Judgements* to them.

(r) Gen. 46. 8. *to* 28.
(s) Numb. 1. 45, 46.
(t) Gen. 15. 13.

3. *When* Iſrael *was brought out of* Egypt *to* Mount Sinai, *to go on towards the poſſeſſion of the promiſed* Canaan, *they were fit both in regard of their numerouſneſs and freedom to be digeſted and moulded into a Common-wealth or Body Politique, that they might live orderly and peaceably when they ſhould be planted in* Canaan. God therefore as Supream Law-giver and King to that people, gives them Laws, and faſhions them into a Common-wealth, his own Common-wealth, which hereupon (u) ſome ſtile Θεοκρατία, *A Theocracy*, or *Divine Government*. Theſe Laws being *Divine*, were *indiſpenſable*; men could not diſpenſe with them, as they may with their own Laws.

(u) *Joſephus in Antiq.*

4. *The Lord had many Excellent Ends in giving his Law at this time to* Iſrael, *viz.* 1. Not for (x) Abrogation of the Promiſe to *Abraham*. 2. Not for (y) juſtification by Works. But,

(x) Gal. 3. 15, 16, 17, 18.
(y) Gal. 3. 21, 22. Rom. 8. 3, 4.

(1.) *That he might make himſelf known moſt gloriouſly to his newly redeemed people, that ſo they might be engaged faſt to him for ever.* Herein he wonderfully manifeſted, 1. The glory of his *Majeſty*, *Supremacy* and peculiar *Soveraignty* over them: In publiſhing his Laws to them with ſuch Majeſty and greatneſs, having reſcued them out of *Egypt*, and brought them to himſelf. 2. The Glory of his *Holineſs*, *Purity* and *Righteouſneſs*: His Laws (z) being an excellent expreſſure and repreſentation of the Holy, pure and righteous Nature of God, that can abide no kind or degree of Sin. 3. The Glory of his wiſdom, in contriving all Religious duties to God, and all Righteous duties to man, ſo fully in ſo ſmall a compaſs, in (a) *Ten words*. There being no kind, degree, or aggravation of Sin, but is condemned by thoſe *ten words*. 4. The glory of his (b) *Goodneſs* and *Severity*, *Mercy* and *Juſtice*: of his Goodneſs, in his Promiſes of *ſhewing mercy*, &c. of his Severity

(z) Rom. 7. 12. Deut. 4. 8. Pſal. 119.
(a) Deut. 4. 13.
(b) Exod. 20. 5, 6.

Severity in his threatnings *of visiting the iniquity of the fathers*, &c.

(2) That, *The Law might be a clear and full discoverer of Sin, in* Israel, *and in all.* It is plain, that long before the Law was published on *Mount Sinai*, there was much sin in the world, and in Gods own people: but they were not so rouzed and awakened to a sense and sight of Sin, till the Law was given. For, (c) *until the Law sin was in the world*, (*viz.* from *Adam* till *Moses*, for death the wages of sin reigned from *Adam* to *Moses*): *but sin is not imputed, when there is no Law.* By whom was not *sin imputed* till the giving of the Law? Did not God impute it to Sinners? Yes. His (d) Cursing of *Cain*, (e) *Drowning* the Old world, (f) Consuming *Sodome with fire and Brimstone*, (g) Turning *Lot's wife into a Pillar of Salt*, (h) Plaguing of *Abimelechs* house for *Abraham's* wife, Destroying of *Egypt* (i) with ten grievous plagues, and at last (k) drowning *Pharaoh* and all his hoast in the Red Sea; All these were infallible demonstrations that *God did impute sin to men* from *Adam* to *Moses* before the Law. Did not man impute Sin to others, and himself before the Law? It will be hard to say man did not impute sin at all. For whilst men did (l) accuse and condemn one another for ungodliness or unrighteousness; and were (m) least smitten as Conscious, for their own sins: in some degree *they imputed sin* to *others* and to *themselves*, from the glimmerings of the Law of Nature remaining in them. But *comparatively* this was as it were *no imputing of Sin* at all to themselves or others, the Law of Nature being almost wholly obliterated, little difference being put betwixt good and evill, most men grew secure and senseless of sin, and of the sinfulness thereof. They could discern the outward gross acts of Sin: but not the inward lust of the heart. God therefore gave his Law to awaken men out of their security, to detect the sinfulness of Sin to the uttermost, in all its outward and inward acts, and aggravations, that so man despairing in himself, might go out of himself for a Remedy. Hence its said, (n) *By the Law is the knowledge of Sin.* And, (o) *The Law entred, that the offence might abound.* And *Paul* saith; (p) *I had not known sin but by the Law: for I had not known lust, except the Law had said, Thou shalt not Covet.* And elsewhere; (q) *Wherefore then serveth the Law? It was added because of Transgression, till the Seed should come to whom the promise was made.* It was added (r) to *discover transgression*, and so to prepare men the more for Christs coming who should take away sin. *The Law discovers Sin*, 1. *By* the exactness of its Precepts, which (s) none can possibly reach; 2. *By* the severity of its Threats and Curses, which no (t) Sinner in himself can endure or avoid; 3. *By* the many (u) *Levitical Sacrifices* and washings, wherein was a continued remembrance of Sin, which stood in need of purging away by Christs blood unto Justification, and by Christs Spirit unto Sanctification. Thus the Law was added to awaken the

(c) Rom. 5. 13, 14.
(d) Gen. 4. 10, 11, 12.
(e) Gen. 6. 17. & 7.
(f) Gen. 19. 24, 25.
(g) Gen. 19. 26.
(h) Gen. 20. 18.
(i) Exod. 7. & 8 &c.
(k) Exod. 14.
(l) Gen. 19. 7. & 31. 7, &c.
(m) Gen. 4. 13, 14.
(n) Rom. 3. 20.
(o) Rom. 5. 20.
(p) Rom 7. 7.
(q) Gal. 3. 19.
(r) Rom 7. 9.
(s) Rom 8. 3.
(t) Gal 3. 13.
(u) Heb. 10. 1, 2, 3.

Secure

Secure and slumbering Conscience, and to discover sin abundantly to the Sinner.

(3) That, *By this Law* Israel *Gods peculiar people might be kept from Sin discovered: and especially from the Sins of* Egypt, *whence they were now newly delivered; and from the Sins of* Canaan, *whither they were going to possess it according to Gods Covenant and Promises.* *Israel* was an holy Nation, Holiness to the Lord: that therefore they might not be polluted with the sinful defilements of other Nations, the Lord gives them this Law, as an holy boundary, to keep them in, (x) *I am the LORD your God. After the doings of the Land of* Egypt *wherein ye dwelt, shall ye not do: And after the doings of the Land of* Canaan, *whither I bring you, shall ye not do; neither shall ye walk in their Ordinances. Ye shall do my judgements, and keep mine Ordinances, to walk therein: I am the LORD your God. Ye shall therefore keep my statutes and my judgements: which if a man do, he shall live in them; I am the LORD.*

(x) Levit. 18. 2, 3, 4, 5.

(4) That, *By the Law, as a Prison, the people of* Israel, *The Church, might be Confined within the bounds of Faith: and by it as a Schoolmaster they might be brought unto Jesus Christ.* This end and use of the Law the Apostle doth plainly assert; (y) —— *Before Faith, we were kept under the Law, shut-up unto the Faith which should afterwards be revealed. Wherefore the Law was our Schoolmaster to bring us to Christ, that we might be justified by Faith.* Here the end and use of the Law is set forth under a double *Metaphor*, viz. Of *a Prison*, and Of *a Schoolmaster*. 1. *The Law was as a Prison*, to confine them within certain bounds, even the bounds of Faith. (z) *We were kept-as-in-garison under the Law, shut up unto the Faith which should afterwards be revealed.* By [*Faith*] here I understand, objectively, *The Doctrine of Faith*, and of life and justification thereby. This Faith is said to be *afterwards revealed*, viz. at Christs coming, under the New Testament: Not *absolutely* and *exclusively*, as if the Doctrine of Justification by Faith were not at all revealed before; for, it was revealed to *David*, *Moses*, *Abraham*, *Noah*, &c. but *Comparatively*, it was revealed to them before, more imperfectly and obscurely in comparison to the *New Testament-Revelation* thereof. Now, under the Law, the Church was *shut-up-as-in-garison unto this faith*: not *shut-out from the Faith*, but *shut-up unto the Faith*. Under the Law they did partake of Faith in some measure: and *by the Law* (as (a) *Calvin* well notes) *they were not driven from Faith, but were kept in, that they should not wander without the bounds of Faith.* And as the Scripture, especially the Law concluded all under sin and the curse: So the same Law in opposition and remedy of this sin and curse shut them up and confined them to Faith, to the Doctrine of Justification by Faith in Christ alone; *Partly*, by driving them out of themselves for a Remedy, there being nothing in themselves but matter of sin and Condemnation; *Partly*, By painting out Christ, and his perfect Righteousness, for their justification, especial-

(y) Gal. 3. 23, 24.

(z) Gal. 3. 23 πρὸ τοῦ δὲ ἐλθεῖν, τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι.

(a) Neq; enim lex a fide eos arcebat; sed ne vagarentur extra septa fidei, retinebat eos, &c. *Joan. Calv. in Com. ad Gal.* 3. 23.

ly in the Ceremonial Law under many Types. For by *Law* here I understand *Moses* whole administration. Thus the *Law* confined them within the bounds of Faith; that they should not seek for justification, and life, by their own inherent righteousness, or by works, or by any other way, then only by Faith in Christ Jesus. And this sense of this phrase, in my judgement seems of all other most proper, clear and genuine. 2. *The Law was as a Schoolmaster* also to direct them unto Christ. The Church of the Jews being in minority and childhood, was put to school, nurtured under the severe and servile discipline of the Law: but all in order to, and in expectance of Christ that was to be revealed. This was an eminent end of the Law. (b) *Wherefore the Law was our schoolmaster unto Christ.* (εἰς χριστὸν,) *that we might be justified by Faith.* There are two acts whereby a Schoolmaster makes his Schollars good proficients; *Correction* for faults, and *Instruction* in their lessons. The Law, this *Spiritual Schoolmaster* puts forth also these two Acts upon its Schollars: (1) *Correcting* them for their faults and sins, discovered and condemned under severe curses, by the *Moral Law*; (2) *Instructing* them to repair to Christ for pardon and healing of these sins, by the *Ceremonial Law.* (c) *But after that Faith is come, we are no longer under a Schoolmaster. For ye are all the children of God by faith in Christ Jesus.*

(5) That, *by the Law,* (*viz.* The whole Ministery of *Moses*) *the* (d) *Church in her minority and childhood, might be trained up, according to her child-like Capacity and condition, as under tutors and governors, till her riper age in Christ.* A child, *though Heir of all*, by right: yet is *under tutors* in a servile state, as a servant in Condition; till the time appointed of the Father: So the Church, though heir of all priviledges Evangelical, by right: yet was kept in much servitude and bondage under *the Law, the Elements of the world,* this her State and Condition; but when Christ came, she is redeemed from this servile administration, and set in a more free filial condition, receiving more plentifully *the adoption of sons*, a Priviledge peculiarly reserved for the manifestation of Christ in the flesh, who is our Redeemer and only Author of our freedom.

(6) That, *The Law thus dispensed by* Moses *might be a* **Covenant**, *yea a Covenant of Faith to* Israel: As hath been already intimated in part, and afterwards in the next *Aphorism* will be manifested more fully. And this was a Discovery of the *Covenant of Faith* more clear and full, then all those that went before.

(7) That, *The Law might be a Rule of life and obedience to all* Israel *and their Seed in regard of Holiness, Righteousness and Temperance, both in the wilderness and in* Canaan: that so God might keep Covenant and mercy with them, might bless them, give them *Canaan* and all promised Blessings; and they might be admired for a wise people by all the Nations. Not that their walking according to this Rule could be any *Inward Impulsive*, or *Outward Meritorious*

Cause

(b) Gal. 3. 24.

(c) Gal. 3. 25, 26.

(d) Gal 4. 1, 2, 3, 4, 5, 6. &c.

Cauſe of theſe things from God; for their beſt obedience was full of imperfections, and could not be otherwiſe, and therefore in ſtrictneſs of juſtice muſt needs merit Death: But that this ſhould be their Goſpel-way and means to the attainment of Promiſed Mercies; Faith and Obedience being Conditions on their part ſtill required in his Covenant and Promiſes, in order to the attainment of Mercies promiſed; Hence theſe and like paſſages are frequent; (e) *All the Commandments which I command thee this day, ſhall ye obſerve to do, that ye may live and multiply, and go in and poſſeſs the Land which the* LORD *ſware unto your fathers.* (f) —— *wherefore it ſhall come to paſs, if ye hearken to theſe judgements, and keep and do them; that the* LORD *thy God ſhall keep unto thee the Covenant and the Mercy which he ſware unto thy fathers. And he will love thee, and bleſs thee, and multiply thee:* &c. (g) —— *Keep therefore and do them, for this is your wiſdom and your underſtanding in the ſight of the Nations, which ſhall hear all theſe ſtatutes and ſay, Surely this great Nation is a wiſe and underſtanding people. For what Nation is there ſo great, who hath God ſo nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there ſo great, that hath Statutes and Judgements ſo righteous as all this Law which I ſet before you this day?*

(e) Deut. 8. 1.

(f) Deut. 7. 12, 13, 14, 15. &c.

(g) Deut. 4. 6, 7, 8.

(8) That, *In walking according to this Law of God*, Iſrael *might really expreſs and teſtifie their ſincere love and thankfulneſs to God for all his Mercies, eſpecially for Redeeming them from* Egyptian *bondage* (a Type of their Spiritual Redemption by Chriſt,) *and for bringing them into Covenant with himſelf.* Hence, In the Preface to the Decalogue, The Lord ſaid to *Iſrael*, (h) *I am thy God* (*viz.* by ſpecial Covenant,) *which have brought thee out of the Land of* Egypt, *out of the Houſe of Servants.* Wherein God propounds his Covenant-Mercy, and Redeeming-Mercy, as a ground, whence their entire obedience to his whole Law ſhould take its riſe: and as a Scope whereunto it ſhould tend; *viz.* thankfully to extol and Magnifie theſe eminent mercies, by univeral obſerving his Laws that was the ſole author of theſe mercies. Hereupon, from Conſideration of theſe Eminent Mercies, among others, God ſo (i) frequently and emphatically preſſeth obedience upon them by *Moſes.*

(h) Exod. 20. 2. &c.

(i) Deut. 4. 31. *to* 41. & 8. 1. *to* 19. & 10. 12. *to the end, with* 11. 1. *to* 10.

Thus of Queſt. IV. *Why God gave his Law to* Iſrael, *and why at that time?*

V. **Queſt.** *Whether Gods People had not the Law before this time that God publiſhed it from Mount* Sinai?

Anſw. As God ſince the Creation of mankind, was never without his *Church* on Earth: So Gods Church was never without his *Law* to guide her in his waies. For clearing this Conſider,

1. That, *The Law of God is an eternal Rule of Holineſs and Righteouſneſs.* And this Rule was eternally in the mind and will of God even before the foundation of the world was laid. The Law

published, being nothing else but a Representation, Type, Character or Counter-pane of that holy and righteous mind and will of God.

2. That, *The Law of God was in mans first Creation* (who was (k) *created in Gods own image*) *ingraven upon his heart: con-natural to him, and con-created with him.* This is clear, for that even since the fall of man, whereby Gods image was so shattered and obliterated, the very Pagans, (l) *who have not the* written *Law, do by nature the things contained in the Law, which shews the work of the Law written in their hearts.* If the work of the Law by nature remain imperfectly written in the heart of Pagans: then at first Creation it was perfectly written for Substance in the heart of *Adam.*

3. That, *The expres special Commandment given to* Adam *touching the not eating of the fruit of the Tree of Knowledge, was* (as (m) *Tertullian* stiles it) *a Mother-Commandment that virtually had in the womb thereof all the Commandments of the Moral Law.* For had he loved God and Man as he ought, (which is the Sum of the *Moral Law*) he had not dishonoured, distrusted, and disobeyed God; he had not dishonoured, murdered and undone himself and mankind by eating that forbidden fruit.

4. That, *From* Adam *till* Moses *they had the Substance of the Moral Law in the Church of God.* They had it not written, nor in *two Tables*, nor in that order or formality of *ten words*, as it was given on *Mount Sinai*: but they had the Materiality and Substance of it, *Partly* remaining in the hearts of men, not totally defaced by the fall; *Partly*, revealed to the Patriarchs from God, and by them professed, preached and taught to their posterity after them in their several Generations. This will best appear by *Induction of Particulars*, that they had the substance of all the ten Commandments, *viz.* I. *The First Commandment.* For, They had the Lord for (n) *their God*; *The God of* Abraham, *The God of* Isaac, *and the God of* Jacob. They Knew him, They believed in him, they feared him, They loved him, *&c.* as their only God. They *walked with God.* II. *The second Commandment.* For, they worshipped the Lord outwardly by Sacrifices, as (o) *Abel*, (p) *Noah*, (q) *Abraham*, and other Patriarchs. They (r) *called upon the Name of the Lord.* They preached Gods word, as (s) *Enoch*, (t) *Noah*, &c. They had Gods (u) *Sacraments* dispensed among them, *Circumcision* and *The Passover.* And that their worship of God might be more acceptable to him, they purged away Idols and false worship, as (x) *Jacob* out of his family. III. *The third Commandment.* For, they had an holy and reverent use of Gods name; and (y) particularly of *Prayer, Oaths, Vows*, &c. which are part of his name. IV. *The fourth Commandment.* For, (z) The Sabbath was sanctified by God from the very beginning, when God had ended his Creating of the world. And the Sabbath (a) was observed by *Israel* before the Law was given Exod. 16. 23: to morr: is y^e rest of y^e holy Sabb: &c: on

(k) Gen. 1. 26, 27.

(l) Rom. 2. 14, 15.

(m) *Tertull. lib. adverſ. Judaos.* c. 2. See his words formerly expressed. *Book* 2. *Aphorism* 6. *V.* 5.

(n) Gen. 17. 7. Exod. 3. 6. Gen. 15. 6. & 31. 53. & 5. 12 & 6. 9.

(o) Gen. 4.

(p) Gen 8. 20.

(q) Gen. 22. 13.

(r) Gen 4. 26.

(s) Jude ver. 14, 15.

(t) 2 Pet 2. 5.

(u) Gen 17. Exod. 12

(x) Gen. 35. 1. *to* 16.

(y) Gen. 32. 9. *to* 13. 24 *&c.* & 31. 53 & 28. 20, 21, 22.

(z) Gen. 2. 3.

(a) Exod. 16. 22. *to* 27.

on Mount *Sinai*. V. *The fifth Commandment*. For, Inferiours honoured their Superiours; as (b) *Sem* and *Japhet* their Father *Noah*, (c) *Isaac*, his Father *Abraham*; *Abrahams* (d) servant his Master, *&c.* And Superiours did on their part perform their duties to inferiours; (e) *Noah* blessed his sons; and (f) *Jacob* his posterity. (g) *Abraham commanded his children and household after him to keep the way of the Lord*, Provided a fit marriage for *Isaac* his Son, and carefully disposed his state to his children, *&c.* VI. *The sixth Commandment*. For, (h) Blood was forbidden to be eaten, for this among other Reasons, To teach men to avoid and abhor bloodiness and cruelty one to another. God also expressly telling *Noah*; *Surely the blood of your lives will I require: At the hand of every beast will I require it; and at the hand of man, at the hand of every man's brother will I require the life of man. Whoso sheddeth mans blood, by man shall his blood be shed: for in the image of God made he man.* Thus God (i) required the blood of *Abel*, at the hand of his brother *Cain*, telling him that his *blood did cry to him from the ground* for vengeance. So God cursed *Cain*, and set a mark upon him. VII. *The seventh Commandment*. For, The purity and chastity of Marriage is intimated, in (k) Gods joyning together *one man and* one woman as *one flesh*, in the first Institution of Marriage. And this Argument our Saviour especially urged against *Polygamy*. *Lamech* (l) is noted to be the first *Polygamist*, that had two wives at once: which was a warping from the first Institution. The sons of God in the Church, (m) are taxed for *desiring and taking to wives, because they were fair, the daughters of men*, out of the Church: and this their lust is mentioned as one Cause of the Flood. The LORD (n) *plagued* Pharaoh *and his house with great plagues, because of* Sarai Abrahams *wife*, who was taken into *Pharaoh's* house, though not defiled. And in like sort he (o) dealt with *Abimelech*, for the like fact. The Sodomites for their lust (p) are smitten with blindness at *Lots* door, and afterwards four Cities of the five destroyed with fire and brimstone from heaven. *Dina* defiled by *Shechem*, is said (q) to be *dealt with as an harlot*: and he is said *to work folly in* Israel *in lying with* Jacobs *daughter, which thing ought not to be done*. *Onan* (r) by his uncleanness displeased the Lord, that he slew him. *Tamar* (s) is destined *to be burnt* for her uncleanness: Adultery seems in those times to be punished with Death. *Reuben* for his incest (t) is deprived of his priviledge of Primogeniture. VIII. *The eighth Commandment*. For, God so abhorred idleness the nourisher of theft, rapine, *&c.* that (u) even in innocency he sets man *to dress and keep the Garden* of *Eden*: and after the fall (x) laid it upon him, that *in the sweat of his brows he should eat bread*. This is accounted one of the sins for which the old world was drowned, that (y) the *earth was filled with violence, injury and oppression*. *Laban* (z) deceitfully and unjustly *changed* Jacobs *wages ten times*: therefore God gave *Labans* cattel unto *Jacob*. IX. *The ninth Commandment*. For, *Cain* (a) lying

(b) Gen. 9. 23.
(c) Gen. 22. 3. *&c.*
(d) Gen. 24.
(e) Gen. 49. 26, 27.
(f) Gen. 49.
(g) Gen. 18. 19. & 24. & 28. 3, 6.
(h) Gen. 9. 4, 5, 6.
(i) Gen. 9, 10. *&c.*
(k) Gen. 2. 21, 22, 23, 24. *with* Matth. 19 5. Mark 10. 7.
(l) Gen. 4. 19.
(m) Gen. 6. 2, 3.
(n) Gen. 12. 17.
(o) Gen. 20. 1, 2. *&c.*
(p) Gen. 19.
(q) Gen. 34. 2, 7, 31.
(r) Gen. 38. 9, 10.
(s) Gen. 38. 24.
(t) Gen. 35. 22. *with* Gen. 49. 1. 1 Chr. 5, 1, 2.
(u) Gen. 2. 15.
(x) Gen. 3. 19.
(y) Gen. 6. 13. *&c.*
(z) Gen. 31. 7, 8, 9.
(a) Gen. 4. 9, 10.

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ing to God touching his brother *Abel*, whom he had murdered, is severely reproved and punished by God. *Abraham* (b) averring *Sarah* to be his *Sister*, and concealing that she was his *wife*, had like to have prostituted her chastity, if the Lord had not wonderfully prevented. *Labans* (c) deceiving of *Jacob* with *Leah* instead of *Rachel*, is sharply reproved by *Jacob*. The (d) Lye of *Jacobs* sons touching their brother *Joseph*, as if he were torn in pieces, is recorded among other their injuries done to *Joseph*. X. *The tenth Commandment* also they had for Substance. For, The sons of God are taxed for their (e) desire after the daughters of men. *Lots* wife is (f) turned into *a pillar of Salt* for *her looking back* from a hankering earthly desire after *Sodom* and her outward enjoyments there. And this was a fundamental cause of the flood, (g) *That every imagination of the thoughts of mens hearts were only evil continually.*

(b) Gen. 12.
(c) Gen. 29. 25.
(d) Gen. 35.
(e) Gen. 6. 2, 3.
(f) Gen. 19.
(g) Gen 6. 5. &c.

By all this we may clearly See, *That the Church of God long before* Moses *had the Moral Law, the ten Commandments for Substance and Materiality, though not in that Formality wherein it was given on* Sinai. And that the Law was not only *Moses's*; but also *Jacobs*, *Abrahams*, *Noah's*, *Enoch's*, *Adam's* before *Moses*: and in like sort it was *Davids*, The *Prophets's*, *Christ's* and his *Apostles's* after *Moses*. This highly commends the *Perpetuity of the Moral Law*: As also the *Necessity* and *utility* thereof continually in the Church of God in all ages; for Discovery, Prevention and Suppression of Sin, for Direction and incitation to all sorts of Duties of Holiness and righteousness, &c. They therefore that cry down this Law and its use in the Church, do oppose Gods way and dealing with his Church thereby in all ages, and the great benefit of the Church thereupon.

VI. **Quest.** *Whether the Law given on Mount* Sinai, *was not the same with the Law of Nature written in* Adam's *heart before the Fall, and in some measure remaining still in man's heart since the Fall?*

Answ. The Identity or sameness of the *Law of Nature* written in *Adam's* heart with the *Law given on Mount* Sinai, is by some taken for granted: but by others this is counted a very questionable point. But may we not most safely and satisfactorily resolve with a Distinction? *viz.*

1. *According to the General Sum and Substance of the Moral Law, it seems to be the same with the Law of Nature written in* Adam's *heart in innocency.* For, 1. The (h) Gentiles, that *have not the* Moral *Law*, written, *do by Nature the things contained in the Law* for Substance, *which shows the work of the Law written in their hearts.* The imperfect reliques of the Law of Nature remaining in them, put them upon doing the work of the Moral Law: therefore for Sum and Substance the Moral Law and Law of Nature are the same, thus producing one and the same effect for Substance. 2. The general Sum and Substance of the Moral Law, is, (i) *To love God* over all *with all the heart, soul, mind and might*; And *to love our neighbours as our selves*; *doing to them as we would*

(h) Rom. 2. 14, 15.
(i) Math. 22. 36. to 41. & 7. 12.

would they ſhould do to us. And the Law of Nature required this: yea the decayed light of Nature even in Pagans teacheth thus much, as is evident by the writings of many Heathens, *Ariſtotle, Plato, Seneca, Cicero, Cato, &c.* 3. God Created man at firſt (k) *upright*, and (l) *in his own image.* Gods image eſpecially and ſummarily conſiſts in (m) *Holineſs* and *Righteouſneſs*: with theſe *Adam* was principled, and in theſe the Law of Nature was contained. And theſe are the Sum of the *Moral Law*: *Holineſs* is the ſum of the *firſt Table*: *Righteouſneſs* the Sum of the *ſecond*. 4. The ſame Law for Subſtance which the *firſt Adam* brake, to the ruine of all his Natural poſterity: Did Chriſt the *laſt Adam* perfectly keep and fulfil, enduring the curſe and penalty thereof, to the Recovery of his Elected Supernatural poſterity: Otherwiſe the Remedy had not been full, proper, and pertinent to the Malady. But the *firſt Adam* brake the Law of Nature, in violating that (n) poſitive Law about the forbidden fruit: And Chriſt the laſt *Adam* (o) kept the charge, and endured the curſe of the Moral Law, Death: therefore the Moral Law, and Law of Nature were the ſame, for Sum and Subſtance.

(k) Eccleſ. 7. 29.
(l) Gen. 1. 26, 27.
(m) Eph. 4 24.
(n) Gen. 2. & 3.
(o) Gal. 4. 4. &c. & 3. 13.

2. *According to the Particulars and Circumſtances of the Moral Law, it hath divers, and thoſe conſiderable differences from the Law of Nature imprinted on* Adam's *heart in his Creation.* For,

(1) *The Moral Law is more Comprehenſive; having in it More Particulars required and forbidden, then the Law of Nature either had, or needed to have.* The *Moral Law* comprizeth in it all that was in the *Law of Nature*: but the *Law of Nature* had not in it all that is in the *Moral Law*. 1. *The firſt Commandment* requireth our having the Lord alone for our God in Chriſt by Faith, walking before him in all Evangelical obedience: and to that end, our Repenting of every ſin, oppoſite to this having the Lord for our God. But the *Law of Nature* could require none of theſe things with reference to Chriſt as *Mediator*: there being in innocency no need of a *Mediator*. 2. *The ſecond Commandment* comprizeth in it the whole Inſtituted worſhip of God, both under Old and New Teſtament: requiring that from time to time his people ſhould worſhip him according to his revealed will. So that all the *Ceremonial Law* under the Old Teſtament, principally typifying Chriſt to come afterwards; and all the Evangelical ordinances of worſhip under the *New Teſtament*, tendering Chriſt as come already, are contained in the *ſecond Commandment*: and all contrary offences forbidden. But neither *Ceremonial Laws*, Nor *New Teſtament-Ordinances*, Nor any thing of Chriſt, was contained in the *Law of Nature*. 3. *The fourth Commandment* requires the Sanctification of the Sabbath day: and particularly determines, as to the Jews under the Old Teſtament, that Sabbath to be every *ſeventh Day*. But the *Law of Nature* can hardly be conceived to require the Sanctification of every *ſeventh day* as an holy *Sabbath* to God. For what could there be in Nature to determine

determine upon the *ſeventh* day, rather then upon any other of the ſix daies? How can it be infallibly evinced that *God Sanctified the ſeventh day* before mans fall: and not rather after mans fall? And ſeeing the Sabbath is to be ſanctified eſpecially by the ſolemn Acts of worſhip, according to the Ordinances of the Old Teſtament before Chriſt, and according to the Ordinances of the New Teſtament ſince Chriſt, How could the *Law of Nature* inſtruct in theſe acts of Sabbath-Sanctifying, which had their whole tendency to Chriſt? 4. *The ſecond Table* comprized the body of thoſe *Judgements* or *Judicial Laws*, impoſed on the *Common-wealth of* Iſrael. *The Law of Nature* could not reach to theſe poſitive Laws. 5. *The tenth Commandment* diſcovers luſt to be ſin, even the firſt motions or inclinations of the heart againſt our neighbours good, though not deliberately aſſented to by the will. But did, or doth the Law of Nature make this particular diſcovery? Do heathens diſcover *Concupiſcence* to be ſin by the *Law of Nature*? *Paul* had the *Law of Nature*, yet ſaith, (p) *he had not known luſt to be ſin, unleſs the Law had ſaid, thou ſhalt not Covet.* Thus the Moral Law in the Particulars comprized therein ſurpaſſeth the Law of Nature.

(p) Rom. 7. 7.

(2) *The Moral Law was given as a Covenant of Faith in Chriſt the Mediator, revealing Juſtification and Happineſs by Faith in Chriſt, as hath been already ſhewed, and will after more appear: But the Law of Nature was given to* Adam *as a Covenant of Works, revealing to him Juſtification and happineſs by his own works and perfect fulfilling of the Law.* So that in their end and ſcope they differ as far as two diſtinct *Kinds of Covenants* one from another.

(3.) *The Moral Law given on* Sinai *binds only the Iews under the Old Teſtament, and Chriſtians under the New Teſtament, to whom it comes and is revealed: But the Law of Nature is of Univerſal obligation, binding all mankind, being ingraven in the heart of* Adam *the Root of all man kind, the imperfect reliques whereof remain ſtill in all mankind; the Penalty alſo of this broken Covenant of works, Death, lying fully upon all mankind, Pagans and others, till they embrace the Covenant of Faith and Chriſt therein as the only al-ſufficient Remedy.*

(4) *The Moral Law given on Mount* Sinai *impoſeth a further bond upon all them that have it, then the Law of Nature.* The *Law of Nature* binds to obedience: but the *Moral Law* comprizing in it the *Law of Nature*, binds more ſtrongly, is as a double bond. The *Law of Nature* binds to obey God the *Creator*: The *Moral Law* binds to obey God not only as *Creator*, but as *Redeemer* alſo. So that the Sins of *Iews* before Chriſt, or of *Chriſtians* ſince Chriſt, againſt the *Moral Law*, are far more haynous and inexcuſable, then the Sins of *Pagans* againſt the *Law of Nature*, eſpecially conſidering that theſe have but a very dark and imperfect Rule of the *Law of Nature*, but thoſe have a very clear and compleat Rule of the *Moral Law.*

(5) *The*

(5.) *The Moral Law was given on Mount* Sinai *with many remarkable Circumstances attending the same, as these eight formerly mentioned: But the Law of Nature was given into* Adam's *heart without any such Circumstances.*

VII. Question. *Whether the Law of God given by* Moses *on Mount* Sinai *to* Israel, *be abrogated to us now under the New Testament or no? And how far it concerns or obligeth us, if not abrogated?*

Answ. This Question hath two branches, *viz.* The one about the *Abrogation* or *Obligation* of the Law of *Moses* as to us Christians under the New Testament; The other about the *Use* of the Law, so far as not abrogated. The Resolution of this latter depends upon the clearing of the former. This *double Question* is very Necessary to be handled. 1. *For*, the right understanding of many Scriptures: 2. *For* the Discovery both of Christians duty, and Liberty; that they may know how far they are tyed, and how far they are freed; 3. *For* setting forth the worth and usefulness of the Law; 4. And *for* refelling the *Antinomian error*, endeavouring totally to abolish the Law given by *Moses* on *Mount Sinai*, as of no use at all, for *Matter* or *Form*, to Christians now under the New Testament. And yet it is a *Knotty and difficult Question*: and learned men have rendered it the more intricate, by their cross disputes about it: Papists opposing Papists, and Protestants opposing Protestants therein. That I may more clearly and briefly resolve this Question in both the branches of it, I shall digest my Answer thereunto into certain distinct *Positions*, as followeth. *viz.*

I. *Position.* The *Judgements*, or *Judicial Laws* which God gave on Mount *Sinai* by *Moses* to *Israel*, were peculiarly given to them as a *Body Politique* or *Commonwealth* erected and constituted by God himself, and expired at the dissolution of that Jewish Politie, obliging no other state or Commonwealth besides that of the Jews, (q) further then the Natural or Moral equity of the matter thereof may extend and oblige. As (r) divers Scriptures compared together intimate unto us.

II. *Position.* The (s) *Statutes*, or *Ceremonial Laws* touching the Outward worship and (t) service of God, which God gave on Mount *Sinai* by *Moses* to *Israel* as to an (u) *Infant Church* under age, were intended peculiarly to that Church, and no other: and obliged that Church only till the Death of Jesus Christ, when the *Old Testament Administration* expired, and no further: as hath formerly been intimated. So that, (x) not only all Christian Churches, but even the Jewish Church since Christ, are free from that yoke of bondage, enjoying the Spiritual liberty of the New Testament. For, 1. The *Ceremonial Laws* were intended of God, and (y) imposed on *Israel* only *till the time of Reformation*: viz. the time of the New Testament. 2. The *Ceremonial Laws* consisted of many vanishing

(q) Mr. *W. Perkins* gives certain notes of Judicial Laws, Moral in Substance and foundation. *Comment. on Gal.* 3. 23, 24, 25.

(r) See Exod. 21. *throughout* & 22. 1. *to* 29. *with* 1 Pet. 2. 13, 14. Mat. 5. 17. *with ver.* 38, 39. 1 Cor. 9 8, 9, 10.

(s) Deut. 6. 1. Mal. 4. 4.

(t) Rom 9. 4.

(u) Gal. 4. 1, 2, 3.

(x) Col. 2. 14, 16, 17. Dan. 9. 27. Eph. 2. 15, 16. Heb. 9. 9, 10, 11.

(y) Heb. 9. 10.

ing ſhadows, and Typical Ordinances: *Partly*, Typifying or Preſiguring, (z) The Perſon, office and benefits of Jeſus Chriſt our Redeemer, the Soul and Subſtance of thoſe ſhadows; *Partly* ſhadowing out certain (a) *Moral Duties* implyed and inſtructed by thoſe ceremonies. Therefore in the Nature of the thing, the *Ceremonial Law* was alwaies vaniſhing and perishing: and Chriſt the body being come, is actually abolished and abrogated, having fully attained its End and uſe. 3. The *New Covenant adminiſtration* obtaining its uſe and force in the Church, hath (b) antiquated the Old Teſtament diſpenſation, great part whereof conſiſted in the *Ceremonial Laws*. 4. To maintain and uſe the (c) *Ceremonial Law* now ſince the Coming of Chriſt the body of it, were to deny and diſclaim Chriſts Coming in the fleſh as already paſt, and to *fall from Grace under the bondage of Law, that Chriſt ſhould profit them nothing*, and *become of none effect unto them*.

III. *Poſition.* The *Moral Law*, or the *ten Commandments* given of God on Mount *Sinai to Iſrael*, In ſome ſenſe is abrogated now under the new Teſtament, And in ſome ſenſe is not abrogated but remains ſtill of force. The difficulty and diſputes are chiefly here, about *the Moral Law*. All may be Reduced eſpecially to *three Opinions*, viz. 1. *Some* hold, that the *Moral Law*, as given by *Moſes*, is abrogated, and doth not now oblige Chriſtians under the New Teſtament, as *Moſaical*. They that are for this Opinion, go two waies. 1) *One ſort* hold that the *Moral Law* given by *Moſes* is totally and abſolutely abrogated, as of no uſe at all (no not the very *Matter* of it) to Chriſtians and believers. And to this extremity the (d) *Antinomians* do at laſt come, to deny the Mandatory power of the Law, and all good works therein required: like the blaſphemous *Manichees* of old who rejected the Old Teſtament and the whole Law as given by another then the good God. 2) *Another ſort*, directly oppoſing and condemning the looſe *Antinomian Tenets*, yet maintain that the *Moral Law* as given by *Moſes* belongs not to us Chriſtians, but only ſo far as it is Conſentaneous to the *Law of Nature*, and is Confirmed by Chriſt our King. Not only ſome (e) *Popiſh* writers as *Dominicus a Soto, Suarez, Medina*, &c. but alſo divers learned and ſound Proteſtants are for this opinion. As (f) *Zanchius, Muſculus*, &c. 2. *Some* are of Opinion (as that (g) learned *Rivet* ſhows) That the Moral Law, [*quatenus a Moſe data eſt, Chriſtianos obligare,*] As given by *Moſes* doth oblige Chriſtians, in regard of the Preceptive Authority and Command which God then put upon it. And divers grounds

(z) Heb. 9. throughout, & 10. 1. &c. Col. 2. 17. & 2. 10, 11, 12, 13. 1 Cor. 5. 7.
(a) 1 Cor. 5. 7. 2 Cor. 6. 17. Iude 23.
(b) Heb. 8. 13.
(c) Gal. 5. 1, 2, 3, 4.

(d) Iſicbius Agricola (the firſt Antinomian, and Father of them) and his followers deliver this Poſition: Aſſoon as thou once beginneſt to think how men ſhould live Godly, and modeſtly, preſently thou haſt wandered from the Goſpel. And again; The Law and works only belong to the Court of *Rome*. See *Mr. Ant. Burges* (now Author of Legis Lex. Cap. 39, 40. M. *Randal* and *Mr. John Simſon* delivered this; The Moral Law is of no uſe at all to a believer; No Rule for him to walk by nor to examine his life by. *God's Eye on his Iſrael. by Tho. Gataker, B.D. in Epiſt. to the Reader.* p. 17, 18. *London* 1645.

(e) *Dominicus a Soto lib. 2. de Juſtitia & Jure. Q. 5. Art. 4.*
(f) *Hieronym. Zanchius in Lib. 2. de Decalogo, Cap. 7. Ix. Thes. 2.*
(g) *Wolfang. Muſculus in Loc. Com. De abrogatione Legis Moſaicæ.*
(h) *Andr. Rivet in Apologia Prælect. ad Exod. 20. 2. & 2. An liex Decalogi ſit pos. pertinet.*

are offered for confirming of this opinion recited there by him. *Bellarmine* (j) embraceth this Opinion, upon like grounds. *Pareus* (k) seems somewhat to favour this way. *Mr. Anth. Burges* (l) in his useful Lectures in vindication of the Moral Law, States this Question to this effect, Confirming it by divers Arguments. 3. *Some* take, as it were, a Middle way betwixt these two Opinions: holding that the *Moral Law* given on *Mount Sinai* in some sense may be said to be *Abrogated*, and in some sense to be still *Obligatory*, even to Christians under the New Testament. And they explain themselves by several Distinctions in stating the Question, Consenting in part to both these Opinions, but fully to neither. *Rivet* (m) declares himself to this effect; So (n) *Pareus*, (o) *Perkins*, (p) *Calvin*, Our (q) *Confession of Faith*, and many others.

(l) Cæterum nos verius putamus, Legem moralem, etiam ut est data per Mosem & per prophetas, atq; ut est in libris veteris Testamenti scripta, vere obligare Christianos. Nam quod Dominus ait, Math. 5. Non veni legem solvere, sed adimplere, intelligitur de lege Morali, &c. *R. B. Davenant. de Justificatione l. 4. cap. 6. Tom. 4.* And there he adds divers Arguments.

(k) *D. Pareus in Aphorism 26. de Magistrat. Civil. ad Roman. 13.* vid. *And. Rivet. Explic. Decal. in Ex. 20. 2. Sub finem.*

(l) *Mr. Anth. Burges in his Vindication of the Law. Lecture* xvii.

(m) *Andr. Rivet. in Com. ad Exod. 20. 2. in Q.* An Lex Decalogi ad nos pertineat?

(n) Brevius, dicitur lex abrogata, quoad justificationem, damnationem, coactionem, significationem: non quoad Doctrinam, obedientiam. *&c. D. Pareus in Com. ad Gal. 3. 25.*

(o) *W. Perkins in his Comment on Gal. 3. 23, 24, 25.*

(p) *Joan Calvin. in Institut. lib. 3. c. 7. Sect. 6. ad 16. præcipue vid. § 14, 15.*

(q) *Articles of Christian Religion. Chap. xix. Published by Authority of Parliament, June 20. 1648.*

Now for the clearing of this Position in this Diversity of Opinions, That in some sense the *Moral Law* is *abrogated*, in some sense it remains still *obligatory*; I shall chiefly do three things. *viz.* 1. *Premise certain Distinctions for finding out the true state of the Question.* 2. *Shew in what Sense or respects the Moral Law is now abrogated.* 3. *Declare in what Sense it is still Obligatory under the New Testament.*

1. For finding out the true State of the Question, it is to be Considered, *That the Moral Law is not purely and meerly Declarative, or purely Preceptive, but both.* I. *The Moral Law is Partly Declarative: viz.* Declaring and expresly signifying what the *Law of Nature* was, which at first was engraven on mans heart, but by the fall was miserably obliterated. The *Moral Law* promulged on Mount *Sinai* revived the *Law of Nature*, that it might be clearly seen and read of all men: but over and besides this, comprized divers other Additionals, as formerly hath been intimated. II. *The Moral Law is Partly Constitutive and Preceptive; viz.* by vertue of that Outward Precept in the Promulgation, inducing a New and further Obligation upon the Conscience, besides that which the Natural inscription of the Law imposed upon mens hearts. The *Natural inscription* of the Law in the heart did oblige; but this solemn and *outward Publication* of it did add a further Obligation. Idolatry, Blasphemy, Murder, *&c.* were hainous, as against the *Law of Nature*; but double hainous, as also against the *Law published on* Mount Sinai. The *Moral Law* as *Preceptive*, obligeth two waies; *viz.* 1. *More Generally*,

ratione Materiæ, *in regard of the Matter and Substance of it*, which (as hath been evidenced) is the same with the Law of Nature: and therefore obligeth as generally and largely as the *Law of Nature*. 2. *More Specially and peculiarly*, ratione Ministerii, *in regard of* Moses *his Administration*, which hath been at large opened in *Question III.* Which Administration of his being peculiar to the *Jews*, did peculiarly oblige the *Jews* only.

Again, When it is said, *The Moral Law*, Quatenus, *or* ut, *as given by* Moses, *as confirmed and explained by the Prophets, and as written in the Old Testament, doth oblige even us Christians*; we are to know, That the word, *Quatenus, ut*, or *As*, may be taken (saith (e) *Rivet*) *Reduplicatively*, or *Relatively*. 1. *Reduplicatively*; As if it did bind, because it is of *Moses*. But in this sense, every thing of *Moses* should oblige; *Ceremonials* and *Judicials*, as well as *Morals*. For *A Quatenus ad Omne valet Consequentia*. But this is most false. 2. *Relatively*; As when that Law is said to oblige, which is of *Moses*. There's a great difference betwixt, *Quia ex* Mose: & *Quæ ex* Mose, which is of *Moses*: and Because it is of *Moses*.

(e) *And. Rivet. in Explic. Decal. ad Ex.* 20. 2. Q. An Lex Decalogi ad nos pertineat?

These things premised; In my judgement, The state of the Question is not *Whether the Moral Law oblige us Christians, As*, or *because given by* Moses (as *Rivet* (f) speaks) *Reduplicatively?* for then all *Moses* Laws Ceremonial, Judicial, *&c.* should bind also: But, *Whether that Moral Law doth oblige us, which was given by* Moses, Relatively? Again; The Question is not, *Whether the Moral Law given by* Moses *doth bind us Christians, as it is purely Declarative of the Law of Nature?* For, this is so clear that none can rationally deny it; The meer Declaration of the *Law of Nature* being rather *Doctrine*, then *Precept*: and Divine Doctrine always obligeth, being still the same. But the Question is, *Whether the Moral Law given by* Moses, *binds us Christians now under the New Testament, as it is Constitutive and Preceptive?* This seems to be the very point in Question: and the true state of the Controversie. For Resolution hereof, I further adde;

(f) *And. Rivet. in Explicat. Decalog. ad Ex.* 20. 2. Q. An Lex Decalogi ad nos pertineat?

2. *The Moral Law given by* Moses *on* Mount Sinai *is abrogated now under the New Testament in this sense, and in these respects following*: viz. 1. *As it was part of that* (g) *dark and Servile Nurture under which God educated and trained up his Infant-Church of the* Jews. The Church of the *Jews* from *Moses* till Christ was in her Infancy, Minority, or Under-age; during this time God dealt with the Church as with a Child, brought her up under the *Law Moral* and *Ceremonial*, as *under Tutors and Governours*, more darkly, imperfectly and servilely. The *Law* was promulged to them in a cloud and thick darkness, with *a veil upon the face of* Moses: as also with extraordinary terribleness, to *Israel*. This the darkness and dreadfulness of the Law; which filled them with slavish fear, servitude, and a spirit of bondage, (h) *Mount Sinai, which is* Hagar, *gendereth unto bondage*. And in this state they were trained up darkly and slavishly, till their full

(g) Gal. 4. 1, 2, 3, 4, 5.

(h) Gal. 4. 24, 25.

full age at the coming of Christ. Hence, The *Ceremonial Law* is called by *Peter*, (x) *a yoke which neither they nor their fathers were able to bear*: And by *Paul*, (y) *A yoke of bondage*. And forasmuch as all the *Ceremonials* were reducible to the *second Commandment*: so far the *Moral Law* was part of this yoke of bondage, besides other discoveries of fear, and bondage in the *Moral Law* it self and the promulgation of it. From this bondage Christ coming (z) Redeemed them, that they might receive the adoption of sons. 2. *As it was a* (a) Ward *or* Prison, *keeping the* Jews *under, and shutting them up unto the Faith, which should afterwards be revealed.* It confined them within bounds, that they should not wander away from the *Doctrine* of *Faith* which should more fully be revealed at the coming of Christ. *How*, hath been (b) formerly explained. *How long*; the Apostle intimates, *Before the faith came* (c). Herein the Law was as the *wals of the Red Sea to* Israel, shutting them in, that they could not march to the right hand or left, but straight forwards towards the *Promised inheritance*. 3. *As it was with the Ceremonial Law*, a Schoolmaster (d) *to the Infant-Church of the* Jews, *bringing them* (as hath already been explained) *unto Christ, that they might be justified by Faith.* But (saith *Paul*) *after that faith is come, we are no longer under a Schoolmaster.* So then this peculiar *Schoolmaster's office* of the *Law* to the *Jews* is ceased: whereby it *Partly* Discovered their (e) *Transgressions* to them more clearly; *till Christ the Promised Seed should come*, that should both discover Sin more fully, and heal sin discovered; *Partly* kept the *Jews* from sin discovered, (f) both from the *Egyptian sins* whence they came, and from the *Canaanites Sins* whither they were Going; *Partly*, Carryed them on in an expectance of Christ afterwards to be revealed for taking Sin away. As such a *Schoolmaster* it ceased to the *Jews*. 4. *As the Moral Law was the Old Covenant, the Old Testament, or Part of the Old Testament-Administration meerly* Mosaical, *peculiar to those times, and appropriate to the Church of the* Jews, *tending to Christ only as Promised, and afterwards to be performed: Having, A Typical Mediatour*, Moses; *Some typical Promises, as of* Canaan, *&c. Some typical or Positive Precepts, intended but to continue till Christ, as that Positive Part of the second Commandment that required the Ceremonial worship, typical Priesthood*, &c. *under the Old Testament, and that Positive part of the fourth Commandment that limited Gods Sabbath to the seventh Day; A Typical Sanction by the blood of Slain beasts*, &c. *In such regards the Moral Law so far as it was part of that Old Covenant Administration, so far it is* (g) *antiquated and abolished by the New Covenant or New Testament brought in and established by Jesus Christ at his Death.*

In this Sense, and in these respects, the *Moral Law* is not obligatory to us Christians now under the *New Testament*, but abrogated. This may further be confirmed by these Arguments, viz.

First, The Moral Law, *As part of Gods Servile Nurture to his Church under age*, As *a Prison* shutting up his Church to the Faith that should after

(x) Act. 15. 10.
(y) Gal. 5. 1.
(z) Gal. 4. 1. 2, 3, 4, 5.
(a) Gal. 3. 23.
(b) *Quest.* 17.
(c) Gal. 3. 23.
(d) Gal. 3. 24, 25.
(e) Gal. 3. 19.
(f) Lev. 18. 3, 4, 5.
(g) Heb. 8. 13.

after be revealed, As a *Schoolmaſter* leading them to Chriſt, and As an *Old-Teſtament-Adminiſtration* touching life and happineſs by Chriſt Promiſed and as yet Un-performed; I ſay, *the Moral Law, as ſuch,* was peculiarly intended and given to the *Jews*, till the day of Chriſt: And therefore as ſuch, it was obligatory only to the *Jews* before Chriſt, not to *Jews* or Chriſtians ſince Chriſt. For, No Law can oblige any perſon, beyond the Law-givers intent of obligation. And (h) *Chriſt in fulneſs of time redeemed both* Jews and Chriſtian Gentiles *from under the Law* in this ſenſe, *that they might receive the Adoption of ſons* according to the New Teſtament. So that now the Laws of *Moſes* both *Moral* and *Ceremonial* ceaſe to be *Tutors and Governours* (i) to the Church, being of full age: (k) ceaſe to *ſhut them up unto the faith that ſhould after be revealed*, it being revealed already: ceaſe to be *their* (l) *Schoolmaſter*, becauſe *Faith is come*; and Chriſt the object of Faith is come: And ceaſe ſo far as (m) an *Old Teſtament-Adminiſtration* touching Chriſt *promiſed*, the *New Teſtament* being eſtabliſhed by Chriſt already actually performed, *&c.* So far as the *Moral Law* had theſe uſes and intentions: ſo far it is now abrogated both to *Jews* and *Chriſtians*; theſe uſes ceaſing, and theſe ends being fulfilled.

(h) Gal. 4. 4.

(i) Gal. 4. 1, 2, 3, 4, 5.
(k) Gal. 3. 23.
(l) Gal. 3. 23, 24.
(m) Heb. 8. 13.

Secondly, Should the *Moral Law* promulged on *Mount Sinai* remain ſtill in full force every way, and not be abrogated in theſe reſpects forementioned, Many intolerable abſurdities would thereupon enſue, For, 1. *Then*, The very Letter of the Preface, [*I am the LORD thy God, which brought thee out of the land of* Egypt, *out of the houſe of bondage,*] ſhould be literally true touching *Chriſtians* as well as *Jews*: but that cannot be: for *Chriſtians* literally and properly were never in *Egypt*, nor in bondage there; nor literally ever brought thence by God. Though myſtically their Natural ſtate in ſin was ſhadowed out by their *Egyptian bondage*: and their redemption from ſin and miſery figured by their redemption out of *Egypt*. And, though ſome ſay, *Chriſtians* being made one people with the *Jews*, may in them be ſaid to be in *Egypt*, and to be delivered thence as well as the *Jews*: yet this reacheth not to the Letter. 2. *Then*, The Poſitive part of the *ſecond Commandment*, touching Gods worſhip then by *Ceremonial* obſervances: and the Poſitive part of the *fourth Commandment*, touching the *ſeventh day Sabbath*, as ſtrongly obligeth us *Chriſtians* now, as the *Jews* then, which is utterly contrary (n) to the *New Teſtament* Doctrine and Practice. 3. *Then*, The Promiſe of *Canaan* in *Commandment* 5. ſhould literally belong to *Chriſtians* now, as well as heretofore to the *Jews*. But the Apoſtle intimates the contrary: For, alleadging this *firſt Commandment with Promiſe*, He doth not recite the Promiſe particularly as there expreſſed, (o) *That thy days may be long in the land which the LORD thy God giveth thee*: Or as recited in *Deuteronomie*, *That thy days may be prolonged, and that it may go well with thee in the Land which the LORD thy God giveth thee*: But he only recites it in more general

(n) Gal. 5. 1. to 7. Col. 2. 14, 15, 16. Ioh. 20. 1, &c. 19. Act. 20. 7. 1 Cor. 16. 1, 2.

(o) Exod. 20. 12. & Deut. 5. 16.

terms,

terms, (p) *That it may be well with thee, and thou mayst live long on the Earth.* Hereby intimating to us, That this Promise, in the former *particularity*, belonged only to the *Jews*, but in this *generality*, to us *Christians* also. 4. *Then*, The terrible promulgation of the Law on *Sinai* should belong to us *Christians* under the New Testament, as well as to the *Jews* under the Old Testament. But the Apostle tels the Christian *Hebrews*, (q) *Ye are not come to* Mount Sinai, *&c. but to Mount Sion*, &c. And this more fully reacheth the Christian *Gentiles*. 5. *Then*, *Moses* the (r) typical *Mediatour* betwixt God and the *Jews*, should also be a typical Mediatour betwixt God and all Christians whatsoever. 6. *Then*, The typical (s) *Sanction* of this Covenant by the blood of Sacrifices, belongs to us Christians now, as well as to the *Jews* of old, *&c.* But these absurdities cannot be granted: as being utterly repugnant both to the Nature of the *New Testament*, and to the Condition of Christians under it. Therefore in these forementioned respects the *Moral Law* must needs be abrogated to Christians now under the *New Testament*.

(p) Eph. 6. 2, 3.

(q) Heb. 12. 18, *&c.*

(r) Gal 3. 19, 20. Exod. 20. 19. *with* Deut. 5.

(s) Exod. 24.

As for those Arguments which (t) *Zanchy* brings to prove, *That the Moral Law, as given by* Moses, *is wholly abrogated to us Christians*; they prove not the thing, forasmuch as they do not overthrow the use and force of the *Law* in reference to Christians particularly, but only in reference to *Gentiles* more generally, which is not the thing in Question. For, this is the Sum of his Arguments, *viz.* 1. The Moral Law was promulged only to the *Jews*, not to *Gentiles*. 2. *Moses*, by whom the Law was given, was sent only to the *Israelites*, not to the *Gentiles*, *Deut.* 4. 1. *to* 9. *&* 5. 1, *&c.* 3. Only the *Israelites* were chastized with heavy judgements for transgressing this *Law*: *Gentiles* being punished for sinning against the *Law of Nature* only. 4. The Promise added to the *Law* belonged only to *Israel*, not to the *Gentiles*. 5. The *Gentiles* are convinced of sin by the *Law of Nature* only: The *Jews* by the *Law of* Moses, *Rom. c.* 1. *&* 2. *&* 3. 6. The *Jews* only were by this Law bound to keep the *seventh day for a Sabbath*: not the *Gentiles*. These are all his Arguments produced. And they prove well, That the *Moral Law* given by *Moses*, was not obligatory to *Gentiles* out of the Church, that came not to the knowledge of that *Law*, but only to the *Jews* in the Church: whereas the true state of the *Question* is, *Whether the Moral Law given by* Moses *obligeth us Christians within the Church of the New Testament?* So that they reach not the very hinge of the Controversie.

(t) H. Zanch. *lib.* 1 *de Decalog. cap.* 11. *Thes.* 2.

3. *The Moral Law given by* Moses *on* Mount Sinai *is not abrogated now under the New Testament, in this sense and in these respects following*, viz. 1. *It is not abrogated as it is purely Declarative of the Law of Nature.* (u) *Zanchy* that contends for the utter abrogation of the *Moral Law as given by* Moses, yet grants it is still of force so far as it agrees with the *Law of Nature*. And it agrees fully with the Law

(u) H. Zanch. *lib.* 1. *de Decal. c.* 11. *Thes.* 10.

of

(x) See in Q. vi.

of Nature for Sum and Substance, (x) as I have already proved. And thus far it binds not only all Christian *Jews* and *Gentiles*, but all *Pagans* that shall come to the knowledge of it. Thus being the *Law of Nature revived*, It clearly *Discovers* the Holy and Righteous Nature of God; It *detects* the sinfulness of Sin, and the Curse Due thereupon; It *shows* the Perfect path of Holiness and Righteousness, and consequently (y) *that all the world is become guilty before God*, because they come short of it, &c.

(y) Rom. 3. 9. to 20.

2. *It is not abrogated, as it is Constitutive and Preceptive, In regard of the Matter and Substance of it.* But in regard of the Mandatory or Commanding part thereof it still obligeth; not only by a *Natural*, but also by a *Divine Obligation*: not only as printed in mans heart at first by God as Creator, but as published on *Mount Sinai*, and imposed on *Israel* by God as Redeemer. And this latter strengthens the former obligation. It still, even under the New Testament, remains in force, as a *Rule* both for *Direction* and *Probation* of an Holy, righteous and sober life, and that by vertue of Gods Promulgation of it upon *Mount Sinai*.

3. *Nor is it absolutely and utterly abrogated* ratione Ministerii, *in regard of the Administration of it then by* Moses. I say, *not absolutely and utterly abrogated*: for, herein I would be warily and heedfully understood. I thus explain my meaning. In *Moses* Ministry or Administration of the Moral Law; (z) *Something* was peculiar to the Old Testament, and appropriate to the *Jews* precisely. As, *Part of the Preface* according to the very letter; *which brought thee out of the Land of* Egypt, *out of the House of bondage*: *Part of the second Commandment*, so far as Positive, requiring the Ceremonial worship under the Old Testament: *Part of the fourth Commandment*, so far as Positive, determining the Sabbath to the *seventh Day*, till the coming of Christ: The *Promise* annexed to the *fifth Commandment*, *That thy days may be long in the land which the* LORD *thy God giveth thee*; which immediately and literally had reference to the promised land of *Canaan*, whither God was now conducting them: And divers other Circumstantials in giving of the Law, fore-mentioned. Now in regard of these things in the Administration of it, the *Moral Law* is utterly abrogated to us under the *New Testament*. To count the *Law* still Obligatory in these respects; were, to continue the *Old Testament* still; To disclaim the *New Testament*, and to deny the coming of Christ in the flesh. (a) *Something* in *Moses* Ministration of the *Moral Law* was Answerable to the *New Testament*, In mystical Signification, Or in Analogy or equitable proportion. As; Part of the Preface; *Which brought thee out of the land of* Egypt, *out of the house of servants*; *Egypts* bondage mystically signifying and typifying Mans natural bondage under Sin, Satan, &c. and Deliverance out of *Egypt* by *Moses* and *Aaron*, Our Redemption from Sin, &c. by Jesus Christ, as our Prophet, Priest, and King. *Long life in the land of Canaan*, annexed by Promise to the *fifth Commandment*, *Analogically* intimating our long life

(z) See in Q. vi.

on

on Earth, and *Typically* signifying our endless life in Heaven the true *Canaan*. In the *fourth Commandment*, One day in seven, and particularly *the seventh day* is appointed for the Sabbath under the Old Testament, in memory of Gods finishing the Creation, and resting from all his works: *Analogically*, One day in seven, and particularly *the first day* is appointed for the *Lords-Day Sabbath* under the *New Testament*, in memory of Christs finishing the Redemption when he rose from the dead, and of his entring into his Rest. The *Bondage, fear and terrour of the Law* under which *Israel* was *nurtured, shut up*, and *schooled*, til the Faith should be revealed and Christ should come: may seem *analogically* to imply the use of the Law and its terrours even under the New Testament to prepare carnal men for Christ. In these and like particulars, though the *Letter* of *Moses* Ministration be annulled, yet the *Mysterie* and *Analogy* may have some equitable tye upon us now under the New Testament. (3) *Something*, finally, in *Moses* Ministry of the Moral Law is so *generally Evangelical*, that it extends both to the Old and New Testament; both of them being *Evangelical*, though different administrations. As; Part of the Preface; *I am the LORD, thy God*. The *Promise* and *Threatning* annexed to the *second Commandment*. And the *Threatning* added to the *third Commandment*. These were not in the Law of Nature, but are in *Moses* Administration of the Moral Law: and yet they equally concern the *Jews* before Christ, and all converted *Gentiles* since Christ. So that in some sense the *Moral Law* published on *Mount Sinai* obligeth still even under the New Testament, not only as *Declarative* of the Law of Nature; Nor only as *Preceptive* in the Matter and Substance of it, and that from authority and vertue of Gods Promulgation; But also in some respect and reference to *Moses Administration* of it.

That, In this sense, and in these respects the Moral Law given on *Mount Sinai* is obligatory and of force even now under the New Testament, may be further evinced by these Arguments. *viz.*

First, *Because the Law of Nature is of perpetual force and Obligation to all mankind.* It was concreated in and with Mans Nature, and by the fall (z) was not totally obliterated out of mans Nature: and therefore so long as Mans Nature continues, so long the obligation of the Law of Nature upon man will continue, whether among *Jews*, *Christians* or *Pagans*, under Old or New Testament. Consequently, the *Moral Law*, which for Sum and Substance is the same with the *Law of Nature*, so far as it is *Declarative* of the Law of Nature, remains obligatory now under the New Testament to all that come to the knowledge of it.

(z) Rom. 2, 14, 15.

Secondly, *Because* Moses *and the Prophets at large Explain, Confirm, and urge the Moral Law given on* Mount Sinai, *and this for the use of the Church under the New Testament as well as under the Old.* All the Books of the *Old Testament*, so far as they treate of matters *Moral*, are wholly taken up in explaining, and urging the *Moral*

Law. And this they did, not only with reference to the *Jews* then, but alſo to us Chriſtians now. This is evident, 1. *More Generally*, in that it is ſaid (a) *Whatſoever things were written aforetime*, (viz. in the whole Old Teſtament before Chriſts time,) *were fore-written for our learning.* And again, (b) *All Scripture is inſpired of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in righteouſneſs that the man of God may be perfect, throughly furniſhed unto all good works.* Therefore all the writings of *Moſes* and the *Prophets*, and particularly their explanations and preſſings of the *Moral Law*, were for our inſtruction now under the *New Teſtament*, as well as for the *Jews* of *old*. And for *compleating and throughfurniſhing of the Man of God*, the Miniſters of the New Teſtament, *to all good works*: both how to perform them themſelves, and how to preach them to others. And what *good works* do Old or New Teſtament urge, which are not contained in the *Moral Law*? 2. *More Particularly*, this will appear in many inſtances. Take a few, for a taſte; *Moſes* (c) ſtories *Iſraels* many breaches of the *Moral Law*, by their inordinate and diſcontented *Luſtings after evil things*, viz. *Idolatry, Fornication, Tempting God and Chriſt, Murmuring*, &c. not only with reference to the *Jews* under the Old Teſtament, but alſo to the *Chriſtians* under the New Teſtament. *Now all theſe things happened unto them for enſamples, and they are written for our admonition, upon whom the ends of the world are come*; ſaith *Paul* to the *Corinthians*. Again, *Moſes* (d) expounding the *eighth Commandment*, chargeth that none oppreſs or defraud the labourer of his hire, ſaying, (e) *Thou ſhalt not muzzle the mouth of the Oxe that treadeth out the Corn.* This was written not for *Jews* only, but for Chriſtians alſo. Hence *Paul* (f) proves the *Honour of maintenance* to be due to Miniſters of the New Teſtament, for their *labouring in the Word and Doctrine*. And elſewhere, from this very text of *Moſes*, he preſſeth the Duty of maintaining the Miniſters of the New Teſtament, (g) as *written for our ſakes* to this end, *For it is written in the Law of* Moſes, *Thou ſhalt not muzzle the mouth of the Oxe that treadeth out the Corn. Doth God take care for oxen? Or ſaith he it altogether for our ſakes? for our ſakes, no doubt, this is written: that he that ploweth, ſhould plow in hope: and he that threſheth in hope, ſhould be partaker of his hope. If we have ſowen unto you ſpiritual things, is it a great thing if we ſhall reap your carnal things?* The Prophet *Jeremie* (h) mentioning the *Law* and *Covenant* given on *Mount Sinai*, but broken by *Iſrael*, propheſieth that this *Law* ſhall be better kept in the days of the New Teſtament, when the Law ſhall be written by God, not in two Tables of ſtone, but in two Spiritual Tables, *the mind and heart*. *Iſaiah* and *Micah* (i) propheſying of the *Converſion of the Gentiles* after Chriſt, tell us that the Inſtrumental means whereby this ſhall be wrought, ſhall be *the Law and Word of God going forth of* Sion to that end. *For out of* Sion *ſhall go forth the Law, and the Word of the* LORD *from* Jeruſalem: *to teach them his ways, that they may*

(a) Rom. 15 4.
(b) 2 Tim. 3. 16, 17.
(c) 1 Cor. 10. 5. to 12.
(d) Com. Calv. in Octav. Præcep. Comment. pag. 350.
(e) Deut. 25. 4.
(f) 1 Tim. 5. 17, 18.
(g) 1 Cor. 9. 9, 10, 11, 12.
(h) Ier. 31. 31, 32, 33, 34. Heb. 8, 8, 9, 10, 11, 12.
(i) Iſai. 2. 2, 3, 4, 5. Mic. 4. 1. to 8.

may walk in his paths. The Law then was intended for a Rule of life, not only to the *Jews* that Received it first from *Sinai*, but to the *Gentiles* also that should receive it from *Sion*. This, both *Moses* and the *Prophets* intimate to us, in their explaining and urging the Law, even in order to us under the New Testament. Therefore either we must cry down all *Moses* and the *Prophets explications* of, and exhortations to the *Moral Law*, and so lay waste the *Old Testament*, which were prodigious madness: or we must hence confess the *Moral Law* remains obligatory to us under the *New Testament*.

Thirdly, *Because Our blessed Saviour Jesus Christ did not abrogate the Moral Law given on* Mount Sinai, *but fulfill it; and Commanded his Disciples to walk according to it.* This is plain by his own words, (k) *Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil*, &c. In this Chapter our Saviours intent is, rightly to expound the Commandments of the *Moral Law*, which the Pharisees and Scribes had corrupted by their false glosses, and to press the observance of them upon all his disciples according to their true sense and meaning, which he doth by many prevalent Arguments. And therefore they that have an Opinion, That in this Chapter Christ did abrogate the *Moral Law*, as given of God, and therefore as given of himself who is God, by *Moses*; and did thereupon Confirm them again by his own Authority *as Mediatour*, so adding a new Sanction to them; As if he had said, The Moral Law shall no longer oblige you as given of God by *Moses* on *Mount Sinai*, but as now given by me, &c. they, I say, that have such opinion, quite mistake Christs Scope and Intention here, and go upon a false supposition. For, Christ here doth not effect *A New Law*, Nor add a *New Sanction* to the *Old Law*, as if the Old Sanction by Gods authority were annulled, but only interpret the *Old Law*, and vindicate it from corrupt glosses and misinterpretations.

(k) Mat. 5. 17, 18, 19, &c.

Fourthly, *Because the Apostles of Christ earnestly press the observance of the Law upon Christians under the New Testament: and this oft-times by Arguments drawn from the Law it self, and from the Old Testament.* *Paul* urging *brotherly Love*, tels the *Romans*, that (l) *Love is the fulfilling of the Law*: and he proves it, by instancing in divers *Commandments of the Moral Law*, which are briefly comprehended in this, *Thou shalt love thy neighbour as thy self.* And charging children to (m) *Honour their father and mother*: he presseth it with an Argument drawn from the *Promise* annexed to the *fifth Commandment in the Moral Law.* So that both the *fifth Commandment*, and the *Promise* annexed thereto, belong to Christians as well as *Jews*. *James* also urgeth the Law upon Christians, not only from the *Matter* of it, but especially from the *Author* of it, God; and from the *Authority* of the Scripture of *Moses* in the Old Testament; (n) *If ye fulfill the royal Law, according to the Scripture, thou shalt love thy neighbour as thy self, ye do well.* —— *For whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all. For he that said,*

(l) Rom. 13. 8, 9, 10.

(m) Eph. 6. 1, 2, 3.

(n) Iam. 2. 8, 10, 11, 12.

Do not commit Adultery, ſaid alſo, *Do not kill*. Were the Commandments of the *Moral Law* abrogated to us under the New Teſtament, the Apoſtles Arguments from the Old Teſtament for performance of them were invalid. But the Apoſtles thus arguing, do clearly evidence the obligatory force, both of the Old Teſtament, and of the *Moral Law* therein recorded, upon us Chriſtians.

Fifthly, *Becauſe under the New Teſtament the Moral Law hath an analogical uſe and office of keeping men in bondage, till they come to Chriſt: ſo preparing them for Chriſt.* Thus, when *Peter* charged (o) murder upon his hearers, *they were pricked in their hearts, and cryed, Men and brethren, what ſhall we do?* Afterwards they were Converted, and believed in Chriſt. Thus, *Paul* (p) was (in his own opinion) *alive once without the Law: but when the Law came, ſin revived, and he dyed.* Sin was more fully diſcovered to be alive, and himſelf to be dead and miſerable. Hereby he was prepared for Chriſt. As therefore the *Moral Law* had its uſe upon the *Jews* to keep them in bondage, and as a Schoolmaſter to ſcourge them with fear and terrour to Chriſt: So it hath a like proportionable uſe now under the New Teſtament, to humble and terrifie the Sinner in himſelf, that he may go out of himſelf to Chriſt. Firſt (q) *the Spirit of bondage: then the Spirit of Adoption.* And therefore it is of force ſtill.

(o) Act. 2. 36, 37, &c.

(p) Rom. 7. 9, &c.

(q) Rom. 8. 15.

Sixthly, *The Matter and Duty of the Moral Law for Subſtance is of a Perpetual Nature and Neceſſity under the New Teſtament as well as Old: therefore the Law it ſelf is perpetual, and ſtill obligatory.* Is it not of perpetual neceſſity, *To have the true God, and no other; To worſhip this true God according to his own holy will; To uſe his Name reverently; To Sanctifie his Sabbath; To honour Father and Mother?* &c. Is it not of perpetual neceſſity to avoid *Idolatry, Blaſphemy, Murder, Adultery, Theft*, &c. under the New Teſtament as well as under the Old? Can we with any colour or probability imagine that God made theſe ſins unlawful by his *Moral Law* only till Chriſt ſhould come: and then they ſhould become unlawful by another Law? How incongruous is a temporary Law for a perpetual Duty? Sacrifices and ceremonial worſhip were temporary Duties, therefore a temporary Law; the *Ceremonial Law* was ſufficient for them: But the perpetual duty of the *Moral Law*, argues the perpetuity of the Law.

Seventhly, *Becauſe Thoſe things in the Moral Law given on* Mount Sinai, *which ſeem moſt peculiarly appropriate to the* Jews, *do in ſome ſenſe concern us Chriſtians: As the Preface, fourth Commandment, and fifth Commandment.* 1. *The Preface* hath three Arguments in it moving to the Obſervance of the whole Law: The Law-giver is *The LORD, Thy God*, and *Iſraels Redeemer from Egypt*. The two firſt equally concern *Jews* and Chriſtians: The third *literally* concerned *Iſrael, myſtically* and typically alſo concerned us. And ſome think, that foraſmuch as believing *Gentiles* are added to, and accounted *Abraham's* Seed: In that notion they may be ſaid in a ſort literally to be brought

brought out of *Egypt*. 2. *The fourth Commandment*, In the substance of it, *Remember the Sabbath Day to keep it Holy*, equally concerns both *Jews* and *Gentiles* converted to the Faith. In the Explanation and accommodation following, It *literally* concerned the *Jews* only to observe the 7th day for their Sabbath; but *Analogically* concerns even us Christians, intimating we are to keep one day in seven for the Sabbath under the New Testament; But Christs Resurrection on the first Day particularly determined the time. 3. *As for the Promise annexed to the fifth Commandment*, Though it literally intended *Canaan* promised to *Israel*: yet *typically* it intended Heaven, and *analogically* any other part of the Earth, where Gods people, heirs of the world, should dwell, as the (r) *Repetition* of the Law and the *Apostles* (s) *allegation* of the *Promise* do in part intimate; And thus concerns us *Christians* now as well as *Jews* of old.

(r) Deut. 5. 16.
(s) Eph. 6. 1, 2, 3.

Eighthly and lastly, *Because*, *If the Moral Law given by* Moses *at* Mount Sinai *be now abrogated, that comes to pass, either because God in his promulging of it did intend it to be of force only for some determinate time, and then revoked it; Or because Christ hath expresly antiquated and abolished it.* What other way can be excogitated? But neither of these can be granted, 1. *Not the First*; For where hath God limited the time of the Moral Law? Or when did he revoke and repael the same? And how absurd were it to impute this to God; *I will have you to observe and keep the Natural precepts which I have commanded you in my Law, till such a time, till Christ shall come: but after that, I will not have you to keep them because they are my precepts, but because Nature so requires!* 2. *Nor the second*; For Christ expresly testifies touching the Moral Law, (t) *that he came not to destroy it, but to fulfil it.* And therefore vindicating it from corrupt and false interpretations, he presseth the observation of it by many cogent and prevalent Arguments.

(t) Matth. 5. 17, &c.

And thus I have cleared this intricate point, *In what sense or respects The Moral Law given by God on* Mount Sinai *is now abrogated, or remains still obligatory under the New Testament.*

IV. *Position.* The *Moral Law* given of God on *Mount Sinai*, so far as not abrogated, is of Manifold excellent and necessary use now under the New Testament. And this, 1. *More Generally*: 2. *More specially and peculiarly.*

1. *The more General and Common use of The Moral Law to all Sorts and degrees of persons that shall come to the knowledge of it, now under the New Testament, may be expressed* Negatively and Affirmatively.

Negatively, *The Moral Law given on* Mount Sinai *is not now under the New Testament of use to any person whatsoever, as a Covenant of works tendering Justification, life or Happiness by mans own working or Doing.* For, 1. It was not given on *Mount Sinai* to the *Jews* themselves under the *Old Testament* as *a Covenant of Works*, but as a *Covenant of Faith*: Much less can it be a *Covenant of Works*

to

to Christians or Gentiles under the New Testament, although in that the *matter* of the Covenant of works, yet it had the *Form* of the Covenant of Faith. 2. Since mans fall in the *first Adam*; No man can have any (u) benefit by a *Covenant of works*, as such: because through Sin, all are (x) utterly unable perfectly to keep it. Hence the *Law of works cannot give life* to any, or justifie any. 3. If should any man be justified since the fall by the *Covenant of Works*, or by the *Moral Law as a Covenant of Works*: Then the *Covenant of Faith* in Christ, and justification by Faith, and Christ as a Mediator and as Righteousness for Sinners, should be all in vain.

(u) Gal. 3. 21, 22.
(x) Rom. 8. 3.

Affirmatively: *The Moral Law given on* Mount Sinai *is of General and Common use to all that shall come to the Knowledge of it, whether they be Carnal or Spiritual, Unregenerate or Regenerate, these seven ways*, viz.

(1) *To represent immediately to the open view of all, its own excellent and exact Perfections.* How (y) *Holy, Just, and Good* it is. How *Wise, Pure, Spiritual*, Heart-searching, Extensive, and Comprehensive it is: Requiring all sorts, degrees and Circumstances of Duty, towards God and Man: Prohibiting all sorts, degrees Circumstances and aggravations of sin against God, man, or ones own self. As *David* said, (z) *I have seen an end of all Perfection: but thy Law is exceeding broad*: As the Sun by his own light immediately represents the excellency and perfection of his own beauty and glory to all the world.

(y) Rom. 7. 12, 14. Psal. 19. 7, &c.
(z) Psal. 119. 96.

(2) *To evince That God is, and what manner of God he is that was the Giver of this Law.* This Law being the exactest and Perfectest of all Laws, imports the supream exactness and Perfection of the Law-giver, above men or Angels. Consequently, 1. *That* God is, who gave this Law: it being beyond meer created ability. 2. *That* this God is Most Wise, Most Holy, Most Righteous, Most Perfect, Most Powerful, Most Excellent, Most Glorious, &c. who gave this Law, having imprinted the lively image of these his Properties upon this Law. *Laws* discover the Natures of *Law-givers*. No *Law* like this *Law*: no *Law-giver* like this *Law-giver*.

(3) *To Evidence That the* (a) *Obligation of Duty imposed upon man by the Moral Law given on* Mount Sinai, *is exceeding great, and utterly transcending his own utmost ability.* For, this *Moral Law* contained in it, the Matter and Substance of the *Law of Nature*, the *Covenant of works*, requiring (b) *perfect and perpetual personal obedience of every one*. Such obedience, before the fall, man was able to perform: but since the fall, is utterly disabled. The *Moral Law* therefore being given since the fall, discovers both the greatness of mans Duty, and the impossibility of his performance: And Consequently the (c) *impossibility of life* and justification by his own Legal works.

(a) Jam. 2. 8. 10, 11. Rom. 7. 15, 16.
(b) Gal. 3. 10.
(c) Rom. 8. 3. Gal. 3. 21, 22.

(4) *To Discover clearly to all the sinfulness of their Sin, and greatness of their misery thereupon.* This flows from the former. For, the

Law

Law requiring such perfection of Duty, doth Consequently detect the Sinners great imperfection, Sin, and misery, because he cannot reach up unto that Duty exactly. Failing ([d]) in the least point, he breaks the whole golden chain of the Law: and involves himself under Gods wrath and curse. ([e]) *Now we know that whatsoever things the Law saith, it saith to them that are under the Law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the Law there shall no flesh be justified in his sight: for by the Law is the Knowledge of sin.* Again; ([f]) *The Law entred that sin might abound.* The Law makes sin to abound, *Partly*, by detecting that abundance of sin that is in mankind, which before the Law discover it, lies hid, and is not thought or known to be. ([g]) *I had not known sin* (saith Paul) *but by the Law: for I had not known lust, except the Law had said, Thou shalt not Covet.* To this effect it is said elswhere, ([h]) *Wherefore then serveth the Law? It was added because of transgressions, till the seed should come, to whom the Promise was made.* Why was the Law added because of transgressions? both to discover them, and to suppress them. 2. *Partly*, By irritating, exasperating and provoking sin through restraint; as the dam or stop put to a flood makes the waters swell more vehemently, or as obstructions in the body make the distempered humours rage more violently. The Law detects sin *Directly*: but irritates Sin detected *accidentally*, and *occasionally*. ([i]) *But sin taking occasion by the Commandment, wrought in me all manner of Concupiscence, for without the Law sin was dead.* The Law having thus made sin to abound, thereupon it makes mans misery to abound in his own apprehension: for through sin he perceives himself to be under the wrath of God, curse of the Law, and therefore in himself Spiritually dead and undone. ([k]) —*The Law worketh wrath: for where no Law is, there is no transgression.* ([l]) — *Cursed is every one that continueth not in all things which are written in the book of the Law to do them.* Hereupon *Paul* saith, ([m]) *I was alive without the Law once; but when the Commandment came sin revived, and I dyed,* &c. That is, I thought my self to be alive, and in good state: but the Law made me see I was an undone dead soul by reason of sin, &c. The *Law* is of use to detect sin and misery both to the *Unregenerate*, and *Regenerate*: But differently. To the *Unregenerate*, that they may be convinced of the Reign and curse of sin upon them, whilst they are in the *first Adam*: To the *Regenerate*, that they may be the more apprehensive of the Residence and rebellion of the remains of sin in them, and their Spiritual troubles thereupon, though they are in Christ the *last Adam*: To the *unregenerate*, in order to their first humiliation and Conversion: To the *Regenerate*, in order to their further Humiliation and Sanctification, *&c.*

([d]) *Jam.* 2. 12.

([e]) *Rom.* 3. 19, 20.

([f]) *Rom.* 5. 20.

([g]) *Rom.* 7. 7.

([h]) *Gal.* 3. 19.

([i]) *Rom.* 7. 6.

([k]) *Rom.* 4. 15.

([l]) *Gal.* 3. 10.

([m]) *Rom.* 7. 9, 10, 11.

(3) *To compel and force men, upon the former Discovery of sin and misery, to make out of themselves unto Christ for Righteousness and happiness.* This flows from the former; The Law discovers man's sin and

and miſery: and thereupon brings him to deſpair in himſelf, and to ſeek out a Remedy in Chriſt the Mediator. 1. The Law diſcovers ſin *directly*: but drives unto Chriſt *indirectly*, and *conſequentially*: foraſmuch as man can find no life or foundation of hope in himſelf or in any thing ſhort of Jeſus Chriſt. (n) *Is the Law then againſt the Promiſes of God? God forbid. For if there had been a Law given that could have given life, verily righteouſneſs ſhould have been by the Law. But the Scripture* (eſpecially the Moral Law) *hath concluded all under Sin, that the Promiſe by Faith of Jeſus Chriſt might be given to them that believe.* That paſſage of *Paul* is Obſervable to this purpoſe; (o) *Chriſt is the end of the Law for righteouſneſs to every one that believeth*. How is *Chriſt the end of the Law?* 1. Chriſt is the End, that is, *The Scope and intent of giving the Moral Law.* For the Moral Law requires a perfect obedience, (which it knows is now impoſſible,) Promiſing life thereupon, (p) *The man that doth them ſhall live in them*; but threatning (q) the *Curſe* upon the leaſt failing. Hereupon the Sinner muſt be forced to fly to Chriſt in whom alone perfect obedience is to be had, or he muſt eternally periſh. 2. Chriſt is the end of the Law, that is, *The Perfective, not the Deſtructive end of the Moral Law.* He is the Complement and perfection of it, foraſmuch as he alone compleatly hath fulfilled it. So that (as (r) *Auguſtine* hath it) *Chriſt is* finis Perficiens, non interficiens, *the compleating, not the corrupting end of the Law, and this for righteouſneſs to every believer.* That is, that every believer, Jew or Gentile, embracing Chriſt by Faith, may have Chriſts perfect obedience and fulfilling of the Law, for his righteouſneſs to juſtification, as fully as if himſelf had perfectly kept the whole Law in his own perſon. Thus the aim and intent of the Law is to lead men on to Chriſt, and this was a primary end of giving the *Moral Law* on *Mount Sinai*. And the Law doth not only force *Carnal men* (that are within Gods election) out of themſelves unto Chriſt at firſt: but alſo doth drive *believers* cloſer and neerer to Chriſt day by day, upon renewed diſcoveries of their Sin and Miſery by the Law. This *Paul* (s) acknowledgeth in himſelf even in his regenerate Condition, that the Law did ſo diſcover his ſin and Miſery to him, that it made him have freſh recourſe to Jeſus Chriſt, for relief and comfort. *O wretched man that I am, who ſhall deliver me from the body of this death! I thank God through Jeſus Chriſt our Lord.*

(n) Gal. 3. 21, 22.

(o) Rom. 10. 4.

(p) Lev. 18.

(q) Gal. 3. 10.

(r) Chriſtus eſt finis Legis perficiens, non interficiens. Finis quippe dicitur propter quem fiunt omnia, quæcunque aliquo fiunt officio. Nam inter officium & finem hoc diſtat, quod officium eſt in eis quæ facere debemus: finis propter quem facimus. *Aug. contra adverſarium legis, &c. lib. 2. cap. 7. Tom. 6.* Finis enim legis Chriſtus eſt, ait Apoſtolus, ad juſtitiam omni credenti. Finis perficiens, non interficiens: finis quousq; eamus, non ubi peramus. Sic omnino intelligendum eſt paſcha noſtrum immolatus eſt, Chriſtus. Ipſe etiam finis noſter: in illum eſt tranſitus noſter. *Auguſt. in Expoſ. Evang. Joannis Tractat. 54. Tom. 9.*

(s) Rom. 7. 7. *to the end.* *Eſpecially See* ver. 14, 15, 16, 22, 23, 24.

(6) *To diſplay the Compleat and matcheleſs perfection of Jeſus Chriſt, the Sinners Surety, that could exactly fulfil the whole Law, in doing the Duty of it, and enduring the curſe of it to the uttermoſt for his Elect.* For their ſakes he (t) *was made under the Law*; He (u) *came not to deſtroy the Law, but to fulfil it*; None of his very adverſaries could (x) *convince him of* the leaſt *ſin* againſt it; He (y) *finiſhed the work which*

(t) Gal. 4. 4.

(u) Mat. 5. 17.

(x) Joh. 8. 46.

(y) Joh 17. 4.

which the father gave him to do, and that without sin; He ([z]) *was obedient to the Death, and was* ([a]) *made a Curse for us*, by *hanging and dying on the Tree* of the Cross: Insomuch that this his ([b]) obedience is able to make his *Many* righteous, freeing them from the wrath of God and curse of the Law, for ever. O how perfect was Christ and his obedience, that could fulfil compleatly without the least defect such a compleat and exact Law in doing and enduring, beyond the ability of men and angels! How securely may poor sinners rest upon his obedience for justification against all their sin and misery!

([z]) Phil. 2 8.
([a]) Gal. 3 13.
([b]) Rom. 5. 19.

(7) *To intimate unto us, How perfect man was once in the Earthly Paradise when he was fully able to keep this Law*, (being able to keep the Law of Nature the Covenant of works, which for matter and substance, was the same with the Moral Law published on Mount *Sinai*:) *And how compleat man shall hereafter be in the Heavenly Paradise when he shall be fully conformable to the will and Law of God to all eternity.* In the first Paradise ([c]) man had *a possibility of not sinning*, and of not dying, but *mutable*: In the last Paradise man shall have (as *Augustine* well expresseth it) an *impossibility of Sinning* or dying, and both *immutable*

([c]) Primum liberum arbitrium quod homini datum est, quam potentius erit quo peccare non poterit. Verum hoc quoque dei munere, non suæ possibilitate Naturæ. ——— Sed quia peccavit ista Natura tum peccare potuit, largiore gratia liberatur, ut ad eam perducatur libertatem, in qua peccare non possit. Sicut enim prima immortalitas fuit quam peccando Adam perdidit, posse non mori; novissima erit, non posse mori: ita primum liberum arbitrium, posse non peccare; novissimum, non posse peccare. Sic enim erit inamissibilis voluntas pietatis & æquitatis quomodo ea felicitatis. *Aug. de Civ. Dei lib.* 22. *c.* 30. *Tom.* 5.

And this is the more General or Common *use of the Moral Law.*

2. *The More special and Peculiar use of the Moral Law*, is, 1. *To Carnal* and unregenerate persons; 2. *To Spiritual* and Regenerate Persons; peculiarly.

1. *Unto Carnal and Unregenerate persons, remaining yet in their Natural lapsed condition in the First* Adam; *The Moral Law is of use,*

(1) *To Convince them clearly of the sinfulness of their present Natural Condition and Conversation.* The Moral Law doth this, *Partly*, As Declarative of the Law of Nature: *Partly* as Preceptive. The Apostle speaks notably to this effect, saying: ([d]) *The Scripture* (especially the Moral Law) *hath concluded all under sin*: viz. Declareth and convinceth all men by Nature since the fall to be under sin: under the full reign and dominion of it, &c. And: ([e]) *The Law entred that sin might abound.* And: ([f]) *by the Law is the knowledge of sin.* And having recited the Corruptions and sinfulness of all men by Nature, from divers Scriptures of the Old Testament explaining the Moral Law, he adds: ([g]) *Now we know that what soever things the Law saith, it saith to them that are under the Law*, (that is, to all Carnal men,) *that every mouth may be stopped, and all the world may become guilty before God.* The *Moral Law* convinceth the unregenerate of his present sinful State, of sins absolute and com-

([d]) Gal. 3. 22
([e]) Rom. 5. 20.
([f]) Rom 3. 20.
([g]) Rom 3. 19.

pleat dominion over him, and of Sins extream ſinfulneſs in him peculiarly, ſo as in no regenerate perſon. And therefore in this ſenſe it ſo Convinceth the unregenerate of ſin; as it doth not, nor can convince the regenerate, who are by Chriſt delivered from the State and Dominion of Sin.

(2) *To terrifie, curſe and condemn them for their Sinfulneſs, thus convincingly diſcovered to them: forasmuch as they have not accepted Chriſt by Faith as a Remedy againſt ſin, and the Laws terrour, Curſe and Condemnation for Sin.* For, every Carnal man, whilſt he remains in his natural lapſed ſtate in the *firſt Adam*, remains alſo under the obligation, curſe and penalty of the *Firſt Covenant*, the *Covenant of works*, which he brake in *Adam*: becauſe he hath not accepted Gods Remedy againſt Sin and the Curſe, Chriſt according to the Covenant of Faith. (h) *For as many as are of the works of the Law are under the Curſe: for it is written, Curſed is every one that continueth not in all things that are written in the Book of the Law to do them.* And who *are of the works of the Law?* Not only they who profeſſedly ſeek to be juſtified in whole or in part before God by the works of the Law: But they alſo that content themſelves in their lapſed natural Condition in the firſt *Adam* under the broken Covenant of works, having never fled for Refuge to Chriſt the laſt *Adam* under the Covenant of Faith. And this is the very Condition of every Unregenerate man. To like effect the Apoſtle ſaith elſewhere, (i) *The Law is not made for a righteous man: but for the Lawleſs and diſobedient, for the ungodly and for ſinners, for unholy and prophane*, &c. That is, The Law in ſome ſort was given for an unrighteous, unregenerate man, as it was not given for a righteous and regenerate man. How is that? Thus, 1. Unregenerate mens ſins (k) were the occaſion of giving the Law on *Mount Sinai*. 2. The Law is *put*, *laid* or *Impoſed* on the Unregenerate as a burden and grievance. He could wiſh there were no Law to Croſs his ſins, and corruptions, *&c.* The Law in its Reſtraining, Terrifying, Maledictory, and Damnatory force is made for the unregenerate. Thus, and in theſe reſpects, The Moral Law was not made for the righteous and regenerate. Thus alſo that paſſage may be underſtood; (l) *The ſtrength of ſin is the Law.* That is, by vertue of the Law forbidding ſin under pain of Death and the Curſe, Death, Curſe, and Condemnation come upon the unregenerate: *But thanks be to God, which giveth us the victory through our Lord Jeſus Chriſt.* That is, Us regenerate in Chriſt. So then the *Law is the ſtrength of ſin* to the unregenerate out of Chriſt, not to the Regenerate in Chriſt.

(h) Gal. 3. 10.

(i) 1. Tim. 1. 9, 10, 11.

(k) Gal. 3. 19.

(l) 1 Cor. 15. 56, 57.

(3) *To drive them utterly out of themſelves unto Chriſt for righteouſneſs and happineſs.* This is a Conſequent uſe of the *Moral Law* from both the former. For Carnal man being clearly convinced of his own extream ſinfulneſs, And thereupon Terrified, Curſed and Condemned by the *Law*; muſt needs be taken off his own bottom, and

deſpair

despair in himself in regard of justification or Salvation as in, or from himself; and Consequently fly out of himself for Justification and life in Jesus Christ alone. This use the *Moral Law* as well as the *Ceremonial* had to the Jews, Considered according to the Old Testament Dispensation, (m) *The Law was their Schoolmaster to bring them to Christ, that they might be justified by Faith. But after that faith is come, we are no longer under a Schoolmaster.* That is, The Jew was no longer under the *Moral* and *Ceremonial Law*, as their *Schoolmaster* leading to Christ: Christ being come, and faith clearly come with Christ. Notwithstanding in some sort, and in some proportion, the *Moral Law* may be still said to be a Carnal man's *Schoolmaster* unto Christ: *viz.* As the *Moral* and *Ceremonial Law*, was a Schoolmaster to that Carnal people the Jews, leading them to Christ that should afterwards be actually revealed for them and their justification by faith: So the *Moral Law* analogically is a Schoolmaster to Carnal men, driving them out of themselves to Christ for life and righteousness. For, (n) *The Scripture* (this chiefly intends The *Moral Law*) *hath concluded all under Sin, That the Promise by Faith of Jesus Christ might be given to them that believe.* Thus (o) the Law *is not against the Promise*, but for the promise, and in order to it. And this universal expression reacheth Gentiles, as well as Jews: And therefore the *Law's concluding all under sin*, makes way for the application of the Promise in Christ by faith to all that shall believe. This use of the *Moral Law* to carnal persons, is confirmed by much experience of the Church in all ages, even to this day. Gods ordinary method in Conversion being, *First*, to Convince, Terrifie, Curse, Condemn and Humble the Sinner, that he may have no Confidence in the flesh, which is especially done by the *Moral Law*, or by some Exposition or Confirmation thereof: *And then* to draw and allure them to Christ by the Promises. *First* to (p) *wound: then* to *heal* them. *First* to make them feel they are *in prison: then* to *set them at liberty*. *First* to give them the (q) *Spirit of bondage to fear: then the Spirit of Adoption to cry Abba Father.* And this is the sense of godly experienced (r) *writers* unanimously.

(m) Gal. 3. 24, 25.

(n) Gal. 3. 22.

(o) Gal. 3. 21.

(p) Isa 61. 1, 2, 3.

(q) Rom. 8. 15.

(r) See, Mr. *Bolton's Instructions for Comforting afflicted Consciences*, abundantly clearing this, both by Scriptures, and joyful Testimonies of many learned Godly writers. *pag.* 134. *to* 147. & 150. *to* 161. *London*, 1638.

(4) *To leave them utterly inexcusable, both before God and their own Consciences, if they accept not the only Remedy against sin discovered, against Death, Curse and Condemnation denounced*, viz. *Jesus Christ, by Faith.* For if the (s) *works of the Creation*, and *the* (t) *Law of Nature*, shall be sufficient to leave the Pagans without excuse (who have not the Moral Law written) in the day of judgement: How much more shall the *Moral Law written* leave all

(s) Rom. 1. 20.

(t) Rom. 2. 15, 16.

them utterly inexcusable that shall come to the knowledge of it, forasmuch as it is more clear and full then the *book of the Creature* or *Law of Nature*, in order unto life and happiness?

(u) *Calv. Inst.* 2, 7. §. 10.

—(5) *To Restrain* (u) *from Outward acts of sin and wickedness, and in a sort to constrain to outward acts of obedience towards God and man, within the Church, Even for the benefit of Humane society therein.* *Calvin* thinks the Apostle properly toucheth at this, saying (x) *the Law is not given for a righteous man*, &c. Unless the Law of Nature had some such work upon (y) *Pagans* out of the Church, they could not live together in Civil Society without devouring and being devoured one of another: (z) And unless the *Moral Law* had some such work of *Restraint* and *Constraint* upon professed believers and Christians, though carnal and unregenerate men, in the Church; there were no living for Gods sincere and faithful Servants among them without ruine and destruction. Thus the Moral Law is of great avail (as *Calvin* also notes) unto Humane Society even amongst professed Christians.

(x) 1 Tim. 1. 8, 9.

(y) Rom. 2. 14, 15.

(z) —Nondum regenerati tantum timoris violentiâ ad legis studium trahuntur. Sed tamen hæc coacta expressaq; justitia, necessaria est publicæ hominum Communitati, cujus hi tranquillitati consulitur, dum cavetur ne omnia permisceantur tumultu; quod fieret, si omnia omnibus licerent. *Calv. Instit.* 2, 7. §. 10.

2. *Unto Spiritual and Regenerate persons, implanted into Jesus Christ the last* Adam, *the Moral Law is also of singular and Special use.* I. Not, 1. *To justifie or condemn them, as a Covenant of Works.* For, it was not given on *Mount Sinai* as a Covenant of works, but as a Covenant of Faith. And they *being justified by Faith in Christ,* (a) *there's no condemnation to them.* 2. *Nor, to irritate, provoke and occasionally to increase sin in them, by being wholly contrary to them.* For the *Moral Law* is not at all contrary to the Regenerate, as Regenerate: Being written in their hearts by the Spirit of Christ. Therefore the Law of God and their Regenerate principles, do joyntly contend against Corruption: not irritating it, but ruining it. 3. Nor, *To keep them in a servile state of bondage, as a Tutor, Governor, Schoolmaster, Prison, or Old-Testament-Administration.* For thus far the rule of the *Moral Law* is ceased at Christs death: The Church and all Regenerate persons being under the New Testament Dispensation, and set at liberty from all such legal bondage and servitude by Christ. 4. Nor, *To exact perfect obedience of them rigorously to the uttermost.* For the Lord in Christ (b) *accepts* regenerate persons upright inchoate obedience, though incompleat, and attended with many infirmities: Covering all their frailties and imperfections with Christs perfect righteousness. II. But, *The Moral Law remains still of peculiar use unto the regenerate in divers regards,* Besides wherein it is useful to them in common with others. *viz.*

(a) Rom. 8. 1, 2, 3. & 5. 1.

(b) 1 Pet. 2, 4, 5.

(1) *To inform them more and more fully of the most holy and Righteous Nature of their God: and what Holiness and Righteousness he*

expects

expects in and from them, in Conformity to himself. The *Moral Law* discovers to all sorts the Holy and just Nature of God, that they may know it: but the Regenerate more intentively looking into, and exercising themselves in, this Law continually, do thereby dayly grow up into further acquaintance with the Lord and his ways beyond all other People, As did *David*, (q) *Oh how love I thy Law! It is my meditation all the day. Thou through thy Commandments hast made me wiser then mine enemies: for they are ever with me. I have more understanding then all my teachers; for thy Testimonies are my Meditation. I understand more then the ancients: because I keep thy precepts.* And the more they know what the Nature of God is: the more they know what their Nature and ways should be; How holy, and righteous. Because the LORD hath said; (r) *Be ye holy: for I am Holy.* As *children* they are more and more to aspire unto full Conformity to their *Heavenly Father*, in all Holiness, Righteousness, Wisdom, &c. both of Person and Conversation: according to his perfect Law.

(q) Psal. 119. 97, 98, 99, 100.

(r) Lev. 11. 44. & 19. 2. & 20. 7. 1 Pet. 1. 15, 16.

(2) *To perfect their discovery of Sin daily: That they may more fully prize Jesus Christ their Saviour from Sin, and be more perfectly rooted and built up in him.* (s) *By the Law is the Knowledge of Sin*, to all sorts; but differently. *To the unregenerate* the Law makes known the Compleat reign of sin over them, and the Curse of sin upon them, that they may be driven out of the first *Adam* to Christ, the last *Adam* by Conversion: *To the Regenerate* the Law makes known the Rebellion of the Reliques of sin in them, with their daily frailties and faylings, that they may more closely be endeared unto Christ by progress in Sanctification and Communion with him. Thus *Paul* (t) having laid down his own experiments in reference to the Regenerate and unregenerate part within himself, and particularly that he found *another Law in his members rebelling against the Law of his mind*; he laments his Condition, *O wretched man that I am, who shall deliver me from this body of Death!* whereupon he flies to Christ, clasping faster hold of him; *I thank God through Jesus Christ my Lord.* And a little after; (u) *There is therefore now no Condemnation to them that are in Christ Jesus; who walk not after the flesh, but after the Spirit. For the Law of the Spirit of life in Christ Jesus hath made me free from the Law of Sin and Death.*

(s) Rom. 3. 20.

(t) Rom. 7. 22, 23, 24, 25.

(u) Rom. 8. 1, 2.

(3) *To shew unto them How much they are obliged to Jesus Christ their Mediatour and Surety for his Obeying the Command, and Enduring the curse of the Law, fully for their sakes.* The *Duty* of the Law is so exact, that since the Fall no ordinary meer Seed of *Adam* can perform it: And the *Curse* due for not keeping and performing of the Law is so heavy, that no meer man can endure it. Jesus Christ therefore, for the happiness of his Elect, takes upon him to *Do all the Duty*, and *undergo all the Curse of the Law* in his own Person being God-man: that his (x) *Obedience* might, by imputation, be their Obedience, and their *righteousness*, and their Redemption from the Curse.

(x) Rom. 5. 19. & 8. 3, 4. Gal. 3. 13, 14.

This

This *Active and Paſſive obedience of Chriſt* hath herein done that for his Elect, which neither they could do for themſelves, nor any meer Creature in the whole world could do for them: even compleatly fulfilled this perfect Law. By this Law therefore Regenerate perſons may eaſily compute what Chriſt hath Done, and endured for them: And how infinitely they thereupon ſtand indebted unto Chriſt; as *Paul*, upon ſuch Conſideration of the Law, (y) acknowledged in his own Perſon.

(y) Rom. 7. 23,24,25.

(4) *To incite and quicken them as a ſpur to all thankful Obedience towards God for Ieſus Chriſt.* Every bleſſing cals for thankfulneſs from us; becauſe wholly of free grace and beyond all deſert: Great bleſſings challenge great thankfulneſs. What gratitude then in heart, word and deed, is due to God, for our Redemption from the curſe of the Law by the Death of Chriſt that Bleſſing of bleſſings? The Apoſtle prayd Earneſtly for his *Coloſsians*; (z) *that they might be ſtrengthened with all might*, &c. *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light: who hath delivered us from the power of darkneſs, and hath tranſlated us into the Kingdom of his dear Son; In whom we have redemption through his blood, even the forgiveneſs of Sins.* Bleſſed *Zacharias* praiſing the Lord for Chriſt and his Redemption, ſhows that this was Gods intention therein, (a) *That we being delivered out of the hands of our Enemies might ſerve him without fear, in holineſs and righteouſneſs before him all the days of our life.* That, as Jeſus Chriſt was really obedient to the Law, even to death for us: ſo we might be really thankful in all holy and righteous obedience according to the Law throughout our whole lives for him. Hath Chriſt kept the Moral Law and endured the Curſe with ſuch compleat Obedience for our ſakes: and ſhall not we thankfully endeavour to perform inchoate Obedience to the ſame Law in, and for Chriſt? ſhall Chriſt be obedient to the Law actively and paſſively for us in all legal exactneſs: and ſhall not we be actively obedient to the Law in thankfulneſs to him in all Evangelical uprightneſs?

(z) Col. 1. 11, 12, 13, 14.

(a) Luk. 1. 68, 69. with ver. 74, 75.

(5) *To Direct their Hearts into the fervent and ſincere Love of God and Man more and more with delight.* The true Love of God and man is a myſterie, hard to be found out and practiſed aright. The Lord alone can lead us into it, and make us increaſe in it. Hence the Apoſtle prays; (b) *The Lord direct your hearts into the love of God.* And; (c) *The Lord make you to increaſe and abound in love one towards another, and towards all men, even as we do towards you.* Now the Lord directs us into, and increaſeth us in Love to God and man, by his Spirit, which is a Spirit of Love, breeding and cheriſhing this Grace in us: and by his Word and Law, peculiarly aiming and ſcoping at Love to God and man; (d) *Now the end of the Commandment* (viz. of the *Law (Moral) is Love out of a pure heart, and of a good Conſcience and faith unfaigned.* The more a godly man meditates and exerciſeth himſelf in this Law of God, the more he ſhall be inſtructed in this

(b) 2 Theſ. 3. 5.
(c) 1 Theſ. 3. 12.
(d) 1 Tim. 1. 5.

bleſſed

blessed Love with comfort and delight, which is the Sum of the Law, and End of the Law.

(6) *To be a Constant Rule of life and obedience.* True Obedience in Holiness and Righteousness springs from sincere Love (e) acted by Faith. This Holiness and Righteousness towards God and man, is Commanded and Directed in the Moral Law: as both our (f) Blessed Saviour, and his (g) Apostles often intimate. Hereupon, The Law of God is also so highly commended by *David*, who made it (h) *A lamp to his feet, and a light to his paths*, his *Counsellour in his pilgrimage*, &c. In all Acts of Holiness towards God, of righteousness towards man, and sobriety and temperance towards a mans self, what other Rule have we to steer our Course by, but the Holy Scriptures; and in the Holy Scriptures what Rule but the *Moral Law*, *Propounded* by *Moses* from God, and *expounded* by *Moses* and all the Prophets, by Christ and all his Apostles, both in the Books of the Old and New Testament? This is the perfect unerring Rule of walking with God, and Communion with him: All others are Lesbian, crooked, at best imperfect Rules unto us. This discovers our wanderings out of the way, brings us into the way again, and guides us in the way being brought into it.

(e) Gal. 5. 6

(f) Matth. 5. throughout.
(g) Rom. 13. 8, 9, 10. Eccl. 6. 1, 2, 3. Isa. 2. 8, 10, 11, 12. Rom 12. 2. Tit. 2. 11, 12.
(h) Psal. 119. 105, 24.

(7) *To evidence to the regenerate themselves the Truth of their Holiness, Righteousness and Sobriety, that Law written in their Minds and Hearts, answerable to this Moral Law of God written in Tables of stone.* The *Moral Law* is a Touchstone to try the truth of Regenerate Persons spiritual estate and condition: As well as a Rule to direct their Practice and Conversation. God hath (i) Covenanted in his New Testament to *put his Law into his peoples minds, and write it in their hearts.* The New Testament then brings a law into the Heart *within*, answerable to the Law in the Scripture *without*: As Indenture answers to Indenture, tally to tally, wax to the Seal, or One face in a glass to another. And this *inward Law* of Holiness and Righteousness is then true and sincere, when it answers in every part, though not in every degree, to the *Outward Law*. *Then* we are indeed (k) *Gods workmanship, created in Christ unto good works, which God hath ordained that we should walk in them*. *Then* we are inwardly, and not only outwardly, in a true New-Covenant-State. *Then* we have the witness of our Regeneration within our selves. *Then* we may Hear, Read and Meditate upon the *Moral Law* with Comfort and Delight, as did *David*, and delight to walk therein Continually: finding this (l) *Law in our hearts, in the midst of our bowels.*

(i) Ier. 31. 31, &c. Heb. 8. 10, &c.

(k) Eph. 2. 10.

(l) Psal. 40 8

And this is the *more General and more Special use of the Moral Law now under the New Testament* in the Church of God.

Thus much for opening those *seven Questions* touching the Law published on *Mount Sinai* to *Israel*. Now come we to the 8th and last thing propounded; *viz.* The *Corollaries* or *Inferences* resulting from the whole.

VIII. In-

VIII. **Inferences** flowing from this Aphoriſm thus explained, are divers, and of conſequence. As, Did God thus Give his Law to *Iſrael* on *Mount Sinai*? &c. *Then*,

I. *God ſingularly manifeſted the Glory of his own Perfections, and highly Magnified the Goodneſs of his Diſpenſations to* Iſrael, *in Giving them his Law on* Mount Sinai.

1. *The glory of his own Perfections and excellencies God ſingularly manifeſted in giving the Law on* Mount Sinai. Eſpecially the Glory of his, 1. *Supream Majeſty* and Soveraignty over all; 2. *Wiſdom*; 3. *Holineſs*; 4. *Juſtice*; As hath been already diſcovered in the Manner of Gods giving his Law, *Q. III.* and in the *Inferences* thereupon; 5. *His Omnipotency*; that could Create ſuch *Thunder* and *Lightnings*, ſuch *Blackneſs and Darkneſs, and Tempeſt*, ſuch a *Cloud*, and ſuch a *devouring fire*, Mount Sinai *being all on a Smoke, and burning up with a fire to the heart of Heaven*, that could ſend forth ſuch *Sound of a Trumpet*, that could utter ſuch a *voice of words*, ſo *great a voice*, as all *Iſrael trembled and ſtood afar off*, Moſes *himſelf did exceedingly fear and quake*, and *the very* dead *Mountain did tremble and ſhake*; 6. *His Spiritualneſs*; that the LORD is not like the idol-gods of the Heathens, wood and ſtone, gold and ſilver, the works of mens hands, droſſie Earthy bodies that may be Eaten up with worms or Conſumed in the fire: but he is a perfect Spirit, promulging a moſt *Spiritual and heavenly Law* for ſpiritual worſhip, reaching to the moſt inward heart, ſoul and ſpirit of man, to the thoughts, imaginations of the thoughts, and to the very firſt actings and ſtirrings of the Heart before Conſent; 7. *His Eternity*; that hath promulged ſuch a Law as for Matter and Subſtance is *Eternal*, obliging from the beginning to the end of the world, yea it ſhall have its full accompliſhment in Heaven, when Holineſs, Righteouſneſs and Love ſhall be compleat in the Saints in the higheſt degree. (m) *The righteouſneſs of thy teſtimonies is everlaſting.* (n) —— *Concerning thy Teſtimonies, I have known of old, that thou haſt founded them for ever.* (o) —— *Thy Word is true from the begining: and every one of thy righteous judgements endureth for ever.* Now an Eternal Law beyond all poſſibility of repeal doth notably evince an Eternal Law-giver.

(m) Pſal. 119. 144.
(n) ver 152.
(o) ver. 160.

2. *The goodneſs of Gods diſpenſation to* Iſrael, *in giving his Law to them on* Mount Sinai, *as hath been explained, God exceedingly magnified.* This is evident, by the Teſtimony of (p) *Moſes*, and the (q) *Prophets* in the Old Teſtament, declaring that Gods Law thus given them was *not a vain*, but a great Matter; *their life* and Happineſs did depend upon it, and *God had not dealt ſo with any other Nation* in the whole world, and by the Teſtimony of (r) *Chriſt* and his (ſ) *Apoſtles* in the New Teſtament, Highly commending the Law given, Truly expounding the ſenſe and ſcope of it, and greatly extolling the *Jews* Prerogative herein beyond the Priviledge of the *Gentiles*. *More Particularly* the Lord Magnified his great Goodneſs

(p) Deut. 4. 7, 8. & 32. 46, 47. & 30. 11. to 15.
(q) Pſal. 147. 19, 20. Hoſ. 8. 12.
(r) Mat. 5. 17. to the end.
(ſ) Rom. 9. 4. & 3. 1, 2. Jam. 2. 8, 9, 10, 11, 12.

neſs to *Iſrael*, three ways; I. *In Giving them his Moral Law.* For, 1. *Hereby*, God made his excellent Nature, Properties, and Will, to be eminently known of them. 2. *Hereby*, God made *Iſraels* (t) ſinfulneſs and miſery clearly known unto themſelves. 3. *Hereby*, *Iſrael* was (u) reſtrained and kept from Sin. 4. *Hereby*, *Iſrael* was (x) *ſhut up* and Confined within the bounds of Faith, that they ſhould not expect righteouſneſs and life any other way, then only by faith in Chriſt, which ſhould at Chriſts coming be more fully revealed: The fulfilling of the Law being impoſſible, and the Curſe inevitable to themſelves. 5. *Hereby*, The Infant-Church of *Iſrael* was in part (y) *Tutor'd and Govern'd* during her Minority, in preparation for, and expectation of Chriſt promiſed. 6. *Hereby*, *Iſrael* had a perfect *Rule of Life*, for all Holineſs, Righteouſneſs and Temperance: And an exact *Touch-ſtone* for tryal of the Integrity both of their *Inward Conſtitution*, and *Outward Converſation*, in Church, in State; in Publique, in Private Capacity. 7. *Hereby*, *Iſrael* had a more *Perfect Covenant* with God in Chriſt, then all fore-going ages or Periods of the Church ever enjoyd: and a more Perfect Direction for expreſſing their thankfulneſs to God for his Covenant and all Covenant-bleſsings whatſoever. II. *In Giving them his Ceremonial Law, Annexed to the Moral.* For, 1. *Hereby*, *Iſrael* was of a Family-Church advanced to the Political Conſtitution of a National-Church. And is ſtiled, (z) *The Church in the Wilderneſs.* 2. *Hereby*, The Pure, Holy, Juſt, and Merciful Nature of the Lord their God is diſcovered: requiring ſuch ceremonial purifications, waſhings, cleanſings, Sacrifices, Satisfactions, &c. and promiſing ſuch pardons, acceptance, &c. 3. *Hereby*, Their ſinfulneſs and miſery were notably preached to them every year, yea every day in the Blood and Death of the Sacrifices and offerings for Sin. Theſe were as a (a) Continual arraignment of *Iſrael* at Gods bar, as extreamly guilty of Death and Damnation. 4. *Hereby*, Chriſt was evidently ſet forth unto *Iſrael* as the only Remedy againſt Sin and Death. Chriſt being the Subſtance of all the *Sacrifices*: The Center of all the *Ceremonies*: The Truth of all the *Types*. 5. *Hereby*, The *Firſt Table* of the *Moral Law*, The Table of Holineſs was notably expounded: And the whole publique Worſhip and Service of God fully deſcribed to *Iſrael* in all the Parts of it, that they might knowingly act what was pleaſing to God in matters of Religion. 6. *Hereby*, *Iſrael's* hands were ſo filled with imployment in the externals of his worſhip, full of outward beauty and Glory, that they were ſingularly preſerved from the ſeducing idolatries of the Nations whereunto they were by nature extreamly addicted. 7. *Hereby*, Finally as by a *Partition-Wall*, Gods people *Iſrael* were ſeparated and diſtinguiſhed from all other people in the world, As Gods peculiar Treaſure and Inheritance. III. *In giving them his Judicial Law, as an Appendix to his Moral, God magnifies alſo his goodneſs unto* Iſrael. For, 1. *Hereby*, The Common-

(t) Rom. 5. 20. Gal. 3. 10.
(u) Levit. 18. 2, 3, 4, 5.
(x) Gal. 3. 23, 24.
(y) Gal. 4. 1, &c.
(z) Act. 7. 38.
(a) Heb. 10. 1, 2, 3.

wealth of *Iſrael* was divinely Conſtituted, even by God himſelf. Hence, by ſome called *A Theocracy*, or *A The-Archy*: becauſe God himſelf did immediately Conſtitute and Govern them. And his Political Conſtitution is moſt exquiſite and excellent. 2. *Hereby*, Their Common-wealth was moſt juſtly Governed: without folly, Oppreſsion or Tyranny, wherewith the Laws of other Common-wealths too much abound. 3. *Hereby*, The *ſecond Table* of the *Moral Law*, The Table of righteouſneſs, was excellently expounded to them. 4. *Hereby*, *Impiety* againſt God, and *Iniquity* againſt man was notably ſuppreſſed by juſt and equal Penalties. 5. *Hereby*, That Common-wealth and the Government thereof was ſupported; (b) *till* Shiloh *came, to whom the gathering of the people ſhould be*; till Chriſt came that ſhould be the King and Head of his Church both of *Jews* and *Gentiles* till the end of the world, in whoſe Spiritual Government that Political Government ſhould be ſwallowed up for ever.

(b) Gen. 49. 10.

II. *The fall of* Adam *and of all mankind in him did miſerably deface and obliterate the Law of Nature.* For, The *Moral Law* was promulged for declaring and reviving thereof more clearly and convincingly: this was one Cauſe of its promulgation. Sin makes havock of all excellencies and happy enjoyments: of the happineſs of Heaven to lapſed Angels; of the happineſs of Paradiſe to lapſed man, *Sin caſt man out of Paradiſe, and Paradiſe out of man*: Sin diſrob'd man of Gods Image, dimmed the light, and defaced the Law of Nature ſo extreamly in him, that very few and ſmall ſparks thereof remained. So much only remained as to leave man inexcuſable, and be ſufficient to damn him; though wholly inſufficient to ſave him. God therefore publiſhed his *Moral Law*, which for Sum and Subſtance is the ſame with the *Law of Nature*, that the expunged *Law of Nature* might be perfectly reſtored: that ſo man might more clearly See, whence he was fallen; whereunto he ſhould re-aſpire; and what legal perfection in man, or in his Surety, was neceſſary to his Juſtification and Salvation. The Fall had ſo expunged this *Law of Nature*: That till God deſcended on *Mount Sinai* to reveal his *Moral Law*, it was not perfectly to be found among all the ſons of men.

III. *The Fathers and Church before* Moſes *had a much more imperfect Rule of Religion and Righteouſneſs, then the Fathers and Church had afterwards under* Moſes. A Rule of Religion and Righteouſneſs they had before *Moſes*; *Partly*, The imperfect Reliques of the Law of Nature: *Partly*, Some few divine Revelations. And hereby they were Directed, 1. *In ſome Morals*, as, *In Walking with God, Prayer* to God, *Faith*, *Fear*, *Love*, and *Obedience* to God, *&c.* 2. *In ſome Ceremonials*, as erecting Altars, ſlaying and offering Sacrifices, *&c.* 3. *Tea in ſome Judicials*, as Puniſhing Whoredome with Death. (c) *Bring her forth and let her be burnt*, ſaid *Judah* of *Thamar*, though himſelf had committed inceſt with her being diſguiſed, *&c.* But yet thoſe Divine Revelations were very few and

(c) Gen. 38. 24.

and ſparingly vouchſafed; and the *Light* or *Law of Nature* was extreamly imperfect and obſcure: whereas under *Moſes* God fully revived and declared the Subſtance and Matter of the *Law of Nature*, and gave *Iſrael* a Compleat and Perfect Rule of Religion and Righteouſneſs, not only by voyce, but alſo by writing, for the greater Certainty thereof both to that preſent and all future ages of the Church.

Herein we may note, 1. The wiſdom and order of Gods diſpenſations, beginning with more imperfect, and proceeding to the More Perfect Diſcoveries of his will touching Religion and Righteouſneſs: according to the proportion of his peoples capacities. 2. The growth and increaſe of his Churches Priviledges and happineſs from age to age. Before *Moſes*, there was little noiſe or notice of Religion in the world: But under *Moſes* it grew famous, eminent and flouriſhing. 3. The ſurpaſſing obligation of the Church and people of God under and after *Moſes*, more then ever before him after the fall, to all poſſible thankfulneſs unto the Lord for his enlarged Benefits in giving the Law unto them.

IV. *As the Church of God is the chief of all Societies on Earth; So the Laws of this Society are the chief of all Laws.* They were Gods own Laws on *Mount Sinai*: therefore the choyceſt of all Laws. The *Moral*, *Ceremonial* and *Judicial Laws* whilſt of force in the Jewiſh Church, ([d]) far excelled the Laws of all Nations and people from *Moſes* till Chriſt. The *Moral Laws* continuing of perpetual force in the Gentiliſh Churches alſo, as hath been explained, ſurpaſs the Laws of all Nations and Societies in the world. And this,

([d]) Deut. 4.6, 7 8. Pſal. 147. 19, 20.

1. *In their immediate Author and Law-giver*, The LORD God himſelf. ([e]) *God ſpake theſe words, and ſaid*, &c. All other Laws but given by weak ſinful mortal men: they by the infinite eternal moſt holy God.

([e]) Exod. 20. 1, &c.

2. *In their Manner of Diſpenſation and Promulgation, as hath been evidenced in eight particulars.* Never was there ſuch a Solemnity of Law-giving from the beginning of the world to this day: nor ſhall be to the end.

3. *In their Matter and Subſtance.* No Laws ſo ([f]) *Holy, Juſt, Good.* None ſo ([g]) full and Comprehenſive: ſo ([h]) *Spiritual* and Heavenly: ſo wiſe and unerring: So cutting and Heart-peircing, *&c.* and accompliſhed with ſuch Properties and Perfections. How did *David* ([i]) Admire them, Affect them, Extol them!

([f]) Rom. 7. 12. ([g]) Pſal. 119. 96. ([h]) Rom. 7. 14. ([i]) Pſal. 19. 7. *to the end.* & Pſal. 119. *throughout.*

4. *In their End and Uſe*, as hath been already declared. No laws in the world ſo uſeful, and of ſuch high intentions.

As therefore the Jewiſh Church had great and manifold cauſe to bleſs God for his *Moral, Ceremonial and Judicial Laws*, from *Moſes* till Chriſt: So the Churches of the *Gentiles* have like Cauſe of magnifyng God for his *Moral Laws* to the end of the world.

V. *Gods Church and Covenant-people must be a Composed, Regular, Orderly people, guided and governed by the exactest Laws.* To this purpose God gave his *Law* on *Mount Sinai* to *Israel*; Not only that they might Hear it, Know it, Profess it, Talk of it, *&c.* but specially that they might be wholly guided and ordered by it, in heart and life, in thoughts, words and works, both towards God and towards man. And the *Moral Law* was intended for this purpose to the *Israel* of God among the *Gentiles* also. *Christians* under the New Testament must not live as they list, in Carnality, Looseness, Licentiousness, *&c.* but holily, righteously, soberly, conscientiously, unblameably, *&c.* according to this everlasting Law of God.

Be exhorted therefore all ye that sincerely fear, love, and believe in the Lord, to walk in the Law of the Lord blameless, to order your thoughts, words and actions sincerely according to this unerring Rule, to persevere and continue herein with great delight at all times. Let this be (k) *A light to your feet, and a lamp to your paths.* Let this be your (l) *Councellour and Song in your pilgrimage.* Let this be the (m) *voice behind you, saying; This is the way, walk in it, when you are turning to the right hand, or to the left.* What this Law Condemns as sinful, decline it: what this Commands as Duty, perform and pursue it. (n) *Meditate herein day and night,* Addict and give your selves wholly hereunto. And lest any should say or think, That I should exhort *Legally*, and you Act *Legally*, not *Evangelically*, in this Matter: Let me here lay before you, 1. *Evangelical Directions for Christians right observing, doing and walking in the Moral Law.* 2. *Evangelical Grounds or Motives inciting thereunto.*

(k) Psal. 119. 105.
(l) Psal. 119. 24, 54.
(m) Isa. 30. 21.
(n) Psal. 1. 2.

Gospel-Directions *for Christians right Observing, Performing and Walking according to the Moral Law;*

1. *Observe and keep the Moral Law with a right judgement and understanding touching it, and the observance of it in all things.* A misdeeming judgement herein, misleads a mans obedience to the Law, and renders it unacceptable to God. *Miß-Obedience* offends God as well as *Disobedience*. Errour in the judgement, works obliquity in the Action. Many have done much about the *Moral Law*, but having a false judgement and Notion of the Law, and about the Doing of it, have lost all that they have wrought: As *Pharisees* that looked only at the Letter of Law, *Papists* that look for justification by the deeds of the Law, *carnal men* that rest in the work done, *&c.* Particularly beware of these Misapprehensions; 1. *Judge not the whole and entire obedience to the Moral Law to consist only in performing the bare outward letter of the Commandment.* This was the Pharisees errour: which our Saviour (o) abundantly refutes and reproves. 2. *Think not there is in any meer man since the fall a full ability perfectly to perform and keep the Moral Law.* Though (p) *Bellarmine* earnestly contends for it. For; The Law

(o) Mat. 5. 20. *to the end.*
(p) *Bellarm. lib. 4. de Justificat. c. 11, 12, 13. Tom. 4.*

is

is (q) *weak through the flesh*: that is, The Law hath not strength to justifie us, by reason of our flesh that cannot keep it. (r) — *In many things we sin all.* And, (s) *He that shall keep the whole Law, and yet offend in one point, he is guilty of all.* 3. *Look not upon the Moral Law as a Covenant of Works, which will justifie and give life by the deeds thereof: Neither rest upon any deeds thereof for that end.* For, The *Moral Law*, was not given on *Mount Sinai* as a *Covenant of works*, but *of Faith*; as shall after appear. And the best works even of regenerate persons have so much iniquity and infirmity adhering to them, that they are matter rather of *Condemnation*, then of *Justification*. 4. *In observing and doing the Moral Law, look not upon it as The Old Testament, or as Part of the Old Testament-dispensation, having reference to Christ that should come afterwards.* For in the precise notion and formality (as hath been showed,) it is not now obligatory to us Christians. We are not bound to *Ceremonial worship* by the *second Commandment*, nor to the *seventh-day Sabbath* by the fourth, as the Jews were bound. So far it obligeth us, and is to be observed by us, as it is consistent with the New Testament.

2. *Observe and do the Moral Law from true Gospel-principles: without which it can never be done rightly and acceptably.* Such as are the Principles and Habits whereby we act, such are the acts put forth by them. Carnal Principles and Abilities produce only Carnal Acts. Sanctified Spiritual abilities bring forth Spiritual Acts. Let your obedience to the Moral Law flow, 1. *From* (t) the New-Covenant-Law written in *the Minde and Heart*. When there's a (u) Law *within*, harmoniously answering to the Law *without*, How sweetly and sincerely is the Law performed? 2. *From* Divine supernatural abilities of wel-doing created in them through Christ; (x) *Without Christ we can do nothing*: in (y) *Christ we can do all things.* (z) *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* Till we act from this divine working and Creation, all we do are but dead works. 3. *From* sincere Love; (a) *Love is the fulfilling of the Law.* Our Saviour teacheth us, (b) That *the first and great Commandment*, or the Sum of the first Table is, *To Love the LORD our God with all our heart, with all our soul, with all our mind and with all our might*: And the second, *viz.* The Sum of the second Table, is, *To love our neighbour as ourselves.* Every right act of Duty towards God or man, flows from true Love. Hence, *Paul* saith, (n) *The end of the Commandment is Love, out of a pure heart and good Conscience and Faith unfeigned.* As obedience must arise out of *love*: so *love* must arise from these three roots. And such *Love* is *The End of the Commandment*; The *Perfective End*, the Scope and intended end which the Commandment aims at. Every duty is easie and delightful to love. (o) *This is love that we keep his Commandments: and his Commandments are not grievous.*

(q) Rom. 8. 3.
(r) Iam 3. 2.
(s) Iam. 2. 10.
(t) Heb. 8. 10.
(u) Psal. 40. 8.
(x) Joh. 15. 5.
(y) Phil. 4. 13.
(z) Eph. 2. 10.
(a) Rom. 13. 8, 9, 10.
(b) Math. 22. 37, 38, 39, 40. Mark 12. 30.
(n) 1 Tim. 1. 5.
(o) 1 Iohn 5. 3.

3. *Observe*

3. *Observe the Moral Law with alacrity and delight of Soul.* In all our obedience God loves willingness, readiness, chearfulness. It was Christs (p) *meat to do the will of him that sent him, and to finish his work.* Job (q) *went not back from the Commandment of his lips, but esteemed the words of his mouth more then his necessary food.* Paul (r) *delighted in the Law in his inner man. David,* how transcendently were all his affections elevated to and transported with the (s) Law of God! how did he abound in expressions, yea how did he as it were want words to set forth his ravisht desires to, and delight in, the Law of God! And all Christs true people are a (t) *willing people*: as to Faith, so to obedience.

(p) John 4. 34.
(q) Job 23. 11, 12.
(r) Rom. 7. 22.
(s) Psal. 19. 7. &c. & 119. throughout.
(t) Psal. 110. 3.

4. *Keep and observe the Moral Law as an Evangelical Rule of Life, guiding the thoughts, words and actions of believers in all the duties of Holiness, Righteousness, and Sobriety, as well under the New Testament, as the Old.* The *Moral Law* was Promulged on *Mount Sinai* as a *Gospel-Rule of Life*: being given there, not as a *Covenant of works*, but as a *Covenant of Faith*, as hath been already evidenced in part, and hereafter will more fully appear. And it was in this Notion, in all ages Confirmed, expounded and urged, by the Prophets, by our blessed Saviour, and his Apostles, from time to time. Therefore being our Evangelical Rule of Life, pressed upon Gods Covenant-people both under Old and New Testament: it is (so far as not peculiarly limited to the Old Testament) an *Everlasting Rule*, and Part of (u) *the Everlasting Gospel.* And in this Notion we are still to observe the *Moral Law.* And in so doing we shall not *warp* from Christ, but *walk* after him; we shall not *overthrow*, but *establish* the Gospel; we shall not *exclude*, but *exercise* Faith: we shall not fall from, but persevere in Grace. Now the *Moral Law* as a *Gospel-Rule* may be kept and performed two waies, *viz.* By *Faith*, and by *Love.* 1. *By Faith* applying and appropriating Christs perfect obedience thereunto to our selves in particular. For Christs obedience being ours by Faith, we *perfectly fulfil the Law in him*, his blood and sufferings washing away all our imperfections and failing therein. Hence, (x) *To keep the Law* (said Luther,) *is to have Christ the keeper of the Law by Faith.* ——*By Faith we fulfil the Law compendiously.* —And again, (y) *Gods Precepts are sweet, when we can read them, not only in the Books, but also in the wounds of our sweetest Saviour.* By *Love*; *Partly* beginning to have sincere respect to the Law in this life. Inchoate Love, expressing inchoate obedience. *Partly*, compleating the fulfilling of it in the life to come. Compleat love acting in compleat obedience in Heaven: Every Saint becoming a perfect Living Law to himself for ever.

(u) Rev. 14. 6.
(x) Servare legem, est Christum legis consummatorem, per fidem habere. *Luth. Tom.* 1. *Lat.* 437. *a.* Facere Legem est Credere, & sic per fidem praestare Legem *Luth. Tom.* 4. 83. 6.
(y) Ita suscepunt praecepta Dei, quando non in libris tantum, sed in vulneribus dulcissimi Salvatoris legenda intelligimus. *Luth. Tom.* 1. *Epist.* 66. *ad Staupit. Ann.* 1518.

5. *Observe the Moral Law entirely and universally.* The whole Law with the whole Heart. 1. *Keep the whole Law* with sincere respect to every Commandment therein, as in the sight of God. This is to keep the Law with *integrity of the Object.* As God hath extended his Precepts:

Precepts: So we are to extend our Performances. For, (1) The same God, (2) that said, *Thou shalt not kill*, &c. *said also, Thou shalt have no other Gods before me; Thou shalt not take the name of the Lord thy God in vain; Remember the Sabbath-day to keep it holy*, &c. If therefore we keep any of these Commandments because they are the Lord's: we must consequently keep every Commandment. (1) *Hereby* the Integrity and upright ness of our obedience wil be evidenced (2) *Then shall we not be ashamed, when we have respect to all his Commandments.* Though an upright heart may come short in the gradual Performance of every Commandment, yet hath he an universal respect unto all the Commandments. (3) To indent, omit, pick and chuse, what Commandments we will keep, what not, argues an hypocritical and unsound heart: And that the Commandments are not kept because they are God's, but because of some other collateral and indirect respects. *Ahab* could do (b) somethings, *Herod* did (c) *many things*, but still they had their Reservations and exceptions. (4) The sincere servants of God intend, and endeavour the observance of all God's Precepts, one as well as another. Caleb and Joshuah (d) *followed the LORD fully*: Heb. *fulfilled after the LORD*. David (e) *had respect to all Gods Commandments: not departing from any of them all his daies, save in the Matter of* Uriah *the Hittite*. Zachariah and Elizabeth (f) *were both righteous before God, walking in all the Commandments and ordinances of the Lord blameless.* Paul (g) *exercised himself herein, to have alwaies a Conscience void of offence towards God and towards men.* (5) Integrity of obedience to all Gods Commandments is most acceptable to God. How doth the Holy Ghost commend it in *David*, in *Zachariah* and *Elizabeth*! How did God reward it in (h) *Caleb* and *Joshuah*, for this Cause granting them only of that generation the great priviledge of coming into the promised *Canaan*! 2. *Keep the* whole *Law with the whole heart.* Let the united Stream of all the faculties and affections of soul and heart bend to the observance of it. This is to keep the Law with integrity of the subject. (1) This is often required; (i) *Thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. This is the first and great Commandment.* (*viz.* The Sum of the first Table.) *And the second is like unto it, Thou shalt love thy neighbour as thy self.* The Lord calls for whole-hearted, not half-hearted Obedience. (2) Hypocrites may reach to *this*; only sincere ones can reach to *that*. (k) *With my whole heart have I sought thee,* (said David:) *O let me not wander from thy Commandments.* (3) Such are a blessed people; (l) *Blessed are they that keep his Testimonies: that seek him with the whole heart.* Such hearts are undivided in obedience, therefore act strongly towards the Law of God, and are perfect with him. A divided heart, *an heart and an heart*, is a false unsound heart.

6. *Observe and keep the Moral Law in the Spirituality of it.* Paul saith (m) *The Law is Spiritual.* It reacheth not only to the body and outward

(z) Jam 2 11.

(2) Psal. 119. 1, 2, 6.

(b) 1 Kings 22 27.
(c) Mar 6.20.

(c) Num. 14. 24, 30, 38.
(e) Psal. 119. 6. 1 Kings 15. 5.
(f) Luk. 1. 6.

(g) Act. 24. 16. & 23. 1.

(h) Num. 14. 30, 38.

(i) Deut. 6. 5. & 10. 12. Math. 22. 37. Mark 12. 30. Luke 10. 27.

(k) Psal. 119. 10.

(l) Psal. 119. 2.

(m) Rom. 7. 14.

outward Acts: but to the soul heart and Spirit, and the most inward acts thereof, (n) as our Saviour teacheth. It prescribes Soul-duties, Spirit-duties, &c. forbids Heart-iniquities, Spirit-Sins. Therefore to walk in the Law of the Lord, as especially to minde the Spirituality of it. The first and most acceptable worship of God, is the *Spirit-worship*. Inward Spirit-duties towards God and man are the most immediate and excellent acts and results of Grace in the Spirit: Inward *Spirit-sins* are the first, most immediate and dangerous fruits of original Corruption in the Soul, having the venom and poyson of the old man, most immediately and strongly infused into them. Oh therefore (o) *keep thy heart with all keeping, for out of it are the issues of life*, or death. Let this Spiritual Law guide thine heart and Spirit in all their inward Spiritual Motions and actions towards God and man. (p) *Delight in the Law of God in thine inward man.*

7. *Keep and observe the Moral Law in Testification of real filial thankfulness to God for Jesus Christ the end of the Law, for our Redemption by him, and for the effectual Application of this Redemption unto us.* We are not to keep the Law that we thereby may have Christ, Redemption, Vocation, Sanctification, Justification, Adoption, &c. But because we are Redeemed, Called, Sanctified, Justified, Adopted, &c. therefore we keep the Law. Hereby we express our real gratitude for these greatest benefits For this end (q) Christ was in fulness of time revealed, according to his Covenant, Promise, and Oath of old, *That we being delivered out of the hands of our Enemies without fear, might serve him in Holiness and Righteousness before him all the daies of our life.* Moses therefore (r) having reckoned up Gods great favours to *Israel* in bringing them into *Egypt*, multiplying them in *Egypt*, delivering them and redeeming them out of *Egypt*, (A Type of their Redemption by Christ) and in his gracious dealings with them after that deliverance: in reference to all this presseth upon *Israel* the observance of Gods Commandments as a due Testimony of their gratitude for all. (s) *And now* Israel, *what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his wayes, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, To keep the Commandments of the Lord and his Statutes*, &c. (t) —— *Thy fathers went down into* Egypt *with seventy persons, and now the LORD thy God hath made thee as the Stars in Heaven for multitude. Therefore thou shalt love the LORD thy God, and keep his Charge, and his Statutes, and his Judgements, and his Commandments alway. Luther* said well, (u) *A man is not made just by doing just things: but being made just, he doth just things.* A man keeps not the Law, that he may have Christ and his benefits: but because he hath Christ & his benefits, he keeps the Law, in token of his real gratitude.

(n) Mat. 5. 21. &c.

(o) Prov 4. 23.

(p) Rom. 7. 22.

(q) Luk 1. 68. to 76.

(r) Deut. 8. 1. to Chap. 11. 10.

(s) Deut. 10. 12, 13.

(t) Deut 10. 22. with 11. 1, 9.

(u) Non operа implent legem, sed impetrio legis facit opera: non enim fiet ut ex illa fluant. sed factus justus facit justa. Prior est justitia plenitudo legis, antequam fiant opera, cum hæc Luth. Tom. 1. Lat. 409. a.

8. Finally

8. Finally, *Keep and observe the Moral Law continually.* For 1. God hath not given it for this or that particular age or time, but (x) *He hath stablished it for ever*; therefore it is to be observed for ever. 2. This (y) constant perpetual obedience thereunto God frequently calls for. 3 Christ hath therefore redeemed us, (z) *that we might serve the Lord in holiness and righteousness before him all the daies of our life.* And *Holiness* and *Righteousness* comprehend all the duties of the *Moral Law.* Christs Redemption of us is (a) *an everlasting mercy:* therefore our obedience should be a perpetual Duty. 4. The godly and sincere do persevere and continue in their Obedience to Gods Law. As David; (b) —— *I have inclined mine heart to perform thy Statutes alway, even unto the end.* —— *My Soul breaketh for the longing that it hath unto thy judgements at all times.* —— *So shall I keep thy Law continually: for ever and ever.* Thus (c) Christs *meat was to do the will of him that sent him, and to finish his work.* 5. The (d) ungodly and hypocrites keep not the Law of God at all, or not alway.

(x) Psal. 119. 152.
(y) Deut. 11. 1. & 5. 29. & 6. 24.
(z) Luk. 1. 75.
(a) Heb. 9. 12.
(b) Psal. 119. 112. 20. 44. 117.
(c) Ioh. 4. 34.
(d) Psal. 119. 53. 136.

Gospel-Grounds, or Motives, *inciting to this Evangelical observance of the Moral Law.*

1. *Jesus* (e) *Christ, and his* (f) *Apostles in the New Testament frequently and strongly enjoyn the observance of the Moral Law.* To cast off obedience thereto, will not be to cast off only the Authority of *Moses and the Prophets* under the Old Testament: but also of *Jesus Christ and his Apostles* under the New Testament.

(e) Mat. 5. 17. *to the end of the Chap.* & 22. 37, 38, 39, 40.
(f) Rom. 13. 8, 9. Eph. 6. 1, 2, 3. Iam. 2. 8. *to* 13.

2. *Jesus Christ and his Apostles kept and observed the Moral Law diligently.* Christ was (g) *made under the Law*, and fulfilled it exactly in doing the Duty of it, and enduring the curse of it for us. His whole life was (h) *without sin:* therefore his whole life was an observance of the Moral Law. His (i) Apostles also (as Christ testified) *kept Gods word*, manifested to them by Christ; therefore they kept his Law. *Paul* was (k) *not without Law to God, but under the Law to Christ:* though he seemed to be *as without Law, that he might gain them that were without Law.* Now (l) we are *to follow Christ*, and to *walk as he walked*: who is the chief Pattern of all Obedience. And we are to (m) *follow the Apostles, as they follow Christ.*

(g) Gal 4. 4. Mat. 5. 17. Ioh. 15. 10. Gal. 3. 13.
(h) Isa. 53. 9. Heb. 4. 15. & 7. 26.
(i) Ioh. 17. 6.
(k) 1 Cor. 9. 21.
(l) Mat. 11. 29. 1 Ioh. 2. 6.
(m) 1 Cor. 11. 1.

3. *Christ destroyed not the Law given by* Moses, *nor set up any New Law, or any New Duty that for Substance was not prescribed in the Moral Law: but only fulfilled and expounded the Old Law* (n) *imposing the old Duties thereof upon his Disciples.* This may be cleared upon these few following Considerations; For,

(n) Mat. 5. 17. &c.

(1) Christ professeth, he (o) *came not to destroy the Law or the Prophets, but to fulfil.* And he adds; *For, verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled.* Here Christ, 1. Declares the end of his Coming into the world in regard of the Law and Prophets; Negatively,

(o) Math. 5. 17, 18.

gatively, *Not to destroy them*: Affirmatively, *But to fulfil.* 2. Confirms this from the everlasting Nature of the Law, which shall continue *till heaven and earth pass, viz.* till the end of the world. By [*Law*] here Christ seems especially to intend the *Moral Law*, (expounded much by the Prophets:) as appears, (p) by the next verse, and by his after-expositions of (q) divers *Moral Laws.* Now Christ fulfils the *Moral Law* many waies in his own person, *viz. Doctrinally*, in teaching the true sense, and pressing the Duty of the Law. *Practically*, Both in his Active performance of the Duty of it, And in his Passive undergoing the Curse and Penalty of it for our sakes. In this place some think he hath a special eye to his *Doctrinal fulfilling* of it, because he (r) opposeth *teaching of the Law* to the *breaking of it.* And consequently that he came not to preach down the Law or the Duties thereof, but to preach them up, and explain them truly, that they might see the true sense extent and spirituality of them.

(p) ver. 19.
(q) ver. 21. &c.
(r) ver. 19.

(2) Christ declares, that (s) *whosoever shall break the least of these Commandments, and teach men so, shall be least in the Kingdom of Heaven* (*i. e.* He shall be excluded the Kingdom of Heaven:) *But whosoever shall do, and teach them, shall be great in the Kingdom of Heaven.* He doth not say; *who so shall do and teach New duties of a New Law*: but *whosoever shall do and teach these Commandments, these old Laws and duties.* And he further adds, (t) *except your righteousness shall exceed the righteousness* (not of the *Moral Law*, but) *of the Scribes and Pharisees* (who corruptly expounded the *Moral Law*, resting in the bare outward Letter, not reaching up to the Spirit thereof) *ye shall in no case enter into the Kingdom of Heaven.*

(s) Math. 5. 19.
(t) Mat. 5. 20.

(3) *The Moral Law is so* (u) *perfect, that in regard of Moral duties of Holiness and Righteousness, as nothing ought, so nothing could be added thereto: no more excellent way could be prescribed.* (x) *I have seen an end of all perfection: but thy Commandment is exceeding broad.* Broader, Compleater, Fuller then all visible Perfection. This compleatness of the *Moral Law* will easily appear, if we seriously Consider The *Extensiveness* and *Intensiveness* of it. 1. *The Extensiveness* of the Law is such, that there can be imagined no Moral duty for kinde, but what is required in it: nor any kind of Contrary Sin, but what is forbidden in it. All Duties of *Holiness* towards God, All duties of *Righteousness* towards man, All duties of Sobriety towards a mans own self: and all sorts of sins opposite to these, together with all furtherances to those Duties, or Sins, are fully comprized in this Moral Law. 2. *The Intensiveness* of this Law is such, that all these Duties are required, and all contrary sins forbidden, to the uttermost. It calls not only for true love to God, but for extensive love to God, (y) *with all the heart, all the soul, all the minde, all the might*: Not only for true love to our neighbour, but for intensive love; *To love our neighbour as our self.* The like understand proportionably of all other Duties, comprized under Love.

(u) Psal. 19. 7.
(x) Psal. 119. 96.
(y) Math. 22. 37, 38, 39. 40.

All

All Duties are urged to the higheſt degree, with all their *Amplifications*: All ſins are condemned to the leaſt and loweſt degree, with all their *aggravations*. And therefore the Law being thus exquiſitely perfect, there could be no addition thereto. Chriſt impoſed no new Law, or Duties: but expounded the old, Chriſt only opened and unfolded this Sacred Roll of the Law: that the beauty, glory and ſpiritualneſs of it might more evidently appear.

Object. 1. *But Chriſt hath given new Commands, Appointing his Apoſtles and Miniſters,* (z) *To Baptize with water, and* (a) *to Adminiſter the Lords Supper*, &c. *Anſw.* 1. Chriſt hath appointed no New Moral Commandments or Duties, Though he hath appointed a New way of outward and Poſitive worſhip under the New Teſtament, which was not under the Old. Now *Sacraments* are not compleatly *Moral duties*, but *Poſitive worſhip*. 2. The Scope of the *ſecond Commandment*, being to teach and command us in the general, *To worſhip the only true God according to his own will*: This Commandment, as it comprized the whole Ceremonial *Old-Teſtament worſhip* while it was Gods will to continue it; So it comprehends the whole *New-Teſtament worſhip* which ſince Chriſt God wills to ſucceed, and antiquate the former. And in this Senſe *New-Teſtament Sacraments*, and way of worſhip are required in the *Moral Law*, and not a New Duty.

(z) Mat. 28. 19.

(a) 1 Cor. 11. 23, &c. Mat. 26. 26; to 31.

Object. 2. *But Chriſt ſeems to have impoſed New Moral Duties, which are not commanded in the Moral Law, as Faith, Repentance, Love*, &c. *And Chriſt himſelf cals Love a New Commandment*; (b) *A New Commandment I give unto you, that ye love one another, as I have loved you, that ye alſo love one another. Anſw.* 1. All theſe and like Spiritual Duties are required in the *Moral Law*. For, How can we have the Lord to be our God, but in Chriſt? And that cannot be without *Faith* in him through Chriſt, and without *repentance from Dead works*. We cannot intenſively have both God and ſin at once. *Abraham, Noah, Enoch, Abel*, had Faith in God under weaker and more imperfect Fœderal-diſpenſations: And ſhall not the *Sinai-Covenant* require Faith, which was a far more perfect Adminiſtration? 2. *Love* to our neighbour, or brother, is as ſtrongly commanded for ſubſtance under the Old Teſtament as under the New: (c) *Thou ſhalt love thy neighbour as thy ſelf*, what brotherly love can be expreſſed more intenſively? This therefore was an Old Commandment, and an Old Duty. 3. Chriſt cals this his Command of brotherly *Love* a *New-Commandment*; 1. Either in regard of his *renewing* of this Old Commandment. 2. Or in reſpect of his *New manner* of urging it from his own example: *Love ye one another, as I have loved you.* 3. Or in regard of the excellency of it. Excellent things are called *New things*. 4. Or in regard of the Perpetuity of it, becauſe it ſhould be always freſh and new, never waxing old. And thus the Covenant is called *New*. This (d) *Command of brotherly Love John* alſo cals both

(b) Ioh. 13. 34, 35.

(c) Lev. 19. 18.

(d) 1 Ioh. 2. 7, 8, 9, 10, 11.

both *an Old Commandment* and *a New*: *An old*, for the Substance of it, being prescribed in the Law; *A new*, for Christs *renewing* it, and their *New receiving* it, under the true and more clear light of the Gospel; As I have (e) elsewhere intimated.

(e) In my Key of the Bible, on 1 Joh. 2.7,8, &c.

4. *The New-Testament-Doctrine of Faith*, that is, *Of Justification by faith, doth not disanul, but establish the Moral Law.* And if so, the Doctrine and Practise of Obedience to the *Moral Law* are not Anti-Evangelical, nor inconsistent with the Covenant of Faith. Now that it is so, The Apostle is very clear; (f) *Do we then make void the Law, through Faith? God forbid: yea we establish the Law.* In these words, the Apostle having proved justification by faith only without the deeds of the Law, prevents an Objection that might thus arise. *Object.* If we be justified by faith only without the deeds of the Law, then the Law is utterly made void. *Answ.* 1. He denyes the Consequence, with horrour, *God forbid.* 2. He asserts the Contrary. We are so far from antiquating the Law by the Doctrine of justification by Faith, *that we rather establish it.* How is the Law established by Faith?

(f) Rom. 3. 31;

The Law is established by the Doctrine of Faith (to omit diversity of Opinions,) especially these two ways. 1. *In the truth of it*, The Law threatned death and curse to every transgression. This truth is established as irrevocable, whilst Christ is (g) *made under the Law* for us, became *a Curse* and dyed to satisfie Gods justice, according to the Doctrine of Faith. 2. *In the righteousness of it.* The Law requires a perfect and perpetual personal obedience, as a legal righteousness. Faith (h) holds forth, Christs perfect passive obedience to satisfie the penalty of the Law for mans redemption, and his perfect active obedience to purchase man a right to the life it promiseth. So that the Doctrine of Faith leads us to that perfect legal righteousness in Christ by faith, which we cannot find in our selves: and hence The righteousness which it requireth is not *abolished*, but *established.* If any Object; *Then we are in effect justified by the righteousness and obedience of the Law. I Answ.* What absurdity or inconveniency is there in some sense to say so? For Legal and Evangelical Righteousness seem not to differ, *quoad Substantiam & Materiam*, in *Substance* or *Matter*: but only *efficiente & Modo, viz.* in the *Efficient and Manner* of it. Having Christs righteousness and perfect legal obedience by faith, we have the same Righteousness which the Law requires: but in a different manner, and from a different Efficient then is required in the Law. The Law requires it in our own persons, and from our own principles: The Doctrine of Faith tels us it sufficeth to have it in Christ by Faith. Thus not only *Christs Passive*, but also his *active Obedience*, becomes the *Matter of our Justification.* Furthermore, Persons thus justified are so renewed by Gods Spirit, that (i) they sincerely have respect to the whole Law to observe and keep it, not for justification thereby: but, *Partly* hereby to help forward their evidence

(g) Gal. 4.4,5. & 3.13.

(h) Mat. 5.17, 18. Gal. 4. 4. Rom. 5.18,19.

(i) Rom. 8.1, 2, 3, 4.

evidence and assurance of their justified state; *Partly*, To express their filial dutifulness to God their heavenly Father; *Partly*, to (k) testifie their sincere and real gratitude to God for Jesus Christ and Redemption by him. To which purpose Obedience to the *Moral Law* is still one Condition imposed on Gods people by the Covenant of Faith both under Old and New Testament.

(k) Luk. 1. 75.

5. *Christ dyed for us, that the Moral Law might be fulfilled by us: Therefore our endeavours to keep and fulfil the Moral Law, are not Legal, but purely Evangelical, Christian, and according to the New Testament.* The Consequence cannot be denyed. The Antecedent is clear in that of the Apostles; (l) *For what the Law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit*, &c. In this Context the Apostle proves, that they that are in Christ are secure from Condemnation: *Partly*, From the *Law of the Spirit of life in Christ*, freeing them. *Partly*, From the Merit of Christs Death and Sacrifice, *condemning sin*, and justifying us, which the Law could not do, because we could not keep it, it was *weak through our flesh*. And God did this, *That the righteousness of the Law might be fulfilled in us*, &c. This was one End and Scope which God aimed at in Christs Death, amongst others, *That the righteousness of the Law might be fulfilled in us, who walk, &c.* The righteousness of the Law is fulfilled in us, two ways. 1. *Virtually*, by imputation of Christs fulfilling of the Law in our flesh, to us, as truly and fully as it were our own. Hereby we are *justified*. 2. *Actually and Formally*, by inchoation of sincere Evangelical obedience to the Law from principles of Sanctification. Hereby we *walk not after the flesh, but after the Spirit*. And they that are (m) *carnal* cannot thus fulfil the Law, but are *enmity* to it. (n) *Christ gave himself for us*, (for what end? that we might be lawless, licentious, and live as we list? No; but) *that he might redeem us from all iniquity, and purifie unto himself a peculiar people, Zealous of good works.* What good works? works of (o) *Sobriety, Righteousness, Godliness*: which he had formerly mentioned, *viz.* the works of the *Moral Law*. They then that oppose and cry down the observance of the *Moral Law* by believers, Cry down the death of Christ, and what lyes in them disappoint one end of his Death.

(l) Rom. 8. 3, 4, &c.

(m) Rom. 8. 5, 6, 7, 8.

(n) Tit. 2. 14.

(o) ver. 12.

6. *Till we have sincere desire and delight Evangelically to keep the Moral Law we cannot solidly perswade our selves that we are actually and effectually Christs New-Covenant-people.* For, All Christs New-Covenant-people, (p) have Gods Laws *put into their minds, and written in their hearts*; whence they are sweetly disposed and enabled to know and do them with delight. And they (q) *are Gods workmanship in Christ, created to good works, to walk in them.*

(p) Heb. 8. 10, 11, 12. Psal. 40. 8.

(q) Eph. 2. 10.

7. *The Observance of the Moral Law is Encouraged by many Promises,*

miſes, and the violation of it diſſwaded by many Threatnings in the New Teſtament of our Lord Jeſus Christ, as well as in the Old. And therefore Keeping the Moral Law is a pure Evangelical Duty incumbent upon all believers both under Old Teſtament and the New.

(r) Mat. 5. 3. *to* 13. 19. Joh. 14. 15, 16, 21, 23. & 15. 10, 12. Luk. 6. 37, 38.

New-Teſtament-Promiſes encouraging to the Obſervance of the *Moral Law*, are Many: expreſſed both by (r) Chriſt, and his (s) Apoſtles.

(s) Jam. 1. 25. Eph. 6. 1, 2, 3.

New-Teſtament-Threatnings, deterring from the breach of the *Moral Law*, (t) are divers alſo: and very ſevere.

(t) Mat. 5. 19. Jam. 2. 10, 11, 12. Rev. 21. 8. Jud. v. 14, 15.

As againſt Ignorance of God, 2 Theſ. 1. 8, 9. *Unbelief*, Joh. 3. 18, 36. Mar. 16. 16. *Idolatry*, 1 Cor. 6. 9, 10. Rev. 21. 8. *Blaſphemy and hard ſpeeches againſt God*, Matth. 12. 31, 32. *Raſh-Swearing*, Jam. 5. 12. *Againſt Any ſort of ungodlineſs and unrighteouſneſs againſt firſt or ſecond Table of the Law*, Matth. 7. 22, 23. & 25. 41. *to the end*, Rom. 2. 5. *to* 13. 1 Cor. 6. 9, 10. Gal. 5. 19, 20, 21. Rev. 21. 8.

VI. Hence, *All lawleſs looſe licentious people, that reject the Moral Law of God, are deeply to be condemned.* The *Moral Law* was given, *Immediately* to *Iſrael* at *Mount Sinai*; *Mediately* to the *Iſrael* of God for all after ages, even under the New Teſtament, as hath been explained. And is of perpetual obligation, and uſe. Here therefore two ſorts of *Anti-nomians*, or Adverſaries to the Moral Law are to be convincingly blamed and condemned, *viz.* 1. *Anti-nomians in Judgement*, who maiantain ſinful errours in Opinion againſt the *Moral Law.* 2. *Anti-nomians in Practice*, who walk in ſinful errours of life contrary to the Moral Law. And it oft-times comes to paſs, that ſuch perſons as entertain looſe opinions againſt the *Moral Law*, (through Gods juſt judgement giving them up to their own luſts,) do at laſt fall into abominable offenſive Courſes againſt the Law of God: and of *Anti-nomians in Judgement*, become *Anti-nomians in Practice.*

(u) *Luther. contra Anti-nom. lib. pag. 38. vol. 1. Sonſſelbert. Hany-comb of Juſtificat.* (x) *D. Taylor againſt Anti-nom.*

(1.) *Anti-nomians in Judgement* or *Opinion*, (*Luther* ſtiles them *Nomo-machiſts, Fighters againſt the Law*, both of old and of late in theſe days, have belched out many unſavory and blaſphemous things in their writings and ſpeeches againſt the Law of God, and have implunged themſelves into many other ſtrange (x) Errours about *Sanctification*, *Juſtification*, *Good-works*, *Afflictions of Gods people*, &c. Their writings are very notorious in expreſſions: but their private diſcourſes are double abominable. I intend not to point out a *Synopſis of their Errours*, and refute them, (I ſhould then digreſs from my preſent intentions): but only to vindicate certain Scriptures from their miſinterpretations, whereupon they ſeem to bottom their Opinion about the *abrogation and uſeleſsneſs of the Moral Law*, to believers, now under the New Teſtament. Their foundations being deſtroyed: their building thereon cannot ſtand. The Scriptures chiefly urged by them, are theſe, *viz.*

1. *The Lord thus prefaceth to the Moral Law*; I am the LORD thy

thy God which brought thee out of the land of *Egypt*, out of the House of servants, *Exod.* 20 2. *whereby he shews that he intended his Moral Law only to his people redeemed out of* Egypt. *But believers under the New Testament were never in* Egypts *bondage, nor brought by God thence.*

Answ. 1. Here are three General grounds whereupon Obedience to the whole *Moral Law* is urged; *viz.* (1) God's Supream Eternal Essence, *I am the LORD*; (2) His Covenant-Relation to his people, *Thy God*; (3) His wonderful Act of Redemption of them, *That brought thee*, &c. The two first grounds Equally concern all believers under the New Testament, as they did *Israel* under the Old: The bare Letter of the third ground more peculiarly concerned *Israel* of old. 2. The Mysterie of the third ground reacheth as fully to believers Now, as to the *Jews* Then. *Egypt* was a figure of our Spiritual bondage under Sin, Satan, *&c.* by nature; Their Deliverance out of *Egypt* a Type of our Redemption by Jesus Christ from that Spiritual bondage and misery, as The Sacrament of the (y) *Passover* Instituted upon that occasion doth clearly intimate. And this Redemption by Christ, far surpassed that from *Egypt*: and therefore more strongly binds to observe the *Moral Law.* 3. Some (and not without just cause) do affirm, That even all believing *Gentiles* now under the New Testament were in *Egypt*, and thence delivered in the Persons of their Fathers of old. For the Convert *Gentiles* are (z) *grafted into the stock of the true Olive tree*, and so adjoyned to the people of the Patriarchs. All *believers* (as the Apostle shews) are (a) *the children of Abraham*, his Seed by Promise; according to that, *A Father of many Nations have I made thee.* Hence *Paul* writing to the believing *Corinthians*, which were *Gentiles*, saith, (b) *Brethren I would not have you ignorant that all our fathers were under the cloud, and all passed through the Sea*, &c. To this effect also *Augustine* observes from *Pauls* Allegory, *Gal.* 4. that believing *Gentiles* are *Abraham's* children by *Sarah* the free-woman according to the mysterie, and belonged to *Israel*; (c) *Lo how we are the sons of* Israel *by divine Adoption, not by humane cognation, not openly but secretly, nor by the letter, but by the spirit, not* Jews *by Circumcision of the flesh, but of the Heart.* Now being thus added to *Abraham's* family, the believing *Gentiles* as *Abrahams* children, and spiritual *Israel*, may be said to have been in *Egypt*, and to have been brought out thence in their fore-fathers. Consequently the *Preface of the Decalogue* concerns them throughout, as well as the *Jews*: and obligeth them to the observance of the *Moral Law* every way. Thus the *Preface to the Moral Law* makes clearly against, not for, the *Antinomians.*

(y) Exod. 12. throughout with 1 Cor. 5. 6, 7, 8.

(z) Rom. 11. 24.

(a) Gal. 3. 7. Rom. 4. 16, 17. Gen. 17. 3.

(b) 1 Cor. 10. 1, 2, 3.

(c) Ecce quem admodum sumus *Israel* adoptione divina, non humana cognatione gloriantes, nec in manifesto sed in occulto, nec litera sed spiritu, nec Carnis sed cordis Circumcisione *Judæi. Aug. Epist.* 200. *Asilico, Tom.* 2.

2. *The Law and the Prophets were until* John, Luk. 16 16 *Therefore the Law and Prophets ceased at* John's *Ministry, and oblige not believers after him.*

Answ. 1. This proves not that the Moral Law was to expire, in refe-

reference to its force and Authority, at *John's* coming. Especially seeing Christ immediately adds, (d) *And it is easier for heaven and earth to pass, then one tittle of the Law to fail.* And after *John's* Ministry Christ himself and his Apostles urge the observance of the *Moral Law*, (as hath been evidenced.) 2. The word *Law* in this place is to be taken in a large sense, as comprizing the *whole Administration of the Law given by Moses*, and not restrictively for the *Moral Law only*. Now the Law largely taken, hath in it *Morals*, *Ceremonials*, *Judicials*: The *Ceremonials* and *Judicials* of the Law vanished away after *John Baptist*, who was the last Prophet of the Old Testament, as our Saviour (e) intimates; The *Morals* continuing still. And in this speech our Saviour intended rather the Typicals and *Ceremonials* of the Law and Prophets, that prophecyed and fore-shadowed Christ to come: then the *Doctrinals* and *Morals*: As appears by the parallel place in *Matthew*; (f) *For all the Prophets and the Law prophecyed until John.* Which Prophetical Types and figures, having their accomplishment at Christs coming, ceased

3. For, Sin shall not have Dominion over you: for ye are not under the Law, but under Grace. *Rom.* 6. 14. *Therefore hence they conclude, that to the Regenerate the Law is of no use, but abrogated. And they insist much on this place, with great confidence and triumph.*

Answ. For clearing of this Text, I shall enquire a little, 1. What is here meant by these words; *Law* and *Grace*. 2. What it is, *To be under the Law*, and *To be under Grace*. 3. What is the Apostles present Scope and sense in this expression. I. *As touching the word* [Law] *the Apostle both in this Epistle, and in his other Epistles to the Galatians, And Hebrews*, &c. *useth it in very various and different senses: which must wisely be distinguished.* As, 1. *More Generally*, for the (g) whole Ministry of *Moses* under the Old Testament; which Administration was far (h) short of the Administration of the *New Testment*. 2. *More Particularly*, for the Moral Law, which was the most Eminent of all other Laws. In this sense the word (*Law*) is often used (i) in the *seventh to the Romans*. 3. *Most Particularly*, by a Synechdoche, for some part of the *Moral Law*, not the whole *Moral Law*. As for the *Minatory*, *Maledictory*, and *Condemnatory* part of the Law; contradistinct from the *Mandatory* and *Promissory* part of the Law. Thus the Apostle reckoning up the fruits of the Spirit, adds; (k) *Against such there is no Law.* That is, there is no Threat, Curse, or Condemnation in the Law, against such fruits of the Spirit: though there was Precept, Command, Encouragement, and Promise in the Law, for such fruits of the Spirit. *As touching the word* [Grace] The Apostles in their Epistles use it in divers significations, *viz.* 1. *Sometimes* for the fountain-Grace, the (l) Free favour of God. 2. *Sometimes* for the Streams that flow from this fountain, the effects and fruits of Gods free Grace and favour vouchsafed to us: whether (m) *Sanctification*, or other Spiritual

(d) Luke 16. 16, 17.

(e) Mat. 11. 11.

(f) Mat. 11. 12.

(g) Gal. 3. 23, 24. & 4. 5.

(h) 2 Cor. 3. 6. *to the end.*

(i) Rom. 7. 6, 7, 8, 9, 12, 14, 16, 22, 25.

(k) Gal. 5. 22, 23.

(l) Rom. 3. 24. Eph. 1. 6, 7.

(m) 2 Pet. 3. 18. 2 Cor. 12. 9.

ritual gifts flowing from meer divine Grace. 3. *Sometimes* for the (n) Doctrine of Grace set forth in the Gospel, especially in the New Testament, which is called (o) *The Grace of God bringing Salvation*; (p) *The word of his Grace*, &c. because herein the Lord hath peculiarly revealed his gratuitous way of saving sinners by faith in Jesus Christ alone of meer Grace. II. *As for the phrases of* **being under the Law**, and **under Grace**: They are here opposed one to another, as Contra-distinct, and as setting forth two contrary states or Conditions. *To be under the Law*, ὑπὸ νόμω; 1. *Sometimes* signifies, *To be in subjection under* Moses *his servile Administration of the Law*, Ceremonial as well as Moral; (q) *Tell me, ye that are willing to be under the Law, &c.* He speaks to them amongst the Galatians that urged the Necessity of Circumcision and the Ceremonial Law, unto Justification and Salvation. And in opposition to this sense, *To be under Grace*, is to be under the New-Testament's free and gracious dispensation in Christ. To be brought from the Old Testaments servile Condition, to the New Testaments free and filial condition 2. *Sometimes* it signifies, *To be under the Rigour and Curse of the Moral Law*, exacting obedience to the uttermost, upon pain of Curse and Death. Thus Christ *was made under the Law*, as Sinners *Surety*, voluntarily: And Sinners are *under the Law* as *Principals* in transgression, naturally and necessarily. The Apostle mentions both together: (r) *God sent forth his son made of a woman, made under the Law to redeem them that were under the Law, that we might receive the adoption of Sons.* To redeem whom? Only the *Jews* which were under *Moses* servile dispensation of the Law? Nay, to redeem both *Jews and Gentiles* that by reason of sin were under the Rigour, Terrour, Curse, and Condemnation of the Moral Law, and in opposition to this sense, *To be under Grace* is to be actually partakers of the power of supernatural grace, in Sanctification, Adoption, Justification, and other fruits of Christs Redemption And I finde not this phrase (ὑπὸ νόμω, *under the Law*) used in the New Testament in any other then in these two senses. Nor do I finde the phrase applyed to any believer under the N. Test. No Christian believer is said to be ὑπὸ νόμον, *under the Law*, nor is he ἄνομος. (t) *without Law to God*; but he is ἔννομος, *in the Law*, or *within the Law to Christ*. III. *The Scope of the Apostle in this present text Objected is this*; (u) To comfort & encourage the believing Romanes to go on in Mortifying of Sin, and living righteously to God, notwithstanding the reliques of Sin remaining in them: (u) for though sin had still some being in them: yet *sin should not have dominion over them*, they should at last have the upper hand, and be conquerours. This he proves: because *they were not under the Law, but under Grace.* How were they not under the Law, but under Grace? (x) Were they not under the *Old Testament's servile*; but under the *New-Testament's filial administration*? That was true, but that was not a sufficient proof, *that sin should not have dominion over them.* For many are under the New Testament-dispen-

(n) Rom. 1 5. Eph. 3. 8. & 4. 7.
(o) Tit. 2. 10, 11.
(p) Acts 20. 38.
(q) Gal. 4. 21 *Thus also understand that in* 1 Cor. 9. 20.
(r) Gal. 4. v. 5.
(t) 1 Cor. 9 21.
(t) Rom. 6. 12, 13.
(u) *ver.* 14

ſation, that remain ſtill under Sin's dominion: and many were under the Old Teſtaments adminiſtration, that were delivered from ſin's dominion. (w) Were they not under the *Guidance of the Moral Law, as a Rule of life and obedience?* So the Libertines would fain interpret it. But this cannot be the meaning: *Partly*, becauſe it doth not prove the thing in hand: *viz.* That *Sin ſhall not have dominion over them.* For, (x) *ſin and death had dominion and reigned over all men from* Adam *to* Moſes *before* the *Moral Law* was given. And Sin and Death have dominion ſtill, even over Pagans, that were never under the obedience of the *Moral Law*, nor heard of that Law. *Partly*, becauſe the Apoſtle himſelf in the words preſently ſubjoyned prevents this miſapprehenſion, and miſinterpretation. (y) *What then? ſhall we ſin, becauſe we are not under the Law, but under Grace? God forbid.* As if he had ſaid: I do not mean, ye are *under Grace*, not *under the Law*, ſo as to ſin without controul, and do what you liſt: *God forbid* that ſuch a looſe prophane conſtruction ſhould be made of my words: ye muſt ſtill be guided by the Law though ye be under Grace. (3) What then? were they not, (as carnal unregenerate men,) under the Irritation, Rigour, Terrour, Curſe, and condemnation of the *Moral Law*; *but under Grace*, in a Sanctified, Adopted, Juſtified ſtate through Chriſt, (z) who *was made under the Law, to redeem them that were under the Law?* &c. This I like beſt. This proves the matter in hand ſtrongly. They that are thus *under Grace*, are delivered from the ſtate, reign, and dominion of Sin, though not from the in-dwelling of ſin: And conſequently from the Irritation, Rigour, Terrour, Curſe and Condemnation of the Law: in which ſenſe *the Law is the ſtrength of ſin.* Thus this text makes nothing at all for the *Antinomians.*

(w) Rom. 5. 12, 14, 21.

(x) Rom. 6. 15, 16.

(y) Gal. 4. 4, 5.

(z) 1 Cor. 15. 56.

4. Wherefore my brethren, ye alſo are become dead to the Law by the body of Chriſt, — But now we are delivered from the Law, that being dead, wherein we were held, that we ſhould ſerve in newneſs of Spirit, and not in oldneſs of the Letter, *Rom.* 7. 4, 5, 6. *Therefore by Chriſt the regenerate are freed from the Law.*

Anſw. The Apoſtle inſiſting ſtill in his former Subject of regenerate perſons freedom from Sin's dominion, and from the Laws rigour and malediction, to explain it more fully; the Anſwer to the former place Objected, may ſerve much to clear this place alſo. But I add further, 1. As the (b) *woman is by the Law bound to her husband while he liveth, but he being dead ſhe is free:* So the unregenerate, while their husband (*Sin*) is alive and unmortified, are under the Law, *viz.* as irritating ſin, as Curſing and Condemning for ſin; but they being regenerated and their husband (*Sin*) dead, (*that being the thing wherein they were held in bondage*) they are delivered from the Law, as Rigorouſly Exacting, Irritating, and Condemning, and *are married to Chriſt* a better husband *to bring forth better fruit to God.* This ſeems to be the plain and direct intent of the Apoſtle in this Paragraph. 2. This *being delivered from the Law*, in reference to the

(b) Rom. 7. 1. 10 14.

rigour;

rigour, irritation and condemnation thereof, doth not deliver from the Obedience of the Law, as a Rule of life: but rather restores and enables to the true spiritual observance thereof. (c) *that we should serve him in newness of Spirit, and not in the oldness of the Letter.* As the Apostle afterwards professeth, (d) He *delighted in the Law of the Lord touching the inner man*: and mourned, that the reliques of sin in him, impaired his obedience. Hence some observe, *the Law is not said to be dead*; but *they are dead to the Law.*

(c) ver. 6.

(d) ver. 22, 23, 24.

5. Christ is the end of the Law, for righteousness to every one that believeth, *Rom.* 10. 4. *Therefore the Law is now abrogated to believers.*

Answ. The Apostle here declares in what respect *Christ is the end of the Law*, viz. (e) *for righteousness* or *justification.* Christ is the *perfective end of the Law*: having fulfilled it to the uttermost, so that every believer applying his obedience by Faith shall be justified. He needs seek no further then Christs obedience for his justification. But Christ is not the *Destructive end of the Law* in reference to Holiness and obedience, which justified persons are (f) still to perform to the Law Evangelically in testimony of thankfulness for their justification.

(e) *See this text also before interpreted in* Pos. IV. (5)

(f) Luk. 1. 75.

6. The Law is not made for a Righteous man, but for the Lawless, *&c.* 1 *Tim.* 1. 9, 10, 11. *Therefore the righteous are not under it.*

Answ. How the Law is not made for a righteous man, hath been (g) formerly explained. The righteous are not under the Rigour, Irritation, Curse, Condemnation of the *Moral Law*, as the unrighteous are: but are still under the Information, Direction, Guidance, and Probation of it. Thus is said of the fruits of the Spirit, (h) *Against such there is no Law*: That is, no Law condemning them: but commending and commanding them.

(g) *In* Pos. IV. 2. (a)

(h) Gal. 5. 23.

7. Wherefore then serveth the Law? It was added because of transgression, till the seed should come, to whom the Promise was made. — Wherefore the Law was our Schoolmaster to bring us to Christ, that we might be justified by Faith. But after that Faith is come, we are no longer under a Schoolmaster, *Gal.* 3. 19. 24, 25. *Therefore, since Christ, believers are no more under the Law.*

Answ. 1. The word *Law* is divers times used in this Epistle *More Generally*, for the whole Administration of *Moses*, comprizing the whole Law given by him, especially both the *Moral* and *Ceremonial Law.* And in this latitude, I take it, we must understand him in these two places alledged. Till the *Moral* and *Ceremonial Law* was given, *Sin was in the world*, but not so clearly and fully *imputed* by the Jews unto themselves, as afterwards. Then the *Moral Law* distinctly gave the (k) *knowledge of sin.* And the Ceremonial Law in the continual washings, and Purifications, and Sacrifices did (l) yearly and daily arraign them at Gods bar as deeply guilty of Sin. And both

(i) Rom. 5. 13.

(k) Rom. 3. 20. & 5. 20.

(l) Heb. 10. 1, 2, 3.

both the *Moral* and *Ceremonial Law* discovered the Death and Curse which they had deserved by sin, withal typifying and pointing out Christ that should take away their sin and Curse. And thus, *Partly* by *Correcting* them for their faults, *Partly* by *Directing* to the right Remedy, both *Moral* and *Ceremonial Law* joyntly were a Schoolmaster to bring them to Christ. 2. Whereas he adds; *But after that Faith is come, we are no longer under a Schoolmaster*: The meaning is, they are no longer under the Law *as a Schoolmaster to Christ that was to come*; Christ being come already, they could not be under the Law in this Notion any longer. Not under the *Ceremonial Law*: for now the body, the Anti-type, Christ, was come; and therefore all those shadows and Types vanished away, as the morning-darkness before the Sun. Nor under the *Moral Law* so far as part of *Moses* servile Administration, (m) the Church now as an heir coming to fulness of age in Christ, and capeable of filial Liberty. But still they were under the Light, Guidance, &c. of the *Moral Law*, as a Rule of Holy and Righteous life: As the Apostle plainly intimates afterwards in this very Epistle; (n) *For, brethren, ye have been called to liberty: Only use not liberty for an occasion to the flesh, but by love serve one another; for all the Law is fulfilled in one word, even in this, Thou shalt love thy Neighbour as thy self.* This being the Sum of the *second Table*.

(m) Gal. 4. 1, 2, 3, 4.

(n) Gal. 5. 13, 14.

8. But if ye be led by the Spirit, ye are not under the Law. *Gal.* 5. 18. *Therefore the regenerate are not under the Law.*

Answ. 1. The Apostle's Scope in this Context is, To exhort them *To walk in the Spirit*; that is, according to the guidance of Gods regenerating, sanctifying, adopting Spirit, *verse* 16. Hereunto he urgeth them from two Priviledges that would ensue upon such walking; (1) *They should not fulfil the lusts of the flesh*, which are contrary to the Spirit, *ver.* 16, 17. (2) They should hereby discover that (as regenerate persons,) *they were not under the Law, ver.* 18, that is, Not under the Rigour, Curse and Condemnation of the Law, though you have many failings and infirmities in your Obedience. God covers the frailties and imperfections of his regenerate people, and accepts their upright desires and endeavours of inchoate Obedience, as perfect in Christ. 2. But *the guidance of the Spirit* shuts them not from the *guidance of the Moral Law*, which a (p) little before he had urged. And afterwards he explains himself, saying: (*Against such* (that is, such fruits of the Spirit, wherein they were to walk) *there is no Law, viz.* No Rigorous, Cursing Condemning Law of God.

(o) ver. 13, 14.
(p) Gal. 5. 24, 25.

These are the principal places of Scripture urged by *Anti-nomians in Opinion* for the abolishing of the *Moral Law* to believers under the New Testament: But how weakly they are objected may appear by these Resolutions.

(2) *Anti-*

(2) *Anti-nomians in Practice*, Lawleſs ungodly unrighteous intemperate livers, (q) do in their lives and practice reject the Moral Law of God, and trample it under their feet proudly, preſumptuouſly, prophanely. *Deſpiſe God*, and his authority: *even to all exceſs of Riot, &c.* hate to be reformed, *&c.* And uſually *Anti-nomians in Opinion*, become *Anti-nomians in Practice*, through a juſt judgement of God. Let ſuch lawleſs livers Conſider,

(q) Pſal. 50. 16. *to the end* & 10. 13. 1 Pet. 4. 4.

1. *That* the LORD God, the Holy and juſt Law-giver is infinitely above them, and can cruſh them in a moment. It's dangerous, deſperate to fight againſt the high and mighty God.

2. *That*, their Contempt of, and (r) *enmity againſt the Law of God*, is a certain evidence of their *meer carnal condition, without God, Chriſt, and hope in the world*; In which ſtate remaining they cannot pleaſe God, or be eternally ſaved. (s) They that have not *crucified the fleſh with the affections and luſts*, are none of Chriſts. They that have not *Gods Law written* effectually *in their hearts*, are not ſavingly within the *New Covenant*.

(r) Rom. 8. 5, 6, 7, 8. Eph. 2. 11.

(s) Gal. 5. 24.

(t) Heb. 8. 10. *&c.*

3. *That*, All ſuch as are not (u) Evangelically Obedient to the *Moral Law* in Chriſt, are wholly under the Penalty, Curſe, and Condemnation of the *Moral Law* without Chriſt.

(u) Gal. 3. 10.

4. *That*, As the *Moral Law* had at firſt a moſt majeſtical and terrible Promulgation: So at laſt it will bring upon all impenitent tranſgreſſors thereof a much more terrible doom and Condemnation. When God gave his *Law*, *Mount Sinai* was all on a ſmoak, and burnt up to the heart of Heaven: But (x) when Chriſt ſhall come *in flaming fire taking vengeance of them that know not God, and obey not his Goſpel* (whereof the *Moral Law*, as given on *Mount Sinai*, was an eminent part) Heaven and earth ſhall be all on a light flame and the very (y) *elements ſhall melt with fervent heat.* Oh, (z) *it is a fearful thing to fall into the hands of the living God.* (a) *For our God is a Conſuming fire.*

(x) 2 Theſ. 1. 7, 8.

(y) 2 Pet. 3. 10.

(z) Heb. 10. 31.

(a) Heb. 12. 29.

Thus of Gods *Law* given on *Mount Sinai*, *More Abſolutely* conſidered, *as a Law*: Next conſider we it *More Relatively*, as **A Covenant.**

APHORISM

APHORISM II.

Of Gods giving the Law on Mount Sinai *as a Covenant, and that of Faith.*

GOd gave the Law by Moſes to Iſrael from Mount Sinai, as a *COVENANT*: and that not as *a Covenant of works*, nor as a *mixt Covenant of Works and Grace*, nor as a *Covenant ſubſervient to the Covenant of Grace*, but as *A COVENANT OF FAITH.*

Here-upon this *Covenant-Adminiſtration*, (to diſtinguiſh it from other Fœderal Expreſſures,) may be ſtiled, *Gods SINAI-COVENANT.* And this Diſtinctive Denomination the Scripture hath already in effect given it. For *Paul* diſcourſing of *Abraham's* two wives, *Hagar, the bond woman*; *and* Sarah *the Free-woman*, ſaith; (b) *Which things are an Allegory: for theſe are the two Covenants* (or, *Teſtaments,*) *the one from the Mount SINAI, which gendreth to bondage, which is Agar.* So he cals it, *THE COVENANT FROM MOUNT SINAI.* This *SINAI-COVENANT* is alſo elſewhere called, (c) *A TESTAMENT*, διαθηκη: in reference to the *Teſtators Death and Blood* typically repreſented by the death and blood of Sacrifices added for the Dedication and Confirmation of the Teſtament. *For where a Teſtament is, there muſt alſo of Neceſſity be the Death of the Teſtator. For a Teſtament is of force after men are dead.* And, (d) πρωτη διαθηκη, *THE FIRST TESTAMENT*: becauſe it was in order of time, and in actual ſubſiſtence, the *Firſt of thoſe two Teſtaments*, which God vouchſafed his Church. Alſo (e) παλαιουμενην και γηρασκουσαν, *A DECAYING and OLD TESTAMENT*: So called; *Partly* Becauſe it was *Older* then the *New Teſtament*, though not older then the Evangelical Promiſes and Covenant; *Partly* and eſpecially becauſe it was of ſuch a diſpenſation that it was *to wax old and decay*, and did wax old and decay when the *New Teſtament* obtained and came in Place. This *Sinai-Covenant*, This *Teſtament*, This *Firſt Teſtament*, This *Old Teſtament*; is that Fœderal Adminiſtration which now is to be Conſidered. The ſurpaſſing excellencies of this Fœderal Diſpenſation, beyond all that went before, have been touched upon in the beginning of this chapter, in *ten Particulars.* All which may as cogent Motives, ſtrongly perſwade us diligently to enquire into the abſtruſe Myſteriouſneſs of this *excellent Covenant.*

For clearing of this *Aphoriſm*, Conſider; 1. *That the Law given on* Mount Sinai, *was given as a Covenant to* Iſrael. 2. *What Law it was which was given as a Covenant* 3. *What ſort of Covenant the Law was.* 4. *Why God at that time gave ſuch a Covenant by* Moſes *unto* Iſrael. Theſe four things being evidenced, the *Aphoriſm* will be plain.

1. *That*

(b) Gal. 4. 22, 23, 24, 25.

(c) Heb. 9. 16, 17, 18, 19, 20, 21.

(d) Heb. 9. 15, 18.

(e) Heb. 8. 9, 13.

I. *That the Law given from* Mount Sinai *to* Israel, *was given as a Covenant; in a Covenant-way, in the notion of a Covenant.* This is unqueſtionably clear, in that 1. *The name of* Covenant *is often given to the Law.* 2. *The true nature of a Covenant was in the Law, as then diſpenſed.*

I. *The Name of* COVENANT *is frequently attributed to the Law given on* Mount Sinai, *both in books of Old and New Teſtament.* As,

1. *By the Lord God himſelf.* In his Preface to the giving of the Law he ſtiles his Law a Covenant. (f) —— *Now therefore if ye will obey my voice indeed, and keep my Covenant, then ye ſhall be a peculiar treaſure unto me above all people.* So he ſtiles it often elſewhere. (f) Exod. 19.5.

2. *By* Moſes *the man of God.* (g) —— *And he declared unto you his Covenant, which he commanded you to perform, even Ten Commandments, and he wrote them upon two Tables of ſtone.* —— *Take heed unto your ſelves, leſt ye forget the Covenant of the* LORD *your God, which he made with you, and make you a graven image, or the likeneſs of any thing which the* LORD *thy God hath forbidden you.* And elſewhere; (h) *The* LORD *our God made a Covenant with us in* Horeb. *The* LORD *made not this Covenant with our Fathers, but with us, even with us who are all of us here alive this day.* The LORD *talked with you face to face, in the Mount, out of the midſt of the fire,* —— *Saying, I am the* LORD *thy God,* &c. So he repeats the whole *Moral Law*, as the *Covenant* then made with them. And again; (i) *Theſe are the words of the Covenant, which the* LORD *commanded* Moſes *to make with the children of* Iſrael *in the land of* Moab, *beſide the Covenant which he made with them in* Horeb. And; (k) *If there be found among you* —— *man or woman that hath wrought wickedly in the ſight of the* LORD *thy God, in tranſgreſſing his Covenant, And hath gone and ſerved other Gods,* &c. (g) Deut. 4. 13.23. (h) Deut. 5. 2, 3, 4, 5, 6. to ver. 22. (i) Deut. 29.1. (k) Deut. 17.2.

3. *By the Prophets.* As, (l) *Gather my Saints together unto me: thoſe that have made a Covenant with me by Sacrifice.* He ſeems peculiarly to intend that ſolemn Covenant at *Mount Sinai.* And when King *Solomon* cauſed the Ark to be brought into his place in the Temple finiſhed by him, it's ſaid: (m) *There was nothing in the Ark ſave the two Tables of ſtone, which* Moſes *put there at* Horeb, *when the* LORD *made a Covenant with the children of* Iſrael, &c. And *Iſrael* is ſaid to be carryed Captive into *Aſſyria*, (n) *Becauſe they obeyed not the voice of the* LORD *their God, but tranſgreſſed his Covenant, and all that* Moſes *the ſervant of the* LORD *commanded.* The Lord alſo ſaid by *Jeremiah*; (o) *Curſed is the man that heareth not the words of this Covenant, which I commanded your fathers in the day that I brought them forth out of the land of* Egypt, &c. And afterwards propheſying of the days of the New-Covenant; (p) *Behold, the days come, ſaith the* LORD, *that I will make a New Covenant with the Houſe of* Iſrael, *and with the Houſe of* Judah: (l) Pſal. 50.5. Exod. 24. (m) 1 King. 8.9. *with* 2 Chro. 6.11. (n) 2 King. 18.12. (o) Ier. 11.3, 4, 5. (p) Ier. 31. 31, 32.

Not

Not according to the Covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, *&c.*

4. *By the Apostle also. Paul* reciting the *Jews* priviledges, saith; (q) *Who are* Israelites, *To whom pertaineth the Adoption, and the Glory, and the Covenants, and the giving of the Law,* &c. By [*Covenants*] he seems to intend, the two Tables of the Covenant. And alledging that of *Jeremiah* touching the New Covenant he saith; (r) *—— Not according to the Covenant that I made with thy fathers in the day when I took them by the hand to lead them out of the land of* Egypt. And elsewhere he tels the *Ephesians* touching their Paganish State; (s) *That at that time ye were without Christ, being aliens from the Common wealth of* Israel, *and strangers from the Covenants of Promise.* Where, though he may call all the *Covenant-dispensations* before Christs coming, *Covenants of Promise*: yet seeing he immediately before mentions, *the Common-wealth of* Israel, it is to me very probable that he intended especially this eminent *Sinai-Covenant.*

(q) Rom 9. 4, 5.

(r) Heb. 8. 9.

(s) Ephes. 2. 11, 12.

II. *The Nature and Properties of a Covenant evidently agree to, and are found in the Law, as published on* Mount Sinai *to* Israel. For, Herein are,

1. *Fœderal Articles agreed upon, containining the Matter and Substance of the Covenant.* These are; 1. *Summarily Propounded*, in Gods Preface to the giving of the Law, *Exod.* 19. 3, 4, 5, 6. God propounds them to *Moses*: and *Moses* to the people. 2. *Largely and audibly Promulged* with a great voyce by God himself from *Mount Sinai* in the hearing of all *Israel*, saying, *I am the LORD thy God,* &c. *Exod.* 20. 1. *to* 18. *Deut* 5. 2, 3, 4, 5, 6, *&c.* these things promulged were the *ten words*, or Commandments of the *Moral Law.* 3. *More largely and fully recorded in a Book by* Moses *for the Constant Memory of the thing.* For, *Moses told the people all the words of the LORD, and all the judgements*: (*viz.* Not only the Moral Law, but many Ceremonials, and the main body of the Judicials, which God had already declared to *Moses*, *And* Moses *wrote all the words of the LORD, Exod.* 24. 3, 4. This hath reference to all that went before: Morals, Ceremonials, Judicials. And this writing is called, *The Book of the Covenant, Exod.* 24. 7.

2. *The Mutual Consent of Fœderates to these Articles and Matters of the Covenant: according to the Customs of Covenanting.* This Consent between God and *Israel*, is remarkably storyed three times, *viz.* 1. When the Sum of the Covenant was propounded in the Preface. God propounds, *Exod.* 19, 3, 4, 5, 6. And all the people answered together, and said: *All that the LORD hath spoken, we will do,* Exod. 19. 7, 8. 2. When the *Moral Law* was promulged. *God spake it, Exod* 20. 1. *&c. Deut.* 5. 2, 3, 4, 5, 6. *&c.* 22. And the people terrified with Gods immediate voice, and unable to bear it any more, requested *Moses*, saying;

Go

Go thou near, and hear all that the LORD our God shall say, and speak thou unto us, all that the LORD our God shall speak unto thee, and we will hear it, and do it, Exod. 20. 19. Deut. 5. 27. (t) When *Moses*, both by word of mouth, and by writing, had declared to *Israel* all the words of the LORD, touching Morals, Ceremonials, and Judicials: The People Answered; *all the words which the LORD hath said, will we do. All that the LORD hath said, will we do, and be obedient*, Exod. 24. 3, 7.

3. *The Federal Sanction*, (u) *Dedication, and Solemn Ratification of the Covenant between God and Israel, thus consented unto by them.* *Moses* reading the Book of the Covenant in the Audience of the people, under *Mount Sinai*; Offering of Sacrifices, And Sprinkling the blood, one half upon the Altar, representing God, and the other half upon the people, Saying; *Behold the Blood of the Covenant which the LORD hath made with you concerning all these words*, Exod. 24. 5, 6, 7, 8. This was a most renowned Foederal Solemnity.

4. *The Divine Recording and Custody of the Covenant for a perpetual Memorial to after Generations.* God himself wrote his Covenant in two Tables of stone, Deut. 4. 13. which Tables are thereupon called; *The Tables of the Covenant*, Deut. 9. 9, 11, 15. And God commanded these Tables to be kept in an Ark appointed for that end, Exod. 25. 21. which Ark is thereupon frequently stiled, *The Ark of the Covenant*, Numb. 10. 33. & 14. 44. and often in the Old Testament. See also Heb. 9. 4.

By these things it is undeniably evident, *That the Law given on* Mount Sinai, *was given in the Notion and way of a Covenant.* I have cleared this the rather, because few consider that the Law was given at *Mount Sinai* as a Covenant.

II. *What Law it was, which was given as a Covenant at* Mount Sinai. This may the rather be questioned, because three sorts of Laws, *viz.* The *Moral*, *Ceremonial*, and *Judicial Laws* were then and there given to *Israel*, as I have already manifested.

Thus, I conceive, we may briefly resolve; *viz.*

1. *That the Law in the largest acceptation, as it imports the whole Administration of the Law Moral, Ceremonial, and Judicial at* Mount Sinai *by* Moses *to* Israel, *was given as A Covenant.* And this, for these Reasons. 1. *Because*, (x) God gave on *Mount Sinai* to *Israel* (before his Covenant was compleated and ratified beneath the *Mount*) Not only his whole *Moral Law*; but also Many *Ceremonials*, as touching Altars, Sacrifices, First-fruits, The seventh year Sabbath, The three Solemn Feasts every year, &c. And the chief Body of *Judicials*. Why should these be given before the *Sanction of the Covenant*: but because they were to be integral parts of the matter of the *Covenant*? 2. *Because*, On the evening before the *Covenant* was solemnly Ratified, *Moses* (y) came and *told the people all the words of the LORD, and all the judgements*. To all which the people con-

(t) Heb. 9. 18, 19, 20, 21.

(u) Compare well Ex 20. & 21. & 22. & 23. & 24. together.

(x) Exod. 24. 3, 4.

consented promising obedience. This evidently refers both to *Morals*, *Ceremonials* and *Judicials*, which *Moses* had in charge from God. (y) *And Moses wrote all the words of the* LORD. *And early in the morning he builded an Altar beneath the Mount, offered Sacrifice, Read the Book of the Covenant to the people, Sprinkled the Blood of the Covenant*: and thus the Covenant (containing all these three sorts of Laws) was solemnly established. This is a very cogent and convincing Reason, to shew, That the *Covenant* contained the *whole Law* given on *Mount Sinai*, *Moral*, *Ceremonial*, and *Judicial*. This is much to be noted, because this will hereafter tend singularly to shew the Nature and kind of this *Covenant*, that it was not a *Covenant of Works*, but of *Faith*.

(y) Exod. 24. 4,5,6,7,8.

2. *That, Notwithstanding*, (z) *The Moral Law is by way of Eminency called and peculiarly stiled*, *The Covenant*, (a) *God promulged it, and wrote it twice on two Tables of stone*. (b) *Those two Tables are called* (a) *The Tables of Covenant*, *and the Ark containing the Tables*. (b) *The Ark of the Covenant*. All having special and peculiar reference to the Moral Law. This I conceive to be stiled *The Covenant*, not by way of *Exclusion* of the rest, but by way of *Eminency* and Prerogative above the rest. *Because*, the *Moral Law* was the chiefest and most eminent of all those Laws, in many regards.

(z) Deut. 4. 13,23. & 5. 2. to 22.

(a) Deut. 9.9, 11,15.

(b) Numb. 10.33. & 14. 44.

2. *Because*, The *Ceremonial* and *Judicial Laws* were comprized in the *Mouth*. But, the Ceremonial Laws are all comprized in the *First Table*, being additional Explanations thereof, *till the time of Reformation*, when Christ the Promised Seed should come. And all the *Judicials* were comprized under the *Second Table*, being Additional explanations thereof to continue in force till the *Jewish Common-wealth* should be dissolved. Thus, if we say, the *Moral Law*, as given on *Mount Sinai*, was that *Sinai-Covenant*; we shall speak safely. Inasmuch as both the *Ceremonial* and *Judicial Laws* were comprehended therein, and so are not excluded from the Covenant.

III. *What sort and manner of Covenant this Law was*: is next to be considered.

This Particular is involved in much difficulty, and therefore requires the larger handling. One (c) Compares it *to the Land of* Canaan: (*which was a good and pleasant land*,) *but there lye many Giants, many Great Objections in the way*. And as *Abraham's* Ram was intangled in the thicket by the head: So very many and learned writers are much intangled and perplexed in their Notions and Expressions, how the Nature of this *SINAI-COVENANT*, wherein they not only dissent oft-times from one another, but sometimes from themselves so far, that it is hard to discover their sense and meaning.

(c) Mr. Anth. Burges in his vindic. Legis. Lect. xxiv.

I find principally *four Several Opinions* touching this Matter, *viz.* 1. The first holding, *That the Law on Mount Sinai was given as a Covenant of Works, not of Grace*, (or) *of Faith*, as I had

(x)

rather ſtile it.) 2. The ſecond holding, *That it was a Mixt Covenant*, Partly *of Works*, Partly *of Grace*. 3. The third holding, *That it was not purely and properly either A Covenant of Nature or of Grace, but a Covenant Subſervient to the Covenant of Grace, and preparing thereunto*. 4. The fourth holding, *That it was a Covenant of Grace for Subſtance, though propounded in an unuſual way of terrour and ſervile bondage, ſuitable to that people, time, and ſtate of the Church under age*. Touching theſe various Opinions, I intend not *Polemically* to diſcuſs them; but rather *Poſitively*, to give a brief Narrative of them ſeverally, And to annex briefly ſome few Reaſons, *Partly* againſt ſuch of them as do not ſatisfie; and *Partly* for that, which is the Truth. After which, I ſhall remove *Objections* made to the Contrary.

1. **Opinion** *That the Law given on* Mount Sinai, *was given as a Covenant of Works, not as a Covenant of Grace*. And ſo the Aſſerter of this Opinion, makes the *Old* and *New Teſtament*, as the *Covenant of Works* and *Grace*, not only differing *Gradually* in ſome degree of Manifeſtation and Miniſtration, but alſo Oppoſite *Specifically* in Subſtance and in Kind.

Some expreſs themſelves thus herein; *That God conferred Grace to the Fathers before* Moſes, *not by Covenant, but only by Promiſe: Accounting all that* Moſes *comprehends under Covenant, to be the Covenant of Works and Old Teſtament*.

Anſw. But this ſatisfies not. *For*, 1. That diſtinction of *Promiſe*, from *Covenant*, as oppoſite and contra-diſtinct thereunto; is not ſolid; nor grounded ſufficiently on any Scripture. Yea Scripture contrariwiſe Aſſures us, that Gods Contract with *Abraham* is ſometimes ſtiled, (d) *The Promiſe*; Sometimes, (e) *Covenant*; and Sometimes it is reckoned up and comprized among, (f) *the Covenants of Promiſe*; yea Sometimes ſtiled (g) *Promiſes*, and *Covenant*. So that the Scripture uſeth, in this diſpenſation to *Abraham*, the words *Covenants* and *Promiſes* promiſcuouſly as Synonyma's, to denote one and the ſame thing. 2. God made a a Covenant with *Noah* a little before the flood, which was a (h) *Covenant of Grace, and Faith*. For *Noah* believing and obeying God therein *became heir of the righteouſneſs which is by Faith*. This God cals his *Covenant with Noah*. God made afterwards *Promiſes* to *Abraham*, which he cals his (i) *Covenant* again and again: and which had all the accompliſhments of a *Covenant*. Under which *Abraham* was (k) *Juſtified by Faith*, and became (l) *father of all the faithful*. Therefore the Covenant of Grace was, and was called *Covenant*, long before *Moſes*. 3. After the *Covenant of works* was broken by *Adam's* Fall, it cannot be proved that God did at any time after ſet on foot *A Covenant of Works* in the Church of God. As afterwards will more appear.

Some expreſs themſelves with much more colour of Scripture, thus; (m) *This phraſe*, The Old Teſtament, *is taken Largely, and Strictly*.

(d) Rom. 4. 13. Gal. 3. 18, 19.
(e) Gal. 3. 17.
(f) Eph. 2. 12.
(g) Gal. 3. 16, 17.
(h) Gen. 6. 18, &c. with Heb. 11. 7.
(i) Gen. 15. 18 & 17. 1, 2, &c.
(k) Gen. 15. 5, 6.
(l) Rom. 4. 11. to 18.
(m) Synopſ. purior. Theolog. Diſp. 23. Theſ. 2. ad. 22.

ſtrictly. Largely, *So, not only the Law of* Moſes, *but alſo the Promiſe to* Adam, *and after to* Abraham, *are comprized under the Old Teſtament,* Gal. 3. 17. Eph. 2. 12. *and in this Notion the Old Teſtament differs not from the New in Subſtance, but only in Manner of Adminiſtration.* (n) —Strictly and Properly; *So, under the name of* (*The Old Teſtament*) *was ſignified the Law, as given by* Moſes *to the Jews, Promiſing life under the Condition of the Curſe to tranſgreſſors, together with an intolerable burden of legal Rites, and yoak of ſtricteſt Politie: which therefore is called,* a Killing Letter, A Miniſtration of Death and Condemnation gendring to bondage, like *Hagar,* 2 Cor. 3. 6, 7. Gal. 4. 23, 24. *To this the New Teſtament in proper ſignification is oppoſed,* viz. *A Doctrine of Spiritual Grace and Salvation fully revealed by the ſon of God from the boſom of the Father, and divulged by the Apoſtles preaching, wherein is promiſed free righteouſneſs and eternal life, through and for the merit of Chriſt the Teſtator, to all that ſhould believe in him, by the Grace that he would give them. In this ſignification,* (o) *the Old and New Teſtament do not differ only in ſome Circumſtances and Accidents, but Eſſentially,* (*and that we may uſe* Pauls *words,*) *they are two Teſtaments.* Gal. 4. 23. *For in them both is Inſtituted An altogether diverſe way of Salvation: Seeing, That promiſeth life under the Condition of works; but This remiſſion of ſin and eternal life to him that leans on Chriſt by faith. Therefore they are ſaid to be Fallen from Grace, that would be juſtified by the Law,* Gal. 5. 4. *And the Law is ſo Oppoſed to the Promiſe, that if the inheritance be by that, it cannot be by this,* Gal. 3. 18. *There's the ſame Oppoſition of the Law of works, and the Law of Faith,* Rom. 3. 27. *The firſt whereof is underſtood to be a Doctrine promiſing Salvation, upon Condition, If Thou ſhalt do all things: The other a Doctrine propounding the ſame Salvation, upon Condition If thou ſhalt believe: which very Condition God gives all that are juſtified ability to perform. Therefore in this ſenſe the Old Teſtament is called, The Miniſtery of Death, A Killing Letter,* 2 Cor. 3. 6. *A yoke preſſing the worſhippers with intolerable ſervitude,* Acts 15. 10. *A ſhadow of good things to come,* Heb. 10. 1. *Imperfect, to be aboliſhed,* &c. *Oppoſite unto which the New Teſtament in the foreſaid Signification is the Miniſtry of the Enlivening Spirit, Chriſts light yoke, Storing us with the Spirit of Adoption and liberty of the ſons of God,* Mat. 11. 29. Rom. 8. 17. *Having the true image of the things, Perfect and Eternal. Thus they.*

(n) *ibid. Theſ.* 5, 6, 7.

(o) To this effect alſo *Gerhard* expreſſeth his Opinion. *Loc. Com. de Evangel. c.* 17. §. 123. *Tom.* 3.

Anſw. Though I do much honour the learned Authors of this (p) *elaborate Book,* yet I deſire much more to honour the Truth of the Goſpel; and therefore I cannot but profeſs my ſelf wholly unſatisfied in this their Opinion about the *Old Teſtament*, or *Sinai-Covenant*; and do account it an Errour, chiefly upon a threefold account. *For,*

(p) *viz. Synopſ. Purior. Theolog.*

1. *The diſtinction of the* Old Teſtament; *as* 1. Largely *taken, comprizing the Promiſe to* Adam *and to* Abraham *as well as the Law of* Moſes; *and* 2. *As* Strictly *taken, only for the Law of* Moſes *promiſing*

mising life, under condition of the curse to transgressors: I say this Distinction, (whereupon this opinion is grounded) is not sound nor warranted by Scripture. For I find this phrase, *The old Testament*, used in Scripture only in these two Senses or Acceptations, *viz.* 1. *Properly*; for the Covenant which God made with *Israel* at *Mount Sinai* which is called (q) *a Covenant* or *Testament decaying, and waxing old*, because God had antiquated it, made it old, by Instituting the *New*. 2. *Improperly* and *Metonymically* for the *Books of* Moses *and the Prophets*, containing this *Old Testament* in them, (r) *for until this day remaineth the same veil untaken away in the reading of the Old Testament*. As (s) *Augustine* calls the Books of the Scripture *vetera & Nova Instrumenta*, *Old and New Instruments*, as being authentick and confirmed by many witnesses: And *Tertullian*, alluding to the Judicial term, calls the Bible, (t) *Nostra Digesta*: Others, *Our Pandects*: &c. Now this distinction wanting sufficient footing in Scripture, The Opinion set thereon, *That the Law was given as a Covenant of works*, falls with it. As for those two texts alledged to countenance the distinction, *Gal.* 3. 17. *Eph.* 2. 12. *Covenant*, and *Covenants of Promise*, are mentioned therein; but not at all, *Old Covenant*: therefore they prove nothing. Add hereunto; (u) This Distinction interfers, contradicts itself. Whilst it grants, *That as the Old Testament is taken* Largely, *comprizing the Law of* Moses: *and Promise to* Adam, *to* Abraham, *&c. it differs not in substance but only in manner of Administration from the New Testament*: *But as* Strictly, *for the Law of* Moses, *it differs in Substance*. How can this be? Seeing in the larger acceptation also *the Law of* Moses is comprized. Can the same *Law of* Moses, as such, both agree and differ *in Substance* from the *New Testament*?

2. *The further Proofs from Scripture*, That *the Old Testament and Law dispensed by* Moses *differ Essentially, and not only in some Accidents and Circumstances from the New Testament, are invalid to prove the thing*, As,

(1) That the Old Testament is called, *A Killing Letter*, *A Ministration of Death and Condemnation*, *gendering to bondage*, *as* Hagar, 2 Cor. 3. 6, 7. Gal. 4. 23, 24.

Answ. These expressions prove not the Old Testament dispensed by *Moses* to be essentially differing from the New Testament, nor consequently that *Old Testament* to be a *Covenant of works*. *For*, 1. These expressions of (x) *Paul* to the *Corinthians*, touching *Moses* Ministration of the Law, are not to be taken *absolutely*; as if it had been absolutely and in it self the *Ministration of death and Condemnation*. For, Scripture elsewhere stiles it, λόγια ζῶντα, (y) *Lively Oracles*; Or (as some Copies) λόγον ζῶντα, *A lively word*, or *living word*: that is, *An enlivening word, giving life*. But understand them *respectively* and *accidentally*, in respect of this errour and mistake of the carnal and ignorant Jews, and such as follow them;

(q) Heb. 8. 9, 13.

(r) 2 Cor. 3. 14.

(s) *Aug. in Epist.* 86. *pag.* 389. *C. Tom.* 2. *Basil.* 1569. *Apostolorum Instrumentum Tertul. adverf. Marian. l.* 4. *c.* 5.

(t) *Tertul. adverf. Marian. l.* 4. *c.* 3.

(u) *Synopf. pur. Theol. Disp* 23. *Thef.* 10. & 15.

(x) 2 Cor. 3. 6, 7.

(y) Acts 7. 38. *with* Lev. 18. 5. Ezek. 20. Neh. 9. 29.

them; who abstracted and separated *Moses Ministration* from Christ, Faith, and the Gospel, resting in the works of the Law, and seeking to be justified thereby, contrary to Gods intention and Scope in that Ministration. (z) *For they had a zeal of God, but not according to knowledge. For they being ignorant of Gods righteousness, and going about to stablish their own righteousness, have not submitted themselves to the righteousness of God.* Not perceiving *that Christ is the end of the Law for righteousness to every one that believeth.* Hence therefore it came to pass that they perverted the true End and Scope of *Moses* Ministration of the Law: and his lively Oracles became to them a Ministration of Death and Condemnation; (a) they being unable fully to perform them. Nor need this seem strange; For, Even the *New Testament*, called (b) *The Ministration of the Spirit* and *The Ministration of Righteousness*, because it is such *absolutely* and in itself; yet *accidentally* upon occasion of mans abuse and Corruptions, it is (c) *The Savour of death unto death*: and men are said to (d) *have had no sin if Christ had not come*; and that those men shall more hardly escape (e) that neglect *Christs Ministration*, then they that transgressed against *Moses Ministration*. These expressions, of a *Ministration of death and Condemnation*, reached also the *Ceremonial Law*, as well as the *Moral*: for the *Ceremonial* was part of the Ministration. But the *Ceremonial Law* (as is confessed by all) in itself held forth life and righteousness in Christ: therefore it was a *Ministery of death*, not in itself *directly*, but by accident and *indirectly* through the Jews errour and abuse. 2. If the Ministration of the Law in itself ministred death and condemnation, it was not universally the whole Ministration, but only some part of it: *viz.* (f) *Gods own immediate and terrible promulgation of the Moral Law out of the midst of the fire at the first to Israel without a Mediator.* For hereby they were so terrified, that they durst hear Gods immediate voice no more, *lest they should dye*, and *that great fire should consume them*: and therefore they sued to have *Moses* for a Mediatour; a Type of Christ. 3. Should the whole Ministration of the Law be a *Ministry of Death and Condemnation*, then that absurd Doctrine of the *Socinians* would hence ensue, who hereupon conclude, that nothing of Christ, Faith, Grace or Spirituals was offered to the Jews by *Moses*. 4. Whereas it is said, that (g) the *Old Testament at* Sinai *gendred to bondage, as* Hagar: understand it not *absolutely* and *wholly*, as if it gendred to bondage and nothing else, having no liberty at all therein: For, even (h) *to Israel* under this Ministration *pertained The Adoption*, which hath in it filial liberty. But understand it *Comparatively*: for under this Ministration, the Church being in Minority, was kept in a far more servile and slavish Condition (i) *under Tutors and Governors* till Christ, then the Church come to age since Christ now is in, under the New Testament. So that the difference betwixt these two *Testaments* is not *essential* and *Specifical*: but only *Accidental* and *Gradual*.

(z) Rom. 10. 2, 3, 4.
(a) Rom. 8. 3. Gal. 3. 10.
(b) 2 Cor. 3. 6, 8, 9.
(c) 2 Cor. 2. 16.
(d) Joh. 15. 22.
(e) Heb. 2. 2 3. & 10. 28, 29.
(f) Exod. 20. 1. to 22. compared with Deut. 5. 1. to 26.
(g) Gal. 4 23, 24.
(h) Rom. 5. 4.
(i) Gal 4 1, 2, 3, 4, 5, 6.

(2) That

(2) That *the Old and New Testament are two distinct Testaments*, Gal. 4. 24. *holding forth two altogether divers wayes of Salvation: That, under Condition of works: this, of Faith. Hence, they are said to be fallen from grace, that would be justified by the Law.* Gal. 5. 4. *And the Law is so opposed to the Promise, that if the inheritance be by that, it cannot be by this.* Gal. 3. 18. *So, the Law of works, and Law of Faith are opposed,* Rom. 3. 27.

Answ. 1. Though the Apostle stile the *Old* and *New*; that, from *Sinai*, this from *Sion*: Two distinct *Covenants*, or *Testaments*: yet doth he not make them opposite, and contrary one to the other, as a *Covenant of works*, and a *Covenant of Faith*, requiring these opposite Conditions; but rather in the (k) Allegory of *Hagar* and *Sarah* prefers the New Covenant before the Old, this being more servile, that more free, in the manner of administration, as he had (l) formerly intimated. Nor were *works* the Condition of the *Sinai-Covenant* the *Old Testament* required unto Justification: but *Faith*. *Partly*, Because *the* (m) *Law was their Schoolmaster to bring them to Christ, that they might be justified by Faith*. *Partly* Because the Law did (n) *shut them up unto the Faith, which should afterwards be revealed*: that so they might not wander away into any erroneous by-path of justification, from the true way of justification by faith only. *Partly*, because *Christ is the End* (or *Scope*) *of the Law for righteousness to every one that believeth*. The Law therefore intended not justification by works at all; but only by Christ, and faith.

2. They that did seek to be justified by the Law, are said to be (p) *fallen from Grace*: Not that the Law, (as it comprehends the whole administration thereof by *Moses*,) holds forth or intends *a justification by works*, repugnant to the Gospels justification of free grace by faith: but that they who erroneously mistook the Law and ends thereof, and sought for a justification by the deeds of the Law of their own invention, and establishment, these *were fallen from Grace*, even from the gracious way of justification by faith, revealed both in the *Sinai-Covenant* and in the *New Testament*. 3. Whereas it is said, (q) *If the inheritance be of the Law, it is no more of Promise*; Understand not the *Law* in that sense and Notion in which it was dispensed at *Mount Sinai*, *viz.* as a *Covenant of Faith*, (as after will appear) for so the eternal inheritance of heaven typified by *Canaan* was by Promise in the very Law, (r) and under this Covenant-administration they came to possess *Canaan*: but understand the *Law* as *abstracted from Christ and from faith, and indeed from* Moses *dispensation of it*, as meerly requiring works under penalty of the curse, as the Legal Justitiaries took it, and so the inheritance cannot be *by promise*, if it be *by the Law*. 4. The (s) *Law of works* and *Law of Faith* are opposed: As *the Law of works* is separated and considered abstractedly from *Moses Ministration*, not as it is Concretely joyned with and comprized in *Moses administration*. As the *Law of works*, was given in *Paradise*, not on *Sinai*: As the *Law of works* was mistaken by men, not

(k) Gal. 4. 21. *to* 27.

(l) Gal. 4. 1, 2, 3, 4, 5, 6, 7.

(m) al. 3. 24

(n) Gal. 3. 2, 3.

(o) Rom. 10. 4.

(p) Gal. 5. 4.

(q) Gal. 3. 18.

(r) Exod. 20. 12 *with* Josh. 14, 1. *to* 20. 1. & 21. 43, 44, 45.

(s) Rom. 3. 27.

not as it was on *Sinai* intended by God: so it is opposed to the *Law of Faith*, and not otherwise. Thus the grounds of this opinion fail.

3. *There are many cogent Grounds and Reasons on the contrary, evincing the Negative*: viz. *That the Law was not given on* Mount Sinai *as a Covenant of works.* As,

(1) Because, *The Covenant of Works once violated and broken, admits of no repetition or re-iteration to the parties delinquent.* For in the Nature and tenour of it, it (c) requires *perfect* and *perpetual personal Obedience*: which cannot be after obedience is once interrupted by the least failer. Now in *Adam's fall* all his meer posterity in and with him brake the *Covenant of works*: and therefore are for ever rendred uncapeable of any *Covenant of works* more. Nor can it be evidenced by any good ground from Scripture, that ever God renewed or set on foot again the broken *Covenant of works* with lapsed man. But rather by way of remedy to that irreparable *Covenant of works*, he presently reveals the *Promise* and *Covenant of Faith* in Christ, still enlarging the same from age to age, till the perfection of it in the *New Covenant*.

(c) Gen. 2. 27. *with* Gal. 3, 10.

(2) Because, *If the* Sinai-*Covenant had been given as a Covenant of works, then it had antiquated and abrogated the Covenant of Faith which God formerly revealed in Christ to* Abraham, *to* Noah, *and to* Adam; For a New Covenant succeeding and brought in place antiquates the former, as the (u) Apostle argues. But, (x) Gods Covenant with *Abraham* was to be (x) *an everlasting Covenant*, being confirmed (y) *by two immutable things*, Gods Word and Oath *wherein it was impossible for God to lye.* Besides, this *Sinai-Covenant* was so far from abolishing Gods *Covenant of Faith* with the Fathers, that it confirms it, and is in substance and effect one and the same with it. (z) *Wherefore it shall come to pass if ye hearken to these judgements to do them that the* LORD *thy God shall keep unto thee the Covenant and the Mercy which he sware unto thy fathers.* And in this *Sinai-Covenant* the same inheritance of *Canaan* (a Type of the heavenly inheritance) is promised again and again, which was Covenanted to *Abraham* in the *Covenant of Faith*. 3. Finally how absurd is it to imagin, That at the Fall of *Adam* God should lay aside the *Covenant of works*, and set up the *Covenant of Faith* from *Adam*, till *Moses*: and at *Sinai* should again lay aside the *Covenant of Faith*, and erect the *Covenant of works* from *Moses*, till Christ: and last of all at Christs coming lay aside once more the *Covenant of works*, and tak up again the *Covenant of Faith*, till the end of the world? This is fast and loose, backwards and forwards, and makes God very inconsistent with himself.

(u) Heb. 8, 13.
(x) Gen. 17. 7.
(y) Heb. 6. 17, 18.
(z) Deut. 7. 12.

(3) Because *the Law, as given on* Mount Sinai, *the whole Ministration there, is not against the Promises, or Covenant of Faith.* It is (a) *diverse*, but not *adverse*: subordinate, not contradictory to the New Testament. (b) *Is the Law then against the Promises of God? God forbid.*

(a) Ergo non adversa, sed diversa: non contradictione oppositâ, sed subordinata sunt hæc duo doctrinarum genera. *Gerh. loc. com. de Evangel. lib.* 12. *Sect.* 33.
(b) Gal. 3. 21, 22, 23, 24.

forbid. He abhors such a thought. The Law, as considered by legal justiciaries was against the Promises, but as given on *Mount Sinai*, was not against them. This he proves, 1. Because *the Scripture*, especially the Law, *concludes all under Sin, that the promise may be given to believers.* 2. Because by the Law they were, not shut up from the faith, but *shut up unto the faith, that after should be revealed.* 3. Because *the Law was their Schoolmaster to Christ, that they might be justified by faith.* But if the *Law* were a *Covenant of works*, it must needs be against the *Promises.*

(4) Because, *The Law*, *the* Sinai-*Covenant seems especially to be intended in that phrase*, (c) The Covenants of Promise. All Gods Covenants, after the Fall till Christ was performed, seem to be stiled in reference to Christ Promised, *the Covenants of Promise*: but chiefly the *Sinai-Covenant*, because the *Common-wealth of Israel*, constituted at *Mount Sinai*, is mentioned with it. Now *the Covenants of Promise* were not the *Covenant of Works*, but *of Faith*, one as well as another.

(5) Because, *The ordinary fixed Sacraments annexed to the Covenant of Faith dispensed from* Abraham *till this Sinai Covenant*, *viz.* Circumcision and the Passover, (*both of them signifying Christ,*) *were also annexed and continued to this* Sinai-*Covenant till* (d) *the coming of Christ, and none other ordinary Sacraments but they.* Therefore the *Sinai-Covenant* could not be a *Covenant of works*: being Sealed and Confirmed with the (e) *Seals of the righteousness of Faith.*

(6) Because, *This* Sinai-*Covenant* (f) *was ordained in the hand of a Mediator* Moses, *as a Type of Christ the true Mediator.* But the Covenant of works hath not, needs not any Mediator.

(7) Because, *All the following Arguments that prove this* Sinai-*Covenant to be a Covenant of Faith, do thereupon consequently conclude it not to be a Covenant of works.*

II. **Opinion.** *That the Law was given on* Mount Sinai *was a Mixt Covenant, Partly of Works, Partly of Grace.* They explain themselves to this effect. (g) *That the Law was propounded two ways.* viz.

First, *The Moral Law alone, after great Preparation of the people, was promulged immediately by God to* Israel, *with a great voice, and in most terrible manner, afterwards somewhat lenified by* Moses *writing it with some Ceremonials and Judicials in a Book, by his reading them thence to the people, and by Covenanting with offering of Sacrifices. After which God calls* Moses *again up into the Mount, and writes the ten Commandments with his own finger in two Tables of stone of his own preparing, and sends* Moses *down with them open in his two hands to the people, who in* Moses *absence had broken the Covenant by idolatry in the matter of* Aarons *Calf, which when* Moses *saw he brake the two tables beneath the Mount in their sight, to signifie their breach of Covenant with God. This was the first way of propounding the Law, and most rigid, being a perfect and exact draught of the law of prime Nature, wherein*

(c) Eph. 2. 12.

(d) Luk. 2. 21. & 22. 13, 14, 15.

(e) Rom. 4. 11.

(f) Gal. 3. 19, 20. *with* Exod. 20 19. Deut. 5. 27. Deut. 18. 15, 16, 17.

(g) See this Opinion laid down more at large by Mr. *I. Ball* in his *Treatise of the Covenant*, Ch. 7. p. 95. *to* 102. Lond. 1644.

the Law breaths nothing but wrath to fall on nature, having no Grace nor Mercy, Joh. 1. 17. *this exacted perfect obedience to eternal life, threatning the Curse to all that continue not in every thing written in the Book of the Law to do it,* Deut. 27. 26. *This Contained a perfect Covenant of Works: and stood in full Opposition to the Covenant of Grace.*

Secondly, *The whole frame and Oeconomy, of* Moses *Law was given by him to the people, in a Comfortable temper or moderation, with promises of pardon to the penitent, and of blessings to the Obedient: and the Tables renewed differently from the former.* viz. 1. *Now no more terribleness and thundering, nor strictness of Preparation.* 2. *Now The Mediator* Moses *must prepare the Tables, and bring them up to God, who would write therein the same words which were in the former.* 3. *Now* Moses *must prepare an Ark, not only for safe-keeping of the Tables, but for covering the Curse of the Law from the people: Nor must People or Priest read the Law out of Stone, but as it was mollified by* Moses *transcription in his books.* 4. *Now the Lord proclaims all his goodness before* Moses, Exod. 34. *for the support and encouragement of penitent Sinners.* 5. *Now* Moses *coming down, his face shined so gloriously, that he put a veil upon it to hide the Curse of the Law from the people. And till the Law was in Arked, and veiled, &c. the peoples hearts and consciences were not quieted. Thus the Law was a Covenant of Grace, or subordinate to the Covenant of Grace.*

Answ. This Opinion to this effect Explained, some, do embrace. But this Opinion satisfies not: though it be very plausibly represented, and divers things, therein related, be true. *For,*

1. *In this twofold Proposal of the Law fore-mentioned, the one, with rigour, the other with moderation, This Opinion supposeth two distinct and opposite kinds of Covenants to be propounded, viz.* A Covenant of Works, *in the former*; A Covenant of Grace, *in the latter.* But this cannot be admitted. For, 1. *Moses* never speaks of any more *Covenants* made with *Israel* at *Horeb*, then one. He still cals it (h) *Covenant*: not *Covenants*. 2. The Prophet (i) *Jeremie* also, and the Apostle (k) *Paul* reciting this *Sinai*-dispensation, speak of it as one single *Covenant* only. 3. The *Covenant of Works* and the *Covenant of Faith*, or *of Grace* are so essentially opposite and inconsistent one with another, that they cannot be comprized in one and the same *Sinai-administration*. For as the Apostle in another case said of Gods (l) *Election*, so in this case we may say Gods Covenant-administration: *If by Grace, then it is no more of Works: otherwise Grace is no more Grace. But if it be of Works, then it is no more Grace; otherwise work is no more work.*

(h) Exod. 19. 5. Deut. 5. 2. &c. & 4. 13, 23. & 17. 2. & 29. 1.
(i) Ier. 31. 3 4, 5. & 31. 31, 32.
(k) Heb. 8. 9.
(l) Rom. 11. 5, 6.

2. *The Series and order of Gods proceeding in this* Sinai-*dispensation of the Law is not so exactly and heedfully observed and related by the Authors of this opinion.* Whilst they make the *first proposal* of the Law and inscription thereof in the *first Tables*, to be a most rigid and exact draught of the Law of prime Nature, wherein the Law breathed

breathed nothing but wrath to fallen Nature, without Grace and Mercy: containing a perfect *Covenant of Works*, opposite to the *Covenant of Grace*. Herein is a great mistake. For, 1. In Gods (m) *Preface* before the giving of the Law, he gives them an *abstract* of his *Covenant*, which he now intended, and a sweet fore-taste of divers excellent Gospel-graces and mercies promised to *Covenant-keepers*. This some take to be that (n) *Spiritual Contract*, whereby God *espoused* Israel *to himself, and became an husband to them*. 2. In the very Preface of the Decalogue, God represents himself to them, as their (o) *Covenant-God and Redeemer*. And in (p) the *second and fifth Commandments*, promising *mercy to thousands of them that love him* and obey him, and the Land of *Canaan* a Type of the Eternal Rest in Heaven. 3. When the people were terrified by Gods immediate voice, so as to see the need of, and sue for, a Mediator betwixt God and them: (q) God highly commends their desires, gives them *Moses* a *Typical Mediator*, and promiseth Christ the *true Mediator* to them. 4. The Lord (r) annexed to the Moral Law, many *Ceremonials* typifying Gospel-grace and mercy by Jesus Christ, besides the body of *Judicials*: All which *Moses rehearsed to the people*, and recorded *them in a Book*. 5. After this, (s) *Moses* brings all the people below the Hill to enter into Solemn Covenant with God by Sacrifices slain: *Moses reading the Book of the Covenant* to the people, and the people expressing their Consent, the bloud of the Sacrifices being sprinkled as the blood of the Covenant (a type of Christs true Covenant-confirming blood,) the one half on the Altar, the other half on the people, for ratification of the Covenant. 6. This Solemnity of the Covenant being dispatched, (t) *Moses*, *Aaron* and his sons, with seventy Elders of *Israel*, went up into the Mount and there had a most gracious vision of God, in representations of divine grace and favour, as their *Covenant-God*. 7. *Moses* is (u) called up higher into the Mount, and was there with God *forty days, and forty nights*, during which time God (x) Communed with him and gave him Commandments touching the *Tabernacle* and other *Ceremonials*, clear Types of Christ and Gospel mercies. Now all these acts of *grace and Gospel-mercy* were manifested (y) before *Moses came down with the first Tables*. And therefore this part of the Propolal of the Law, as it had much *terribleness*, so also it had much *Comfortableness* and Evangelical sweetness evidently imprinted thereon.

3. *That particular*, viz. *That the veil was put upon* Moses *face to hide the Curse*, is *justly exceptionable*. For, 1. The Apostle *Paul* expounds the mysterie of it otherwise, *viz.* That (z) by the *shineing of* Moses *face*, was signified, the *Outward glory of the* Mosaical *Ministration of the Old Testament*. And The veyl put upon *Moses* face, did (a) declare, both the *darkness of that Ministration* in regard of the primary true and proper end of it, *Christ*, which (as *Calvin* saith) is *Anima Legis* the very *Soul and life of the Law*, and also *the*

(m) Exod. 19. 4,5,6.

(n) Ier. 31.31, 32.

(o) Exod. 20. 1, 2.

(p) Exod. 20. 6, 12.

(q) Exod. 20. 18 19,20,21. *with* Deut 5. 23 *to the end of the chapter.* Deut. 18.15. *to* 20.

(r) Exod. 20. 24,25,26. & 21, 22, 23. *throughout.* & 24 3 4

(s) Exod. 24. 4. 7 8

(t) Exod. 24. 9,10,11.

(u) Exod. 24. 12. *to the end of the chapt.*

(x) Exod 24. 18. *with* 25. 1, *to* 31 18. *specially note that* 18. *ver.*

(y) Exod 32. *throughout.*

(z) 2 Cor. 3. 7, &c.

(a) 2 Cor. 3. 13 14, 15, 16

blindness of the minds of the Jews, that *could not see into the bottom* of the Law, *into the End and Scope of that which was to be abolished*, but generally rested in the outward letter, and carnal apprehension of the Law. The Apostle speaks not a word of *veyling the Curse of the Law from them*, which would have been a mercy; but of *veyling the end and scope of the Law from them*, which was a great judgement upon them.

2. Many learned and judicious Authors thus also understand and interpret the Apostle concerning *Moses veil*, not at all mentioning any use of it for hiding of the Curse. *Calvin* saith, (b) *After* Paul *hath taught the genuine use of this shining*, viz. *That the Law might be glorious*; *he proceeds further, that this was a Presage of the future blinding of the* Jews. *He adds what was accidental, that the veil was upon* Moses *face: because it should come to pass, that the* Jews *could not behold the chief thing in the Law, nor attend to the true end thereof: As after Christs coming their senses were blinded, and the veil on them, till* Moses *should be turned of them to Christ, who is the Soul of the Law.* To the like effect also, (c) *Ainsworth*, (d) *Rivet*, The late (e) *London Annotations*, (f) *Augustine*, and others expound this *veil on* Moses *face*.

(b) *Joan. Calvin. in Exod.* 34.29.

(c) *H. Ainsw. in his Annot. on Exod.* 34.29, &c.

(d) *Andr. Rivet. in Comment. ad Exod* 34. 29, *ad fin.*

(e) *Lond. Annot. on* 2 *Cor.* 3.13. &c.

(f) Quod autem dictum est de ministro veteris Testamenti *Moysi*, quod non poterant intendere filii *Israel* in faciem ejus propter gloriam vultus ejus, Signum erat, quia in lege Christum intellectum non erant. Et ideo velamen inter faciem *Moysis* & ipsos positum erat; ut non intenderent, sicut scriptum est, filii *Israel* usq; in finem. Finis autem legis, quis est? Ad hoc, non ego, sed Apostolis ipse respondeat. Finis enim legis, inquit, Christus, ad justitiam Omni Credenti: Finis perficiens, non interficiens. Finis quippe dicitur, propter quem sunt omnia quæcunq; sunt aliquo officio. Nam inter officium & finem hoc distat, quod officium est in iis quæ facere debemus; finis, propter quem faciemus. Quia itaq; illa omnia propter Christum fiebant, quem filii *Israel* in eis quæ faciebant non intelligebant: hoc significabat velamen, quod eos usq; in finem non finebat intendere, id est, usq; ad faciem *Moysis*, quæ significabat Christum, &c. *Augustin. contra Adversar. legis & Prophet. lib.* 2. *c.* 7. *Tom.* 6.

III. **Opinion.** *That the* Sinai-*Covenant, or old Covenant, was a Covenant Subservient to the Covenant of Grace, and preparing thereunto. That God made this Covenant with the People* Israel *at* Mount Sinai, *to prepare them unto the Faith, and to inflame them with desire of the Promise and Evangelical Covenant (which otherwise had languished in their minds) and to restrain them from Sin as with a bridle, till the time that he should send the Spirit of Adoption into the hearts of his, and should govern them by the Law of Liberty.* And this is the Opinion of learned (g) *Cameron*, who doth thus further explain himself herein. *viz.*

Gods Covenant is, 1. Of Nature, *with man in innocency*. 2. Of Grace, *with man lapsed*. 3. Subservient to the Covenant of Grace, *which in Scripture is called, the old Covenant*, Heb. 8.13. (h) *——The Nature and Condition whereof cannot more certainly be found out, then by comparing it*, 1. *With the Covenant of Nature*. 2. *With the Covenant of Grace.*

1. *With the Covenant of Nature, this* subservient Covenant or old Covenant, *Agrees*; *and Differs from it divers ways.*

(g) *Joan. Cameron. de triplici Dei cum homine Fœdere, Thes.* 7, &c. *in Opuscul. miscellan.*

(h) *Idem ibid. Thes.* 42. 43, 44, &c.

(1) It

(1) It agrees herein, 1. That *in both, the one Party Contracting is God, the other is man.* 2. That *both have a stipulation annexed.* 3. That *the Stipulation is the same in respect of the Moral Law.* 4. That *the Promise is the same in the General.* 5. That *both lead unto Christ.*

(2) It differs *herein.* 1. That *the Covenant of Nature, was contracted with all men altogether: this, with* Israelites *alone.* 2. That *the Covenant of Nature was presently made with man created, and had no* preludia: *The old Covenant long after, and had many* preludia's. 3. That *the Covenant of Nature obliged only to obedience due by the Law of Nature: the Old Covenant bound also to Ceremonies.* 4. *In both, life is promised; there, in the fruition of Paradise, here, in the injoyment of* Canaan. 5. *Both, bring unto Christ. The Covenant of Nature doth this, not by it self, but by accident: The Old Covenant doth this by it self, for it is its true and proper Scope. For God did not enter the Covenant of nature with men, that being pressed with its weight they might sigh after Christ; but the chief and ultimate end of it was, this, that man might Give to God what was his: but in the Subservient Covenant God requires his right to no other end, then that men convinced of their weakness might fly unto Christ.* 6. *The Covenant of Nature leans on the Creation and General Conservation: The subservient Covenant on the Election of the people* Israel, *their deliverance out of* Egypt, *and conservation in the land of* Canaan. 7. *The Covenant of Nature was made, that thereby men might be led sweetly, for it was written in their hearts: The Subservient Covenant that men might be even compelled, for it gendred to bondage,* Gal. 4. 24. 8. *The Covenant of Nature was Eternal: The Old Covenant temporary.* 9. *The Covenant of Nature respected not the restraint of outward wickednesses, neither in its principal, nor in its less principal scope: The Old Covenant had respect this way according to its less principal scope,* Exod 20. 20. 10. *The Covenant of Nature was written in the Heart: The Old Covenant in Tables of stone.* 11. *The Covenant of Nature was made in Paradise: the Subservient Covenant in* Mount Sinai. 12. *The Covenant of Nature had no Mediator: the Subservient Covenant had a Mediator,* Moses. 13. *The Covenant of Nature was made with men Perfect: The Subservient Covenant with part of man lapsed.*

2. *With the Covenant of Grace this* Subservient Covenant *Agrees, and Differs from it diversly.*

(1) It Agrees with it *herein. That,* 1. *God is the Author of both.* 2. Both *of them are contracted with man a Sinner.* 3. Both *shew Sin.* 4. Both *restrain from Sin.* 5. Both *lead to Christ.* 6. Both *of them are a Symbole of the Church of God.* 7. Both *of them are a Covenant through a Mediator.* 8. *In* both, *life is promised.*

(2) It differs from the Covenant of Grace *herein.* 1. *In the habitude of the Author. For in the Subservient Covenant God is considered*

as

as reproving sin, and approving righteousness alone: but in the Covenant of Grace as pardoning sin, and renewing in man a new right conscience. 2. In the Stipulation. For the Stipulation of the Old Covenant is this, Do this, and thou shalt live, Gal. 3. 12. Of the New, Believe, and thou shalt not come into Condemnation. John 3. 18. 3. In Antiquity. For the Subservient Covenant was added to the Promises of Grace which went before, Gal. 3. 16, 17, 19. 4. In the manner of shewing sin. For the Subservient Covenant doth not shew sin primarily, but by experience of humane imbecillity in keeping that Covenant, Rom. 7. throughout: but the Covenant of Grace doth this primarily, for it teacheth expressly man to be a Sinner, Rom. 3. 9. &c. 23. And his happiness to be placed in remission of sin, Rom. 4. 6. &c. 5. The Subservient Covenant restrains from sin, but with coaction, Rom. 7. 22, 23, 24. The Covenant of Grace with a free inclination of the soul, Rom. 6. 6. Both bring to Christ. The Covenant of Grace, directly: The Subservient Covenant, indirectly. 7. Both are a Symbole of the Church. The Old Covenant is a carnal Symbole of the Jewish Church: but the Covenant of grace is a spiritual Symbole of the Church of the Gentiles as well as of the Jews. 8. Both Covenants being made through a Mediator. The Mediator of the old Covenant is the man Moses. The Mediator of the new Covenant is not (ἀνθρωπος) feeble man, but (θεανθρωπος) God-man, Christ. 9. In the Old Covenant the spirit of bondage was given, Gal. 4. 24, 25. But in the Covenant of Grace the Spirit of Adoption, Rom. 8. 15. 10. The Old Covenant was a means to the End: The Covenant of grace, the end. 11. The Old Covenant terrified the Consciences: The New, Comforts. 12. The Object of the Old Covenant is Man fallen asleep in sin: Of the New, the Conscience terrified with sin. 13. The Old Covenant shewed the way of worshipping God, but performed it not: The New Covenant doth both. 14. The Old Covenant was an Hand-writing against us, Col. 2. 14. But the New, a refreshing and easie yoke Math. 11. 28. 15. The Old Covenant was given from the terrible Mount Sinai, Heb. 12. 18. to 24. The New, from the Heavenly amiable and delectable Sion, Psal. 2. 6. 16. The Old Coveenant excludes the Gentiles: The New admits them. 17. Lastly, this difference is added by some. That seeing life is promised in both, there life seems to be promised in the Land of Canaan, here in Heaven.

Hence by way of Corollary, he adds this Definition of the Old Covenant. The Old Covenant is that whereby God requires of the people Israel the Obedience of the Moral, Ceremonial, and Political Law, and to the Performers promiseth all manner of blessings in the possession of the Land of Canaan, but contrariwise to the violaters severely threatneth Curses and Death, and that to this end that he might lead them to the Messiah that was to come. Thus Cameron.

Answ. Though this be the Opinion of a learned Author, yet it doth not satisfie as being justly liable to sundry exceptions, 1. Some *More General*, Some *more particular*.

More General exceptions against this Opinion thus stated, are these, *viz.*

1. That

1. That *The Covenant of Nature*, *The Covenant of Grace*, and the *Subservient Covenant or old Covenant*, are made three distinct sorts or Kinds of Covenant essentially and specifically different one from another: and yet, *The Covenant of Nature before the Fall*, and the *Covenant subservient* at Mount Sinai, *are both of them made a Covenant of Works, having one and the same stipulation in respect of the Moral Law*, Do this and live. The Division of a *Genus* into its *Species*, must be into members specifically *distinct* and opposite; but these are *Co-incident*. 2. Besides, the *Subservient* or *old Covenant* is not a *Covenant of works*, (as I have already proved) nor is the stipulation of it, *Do this and live*; opposite to the stipulation of the Covenant of Grace, *Believe and live*. The *Old Covenant* being one distinct dispensation of the *Covenant of Grace* (as will after appear.) So that the *Subservient Covenant* and *Covenant of Grace*, are Co-incident. Therefore his first Distribution of Gods Covenant into these three Kinds, (two whereof, *viz.* The *Covenant of Nature*, and *Subservient Covenant* himself makes Co-incident: and two whereof, *viz.* The *Subservient* or *Old Covenant*, and the *Covenant of Grace*, are in their own Nature Co-incident,) is a Distribution neither *Logical* nor *Theological*.

2. That, *By this Distribution of Gods Covenant with man into these three Kinds the clear order of Gods Covenant-Administrations is obscured and inverted*. This was evidently the Lords way; with man perfect in Gods image he made a *Covenant of works* or a *Covenant of Nature*, which by meer natural concreated abilities man could in his own person perfectly fulfil. With man lapsed from this first *Covenant of works* he makes a *Covenant of Faith* in Jesus Christ, *Partly as Promised*, more and more clearly by certain steps and degrees, as the Church grew riper and the exhibition of Christ nearer; and these gradual Promises and Covenants are called, (i) *Covenants of Promise: Partly as performed* in fulness of time in humane flesh, and so he gives his last and clearest Foederal Dispensation, the *New Covenant* or *New Testament*, to continue to the worlds end. In this way all things are most Clear, and in beautiful Order. But this opinion setting forth, First the *Covenant of Nature* with perfect man, Then the *Covenant of Grace* with lapsed man, Then the *Covenant Subservient* as a *Covenant of Works*, and last of all the *Covenant of Grace* again in these latter daies; *obscures* the Lords Dispensations which are *clear*, and *disorders* them that are *orderly*, as if the Lord did do, and undo, went backward and forward in his Foederal administrations.

3. That, *All these three distinct kinds of Covenants are said to lead unto Christ*. This is a Paradox. For the *Covenant of works*, exacting perfect and perpetual personal obedience from man in perfect state, knows *no Mediator*, needs no *Mediator* and in case of non-performance, denounceth death without mercy, without any

(i) Eph. 2. 12.

place

place for repentance. And had not the *Covenant of Faith* been revealed after the Fall to lead to Christ, the *Covenant of works* had left man utterly desperate and remediless, not affording to lapsed man the least Glimering of a *Mediator*. This is the primary and most essential difference betwixt the *Covenant of works* and the *Covenant of Faith*, That the *Covenant of works* assures of life upon mans own meer perfect and perpetual personal obedience: The *Covenant of Faith* assures of life upon Faith in Christ the Sinners Surety and his Obedience.

More Particular exceptions against this Opinion (to mention no more) are these, seven, *viz.*

1. That *herein the Covenant of Grace and New Covenant are spoken of as one and the same: and yet the Covenant of Grace or New Covenant is said to be more ancient then the subservient or old Covenant.* Whereas the *Covenant of Grace* differs from the *New Covenant*, as the *Species* from the *individuum* as the *Kind of Covenant* from one *Individual Administration* of that kinde. And if the *Covenant of Grace* and *New Covenant* be taken as equivalent and Convertible terms, so the *Covenant of Grace* is not more ancient then the *subservient* or *old Covenant*: The *New Covenant* succeeding the *Old*.

2. That, *It considers God in the Old subservient Covenant only as reproving sin, and approving righteousness: but not as pardoning sin, or renewing righteousness in man.* Whereas, God is also considered and represented in this *Old Covenant*, 1. *As Pardoning Sin*: witness, His (k) name proclaimed at the renewing of the Tables, *pardoning iniquity transgression and sin*: His often (l) *pardoning* of *Israel* from their coming out of *Egypt*: and the blood of Sacrifices ordained under this Covenant-administration, (m) which led that people to the *true blood of Jesus* Christ *that cleanseth from all sin.* 2. *As renewing righteousness in man*: witness, Gods Promise in his preface to this Covenant, (n) *And ye shall be unto me a peculiar treasure, a kingdom of Priests and an holy Nation*; His Promise annexed to this Covenant, (o) *To Circumcise their heart and the heart of their Seed to love the Lord*, &c. And the many *Ceremonial washings*, purifications, *&c.* shadowing out the spiritual washing by the holy Ghost.

3. That, *It makes man the only Party Contracting with God in the old Covenant.* Whereas the Party contracting with God in every Dispensation and period of the *Covenant of Faith*, (whereof this *Old Covenant* is one) is Jesus Christ and his Spiritual Seed: As (p) hath been already evidenced.

4. That *According to this Opinion, as life in Paradise was the only life Promised in the Covenant of Nature: So life, in the possession of Canaan was all the life promised in the Subservient or Old Covenant.* Whereas, (not to dispute about the life in *Paradise*,) 1. Under *Life in Canaan*, was shewed our eternal life *life in heaven*; Canaan being a Type of *Heaven*, as hath been formerly manifested. 2. The Fathers, *Abraham, Isaac, Jacob*, &c. to whom God gave the inheritance

(k) Exod. 34. 6, 7.
(l) Numb. 14. 19. 20.
(m) Heb. 9. 12, 13, 14. &c. 1 Joh. 1. 7.
(n) Exod. 19. 5, 6.
(o) Deut. 30. 6.
(p) *In Book II. Chap. 2. Aphorism 2.*
(q) *In Book III. Ch. 3.*

ritance of *Canaan* by Promise: lived (r) *as pilgrims and strangers in the land of promise, declaring plainly thereby that they sought a better Country, that is an heavenly.* 3. This entrenches too near the borders of *Socinianism, That under* Moses *the fathers had only earthly and temporal blessings.*

(r) Heb 11. 9. 14. 15, 16.

5. That *it makes* Moses *alone the Mediator of the Old Testament.* Whereas 1. *Moses* was only the Typical Mediator: Christ the true Typified Mediator, (s) as *Moses* plainly intimateth. And *Christs blood*, typified in the blood of Sacrifices, was the principal blood that made it a *Testament.* 2. Whereas it is said, (t) *The Law was ordained by Angels in the hand of a Mediator*: It is much Questioned by some, whether that Mediator was not indeed *Jesus Christ* himself, and not *Moses.*

(s) Deut. 18. 15. to 20.
(t) Gal. 3. 18.

6. That, *It asserts The Old Covenant to lead to Christ indirectly.* Whereas, 1. Every expressure of the *Covenant of Faith* (among which this *old Covenant* is one) led to Christ directly, though *darkly.* The further from Christ, the *darker*: the nearer to Christ, still the *clearer.* Christ being the Primary scope, end, and intention of them all. 2. The Apostle saith, (u) *Christ was the end of the Law*, the very chief scope and intention thereof. And the Law was the Jews (x) *Schoolmaster to bring them to Christ*, &c. understand *Moses* his whole dispensation. Which, *Partly* by detecting Sin and Misery; *Partly* by typifying the Remedy, led most excellently to Christ the Mediator.

(u) Rom. 10. 4.
(x) Gal. 3. 24.

7. That, *This Opinion makes it peculiar to the Old Covenant, to terrifie the Consciences; to the New Covenant, to Comfort them.* Whereas it is evident, 1. *That* Though the *Old Covenant* hath much more servitude and terrour in it, then the *New*, yet it is not only and wholly terrour. *For* (1) The *Promises* Prefixed before the Promulgation: (2) The *Preface* to, and Promises in, the Moral Law itself. (3) The *sweet vision* they had of God when the Covenant was now newly established: (4) The *glorious back-parts of God* proclaimed at renewing of the Covenant: (5) The Mysterie of Christ shadowed out in the *Ceremonial Law*: and (6) The many Promises affixed to this dispensation: *do flow* (like the land of Canaan) *with milk and honey*, with sweet streams of Soul-reviving Consolations. 2. *That*, Though the *New Covenant* do more abundantly comfort the Conscience, then the *Old*; yet therein also are *Corrosives* as well as *Cordials*; *Thunder and lightnings* in severe *threats* against impenitent unbelievers, as well as *a small still voice* of *promises* and *consolations* to penitent believers.

By these things we may see what to think of this third Opinion *or Interpretation.*

IV. **Opinion.** *That this* Sinai-*Covenant was for Substance indeed and in truth A Covenant of Grace*, or *A Covenant of Faith*: *though for Circumstance and manner of Administration it seems at the first aspect to be otherwise being published and dispensed in an altogether unusual way of*

Majesty, Glory, Terrour, Rigour, Servitude, and Bondage to the People Israel; *yet most necessary, suitable, and accommodate to that time, People, and Condition of the Infant-Church.*

This *Opinion* and *Interpretation* some have pitched upon: And I am abundantly convinced in my judgement, that it is the undoubted Truth. For Evincing whereof more satisfactorily, I shall 1. Shew, *That this* Sinai *Covenant was dispensed in an altogether unusual way, in comparison of all other Fœderal Administrations Fore-going, or Following it.* 2. Declare, *How this unusual way of Administration of the* Sinai-*Covenant, was then, and to that people, most Apposite and Accommodate, notwithstanding.* 3. Lay down *certain Grounds and Reasons why This* Sinai-*Covenant was a Covenant of Faith, and so given.* 4. Answer, *Such Objections of any moment or consequence as are made to the contrary.*

1. *That this* Sinai-*Covenant was dispensed in an altogether unusual way in comparison of all other Fœderal Administrations Before or After it*: will appear, by this brief Paralell betwixt *It*, and *Them*, viz.

1. *The Place was Unusual*; In an un-inhabited (x) *Wilderness*, the desolate *Wilderness of* Sinai, where God and *Israel* were alone, separate from all the world. No other fœderal dispensation was in a *Wilderness*.

2. *The* (y) *Preparation of the People to it; with such Strictness and Caution and rigour was altogether unusual.* No such Preparations are recorded, before any other Covenant.

3. *The Promulgation of it was wholly unusual:* (z) with *thunders, lightnings, thick-cloud, darkness, Sound of Trumpet,* Mount Sinai *quaking greatly and burning with fire to the heart of heaven, out of the midst of which fire the Lord uttered his Law with a great voice which shook the very Earth,* &c. Oh how dreadful and terrible was this promulgation! so that *all* Israel *trembled* for fear, and *stood a far off*, and *Moses himself did exceedingly fear and quake.* Never was Covenant dispensed, before or after, with such terrour and amazement.

4. *The Condition of it imposed on the people, was imposed altogether unusually. Faith in Christ* being imposed very obscurely: but *obedience from that faith*, being urged most exactly and particularly, both in *Morals, Ceremonials*, and *Judicials*. The like exactness and particularness is not expressed in any Covenant; the Lord usually propounding the stipulation required from his people in more brief and general expressions.

5. *The Number of Covenanters unusual:* (a) All *Israel* being brought forth to meet with God below the Mount, who were (b) 603550 *warriours of 20 years old and upwards, besides women and children.* When were such a number convened at once, at any other time to enter into Covenant with God?

(x) Exod. 19. 1, &c.

(y) Exod. 19. throughout.

(z) Exod. 19. 16, 18, 19. & 20. 18, 19, &c. Deut. 5. 22, &c. Heb. 12. 18, 19, 20, 21.

(a) Exod. 19. 17. & 24.

(b) Exod. 30. 12, 13, 14. & 38. 26. Numb. 2. 46.

6. *The*

6. *The solemn* (c) *Sanction of the Covenant by killing of Sacrifices, and sprinkling their blood as the blood of the Covenant, half on the Altar, and half on the people, was wholly unusual.* Some such thing was done darkly and more imperfectly (d) when God made Covenant with *Abraham*: but this was done most compleatly and clearly.

(c) Exod. 24. 4. to 9.

(d) Gen 15.9, 10,11,17,18.

7. *The Writing of the Matter of the Covenant was wholly unusual*; God himself (e) writing the *ten Commandments* in two *Tables of stone* once and again, and *Moses* recording (f) both *Morals, Ceremonials* and *Judicials* in *a Book*. When were there such *Covenant-Rols* and Records in any other dispensation?

(e) Exod. 31. 18. & 34. 1, 28.

(f) Exod. 24 3,4,7.

8. *The* (g) *Ordaining or Disposing of this Covenant by Angels in the hand of a Typical Mediator*, Moses, *was altogether unusual*: No other Covenant mentioning a Typical Mediator.

(g) Gal. 3.19

9. *The Renewing of this Covenant, when the people had broken it by idolatry, was wholly unusual*: (h) God renewing it, with *Proclamation of all his goodness*, and with *manifestation of outward Glory*, signified by the *shining of* Moses *countenance*. The like we find not in other Covenant-expressures.

(h) Exod. 34. 1, &c.

10. Finally, *The* (i) *keeping of this Covenant in the Ark, under the Mercy-seat, was altogether unusual*: No other Covenant besides this being kept in the Ark of the Covenant.

(i) Exod. 25. 16. & 40. 20.

In all these regards this *Sinai* Covenant was dispensed in an *unusual way* respectively to other Covenants.

11. *This unusual way of the* Sinai-*Covenant's Administration, was notwithstanding most apposite and accommodate to that time and People.* And that in divers respects. *For,*

1. *The people of* Israel, (*having for divers generations been born and brought up in* Egypt, *a Paganish ignorant idolatrous land, without the knowledge, worship and fear of the true God,*) *must needs be very ignorant of the true God, and of his ways.* The Lord therefore so dispensed his Covenant to them, having brought them out of *Egypt*, as to make himself more truly and clearly known to them; in his Invisible Spiritualness, Majesty, Glory, Greatness, Power, Dominion, Holiness, Righteousness, Terror, Goodness, Mercy, Grace, Truth, and in such other his perfections: To make known also his whole way of worship and service unto them, whether *Moral* or *Ceremonial*; That by his Law as a Rule of Religion and Life, they as his Covenant-people might be directed how to walk before God acceptably in Holiness and Righteousness in Christ, in order to their inheriting of Gods gracious Promises. For which end the *Lord incorporated his Law and Gospel together.* For (as (k) one well observeth), The *Law was never given or made Positive without the Gospel, neither is the Gospel now without the Law: Although the Old Testament be usually called the Law, and the New, the Gospel: because the Law is predominant in the one, and the Gospel, in the other.*

(k) *Mr. Io. Ball in his Treat. of the Covenant ch. 7. p. 102. Lond. 1645.*

2. *Since Man's Fall the world had not been so* (l) *throughly convinced of the sinfulness of Sin, wherein they were involved; No nor yet* Israel,

(l) Rom. 5. 13. *that had only lived in that ſinful* Egyptian *land.* (l) *Before the Law ſin was in the world: but ſin was not imputed, when there was no Law.* God imputed it to Sinners impenitent: & believers imputed Sin to themſelves imperfectly, but the generality of the world, yea of *Iſrael* in effect *did not impute ſin to themſelves*, or charge ſin upon themſelves, ſo as to drive them out of themſelves to the Promiſed Seed, and to the true *Paſſover*, and *Sacrifice*, Chriſt, for remedy. God therefore ſo diſpenſed this *Sinai-Covenant* to them, as to let them ſee, The Sinfulneſs of Sin for kind, degree, and aggravation exactly in the *Moral Law*; The deadly and damnable Nature of Sin, in the *curſe of the Law*, and in the blood of Slain ſacrifices; As alſo the terror of the Lord againſt Sinners without a Mediator; (m) *The Law entred that the offence might abound.* (n) —— *By the Law is the Knowledge of ſin.* (o) —— *The Law was added becauſe of tranſgreſſion, till the Seed ſhould come, to whom the promiſe was made.* (p) —— *The Scripture* (eſpecially the Law) *hath concluded all under Sin, that the Promiſe by faith of Jeſus Chriſt might be given to them that believe.*

(m) Rom. 5. 20.
(n) Rom. 3. 20.
(o) Gal. 3. 19.
(p) Gal. 3. 22.

3. Iſrael *was now a moſt numerous people, a Mighty Nation, being able warriours: of* 20 *years old and upwards* 603550, *beſides women and all children under* 20, *and all theſe without any eſtabliſhed Order or Government amongſt them.* It was no ſmall matter that would ſubdue and ſubjugate ſo great a people, make them tractable. God therefore makes known this *Covenant* to them, with ſuch unparalleld diſcoveries of his Majeſty, Supremacy and Greatneſs, as made all that mighty people to *quake and tremble*, and promiſe all obedience unto God.

4. Iſrael *were naturally a ſtubborn ſtiff-necked and rebellious people againſt the Lord.* *Moſes* tels *Iſrael* to their face, (q) *Thou art a ſtiff necked people.* —— *From the day that thou didſt depart out of the land of* Egypt, *untill ye came to this place, ye have been rebellious againſt the* LORD. Then enumerating their rebellions, he concludes; *ye have been rebellious againſt the* LORD *from the day that I knew you.* God therefore, that he might tame and keep under their ſturdy necks and rebellious hearts, impoſed this Covenant upon them as an heavy intollerable yoke till Chriſt, to humble and bow them under the burden, rigour and bondage of it.

(q) Deut 9 6, 7. to 25.

5. *They* (r) *being ignorant of Gods righteouſneſs in Chriſt, ſought to ſtabliſh their own righteouſneſs by doing.* They idolized and reſted in their ſelf-righteouſneſs. God therefore ſo diſpoſed this Covenant, as to ſtrip them of all their imaginary righteouſneſs, detect their Sin, ſhame, nakedneſs and wretchedneſs, that they might not have any confidence in themſelves, but only in (t) *Chriſt, the end of the Law for righteouſneſs, to every one that believeth.*

(r) Rom 10. 2, 3.
(t) Rom. 10. 4.

6. *They were a people generally very weak, childiſh, carnal, and dull in their apprehenſions of Spirituals, eſpecially of the Myſterie of Chriſt*; (s) *being like a child in Minority, under age.* The Lord therefore put them,

(s) Gal. 4. 1; 2, 3, 4, 5.

them, as *children under age, under Tutors and Governors*; *viz.* The elements or rudiments (u) and *carnal ordinances* of the *Ceremonial Law*, wherein (as in their *A B C of Christianity* they might learn to spell out *Christ*, and Sinners Salvation by him: till they should come to ripeness of age in the *fulness of time*, when Christ himself was actually revealed. They could not ascend to Christs *spirituality*: God condescends to their *carnality*.

(u) Heb. 9, 10.

7. Israel *was now grown up beyond the compass of a private family or Domestical Church, to the capacity of being moulded and formed into a National Church.* The Lord therefore so dispensed this *Sinai-Covenant* to them, as at once to constitute them a *National Body Politique* both *Ecclesiastical* and *Civil*; A Church (called (x) *The Church in the Wilderness*), and a (y) *Common-wealth of* Israel; A *Political Church*, and *Ecclesiastical Politie*: He sweetly intwisted them together, as inseparable twins, by compacting his Laws *Moral, Ceremonial* and *Judicial* (which were Constitutive of their Church and Common-wealth) into *one Covenant*.

(x) Act. 7. 38.

(y) Eph. 2, 12.

Thus the Lord in his singular wisdom accommodated this *Sinai*-Covenant to the then present capacity and condition of *Israel*.

III. *Although this* Sinai-*Covenant had such an unusual Administration, that it might be Accommodated to the state of Gods Church and People in those times, till Christ should be revealed: yet notwithstanding it was Dispensed and given as A COVENANT OF FAITH and Grace in Jesus Christ.* And this may be strongly evinced by these ensuing grounds and Reasons, *viz.*

1. Because, *The* Sinai-*Covenant is for Substance one and the same with the Covenant made with the Fathers*; Abraham, Isaac, *and* Jacob. This is evident by two Testimonies, to mention no more. *viz.* 1. *By* that Promise of God to keep the Covenant and mercy with them, which he had sworn to their fathers; if they should keep his Commandments, Statutes, and judgements. (z) *Thou shalt keep the Commandments, and the Statutes, and the Judgements, which I command thee this day, to do them. Wherefore it shall come to pass, if ye hearken to these judgements, and keep and do them, that the LORD thy God shall keep unto thee the Covenant and the Mercy which he sware unto thy fathers.* Their keeping of this *Sinai-Covenant*, hath the promise of Gods keeping to them, and performing to them *his Covenant and Mercy sworn to their Fathers*: therefore this *Sinai*-Covenant, and that Covenant made with their fathers, held forth and ed unto them the same *Mercy*, and are, for Substance, the same kind of Covenant.

(z) Deut. 7. 11, 12.

2. *By* that passage in the (a) *Covenant made with* Israel *in the land of* Moab, (which is the same with the *Sinai*-Covenant, being a part of it renewed.) (b) *Ye stand this day all of you before the LORD your God;* —— *That thou shouldst enter into Covenant with the LORD thy God, and into his Oath, which the LORD thy God maketh with thee this day. That he may establish thee to day for*

(a) Deut. 29. 1, &c.

(b) Deut. 29. 10, 11, 12, 13.

a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, *to* Isaac, *and to* Jacob. This speaks clearly and fully to the point, that *by this Covenant he would be their God, and they should be his people, as he had sworn to* Abraham, Isaac, *and* Jacob, that is, according to the tenor of his *Covenant with Abraham*, &c. So that this Confirms Gods former Covenant with *Abraham*, and the same Covenant-interest betwixt God and *Abraham* with his Seed, and in the same way, *As he had sworn to* Abraham, *&c.* therefore these Covenants were one and the same for Substance. Consequently, This *Sinai-Covenant* was a Covenant of Faith: for Gods Covenant with the fathers, *Abraham*, &c. was a *Covenant of Faith*, as I have at large evidenced in that Covenant-Period.

2. Because, *The Preparatory Abstract, or Summary abridgement of the* Sinai-*Covenant*, (*premised by God for the better preparing of* Israel *for the promulgation of the Law and Covenant at* Sinai) *briefly insinuates, that the* Sinai-*Covenant intended, should be a Covenant of Faith.* God gives them a brief hint of his intention and purpose: and what he was now about to do with them; *viz.* that he was about to enter into a most Solemn *Covenant* with them, and that a *Covenant of Faith* and Grace in Christ, promising Evangelical priviledges therein unto them. (c) *The* LORD *called unto him out of the Mountain, saying, Thus shalt thou say to the house of* Israel, *ye have seen what I did unto the* Egyptians, *and how I bare you on Eagles wings, and brought you unto my self. Now therefore, if ye will obey my voice indeed, and keep Covenant, ye shall be a Peculiar treasure unto me above all people: for all the Earth is mine. And ye shall be unto me a Kingdom of Priests, and An holy Nation.* These words (d) I have already distributed and Explicated formerly, there See. Now I only add; That God being about to Enter into *Covenant* with them, gives them herein a *Breviate, A precious taste of his Covenant:* 1. On their part; *They must obey his voice, and be faithful in his Covenant.* 2. On his part; God would accept them as his *Peculiar Treasure; A Kingdom of Priests, and An holy Nation.* In themselves they were the sinful Seed of lapsed *Adam*: but here God looks upon them in Christ, and promiseth such pure Evangelical Mercies, as cannot befall lapsed Sinners, but only in and through Christ. For, Jesus Christ is (e) *the Prince of the Kings of the Earth.* It's he, *that hath loved us, and washed us from our sins in his own blood, And hath made us Kings and Priests unto God and his Father.* Hence, *Peter* reckoning up the Gospel-Priviledges of believers in Christ, saith; (f) *But ye are a chosen Generation, A royal Priesthood, An holy Nation, A peculiar people*, &c. Hence, these pure Gospel-Blessings in Christ, do necessarily infer a pure *Gospel-Covenant* at *Sinai* promising them.

(c) Exod. 19. 3,4,5,6.

(d) *In this Chap. Aph. I. Quest. 3. Particular 1.*

(e) Rev. 1.5,6.

(f) 1 Pet. 2. 9, 10.

3. Because, *The Covenant-Relation betwixt God and* Israel, *established by this* Sinai-*Covenant, is substantially one and the same with*

with that of the Covenant of Faith: consequently the Covenants are the same. This is the *Covenant-Relation* established betwixt God & men, by the Covenant of Faith; (g) *I will be to them a God, and they shall be to me a people.* This same Relation also is stablished betwixt God and *Israel* by this *Sinai-Covenant.* For, 1. The *Covenant* made with them *in the land of* Moab, (which was only some part of the *Sinai-Covenant* repeated,) expresseth this Covenant-Relation plainly; (h) *That he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath sworn to thy fathers,* to Abraham, *&c.* So that this *Covenant-Relation* is hereby stablished, as it was sworn to *Abraham, viz.* upon the same terms, namely, in Christ through faith. 2. The Prophet *Jeremiah* also evidently confirms this, saying; (i) *Thus saith the LORD God of* Israel, *Cursed be the man that obeyeth not the words of this Covenant, Which I commanded your fathers in the Day, that I brought them forth out of the land of* Egypt, *from the iron-furnace, saying, Obey my voice, and do them, according to all which I command you: So shall ye be my people, and I will be your God,* &c. How can the Lord be A *Covenant-God* to Sinners, or Sinners be a *Covenant-people* to God, but only in Christ by faith? For its only Christ, according to Gods Covenant and promises, that brings God and Sinners into Union and Communion, whom sin had divided. Therefore this Evangelical *Covenant Relation* betwixt God and *Israel*, stablished by this *Sinai-Covenant*, proves this Covenant to be a *Covenant of Faith.*

4. Because, *The Preface to the Decalogue, and the First Commandment, judiciously considered and compared together, contain in them Summarily the Covenant of Faith for substance.* 1. *The Preface to the Decalogue,* (which some Count the Reason of the *first Commandment*, set before the Commandment, as the Reasons of the four following Commandments are set after: nor matters it, as to the force of my present Argument, whether way we refer it,) hath in it three great Arguments or Reasons inforcing to obedience; (k) *I am the LORD, thy God, which have brought thee out of the land of* Egypt, *out of the House of Servants.* 1. That he *is JEHOVAH.* This is Gods chief essential Name, setting forth his Nature more fully then any one word in the *Hebrew*, or any other language under heaven. Its derived from, *Being*: And it implyes, 1. Gods Supream eternal independent unalterable Being in and of himself alone. 2. Gods giving Being to all Beings. He is the fountain of all Beings. 3. Gods giving actual existence, subsistence and being to his Decrees and words Promissory or Minatory. Hence, *when the time drew nigh* that *Israel* was to be delivered out of *Egypt*, to go to inherit the land of *Canaan*, according to his Covenant and promises to *Abraham*, &c. (l) *God said, I am JEHOVAH: and I appeared unto* Abraham, *unto* Isaac, *and unto* Jacob, *by the name of God Almighty: but by my name JEHOVAH was I not known to them,* &c. that is, I declared my self to them to be an Almighty, Allsufficient God in my Covenant and

(g) Jer. 31. 33. *with* Heb. 8. 10. Ezek. 36. 28.

(h) Deut. 29. 11, 12, 13.

(i) Jer. 11. 3, 4, 5. *with* Lev. 26. 3. 12

(k) Exod. 20. 1, 2.

(l) Exod. 6. 2, 3, 4, 5, &c.

and Promises, and though Covenanted blessings were not actually performed to them, yet I my self was their *All-sufficiency* against all wants: but I declared not my self a Covenant-performing God, a *JEHOVAH* to them, making my promises actually to subsist, in actual redeeming them out of *Egypt*, and bringing them into *Canaan*; Though they all knew me by my name *JEHOVAH Doctrinally*, yet did they not know me by it *experimentally*. But now I am come to make my self known *experimentally* to *Israel* to be *JEHOVAH*, in fulfilling my Covenant and Promise to *Abraham* in his Seed. 2. That he is *Israels* God, *Thy God*. Not by *Common Creation* or *Providential Conservation* only, as he is even to the wicked: but by *Special Covenant*, made formerly with their fathers. 3. That he is *their Redeemer*, *Typically* from *Egypts* thraldom; *Spiritually* from Sins and Satan's thraldom shadowed out thereby: As is clear from the *Passover*, (m) a means of their deliverance from *Egypt*, and a clear (n) *Type of Christ*. Now these three Arguments prefixed to the Law notably proclaim the *Law* this *Sinai-Covenant* to be a *Covenat of Faith* in Christ: for, God as JEHOVAH performs his Covenant and promise to *Abraham* and his Seed (o) only *in Christ*; is *Israels* Covenant-God, only in Christ, and is *Israel's* Redeemer only in Christ. II. *The first Commandment also speaks this further*. The Affirmative part of it is, (p) *Thou shalt have me the Lord to be thy God only, and worship me as thy God*. Now since the fall how can any have or worship the Lord as their God, without Faith in Jesus Christ? (q) *without faith* in Christ *its impossible in any thing to please God*. Without Faith in Christ, Love cannot be acted towards God, for (r) *faith works by Love*. Without faith in Christ no mans heart can be (s) *purified*, and God cannot be purely worshipped by an impure heart. And that *Covenant*, which necessarily requires faith in Christ, must needs be a *Covenant of Faith in Christ*.

5. Because, *The Law was given in such sort and* (t) *manner, that he that runs may read, that God fully intended it, and peculiarly gave it, as a Covenant of Faith in Jesus Christ*. Besides what hath been formerly laid down, these things are pregnant to evince this, *viz.*

(1) The terrour and exactness which God observed in (u) Giving of the Law was exceeding great: that hereby God might convince the people of their own utter impotency and inability to deal with God and his Law immediately by themselves without a *Mediator*. God and his Law were so clothed with thunder, lightning and fire at the first publication of the *Covenant*, that they were not able to hear it any more without a *Mediator*.

(2) The terrified people (x) cry out a *Mediator* betwixe God and them, and desire that *Moses* might be this *Mediator*. Hereupon God highly commends their request, Grants *Moses* (according to their desire,) to be their *Mediator*, and afterwards still spoke to *Israel* mediately by him: and in *Moses*, the

Type,

(m) Exod. 12.11,12,13, 21,22,23.
(n) 1 Cor. 5.7.
(o) 2 Cor. 1. 20.
(p) Exod. 20.3.
(q) Heb. 11.6.
(r) Gal. 5.6.
(s) Act. 15.9.
(t) See formerly in *Aph.* 1. *Quest.* 3.
(u) Exod. 19. 16. 19. & 20. 1. *to* 22.
(x) Exod. 20. 18,19, &c. Deut. 5.22. *to the end.*

Type, (y) promiseth *Jesus Christ* the *Anti-Type*, and only *true Mediatour*.

(y) Deut. 18. 15. *to* 20.

(3) The *Ceremonial Law* is (z) presently annexed to the *Moral*, as part of the *Sinai-Covenant*, to instruct them yet further in the deep Mysterie of this blessed *Prophet* and *Mediator* promised, *Christ Jesus*. The *Ark*, *Mercy seat*, *Golden Altar of Incense*, *Table of Shew-bread*, *Altar of burnt offering*, *The veil of the Tabernacle*, *The Tabernacle it self*, *The Priests*, *The sacrifices of all sorts* and *their blood*, *The Purifications*, *washings*, &c. all being but (a) *shadows of good things to come: but the body*, *Christ*. Whose Person, Office, Condition, Effects of his office, *&c.* were typified and shadowed out to the people in these things. Thus the Law was contrived to be (b) *Their Schoolmaster to bring them to Christ*, *that they might be justified by Faith*. The *Moral Law* chiefly by scourging and *Correcting* them: The *Ceremonial Law* chiefly by *Directing* them. I say *chiefly*: because the *Moral Law*, having some glimmerings of Christ in it, did in some sort also *direct* them; and the *Ceremonial* did also *correct* them, as being a yearly and daily remembrancer of their sin and guilt. *The perfection of the Moral Law*, whereof they could not but come short, forced them to seek a *Mediator*: And *the imperfection of the Ceremonial Law*, which in it self (c) *made nothing perfect*, but typically pointed further, *viz.* to Christ, helped them to finde a *Mediator*.

(z) Exod. 20. 22 *to the end.* & 25. *to* 32. *chapter.*

(a) Heb. 10. 1 Col. 2. 16, 17.

(b) Gal. 3. 24.

(c) Heb. 7. 19.

(4) The *Ceremonial* and *Judicial Laws* being added to the *Moral*, and (d) all written in the *Book of the Covenant*, are solemnly read in the Hearing of *Israel*, and publiquely stablished for a Covenant with the consent of Fœderates in a Testamentary-form by slaying of Sacrifices, and Sprinkling of blood, half upon the Altar, and half upon the people; *Moses* saying, *Behold the blood of the Covenant which the LORD hath made with you concerning all these words*. This manner of *Solemn Sanction* of the *Sinai-Covenant* by Sacrifices and Sprinkling of blood, (Types of Christ the true Sacrifice and of his blood, (e) whereby the *Everlasting Covenant* was established as a Testament by the Testator's Death,) I say, this Sanction shews it to be a Covenant of Faith in Christs death.

(d) Exod. 24. 3, 4. *to* 9.

(e) Heb. 9. 13. *to the end of the Chapter.* & 13. 20.

(5) The seventy elders, with *Moses*, *Aaron* and his sons, had a sweet *vision of God*, as well pleased with *Israel*, presently upon this Fœderal establishment. (f) *Then went up* Moses *and* Aaron, Nadab *and* Abihu, *and seventy of the elders of* Israel. *And they saw the God of* Israel: *and there was under his feet, as it were a paved work of Saphir-stone, and as it were the body of heaven in its clearness. And upon the nobles of the children of* Israel *he laid not his hand*: *also they saw God, and did eat and drink*. These words I have (g) formerly explained. The seventy elders representing all *Israel*, now being brought into *Covenant* with God, and thereupon appearing neater to God, by *Moses* the *Mediator*, beheld God, without fear, hurt or danger: yea

(f) Exod. 24. 9, 10, 11.

(g) *Aphorism* 1. & 3. *particular* 6.

they beheld him as *ſmiling*, not as *frowning*; *under his feet being a clear heaven*, a token of favour: not a dark cloudy heaven, a token of diſpleaſure. *Jer.* 4. 23, 28. *Zeph.* 1. 15. without *Moſes* the *Mediator*, and before their entring into Covenant with God, God was terribly repreſented to them in *devouring fire*: But after their entring into *Covenant*, and with *Moſes* the *Mediator*, God was comfortably and ſweetly repreſented to them in a *clear heaven*. How ſerene bright and clear is Gods Countenance to his *Covenant-people in Jeſus Chriſt!*

(h) Exod. 33. 1. &c.

(6) The People having (h) *broken Covenant* with God moſt groſly by idolatry in *Moſes* abſence, the Lord brings them to a ſenſe of their haynous ſin, to humiliation and repenting for it, by *Denying his wonted preſence in the midſt of them*, and by Moſes *pitching the Tabernacle without the Camp*.

(7) *Iſrael* repenting of their idolatry and Covenant-breaking. (i) *The LORD proclaims himſelf* moſt comfortably and evangelically to *Moſes*, as *pardoning iniquity tranſgreſſion and ſin* to the penitent, but by *no means clearing the guilty* impenitent; and renews the ſame *Covenant* again with them, *repairing the Tables*, and receiving them into wonted favour. Now all theſe paſſages in the *Manner* of giving the *Sinai-Covenant* (to mention no more) are pregnant Indications, that it was intended and given as a *Covenant of Faith* in *Jeſus Chriſt*. For, what elſe can be clearly collected from this way and order of Gods Diſpenſation? 1. The Promulgation is exact and terrible, forcing them to cry out for a *Mediator*: 2. Their requeſt for a *Mediator* is Commended by God highly, and granted preſently; *Moſes* being given as a *Typical Mediator*, Chriſt being Promiſed as the *true Mediator*: 3. The *Ceremonial Law* is added to, and inſerted in the Covenant, to inſtruct them familiarly in the deep Myſterie of *Jeſus Chriſt the Mediator*. 4. The Solemn Sanction of the *Covenant* was by the *Death and blood of Sacrifices* ſhadowing out *Chriſts Covenant-confirming Death and blood*: 5. They had a ſweet viſion of God as ſerene and favourable, preſently upon the ſolemnity of the *Covenant*, they approaching nearer to God with Moſes *their Mediator*: 6. God reduced them to Humiliation and *Repentance* for their Breach of *Covenant*: 7. And God renewed the *Tables and Covenant* again with them, upon their Repenting. Theſe things were brought to paſs, not *accidentally*, but *intentionally*. They were not bare outward *Tranſactions*, but were full of inward *Myſteriouſneſs*. And the chief myſterie in the whole Series of this Adminiſtration is *Jeſus Chriſt the ſoul of the Law and Covenant*. Therefore theſe ſteps of Gods proceedings in this *Covenant-Adminiſtration* are to me a clear and cogent Argument, that this *Sinai-Covenant* was *A Covenant of Faith*.

(i) Exod. 34. 1, 2, 3, 4, 5, 6, 7.

6. Becauſe, *The mutual Stipulation betwixt the Foederates in this* Sinai-*Covenant, is in Subſtance one and the ſame with the Stipulation in the Covenant of Faith*: viz. *On Gods part*, Gracious Promiſes of Goſpel-Mercies: *On Iſraels part*, Reſtipulation of Goſpel Duties.

I. *God*

I. *God on his part in this* Sinai-*Covenant Stipulateth and Promiseth many Gospel-mercies and Blessings.* As, 1. To be (k) their God in Covenant, in and through Jesus Christ promised. This the highest fundamental Gospel-Promise, which virtually and eminently comprizeth in it all the rest. 2. To vouchsafe them his peculiar presence, favour, and fellowship (l) *And I will set my Tabernacle amongst you: and my soul shall not* abhor *you: And I will walk among you, and will be your God.* 3. To make and accept them to himself, (m) as *A peculiar treasure above all people, A Kingdom of Priests and an Holy Nation.* 4. *To give them* (n) *Canaan, a land flowing with milk and honey*, according to his Oath and promise to their fathers. Under *Canaan* typically promising *Heaven* itself the eternal inheritance and Rest. 5. To add (o) unto them, keeping his Covenant, a Confluence of all outward blessings and enjoyments; as appendixes to his Covenant. Temporals God promiseth to superadd to Spirituals: And (p) *Godliness hath the promise of the life that now is, and of that which is to come.* II. Israel *on their part, in this* Sinai-*Covenant, promise and Restipulate divers Gospel-duties imposed by God upon them.* As, 1. To be his (q) people. To be wholly and solely his. This the highest Duty they can restipulate. 2. To believe in God and in Jesus Christ. This is implyed in the *First Commandment*, as I have already shewed. For, *Israel* could not *have the LORD alone as their Covenant God*, but by faith in Jesus Christ the Messiah and Mediator, in whom alone Sinners are brought nigh unto God in Covenant. *Faith in Christ* is also necessarily intimated in the right use of all the *Ceremonial worship* and Service. And in the accepting of Christ *the Mediatour, and Prophet, like Moses*, (r) promised to them. 3. To (s) *love God*, entirely over all, *with all their heart, with all their soul and with all their might: And to love their neighbour as their self.* 4. To (t) *Obey the Lord* sincerely and fully *in all things* which he Commanded them. These and like stipulations betwixt God and *Israel* in this *Sinai-Covenant* are *purely Evangelical*: therefore the *Sinai Covenant* itself must needs be *a Covenant of Faith.*

(k) Exod. 20. 2. Levit. 26 12. Jer. 11. 4. cut 18. 15. *to* 20

(l) Levit. 26 11, 12.

(m) Exod. 19 5. 6.

(n) Exod. 20. 12. 1 cut. 7. 12. er. 11. 4, 5. Deut 8 7, 8, 9.

(o) Levit. 26. 3. *to* 11. Deut. 7. 12. *to* 25. & 28. *to* 15.

(p) 1 Tim. 4. 8.

(q) Exod. 19. 5. Levit. 26. 12. Jer. 11. 4.

(r) Deut. 18. 15. *to* 20.

(s) Deut. 6. 1, 5. Lev. 19. 18.

(t) Exod. 24. 3, 7.

7. Because, *The Sacramental Tokens and Seals annexed to Gods Covenant with* Abraham, (*which was a Covenant of Faith,*) viz. *Circumcision and the Passover; are continued still under this* Sinai-*Covenant, even till the very Death of Jesus Christ.* *Circumcision* (u) was added to Gods Covenant with *Abraham* at the solemn making of that Covenant. The *Passover* (x) was also annexed to the same Covenant, when God was now presently to bring *Israel* out of *Egypt*, to judge the *Egyptians*, and to carry his people on towards *Canaan*, as he had (y) Covenanted to *Abraham*. Both these *Sacraments* being notable Types of Christ Jesus that was to come. Now when the *Sinai-Covenant* was established and all the while it continued in force from *Moses* till Christ, these two *Sacraments* of the *Covenant*

(u) Gen. 17. 9. *to* 15.

(x) Exod. 12.

(y) Gen. 15. 13. *to the end of the chapt.*

of Faith were not abrogated and antiquated: but ſtill continued of uſe and force in the Church of God, ſo long as this Covenant-adminiſtration continued. Yea (z) they were preſſed and charged upon Gods people by this *Sinai-Covenant under Moſes*. Conſequently, this *Sinai-Covenant*, being confirmed and ratified by theſe ſeals and tokens of *The Covenant of Faith* it muſt needs be *a Covenant of Faith in Chriſt*: for it were moſt improper and abſurd to add the *Seals of the Covenant of Faith*, to *A Covenant of works*, *A mixt Covenant*, *A Subſervient Covenant*, or to any other ſort of Covenant but the *Covenant of Faith*.

(z) John 7. 22, 23. & Lev. 23. 4. *to* 9. Deut. 16. 1. *to* 9.

By theſe ſeven Arguments, (to add no more) it is undeniably evident, *That the* Sinai-*Covenant was given and intended of God as a Covenant of Faith in Jeſus Chriſt*.

IV. *Objections urged to the contrary are Many, and ſome of them weighty. And therefore they had need to be Removed and Anſwered.* As,

Object. 1. *Jeſus Chriſt ſeems not to be promiſed and Revealed in this* Sinai-Covenant: *and therefore how can it be a Covenant of Faith, without Chriſt the peculiar Object of Faith? Anſw.* That Jeſus Chriſt is held forth and Revealed in this *Sinai-Covenant*, hath been already intimated in part: And ſhall now be more fully evidenced in theſe enſuing particulars. *For*,

1. Jeſus Chriſt and his Apoſtles in the books of the New Teſtament frequently teſtifie that *Moſes Revealed Chriſt, ſpake and wrote of him.* Jeſus Chriſt witneſſeth this. (a) *Had ye believed* Moſes, *ye would have believed me: for he wrote of me.* (b) ——*Theſe are the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which were written in the Law of* Moſes *and in the Prophets, and in the Pſalms, concerning me.* (c) —— *And beginning at* Moſes, *and all the Prophets, he expounded unto them in all the Scriptures the things concerning himſelf.* 2. The Apoſtles teſtifie this alſo. (d) Moſes *truly ſaid unto the fathers, a prophet ſhall the Lord your God raiſe up unto you of your brethren like unto me, him ſhall ye hear in all things whatſoever he ſhall ſay unto you, &c.* (e) ——*Saying none other things then thoſe which the Prophets and* Moſes *did ſay ſhould come. That Chriſt ſhould ſuffer, and that he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhew light unto the people, and to the Gentiles.*

(a) Joh. 5. 45, 46, 47. Joh. 1. 45.
(b) Luke 24. 44.
(c) Luk. 24. 27.
(d) Act 3. 22, 23.
(e) Act. 26. 22, 23.

2. Jeſus Chriſt is implicitly revealed, 1. *In* the Preparatory Goſpel-Promiſes, (f) of *Iſrael's* being to God a *Peculiar Treaſure*, *a Kingdom of Prieſts*, *An Holy Nation.* For, (as *Peter* intimateth) without Chriſt no Sinners can be advanced to theſe Evangelical Priviledges. 2. *In* the Preface to the Decalogue. For, (g) God is not a *JEHOVAH* to any as giving actual ſubſiſtence and performance to his promiſes, nor a Covenant-God, Nor a Redeemer from ſin and miſery typified by their Redemption out of *Egypt*, but only in and by Jeſus Chriſt, 3. *In* the *firſt Commandment*, For,

(f) Exod. 19. 5, 6. with 1 Pet. 2. 9, 10.
(g) Exod. 20. 2.

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The Lord alone cannot be had and worshipped as our Covenant-God, but only in, and through Jesus Christ. Christ is the only (h) *way to the father*: and (i) *without Christ we can do nothing* pleasing unto God. To this effect said Luther: (k) *In the First Precept thou shalt find Christ, Life, victory of Death, and the Resurrection of the dead to life eternal: and to conclude the whole Old, and New Testament.* 4. *In* the Sanction of the Covenant (l) by the Death and blood of slain Sacrifices: shadowing out the blood of Christ the true Sacrifice, whereby the *Everlasting Covenant* was confirmed. 5. *In* the Types and shadows of the *Ceremonial Law.* All the (m) Ceremonies ultimately typifying Christ, variously describing him, and directly, though darkly leading unto him. The *Ceremonies* are *Christ veyled: Christ wrapped in swadling-cloaths*: Christ, the *Son of righteousness, shining through a cloud*: Christ was implicitly revealed in them all.

3. Christ was explicitly revealed and Promised, as (n) *A Prophet like unto* Moses *to be raised up by God unto* Israel; when they, terrified with the dreadful Promulgation of the Law, requested for a Mediator betwixt God and them.

4. Jesus Christ was the very Principal Scope and Soul of the *Law*, or *Sinai-Covenant* in all the Doctrines, Commands and Promises thereof. The Law, without Christ, is but as a dead Carkase, (o) a dead Letter, yea a deadly killing Ministration of Death: but with Christ is (p) *lively Oracles*, and the (q) *Ministration of life.* (r) Christ *is the end of the Law for righteousness to every believer.* (s) —*The Law was added because of Transgressions, till the promised Seed should come.* (t) —*The Law was our School-master to bring us to Christ, that we might be justified by Faith.* So that in this whole *Sinai-Covenant* Jesus Christ was primarily intended. Yea Jesus Christ is more abundantly and clearly set forth in the *Sinai-Covenant*, then in all that went before. It is therefore a gross mistake, to say that Jesus Christ was not revealed in the *Law* or *Sinai-Covenant.*

Object. 2. *Faith in Jesus Christ, and Justification by faith in Christ, are not revealed in the* Sinai-*Covenant*, For, *the Law is not of Faith,* (u) *though Faith in Christ be the peculiar Condition restipulated, and Justification by faith, be the peculiar benefit promised in the Covenant of Faith.* And the Apostle tells us (x) That *Faith was revealed afterwards, after the Law. How then can the* Sinai-*Covenant be a Covenant of Faith in Jesus Christ?*

Answ. This Objection somewhat borders on the former. Both of them arise from the Mis-understanding, or Non-understanding of Gods Mysterious administration of the *Sinai-Covenant, as hath been shewed; Consequently Faith in Jesus Christ and justification by faith in him, must be necessarily implyed in the same Covenant.* For these; *Christ* and *saving Faith*; *Christ and justification by Faith*; have inseparable connexion and dependance one upon the other, as the *Act* and *Object*, as the *Cause* and *effect.* Where Christ is revealed for life and justification,

(h) Iohn 14. 6.
(i) Iohn 15. 5.
(k) In primo precepto invenies Christum, vitam, victoriam, mortis, & resurrectionem mortuorum in vitam eternam: totum denique vetus & Novum Testamentum *in Lut. Gen.* 22. *p.* 195. *b.*
(l) Exod. 24.
(m) Heb. 10. 1.
(n) Deut. 18. 15. *to* 20. Ioh. 1. 45. Act. 3. 22. & 7. 37.
(o) 2 Cor. 3. 6. *&c.*
(p) Act. 7. 38.
(q) 2 Cor. 3. 6. 9.
(r) Rom. 10. 4.
(s) Gal. 3. 19.
(t) Gal. 3. 24.
(u) Gal. 3. 12.
(x) Gal. 3. 23.

Justification, there faith in him is implicitly required: and where Christ is received by Faith, there justification by faith must infallibly ensue.

2. That, *saving Faith in Christ is implicitly commanded in the Affirmative of the first Commandment, of having the Lord alone for our Covenant-God, and worshipping him accordingly.* For, God cannot be had or worshipped acceptably, without faith in Christ: this faith only (y) *purifying the heart*; this faith only (z) *working by love*; this faith only (a) *pleasing God.*

(y) Act. 15. 9.
(z) Gal. 5. 6.
(a) Heb. 11. 6.

3. That, *The* Sinai-*Covenant did directly lead* Israel *from all Opinion of justification by works, to Gods true and only way of Justification by faith in Christ alone: And consequently it did eminently reveal Justification by Faith.* I. *The* Sinai-*Covenant was so dispensed, as to drive men quite away from all vain Opinion and Hope of Justification by works.* This is plain. For, 1. the *Sinai Covenant* or *Law* required such (b) exactness and perfection of obedience, as absolutely surpassed every meer mans ability since the fall. And therefore it could not justifie, *being weak through the flesh.* Supposing mans fall, it required meer impossibilities. This could work nothing, but de pair. 2. The *Sinai-Covenant* or *Law* most accurately (c) discovered sin, in all its kinds, degrees, and aggravations: together with the Curse due thereunto. And thereby let them see, that (d) by the works of the Law, only *Condemnation*, not at all *Justification*, could be expected. 3. The *Sinai-Covenant* was (e) promulged so terribly, that the people *could not* (of themselves, without a *Mediator*,) *endure that which was commanded*: much less fulfil it, or be justified by doing that which was Commanded 4. Presently (f) after the *Sinai-Covenant* was established, and before *Moses* was come down out of the Mount, the people *brake the Covenant* by gross Idolatry, which *Moses* signified *by breaking the two Tables in their sight beneath the Mount.* Hereby God would experimentally convince them, how impossible it was for them exactly to fulfil the Law, or to be justified by the works thereof. II. *The* Sinai-*Covenant was so dispensed, as on the other hand to draw and direct man unto Gods only way of Justification by Faith in Iesus Christ.* For, 1. To this end the Law or *Sinai*-Covenant did Convince of sin, and (g) *concluded all under sin, that the promise by Faith of Iesus Christ might be given to them that believe.* What Promise? Understand, (by a *Metonymie of the Containing for the Contained*) The promised Blessing of *Abraham*, Righteousness, Life, Salvation, Inheritance. The Law shuts all up under sin, that righteousness and happiness may not be had or expected by *doing*, but by *believing.* 2. To this end also, (h) *The Law was our Schoolmaster to bring us unto Christ*, by *Correcting* and by *Directing us: that we might be justified by faith.* Christ (i) being *the righteousness of God*, and the perfective *end of the Law for righteousness to every one that believeth.* All the discoveries of Christ in this dispensation, tending to set forth righteousness and life by faith

(b) Deut. 27. 26. Rom. 8. 3. Gal. 3. 21.
(c) Rom. 3. 20. & 5. 20.
(d) Rom 4. 15. Gal. 3. 10.
(e) Exod. 20. 22. &c. with Heb. 12. 20.
(f) See Exod. 32. throughout.
(g) Gal. 3. 22.
(h) Gal. 3. 24.
(i) Rom. 10. 2, 3, 4.

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in Christ alone. Christ was the *true Ark*, having the Covenant and Law of God fully in his heart and bowels: Christ was the true *Mercy-seat*, covering the Curse of the Law: Christ was the true *Sacrifice*, purging away sin, and making atonement by his own blood: Christ was the true *Table of shew-bread*, whereon all his *Israel* are daily presented as acceptable before the Lord. Christ was the true *veil*; by which, Rent, we have open entrance made into the Holy of Holies, Heaven it self, &c. 3. *Paul* himself deriveth and proveth the righteousness of faith from this *Sinai*-Covenant: As contained therein, and revealed thereby. (k) *But the righteousness which is of Faith speaketh on this wise, Say not in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above;) Or who shall descend into the deep? (that is, to bring up Christ again from the dead;) But what saith it? The word is nigh thee, even in thy mouth, and in thine heart: that is, the word of Faith which we preach, That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth Confession is made unto Salvation.* Whence had *Paul* this Description of the *Righteousness of Faith*; but from (l) *Moses* describing the Law or *Sinai-Covenant*? And *Paul* excellently expounds the words of *Moses*, as peculiarly intending to set forth *the righteousness of Faith*. We cannot wish a better Commentator. And to speak the truth, since the Fall of man, God from the foundation of the world never justified any person any other way but only by faith in Jesus Christ. This (m) *Clement*, in that renowned and *almost Apostolical Epistle* testifies; *We also being called by his will in Christ Jesus, are not justified by our selves, nor by our own wisdom, or understanding, or godliness, or works which we have wrought in Holiness of heart; but by Faith, by which the omnipotent God hath justified all from the beginning. To whom be Glory for ever, and ever, Amen.*

(k) Rom. 10. 6. to 11.

(l) Deut. 30. 11, 12, 13, 14.

(m) Καὶ ἡμεῖς οὖν διὰ θελήματος αὐτοῦ ἐν Χριστῷ Ἰησοῦ κληθέντες, οὐ δι' ἑαυτῶν δικαιούμεθα, οὐδὲ διὰ τῆς ἡμετέρας σοφίας, ἢ συνέσεως, ἢ εὐσεβείας, ἢ ἔργων ὧν κατειργασάμεθα ἐν ὁσιότητι καρδίας: ἀλλὰ διὰ τῆς πίστεως, δι' ἧς πάντας τοὺς ἀπ' αἰῶνος ὁ παντοκράτωρ θεὸς ἐδικαίωσεν. &c. *Clem. Rom. in 1. Epist. ad Corinth. pag.* 41. *Edit. Oxon.* 1633.

4. That, *whereas* Paul *elsewhere saith*: The Law is not of Faith, *that is, sets not forth the Righteousness of Faith*, Gal. 3. 12. *To this I answer three things*, viz. 1. *That*, This cannot be meant of the *Law, absolutely taken*, (for then, you see, *Paul* should contradict himself, who proves the *Righteousness of Faith* from the *Law*, as revealed therein:) but it must needs be intended of the *Law* in some *limited and restrictive sense*. 2. *That* this cannot be meant of the *Law*, *More Generally* and complexively taken, for the whole *Sinai-Covenant* as dispensed by *Moses*: for in this sense *the Law is of Faith*, principally intending Justification by faith in Christ, as hath been proved: But it may be intended of the *Law*, *More Strictly* and ab-

abstractively taken, for the meer *Preceptive part* of the *Law*, as *Declarative of*, and in Substance one with the *Law of Nature* in *Adam's* heart, and as abstracted from *Moses* Administration thereof, in which sense the carnal Jews and Legal Justitiaries did most usually take the Law: and in this sense the *Law is not of Faith*, nor held forth the *righteousness of Faith* in Christ. 3. If it should be urged, That *Paul* saying, *The Law is not of Faith*, intends the Law in its latitude as dispensed by *Moses*, because he adds the tenour of the Law out of *Moses*, (n) *But the man that doth them shall live in them*; and that he means not the Law in that restrictive mistaken sense of the *Legal Justitiaries*: It may be further replyed, That this *Sinai-Covenant* was in such sort Administred, As to press upon them the perfect fulfilling of the Law, as most necessary to life and Salvation, denouncing the Curse upon the least failing: but withal revealing to them, that this perfect fulfilling of the Law in their own persons being utterly impossible, he was pleased to accept it in Christ their Surety, perfectly fulfilling it on their behalf, and bearing the curse for their offences, according to the intimation of the many *Types* and *Ceremonies* in the *Law*. By exacting of them perfect obedience, impossible to them, it takes them off their own bottom, not to seek for righteousness by their own doing: by representing Christs perfect obedience and sufferings as a Remedy, it teaches them to seek for righteousness by Christs perfect obedience, through faith in him. And this *Answer* I hold to be most satisfactory, and most agreeable to the intent of this *Sinai-Covenant*.

(n) Gal. 3. 12.

4. Though the Apostle saith; (o) *Before faith came, we were kept under the Law, shut up unto the faith which should afterwards be revealed*; As intimating that Faith was not revealed *before*, or *under*, but *after* the Law: yet his words are not to be taken *simply* and *absolutely*, as if Faith was not at all Revealed till after the Law, for Faith was revealed before the Law, as is evident in the Covenant (p) with *Abraham*, and (q) with *Noah*: and under the Law, as I have formerly manifested, and as *Paul* himself plainly (r) testifies: but they must be understood only *Comparatively* and *respectively*, that till after the Law faith was not revealed so fully and clearly. The Revelation of Faith *Before* and *under* the Law was so small, imperfect, dim and obscure, in comparison of the clear, full and glorious manifestation of Faith afterwards under the New Testament, that till then it seemed as it were not to be revealed at all.

(o) Gal. 3. 23.

(p) Gen. 15. 6.
(q) Heb. 11. 7.
(r) Rom. 10. 6. *to* 11. *from* Deut. 30. 12. *to* 15.

Object. 3. *If Faith in Jesus Christ be commanded in the Law, then Faith justifies as it is a work of the Law: and so we are justified by works.*

Answ. This follows not at all. Its a false and sophistical way of Arguing: *Faith is commanded in the Law, therefore it justifies as a work of the Law*; or *Faith is commanded in the Gospel, therefore it justifies as an act or work of Grace.* Both are inconsequent.

consequent. Here's *non Causa, pro Causâ.* More particularly, I say.

1. *That* saving and justifying *Faith in Jesus Christ* is not commanded in the Law, as the Law is absolutely considered exacting perfect obedience from a mans own person, and as abstracted from *Moses administration*: But as it was foederally dispensed on *Mount Sinai*, principally intending to lead *Israel* unto *Christ*, who is *Anima Legis, The very soul and life of the Law.*

2. *That* though *saving Faith in Christ* be commanded both in the *Sinai-Covenant* and in the *New Covenant*, yet it justifies not as an *Act of Obedience*, or as an *Act of Grace*, commanded in Law or Gospel, by its worth or dignity: but in regard of that office whereunto God hath ordained and appointed it in *Justification*, as it is an *Organ* or *Instrument Receiving Christ and his righteousness in the promise.* This very point (f) I have already discussed and cleared at large: thither I refer the Reader for fuller Satisfaction.

(f) Book III. Chap. 3. Aph. 5. Qu. 4.

Object. 4. *The* Sinai-*Covenant is opposed, by the Prophet* Jeremiah *and by the Apostle, to the New-Covenant, and is said to be broken by the People of* Israel, Jer. 31. 31, 32. *&c.* Heb. 8. 8, 9, 10. *Therefore it is not a Covenant of Faith, which is everlasting and cannot be broken; but a Covenant of works, which is but Temporary, and liable to be broken.*

Answ. These Premises will not bear this Conclusion. *For,*

1. The *Sinai*-Covenant, made with *Israel* when God brought them out of the land of *Egypt*, is said to be *unlike*, or *Not according to the New Covenant*: but it is not said either by the Prophet or Apostle to be *unlike to the Covenant of Faith.* And the Dissimilitude or Difference here intimated betwixt the *Sinai-Covenant* and *New-Covenant*, Is not in *Substance* or *Kinde*, For in both the Lord saith, (c) *I will be their God, and they shall be my people*: But only in *Manner of Administration* and *Degree.* God promising in his *New-Covenant* a Greater, fuller and clearer Measure of Grace upon his people, then under the *Sinai-Covenant*: Especially in these three Particulars; viz. 1. *In the Inscription of the Law upon better Tables.* In the *Sinai-Covenant*, it was written on two dead *Tables of stone*: In the *New Covenant* it should be written upon two living Tables, *The Minde, and Heart*, ver. 33. 2. *In Illumination, touching the* LORD *and his wayes.* Which shall be more clear, full and universal under the *New-Covenant*, then under the *Sinai Covenant*, ver. 34. 3. *In Remission and obliteration of sin.* In the *Sinai Covenant*, sins (a) must often be purged with Sacrifices, and could not fully be taken away with blood of buls and goats, there being in those *Sacrifices a remembrance again made of sins every year*, yea every day: but in this *New-Covenant* Christ, by offering (x) *one Sacrifice for Sins for ever*, that is, himself, hath by that *one offering*

(c) Jer. 31. 33. with Lev. 26. 12. Jer. 11. 9.

(a) Heb. 10. 1, 2, 3, 4, &c.

(x) Heb. 10. 10. to 19.

perfected for ever them that are sanctified, God *remembring their sins and iniquities no more*, So that *no more offering for Sin* is necessary at all, *vers.* 34. Thus the *Sinai-Covenant*, *gradually*, not *specifically*, differs from the *New-Covenant*. They are both *Covenants of Faith*: but the *New-Covenant* every way more Excellent, Compleat and Perfect.

2. Though *Israel* brake *the Sinai-Covenant* by their Idolatry, yet they brake it not utterly and irreparably, as *Adam* brake the *Covenant of Works* by his first transgression: for God (y) admitted them to *repentance*; upon their repenting pardons them; and renews the *Sinai-Covenant* again with them. Therefore this breach of Covenant doth no way prove the *Sinai-Covenant* to be a *Covenant of works*, not of *faith*; Temporary, not Everlasting.

(y) Exod. 33. & 34.

(z) Ioh 1.17.

(a) Rom. 6. 14, 15.

Object. 5. *John saith*; (z) The Law was given by *Moses*: but Grace and Truth came by Jesus Christ. *And Paul saith*; (a) Sin shall not have dominion over you: for ye are not under the Law, but under Grace. *Herein they oppose the Law or* Sinai-*Covenant, unto Grace: and therefore the* Sinai-*Covenant seems not to be a Covenant of Faith, or A Covenant of Grace.*

(b) *In this ch. Aphor. 1. Infer 6. Answ. to 3. Object.*

Answ. Presupposing the Distinction of *Grace* (b) formerly laid down, *viz.* That Grace is used, 1. For Gods free favour, *Rom.* 3. 24. *Ephes.* 1. 6, 7. 2. For effects and fruits of Gods free favour to us, and upon us, 2 *Pet.* 3. 18. 2 *Cor.* 12. 9. *Ephes.* 3. 8. 3. For the Doctrine of Grace set forth in the Gospel, especially in the New Testament, *Tit.* 2. 10, 11. presupposing and premising this Distinction, *I Answer*;

1. *As for that of* John, *Joh.* 1. 17. The intent of the Apostle seems plainly this: *viz.* To prefer the *Ministry of Jesus Christ*, far before the *Ministry of Moses*: And the *New Testament-dispensation*, beyond that of the *Old*. *Moses* he gave the Law: but Jesus Christ he brings Grace and Truth. *That is*, 1. Either, Christ brings the (c) *Doctrine of Grace* more clearly and fully now, then *Moses* did; and the true substance and accomplishment of the Legal Types and shadows now under the *New Testament*. For, *Truth* is here opposed, (not to *lyes* and falshood, but) to *Types* and *Shadows*. And the *Law of Moses* was not wholly destitute of *Grace*, Christ being the *end and Mysterie of the Law*; The *Old Testament* was a Doctrine of Grace, as well as the *New*: but not so fully and clearly. *Law* predominated in *Moses* Doctrine of the *Old Testament*, hence its called *Law*, as if there were no *Grace* in it: *Grace* predomniated in Christs Doctrine of the *New Testament*, hence its called *Grace*, as if there were no *Law* in it. And according to this interpretation the *Law* is not so opposed to *Grace*, but that it hath *Grace* in it: The opposition is not in regard of different *kinds*, but of different *degrees*; both Old and New Testament, both *Moses* and Christ teach *Grace*, but Christ more clearly, fully, illustriously. 2. Or, *Grace*, viz. *The effects and fruits of Divine Grace*. Covering and pardoning our transgressi-

(c) Tit. 2. 11.

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ons against the Law, and enabling us to sincere Evangelical performance of the Law of *Moses*, *came by Iesus Christ*. *Moses* gave the *Law*, that taught and commanded what was to be done, and that prefigured Christ and Sinners Life, Redemption and Salvation by him; but *Moses* gave not the *grace* whereby men should be enabled to perform what was commanded, or should have their failings pardoned, nor did he exhibit the very Truth and Substance of spiritual things prefigured in the Law: but Jesus Christ gives grace to perform what was commanded, covering all failings and imperfections, and himself is the body and accomplishment of all Legal types and shadows obscurely pointing at him and conducting to him. This *Answer* I like rather then the former, because it better suits with *Iohns* expressions, in *ver.* 14, 15, 16. immediately foregoing. And according to this interpretation, *Christ* and *Grace* are not wholly excluded from the *Law*: for if the *Law of Moses* directed the *Iews* to *Christ*, and how to walk in him believingly and obedientially, (though of it self it did not give *Grace* or *Truth*, yet) it did reveal *Christ* and *Faith* in him in some measure, which is proper and peculiar to the *Covenant of Faith*. To this effect (d) our *Modern Writers* resolve this doubt: And *Augustine* himself expresseth his sense to like purpose, saying; (e) *The Law was given by* Moses, *but grace and truth came by Iesus Christ. Grace, that pardon of sin being granted, what was commanded might through Gods gift be performed: And Truth, that the observation of shadows being taken away, what was promised might by Gods faithfulness be exhibited.*

(d) *Joh. Calv. Com in Joan.* 1. 17. *Iohn Ball of the Covenant, ch.* 7. *p.* 119 *Lond.* 1645. *I. Diod. Annot. on Iob.* 1. 17.

(e) Præceptum quippe reos faciebat ad desiderandam salutem, Promissum autem figuras celebrabat ad expectandum Salvatorem: ut per adventum Novi Testamenti illos liberaret gratia donata, illas auferret veritas reddita. Ipsa enim lex per *Mosen* data est: Gratia & veritas per Iesum Christum facta est. Gratia scilicet, ut data indulgentia peccatorum quod præceptum erat ex Dei dono custodiretur; Veritas autem, ut ablata observatione umbratum, quod promissum erat ex Dei fide præsentaretur. *Augul. contra Faust. Manichæum lib.* 22. *cap. vi. Tom.* 6.

2. *As for that of Paul, Rom.* 6. 14, 15. His Scope therein is to comfort and encourage the Regenerate in their course of Sanctification, notwithstanding the reliques of Sin in them: And this he doth from their Spiritual condition that they are not (as carnal men are) under the irritation, rigour, curse, and condemnation of the Law, that Sin should reign over them; but under the power and force of saving grace that is stronger then Sin, and at last will have the total victory. So that this Antithesis of *Law* and *Grace* here, excludes not the *Law* from being a *Covenant of Faith* and Grace. But this text (f) hath been fully opened heretofore: there See.

(f) *In this ch. Aphor.* 1. 1 *ser. vi. Answ. to* 3. *Obj.* 6.

Object. 6. *The Apostle* Paul *seems directly to oppose the Law of* Sinai-*Covenant to the Promise or Covenant of Faith, declaring* (g) That if the Inheritance be by the Law, it is no more of Promise. *That the Law* or *Sinai-Covenant* (h) Gendereth to bondage, *the Sion-Covenant to liberty. That the Law* is a (i) Ministration of Death and condemnation, *but the Gospel* a Ministration of life and righteousness.

(g) Gal. 3. 18.

(h) Gal. 4. 22, &c.

(i) 2 Cor 3. 7, 8, 9.

Therefore the Sinai-*Covenant or Law cannot be a Covenant of Faith or Grace.*

Answ. All these particular Scriptures objected, have been formerly cleared, that they conclude not against the *Sinai-Covenant's* being a *Covenant of Faith.* Let the Reader look back to the foregoing Resolution, in this Aphorism, in *Answer to the* I. *Opinion*, That this *Sinai*-Covenant is a Covenant of works.

Object. 7. *The Condition upon which Life and Happiness is held forth in the Law or* Sinai-*Covenant, is Perfect Doing; For*, Moses *describeth the righteousness which is of the Law*, That the man which doth those things, shall live by them. *Rom.* 10. 5. *with Lev.* 18. 5. *Gal.* 3. 12. *And he denounceth a Curse upon the least failing*; Cursed is every one that continueth not in all things which are written in the Book of the Law to do them, *Deut.* 27. 26. *Gal.* 3. 10. *But the Condition upon which life and happiness is tendered in the Covenant of Faith, is believing in Christ*, Rom. 10. 6. *to* 12. *Doing and Believing, works and faith, are two contrary Conditions of life: Consequently the Law or* Sinai-*Covenant which requires Doing unto life, cannot be a Covenant of Faith, but must needs be a Covenant of Works.*

Answ. This Objection, as it is most obvious to every one that reads the Epistles of *Paul* to the *Romanes*, and to the *Galatians*: so it is (in my judgement) of greatest difficulty to be clearly and satisfactorily *answered.* And yet it is of great Consequence, and necessity to be cleared, because otherwise the true Nature and intent of this *Sinai-Covenant*, as a *Covenant of Faith in Jesus Christ*, will not be fully and sufficiently evidenced. Several *Answers* are given, I shall propound them, and pitch upon such as afford best satisfaction.

1. *Some expres themselves thus*; That the Condition of *Doing* whereunto the Promises are made in the Law, is not an *Antecedent*, but a *Consequent Condition*: And that the Perfect *Doing*, required in the Law so exactly and frequently, is not to be interpreted *Legally*, but *Evangelically.* This way Mr. *Jo. Ball* goes, who in his days was a most pious, judicious and shining light in the Church of God. Thus he expresseth his notion more particularly in these words.

(k) *Mr. Joh. Ball in his Treat. of the Covenant. ch.* 8 *p.* 133. *London.* 1645.

(k) *True it is, The Promises run upon this condition*; If ye obey my voice, and do my Commandments. *But Conditions are of two sorts:* Antecedent, *or* Consequent. Antecedent, *when the Condition is the Cause of the thing promised or given, as in all Civil contracts of justice, where one thing is given for another.* Consequent, *when the Condition is annexed to the Promise, as a Qualification of the Subject, or an Adjunct that must attend the thing promised. And in this later sense, Obedience to the Commandments was a Condition of the Promise. Not a cause why the thing promised was vouchsafed; but a Qualification of the Subject capable, or a Consquence of such great mercy freely conferred.*

(l) *In ch.* 8. *p.* 136, 137.

And afterwards he explains himself further, saying; (l) *These words*, Do this and live, *must not be interpreted, As if they did promise*

life

life upon a Condition of perfect Obedience, and for works done in such exactness as is required: But they must be expounded Evangelically, describing the subject capable of life eternal, not the cause why life and Salvation is conferred. And by Doing, *Sincere uniform impartial Obedience, not exact fulfilling of the Law in every title, is to be understood.* Do this and live, *what is it more then this?* (m) If ye will obey my voice indeed, and keep my Covenant, then ye shall be a peculiar Treasure unto me. (n) Blessed is the man that feareth the LORD, that delighteth greatly in his Commandments. (o) Blessed are they that keep judgement, and he that doth righteousness at all times. (p) Blessed are the undefiled in the way, who walk in the Law of the LORD. Blessed are they that keep his Testimonies, and that seek him with the whole heart. (q) Who so looketh into the perfect Law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, shall be blessed in his deed. (r) To them, who by patient continuance in well-doing, seek for glory and honor, and immortality; Eternal life. *Which passages are to be understood of sincere and upright walking: and shew who are justified, and to whom the promises of life pertain; but not why they are justified. And in like manner, that of the Apostle,* The doers of the Law are justified, *may be expounded Evangelically: Not of them that fulfil the Law, which should be justified by their works, but of them that soundly obey, who are justified of grace by faith, not for their works.* So he.

(m) Exod. 19.5.
(n) Ps. 112.1.
(o) Ps. 106.3.
(p) Psal. 119. 1, 2.
(q) Iam. 1.25.
(r) Rom. 2.7.

But this *interpretation*, (though in it self very pious,) comes not home to satisfie and remove the force of the *Objection*: and therefore I cannot acquiesce in it. For, it may be easily Replyed. 1. That, *Do this and live*, hath something more in it, then those other passages of Scripture alleadged by him. They may be interpreted *Evangelically*: but this phrase in the passages objected can hardly be so interpreted. *Partly*, because, *Doing*, in those Scriptures is directly opposed to *Believing*, as to the point of *Justification* and life, *Lev.* 18.5. *with Rom.* 10.5. *Gal.* 3.12. Here the Apostle purposely compares the *righteousness of works* and the *righteousness of faith* together, (faith (s) *Calvin*) that he may the better shew the repugnancy of them one to another. *Partly*, because the curse is denounced upon the least failing, *Deut.* 27.26. *Gal.* 3.10. But failings in Evangelical obedience are *Covered*, not *Cursed*. 2. That, this explication doth not reach the Mysteries and intent of this *Sinai-Covenant* in pressing both *Perfect Doing*, and *Believing*: which that *Answer*, which shall satisfie, must necessarily unfold, as after will appear.

(s) *Joan. Calv. in Com. ad. Rom.* 10.5,6.

2. *Others thus*; (t) That the Law may be considered, 1. *More largely*, as comprehending the whole Doctrine and Administration

(t) *Pet. Martyr in Loc. Com. class.* 2. *cap.* 16. *sect.* 8. *the covenant,*

Joan. Calv. Com. in Epi. ad Rom. 10. *ver.* 5. *D. Parius in Rom.* 10. *Dent.* 3. *Mr. John Ball of* ch. 7. *Mr. Anth. Burges in his vindic. Legis Lect.* XXIII. do all speak to this effect.

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of the *Sinai-Covenant*, as delivered by *Moses* on *Mount Sinai*. 2 More restrictively, as it is an abstracted Rule of righteousness consisting in *Precepts, Threats* and *Promises*, holding forth life upon a Condition absolutely impossible to lapsed man, *viz.* perfect and perpetual personal obedience to the Law; but denouncing the Curse and death upon the least contrary failing. *In the later sense* Paul *understands the Law in Rom.* 10. 5. *& Gal.* 3. 12. and in this sense, The righteousness of the Law stands in perfect doing, *The man that doth them, shall live in them.* And the *Law*, thus taken, is a *Covenant of works*. In this Sense the Carnal *Jews*, (*being ignorant of Gods righteousness, and seeking to establish their own righteousness,*) did take, or rather mistake the Law; and so did the false Apostles, who obtruded upon divers Churches the necessity of the *works of the Law*, in whole, or in part, unto justification. But this acceptation of the *Law*, abstracts the *Law* from *Moses* dispensation of it, from faith, and from *Christ the Soul of the Law*, and so leaves the Law as a meer (u) *Ministry of Death and condemnation*. For in this sense the *Law* was not given by *Moses* at *Mount Sinai*. And therefore the Apostle (x) condemns the *Jews*, as ignorant perverters of the true meaning of the Law, while they sought to be justified by their own works: and shews that (y) *Moses* himself in the Law taught them to look for Salvation in the Messiah, and for that righteousness which is by faith in Christ alone. *In the former Sense*, which is more Complexive and Comprehensive, *Paul* understands the Law, in *Rom.* 10. 4. *Christ is the end of the Law for righteousness, to every one that believeth*: and in Gal. 3. 23, 24. —— *We were kept under the Law, shut up unto the Faith which should afterwards be revealed. Wherefore the Law was our Schoolmaster to bring us to Christ, that we might be justified by faith.* And the *Law* thus taken is a *Covenant of Faith in Christ Jesus*, holding out life and happiness only upon condition of *believing* in Christ, in the sight of God. To this effect saith one; (z) *The Law in it self considered, exacted perfection of works as the cause of life: But when that was impossible to man by reason of the infirmity of his flesh, it pleased the Lord to make known to his people by the Ministry of* Moses, *that the Law was given, not to detain man in confidence of their own works, but to lead them unto Christ. Whatsoever the Law teacheth, whatsoever it promiseth, whatsoever it commandeth, always it hath Christ for the scope thereof. For though the Law of righteousness promise a reward to the keepers thereof, yet after it hath shut up all men under sin, it doth substitute another righteousness in Christ, which is received by Faith, not purchased by merit of works.* In both the former and later sense, the word Law seems to be used in that passage, (a) *But now the righteousness of God without the Law* (*viz.* strictly taken) *is manifested, being witnessed by the Law* (*viz.* largely taken) *and the Prophets: even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe.* This *Answer* cuts asunder the Sinews of the *Objection*, shewing, That the *Law largely taken*

(u) 2 Cor. 3. 7, 9.

(x) Rom. 10. 1. *to* 12.

(y) Deut. 28. 11, 12, 13, 14.

(z) *Mr. Ioh. Ball of the Covenant*, ch. 7. p. 113.

(a) Rom. 3. 21, 22.

taken, holds forth life on condition of *believing in Christ*, and in this Notion it was given in the *Sinai-Covenant*, which therefore is a *Covenant of Faith*; That the *Law strictly taken* requires perfect *doing*, and in that Sense *Moses* gave it not, nor is it a *Covenant of Faith* but *of works*: But yet it doth not so fully clear the Mysterie of the *Sinai-Covenant* in holding forth life both upon *Doing*, and *Believing*, which the Apostle in that 10th *to the Romans*, and in the *Epistle to the Galatians*, intimateth evidently.

3. I add therefore, for the unfolding of this *Mysterie* more clearly, and for *Answering* of this *Objection* more fully, these few Considerations touching the *Law* or *Sinai-Covenant*, and the Condition of life and happiness therein revealed, *viz.*

(1) *That*, The *Sinai-Covenant* was purposely so dispensed as to tender life and happiness upon two opposite and contrary conditions, *viz. Works*, and *Faith*; Perfect *Doing*, and *Believing*. This is clear by *Pauls* Epistles beyond dispute. 1 Upon *Perfect Doing* all in the Law, *Rom.* 10. 5. *Gal.* 3. 12. *with Levit.* 18. 5. The curse being denounced against the least failing, *Gal* 3. 10. *with Deut.* 27. 26. 2 Upon *believing in Jesus Christ* the Messiah *promised*, *Rom.* 3. 21, 22. & 10. 6. *to* 12. *compared with Deut* 30. 11. *to* 15. *See also Rom.* 10. 4. *Gal.* 3 22, 23, 24. To deny this, which is so clear, will but tend to weaken *Pauls* authority, to darken many Scriptures both of *Moses* and *Paul*, and to strengthen the *Objection*.

(2) *That*, In this *Sinai-Covenant* these opposite Conditions, of *Perfect Doing* under pain of Curse and Death, and of *Believing in Christ*, are very differently required and revealed. *Believing in Christ* is revealed very sparingly and obscurely: *Perfect Doing*, very frequently and plainly; if the Series of the text be heedfully observed, and considered. Whence (as (b) *Calvin* noteth) *Though the whole Ministration of the* Sinai-*Covenant belongs to* Moses *his office: yet that function most properly and peculiarly seems to be ascribed to him, which consisted in teaching what the true righteousness of works was, and what rewards or punishments attend upon the observers or breakers of the Law.* Upon which account *Moses* is compared with Christ; (c) *The Law was given by* Moses: *but Grace and Truth came by Jesus Christ.*

(b) *Jom. Calv. in Com. ad Rom.* 10. 5.

(c) Ioh. 1, 17.

(3) *That*, Though these two Conditions of *Perfect Doing*, and *Believing*, be thus differently revealed and required in the *Sinai-Covenant*; yet *Believing in Christ* unto life and righteousness was therein chiefly and ultimately intended, and *perfect doing* only urged upon *Israels* Subordination and tendency to that *Believing*.

That *Believing in Christ unto righteousness* is chiefly and ultimately intended in the *Sinai* Covenant, is plain; 1. *From* all the former Arguments whereby I have demonstrated the *Sinai Covenant* to be a *Covenant of Faith*. 2. *From* the many Testimonies of the Apostle *Paul*, (d) declaring *Christ*, and *Faith*, and *justification by faith* to be the very chief scope and intent of the Law or *Sinai-Covenant*;

(d) *Rom.* 10. 4. *Gal.* 3. 19, 22, 23, 24.

(e) Deut. 30. 11. *to* 15 *with* Rom. 10. 6. *to* 11.

nant. 3. *From Moſes* himſelf (e) drawing the *Righteouſneſs of Faith* from the *Sinai Covenant.*

That *Perfect doing* upon pain of curſe and death was urged upon *Iſrael* only in ſubordination and tendency to believing and the righteouſneſs of Faith, is alſo evident: *For*, 1. Hereby God brought *Iſrael* to ſee the need of a *Mediator*, and to deſire him; which deſire the Lord highly commended, giving them *Moſes* as a *Typical*, and promiſing *Chriſt*, as a *true Mediator*. 2. To the *Moral Law*, the impoſſible Rule of perfect doing, God added the *Ceremonial Law*, revealing Chriſt, the object of believing, And the *end of the Law for righteouſneſs to every believer.* 3. *The* (f) *Scripture*, peculiarly the Law, *hath hereby concluded all under Sin, that the promiſe by faith of Jeſus Chriſt may be given to them that believe.* 4. By the Law requiring perfect doing under a Curſe, they were (g) *ſhut up unto the faith that ſhould afterwards be revealed.* 5. The *Law Moral* and *Ceremonial* in this reſpect was to the *Jews*, (h) a *ſchoolmaſter to bring them to Chriſt, that they might be juſtified by faith in Chriſt.*

(f) Gal. 3. 22.

(g) Gal. 3. 23.

(h) Gal. 3. 24.

(4) *That*, The Condition of *perfect doing* under pain of Curſe and Death, convincing the Sinner of his Sin and miſery, leaves him Hopeleſs in himſelf, not to truſt in his own works for righteouſneſs: But the condition of *believing* gives him Hope, without himſelf, in Jeſus Chriſt, to truſt to him alone for juſtification.

(5) *That*, The *Sinai-Covenant* tendered life and happineſs upon theſe two oppoſite Conditions of *Perfect Doing* under penalty of curſe and death, and of *Believing in Chriſt*: becauſe both theſe Conditions were neceſſarily required to the Sinners happineſs, in the Sinner, Or the Sinners Surety. 1. *Perfect doing of all Gods Law* upon pain of death was required to the Sinners Happineſs: Becauſe Gods *Covenant of works* at firſt made with *Adam* and with all his poſterity in him, but broken by them, cannot be eluded or evaded. They muſt *do* it, or *Dy*: Otherwiſe God himſelf ſhould not be juſt and true. *Do it*, in their own perſons they could not, becauſe the (i) *fleſh was weak*: therefore they lye under the Curſe and Death. This Covenant hereupon (ſuch the contrivance of Gods infinite Wiſdom and Grace) reveals the Sinners Surety Jeſus Chriſt, who alone could ſatisfactorily bear this curſe upon himſelf, and perform the Duty of the Law to the uttermoſt, for the Sinners Redemption and Righteouſneſs. 2. *Believing in Chriſt* is alſo neceſſary to the Sinners happineſs: becauſe without faith his Sureties *Perfect Doing* and enduring cannot become his by imputation.

(i) Rom. 8. 3.

(6) *That*, *Perfect Doing* on pain of Death, and *Believing in Jeſus Chriſt* are ſo required and conditioned in this *Sinai-Covenant*, as to let all men ſee, that the Penalty and duty of the *Covenant of Works*, have their plenary accompliſhment in the *Covenant of Faith through Jeſus Chriſt alone.* For, 1. *Herein* perfect obedience is exacted from Sinners under a Curſe: which Obedience is as *impoſſible*; as the

Curſe

Curse *intolerable*, unto Sinners. 2. *Herein* Jesus Christ the Mediator and Sinners Surety, is set forth, As bearing the Penalty of the Curse, and fulfilling all Obedience for them most exactly. 3. *Herein* they are directed unto Jesus Christ by faith, for life and righteousness. Thus according to the tenor of the *Sinai-Covenant*, The *Covenant of works* hath it's perfect accomplishment in Christ, by *Doing* and *enduring*, all which becomes ours, by *believing*. Thus the *Covenant of works* is digested into, incorporated with, and wholly swallowed up by the *Covenant of Faith*. Thus *perfect doing* is attained, by *Believing*.

(7) *That*, The Condition of *Perfect Doing* being thus attained by *Believing*, with greatest ease unties the Knots of many Difficulties, and unveils the Secret of many Mysteries. As,

How (k) *Mercy and Truth have met together, Righteousness and Peace have kissed each other.* This passage (l) *immediately* had reference to *Israels* deliverance from the *Babylonish* captivity, and the sweet effects thereof: but *Mediately* to Christ and our Redemption by him. In Christ these divine Attributes have sweet agreement and accomplishment towards Sinners: which without Christ seemed to be in great opposition. *Mercy* is expressed to the lapsed Sinner under the Penalty of the *Law of works*, by giving Christ to be the Sinners Surety: *Truth* is fulfilled, which threathed Death to the transgression of the Law, while Christ the Surety Dyed for Sinners. *Justice* or *Righteousness* is satisfied; while Christ, by perfect doing what the Law could require, and enduring what the Law could inflict, for mans offence, became *an odour of a sweet smell to God*: And *Peace* is hereby obtained for them that were by Sin at war with God, to whom by the bloud of Christ they are now reconciled. This *Sinai-Covenant* is so revealed, that therein all this is sweetly intimated. (m) *Lyra*, (n) *Field*, and others speak also to this effect.

(k) Ps. 85. 10.

(l) *Joan. Calvin. in loc.*

(m) *Misericordia & veritas obviaverunt sibi.* I. e. Simul convenerunt in Personâ Christi; quia ex Dei misericordiâ Verbum assumpsit carnem ad complendam veritatem Promissionis factæ patribus Vet. Testamenti de Incarnatione Filii Dei. *Justitia & pax osculata sunt*; quia Christus in suâ passione satisfecit pro nobis per viam justitiæ: quam justitiam statim pax fuit osculata, quia per suum Sanguinem pacificavit ea, quæ sunt cœlis & in terrâ. Col. 1. *Lyranus, in loc.*

(n) *D. Field of the Church. Book. 5. chap. 11.*

How Sin may be condemned, and yet Sinners Saved. Sin (o) *was condemned in the flesh* of Christ, *sent in the similitude of sinful flesh, and for Sin*: And yet the *Sinner* is saved, *viz.* by Christs condemnation. The *Sinai-Covenant*, detecting Sin and the curse, condemns *Sin*: Directing the Sinner to Christ the true Sacrifice and Substance of all the legal shadows, saves the *Sinner*.

(o) Rom. 8. 3.

How Sinners are at once Justified, By Perfect Doing, and by Believing. By *Perfect Doing*, in Christs Person, to whom the Law drives them, by exacting impossibilities of them: By *Believing*, in their own persons, whereunto the Law allures them, by representing Christ as the Scope *and End of the Law to them*. Thus its no

no Paradox for *Sinners to be Juſtified, in the ſight of God, both by Works, and Faith*: By Chriſts *Works*, By their own *Faith*.

How Sinners can do nothing, and yet can do all things, the Law requires. In themſelves, through the *weakneſs of the fleſh*, they can do nothing, as the Law requires, *viz.* exactly, without the leaſt failing: And yet in Chriſt, the perfect Performer of the Law, embraced by Faith, they can do all things perfectly; Chriſt's perfect obedience being imputed to thee by Faith. This *Sinai-Covenant* therefore, requires *perfect doing* from the Sinner under pain of curſe, that it may drive him from himſelf who can do nothing: And requires *Believing in Chriſt*, that it may draw the Sinner unto Chriſt, who hath done all things (p) *that ſo the righteouſneſs of the Law may be fulfilled in him.*

(p) Rom. 8. 4.

How ſweetly the Law and Goſpel do agree in one. They are both digeſted and incorporated together in this one *Sinai-Covenant*. They joyntly conduct the Sinner out of himſelf unto Jeſus Chriſt that he may be juſtified *by Faith*, not *by works*. They joyntly require faith in Jeſus Chriſt unto Juſtification. They joyntly tender eternal life and happineſs, upon Believing. They joyntly direct Believers, how to walk towards God and man after juſtification, in order to the promiſed happineſs. How admirable is this *Conſent* and *Harmony*! In this *Sinai-Covenant*, the *Law* was not adminiſtred without the *Goſpel*, nor the *Goſpel* without the *Law*: they were indiviſibly conjoyned, and inſeparably married together: becoming a *Legal Goſpel*, and an *Evangelical Law*; *A Goſpel*, full of *Doing*, and a *Law* full of *Believing*. Hereby God will have us know, that neither God nor man ſhall loſe by ſubſtituting the *Covenant of Faith* in ſtead of the *Covenant of Works*, but rather both ſhall gain: God ſhall gain a better obſervance of his Law in the *ſecond Adam*, then he had in the *Firſt*; And man ſhall gain a better righteouſneſs in Chriſt by faith, then ever they had in themſelves before the fall. Thus the Goſpel (q) *doth not overthrow, but eſtabliſh the Law*, by ſetting forth Chriſt the perfecteſt Performer, of the *Law*: And the (r) *Law is not againſt the* Goſpel and *Promiſe*, but contributary to it, in that it *concludes all under ſin, that the Promiſe by faith of Jeſus Chriſt might be given to them that believe*. So that we may, as the Apoſtle in another caſe, be aſtoniſhed and cry out; (f) *O the depth of the riches both of the wiſdom and knowledge of God!*

(q) Rom. 3. 31.
(r) Gal. 3. 21. 22.
(f) Rom 11. 33.

Thus I have at large unfolded the *third thing* propounded for clearing the *Second Aphoriſm*, Touching the *Law given by* Moſes *to* Iſrael *at* Mount Sinai, *as A Covenant*: viz. *What ſort or kind of Covenant the Law was, which was given as a Covenant at* Mount Sinai. Wherein I have (I hope) ſufficiently made it out; That the Law, this *Sinai* Covenant, 1. Was not given or intended, As a *Covenant of Works*; 2. Nor as a *Mixt Covenant, of Works and Grace*; 3. Nor as a *Covenant Subſervient to the Covenant of Grace, diſtinct in kind from the Covenant of Grace and Nature*; But that it was given and intended

as A COVENANT of FAITH, or Grace, in Jesus Christ? Not withstanding all Doubts and Objections of any moment to the Contrary.

I have hereupon insisted the more particularly and fully, *Because*; 1 This is, without exception, the hardest *Gordian-Knot* to unty, both in this and all other *Covenant-Administrations*. 2 This point rightly stated and cleared, Gives singular light to the whole stream and current of Scriptures both of *Old* and *New Testament*; Excellently illustrates the Order, Beauty and Mysterie of Gods Covenant-proceedings, and Discloseth the true use and intention of the *Law* thus moulded up into a *Covenant-frame*, purely Evangelical. 3 This *Sinai-Covenant* is much mistaken by very many, and but darkly apprehended by Most. 4 And because This *Sinai-Covenant* hath been a very intricate Mysterie to my self, having heretofore been not a little puzled in my Notions about it, and finding very little clear Satisfaction either in Books, Sermons, or Conferences, though with godly and judicious Ministers touching this *Covenant-Expressure*. Whereupon I am the more desirous to impart the grounds and matter of my satisfaction to others, that they also may possibly receive some competent satisfaction with me. And now having (through the good hand of my God) passed this great rub, what remains, will be more easily and speedily dispatched.

IV. *Why the* LORD *from* Mount Sinai, *Gave this foederal Law, or Covenant of Faith, by* Moses *to* Israel: is the fourth and last thing to be evidenced, before we come to *Inferences*.

This particular will receive a quick dispatch: As being in effect resolved already. For I have (t) formerly declared Sundry Causes or Reasons, *Why God gave his Law to* Israel *at that time from* Mount Sinai *by* Moses: All which are also Reasons *why God at that time gave his* Sinai-*Covenant to* Israel. For Gods *Law* and *Covenant* at *Mount Sinai*; or Gods *Sinai-Law*, and his *Sinai-Covenant* are wholly and entirely one and the same in *Moses* Administration; Though *Law*, and *Covenant*, may come under divers Notions, in our Abstractive Consideration of them. Therefore change but the word *Law* in those Reasons, into the word *Covenant*: And you have a full Resolution to the present Particular. For The *Law* was not Given at *Mount Sinai*, *Absolutely* and *abstractively* as a meer naked *Law*: But *Relatively* and *Concretively* as *A Covenant*, yea as *a Covenant of Faith* betwixt God and *Israel*. Now therefore thus laying hold of this *compendious* and gainful advantage for accelerating my progress in this subject, I proceed to *Inferences from the whole*.

(t) See before, in this *fourth* chap. *Aphor.* 1. *Quest.* 4. at large.

V. Inferences, *resulting from the body of this Aphorism thus explained and proved, are divers.* Was the *Law*, promulged on *Mount Sinai*, given *as a Covenant*; and that *not of Works*, nor *mixt, of Works and Faith*, nor *Subservient* only to the Covenant of Grace, But *as a Covenant of Faith* in Jesus Christ? *Then*,

1. Hence, *Gods giving of his Law to* Israel *at* Mount Sinai, *was an Act of his Singular Grace and Favour towards* Israel. Had God dealt with *Israel* at *Mount Sinai* only in an *Absolute way*, as a Supream Lord and *Law-giver*, giving them only a meer Rule of life, and *Absolute Law* of Holiness and Righteousness, without the least reflection or respect to any *Fœderal Contract* with them: This had been an Eminent Act of his Divine favour and respect to *Israel*, above all other Nations; 1. *That*, God would so far own them, 2. *So far* reveal a Specimen and representation of his Holy and Righteous Nature to them, *viz.* His Holy and Righteous Law; 3. *So far* hold forth this shining Torch of Cœlestial light unto them, for guiding of their steps in the Darkness of this world, 4. *So far* distinguish betwixt *Israel* and all other People. But that God should at *Mount Sinai* give his *Law* to Israel, 1. *As A Covenant*: 2. *As A Covenant of Faith*: This was a Singular and supereminent Act of Divine favour unto *Israel*. For,

1. God's giving his *Sinai*-Law as a Covenant to *Israel*, hath in it three Great intimations of divine Grace and favour; *viz. Gods Condescention.* Israels *Ascension.* And *Familiar Union and Communion betwixt God and* Israel. 1. *Gods condescention to* Israel. The highest God stoops so low, as to take a *Covenant-way* with Israel with newly redeemed Servants, and despicable dust and ashes, with spiritually enthralled sinners. And will the Most High stoop in a *Covenant-way* to such worms? We read not of such his Condescention to the glorious Angels. 2. Israel's *Ascension and Elevation towards God.* As God stoops below himself: So *Israel* rises up above themselves, by this Covenant. Gods Covenant, as a *Golden chain*, draws the creature nearer God, yea joyns the creature with God: This lifts the creature above itself. 3. *Familiar Union and Communion betwixt God and* Israel. God and *Israel* agree in this Covenant: Theres their *fœderal union.* God and *Israel* thus *agreed walk together*, God in performing Covenanted-blessings, *Israel* in performing Covenanted-duties: Theres their *Fœderal Communion.* This Union and Communion is betwixt God and *Israel*, not as at odds or distance one from another, but as brought nigh together in love: Here's the Familiarity of their Union and Communion. *A Covenant is a Cure of Strangeness: A bond of Familiarness.* Herein God deals familiarly with *Israel*: God is *Israel's*, and *Israel* is God's.

2. Gods giving his *Sinai*-Law to *Israel*, not only as a Covenant, but as a Covenant of Faith in Jesus Christ, sets forth (u) Gods most compassionate Love and favour to *Israel* in many respects. 1. *Hereby*, Christ is revealed, as the Mysterie of this Covenant, the object of their Faith, and the Author of their Happiness. 2. *Hereby*, All spiritual blessings in Heavenly things, in Christ are assured, As Redemption from Sin and Death, Reconciliation to God, Sanctification of their Natures, Justification of their Persons, Adoption into Gods Family, Communion with God, And hope of

(u) Ezek. 16. 8.

of Glorification in heaven for ever with Jesus Christ. 3. *Hereby*, Faith is required for actual appropriating of all these benefits unto them. 4. *Hereby*, the Gospel of God bringing Salvation is preached to them for their present and future Consolation. (x) *He sheweth his words to Jacob, his Statutes and his judgements unto* Israel. *He hath not dealt so with any Nation: and as for his judgements, they have not known them. Praise ye the* LORD.

(x) Ps. 147. 19, 20.

II. Hence, *The Sinai-Covenant being a Covenant of Faith, not only Revealed Christ, but discovered him with some further Manifestation then did the foregoing Covenants.* Christ is the Center, Soul and Life of the *Covenant of Faith* in every period and dispensation thereof: consequently of this, which is a *Covenant of Faith*. And forasmuch as God still riseth in his *Covenant-Administrations* to greater and greater perfection, beginning with the most dark and imperfect, and ending with the most clear and perfect discoveries of Christ and *Covenant-favours*: therefore proportionably this *Sinai-Covenant* Reveals more of Christ then any, yea then all that went before. *The first Covenant-expressure* from *Adam* till *Noah*, Revealed Christ, (y) as *The Seed of the Woman, that should be at enmity with the Serpent, and bruise the Serpents Head.* This was most obscurely and imperfectly. *The second* from *Noah* till *Abraham* Revealed Christ, as (z) *The water that saves his Elect in the Ark of the Church* from destruction with the ungodly. This was somewhat more clearly. *The third* from *Abraham* till *Moses*, Revealed Christ, as (a) The primary and eminent *Seed of Abraham* according to the flesh, *in whom all the families of the earth should be blessed.* This was yet more clearly and perfectly. But *the fourth* from *Moses* till *David*, yea till Christ the *true David*, which is this *Sinai-Covenant*, Revealed Christ much more clearly and fully then all the foregoing Dispensations. Take these few Instances for Demonstration hereof; The *Sinai*-Covenant Reveals Christ, 1. *In his more Particular Descent.* 2. *In his Person.* 3. *In his Office.* 4. *In his States wherein he executed his Office.*

(y) Gen. 3. 22, 23.

(z) Gen. 6. 17, 18. *&c. with* 1 Pet. 3. 20, 21.

(a) Gen. 12. 3. *&c.*

1. *In his more particular descent.* Not only as the *Seed of the Woman*, nor only as the *Seed of Abraham*, but as the Seed of *Israel*. (b) *The* LORD *thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me: said Moses* to the people *Israel*. This Prophet, the *New Testament* interprets to be Christ.

(b) Deut. 18 15. Acts 3. 22. & 7. 37.

2. *In his person, and Natures constituting his Person.* That he should be *God-man, God manifested in the flesh*; God dwelling in the Tabernacle of flesh. The (c) Tabernacle wherein God dwelt between the Cherubims, and whereby he visibly testified his presence in the midst of *Israel*; was a (d) Type of Christs Tabernacle and temple of the flesh or Humane Nature, *wherein the fulness of the God-head dwelt bodily*, that is, *Personally. The word was made flesh, and Tabernacled amongst us*: as the Greek signifies. Hence it is that his

(c) Exod. 25. 8, 21. 22. Numb. 7. 19. 1 Sam. 4. 4.

(d) Heb. 8. 2. & 9. 11, 12. John 2. 19, 21. Col. 2. 9, 10. John 1. 14.

his flesh is sometimes called *The Tabernacle*, Sometimes *the Temple*; In reference to the personal inhabitation of the God-head therein. In like sort, the *God-head* and *Manhood* of Christ were shadowed out, by the *Altar*, and the *Sacrifices* offered up thereon. The *Altar* (e) was anointed, dedicated, Sanctified to be *most Holy*, that it might Sanctifie the gifts thereon, and that *whatsoever touched it might be holy* This signified the *God-head* of Christ, greater then the gift and Sacrifice of the Manhood, and Sanctifying the same. Christ is called, (f) *The Altar*: Christ is called, (g) *The Sacrifice*: and Christ is called, (h) the *Priest*, *The High-priest*, *the Minister of the Sanctuary and true Tabernacle*. How was he at once *The Altar*, The *Sacrifice*, and *High-priest*? He was the *Altar* as *God* sanctifying himself: The *Sacrifice as man*, consecrated through sufferings: And the *Priest*, *as both God and man*. For (i) Christ *through the eternal Spirit offered himself without spot to God*. In the former Covenants they had no such discovery of *Christs Person*.

(e) Exod. 27. 1. &c Num 7. 1. 88. Exod. 29. 37. Mat. 23. 19.
(f) Heb. 13. 10.
(g) Heb. 9. 26. & 10. 10. 12.
(h) Heb. 8. 1, 2.
(i) Heb. 9 14.

3. *In his Office*. That *Christ should be a Mediator betwixt God and man*. For, *Israel* extreamly terrified by Gods immediate voice and Presence, could not endure it, (k) but desired *Moses* to pass betwixt God and them, and God approved their desires, And so (l) *the Law was ordained in the hand of a Mediator*, viz. *Moses*. In which *Mediatory Office Moses* typified *Christ the true Mediator*, as (m) Gods promising Christ, the *Prophet like Moses* at the same time intimates. Nor did this Covenant set out Christ only as a *Mediator*, more *Generally*; but it also delineated his *Mediatory office* in the chief branches of it, *Particularly*, viz. *Prophecy, and Priesthood and King-ship*. *Christs Prophetick function*: In that he is Promised to be (n) *a Prophet like unto* Moses, in whose mouth God would put his words, and he should speak to them all that God should command him. As a Prophet he should reveal the whole will of God for their Salvation. 2. *Christs Priesthood*: In that he is (o) *A great High-Priest*; typified by the Levitical Priesthood, especially by the *High-Priest*. The principal Acts of Christs Priest-hood were these. *viz.* (p) *Expiation*, or (q) purging away of the sins of his Elect by his own death and blood, by the Sacrifice once for all, whereby he of himself fully satisfied his fathers justice. This (r) was typified in all the bloody Sacrifices offered by the Priests in the time of the Law. (s) *Ascension* and entrance into the true *Holy of Holies Heaven itself through his own blood, by a new and living way which he hath Consecrated for us, through the veil, that is to say, his flesh* rent and crucified. This was (t) fore-shadowed by the High-Priests *entring once a year into the Holy of Holies through the veil with the blood of others*. (u) *Intercession* for his elect at Gods right hand. (x) *He ever lives to make Intercession for us*. (y) —— *Christ is entred into Heaven itself, now to appear in the presence of God for us*. (z) —— *We have an Advocate*

(k) Exod. 20. 22. &c. with Deut. 5. 22. to the end. & 18. 15. to 20.
(l) Gal 3. 19
(m) Deut. 18. 15. to 20.
(n) Deut 18. 18.
(o) Heb. 4. 14, 15 & 8. 1, 2, 3. & 9. 7, 8, 9, 10, 11, 12. &c.
(p) Heb. 9. 14. & 10. 10, 12, 13, 14.
(q) Heb. 10. 1. to 19. & 9 6. to the end.
(r) Heb. 9 7, 8, 9, 10, 11, 12, 24, 25. & 10. 19 20.
(s) Heb. 7. 25.
(t) Heb. 9. 24.
(u) 1 John 2. 1.

Advocate with the father Jesus Christ the righteous. This was prefigured out by the High-Priests (x) *burning a perpetual Incense* morning and evening upon the golden Altar for Incense before the veil, by the Ark of the Testimony before the Mercy-seat. (y) *Benediction of his people* (y) Christ *hath redeemed us from the Curse of the Law, being made a curse for us:* —— *That the blessing of* Abraham *might come on the Gentiles through Jesus Christ: That we might receive the Promise of the Spirit through Faith.* And *Peter* tells the Jews also, (z) *Unto you first, God having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities.* This was fore-typed in the Priests (a) *Blessing* the People in the Name of the LORD: the (b) *form* of which *Blessing* was prescribed to them. 3. *Christs* (c) *King-ship* also, whereby he Gathers Governors and Protects his Elect, but subdues his and their Enemies under his and their feet: was also intimated under this *Sinai*-Covenant; *Partly* under the Type of *Moses*, (d) who as a *Prince* rescued them from under the rigorous *Egyptian* bondage by the mighty hand of his God upon him, and Governed them as a mighty *Prince* in the wilderness fourty years together. (e) *Moses commanded us a Law, even the inheritance of the Congregation of* Jacob. *And he was King in* Jeshurun, *when the Heads of the people, and tribes of* Israel *were gathered together.* *Partly*, under the type (f) of *Joshuah*, who subdued the Kings and Nations that were enemies to *Israel*, and setled them in the promised Rest of the Land of *Canaan*. *Partly* under the Type (g) of King *David* who compleated the victories over the *Jebusites* and other enemies of *Israel*.

(x) Exod. 30. 1. *to* 11.

(y) Gal. 3. 13, 14.

(z) Acts 3.

(a) Deut. 10.8. & 21.5.

(b) Numb. 6. 23,24,25,26, 27.

(c) Psal. 110. 1, 2, 3. Eph 4.8. Luke 1.74.

(d) Exod. 3. 10. Ps. 77.20.

(e) Deut 33. 4, 5.

(f) Heb. 4. Josh. 12.7. &c.

(g) Hos. 3.5. 2 Sam. 5,6,7, 8, 9. & ch. 6.

Thus the *Sinai-Covenant* Revealed Christ in his Mediatory office, as *Prophet*, *Priest* and *King*. *As* (h) *Prophet* he was revealed and Promised presently upon the Promulgation of the *Law Moral*: *As Priest* he was revealed and shadowed out in the *Law Ceremonial*: And *as King* he governed the *Commonwealth of Israel* by the *Law Judicial*, till that outward Politie was swallowed up in the Spiritual Kingdom of Jesus Christ under the New Testament.

(h) Deut. 18. 18.

4. *In his two distinct States or Conditions*, (i) *of Humiliation and Exaltation, wherein he executed his Mediatory office*, The *Sinai*-Covenant set forth Christ. 1. *In his Humiliation*: (l) *That* he should become man, and descend of the Jews according to the flesh. (k) *The LORD thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren.* (l) *That* he should suffer death and shed his blood for the sins of his people: This was signified by the Death and blood of all the Levitical Sacrifices under the Law, they being peculiar Types of Christ crucified. 2. *In his Exaltation.* (l) That he should revive and rise again from the dead. This was notably signified by the *Scape-goat.* (l) When the High-priest was to go within the veil into the most Holy, he was

(i) Luk. 24. 26. Eph. 4.9.

(k) Deut. 18. 15. 18. Acts 3. 22 & 7.37.

(l) Lev. 16. 7. *to* 29.

to

to take *two goats*, *The one* to be killed for a *Sin-offering*, whose blood he was to carry within the veil, and Sprinkle it upon the *Mercy-Seat* and before the *Mercy-Seat* to make an atonement; *The other*, to be presented alive before the LORD, to make an atonement with him, and to let him go for a *Scape-goat* into the wilderness, after *Aaron* had laid both his hands upon his head and had confessed over him all the iniquities of *Israel* and all their transgressions in all their sins, putting them upon the head of the goat. *By the former Goat*, was prefigured Christs death and blood purging away our sins, by which he entred into Heaven itself: *By the latter*, Christs reviving and Resurrection from the dead, bearing our sins far away from us. (m) *He was delivered for our offences: and was raised again for our justification.* (n) That he should also ascend into Heaven. This was Typed out (n) by the High-priests entring once a year into the most holy place, a Type of Heaven.

(m) Rom. 4. 25.

(n) Heb. 9. 24.

These and divers other waies, Christ was Revealed in this *Sinai-Covenant* more fully, then in all the former Covenants. And the more we have of Christ in any fœderal dispensation, the more excellent that *Covenant* must be acknowledged: *Christ being the very Marrow, Center and Soul of the Covenant.*

III. Hence, *Gods* Israel *of old was saved by the same Christ under the* Sinai-*Covenant, whereby the* Israel *of God is now saved under the* Sion-*Covenant.* That there (o) was a *Sinai-Covenant*, and a *Sion-Covenant*, (*That*, answering to *Hagar* the bond-woman, and in the manner of administration gendring to bondage; *This*, answering to *Sarah* the free woman, and in the manner of administration gendring to liberty and spiritual freedom;) is very clear in the Apostles *Allegory*. That the *Sinai-Covenant* was not a *Covenant of works* but a *Covenant of Faith* in Jesus Christ, as well as the *Sion-Covenant*, hath also been abundantly proved. Consequently, The same Christ and Saviour of Sinners, (p) who *is yesterday, and to day, and for ever the same*; The same Redemption, Sanctification, Justification, Adoption and Glorification, even the same compleat Salvation by Christ, was revealed in both *Covenants*, though in different *manners and degrees*. For, this is the peculiar Nature, and Scope of the *Covenant of Faith* to Reveal Sinners Salvation by Jesus Christ alone through Faith: as hath been formerly cleared in handling the *Covenant of Faith*, more *Generally*. Now if the people of God were saved by the same Christ, both under the *Sinai-Covenant*, which was the *Old Testament*, And under the *Sion-Covenant*, which is the *New Testament*: Hence,

(o) Gal. 4. 22, to 29.

(p) Heb. 13. 8.

1. *All the Lords saved, under both the* Sinai *and* Sion-*Covenant, under both the Old and New Testament, are joynt-members of one and the same Mystical body of Christ.* All Christ saved are members of his body; (q) *Christ is the Head of the Church, and he is the Saviour of the Body.* He is *Saviour* of none, but of them of whom he is *head*: he

(q) Eph. 5. 23.

he is *Head* of none, but of his own Mystical members, which collectively taken, are his mystical *body*. Hereupon all Christs saved ones under *Old or New Testament*, are joynt members of one and the same Mystical body of Christ. Christ (r) *having reconciled both Jews and Gentiles unto God in one Body by the Cross*: hath made them *fellow-Heirs* of the same Kingdom, *fellow-Citizens* of the same spiritual Jerusalem, *fellow-inhabitants* of the same house of God, and *fellow-members* of the same mystical body of Christ; enjoying as Saints, not only Comunion with Christ, but also with one another in him.

(r) Eph. 2. 14 to the end.

2. *Not only Carnal and Earthly, but also spiritual and heavenly Blessings were revealed to the faithful under the Old Testament or* Sinai-*Covenant, as well as under the New-Testament or* Sion-*Covenant.* For, this *Sinai-Covenant*, as a *Covenant of Faith*, revealed Christ to them: and Christ hath *fundamentally* and *virtually* all Spiritual blessings in him, brings *effectively* all Spiritual blessings with him. Christ is *Abraham's* eminent Seed, *in whom all the families of the earth are blessed.* He blesseth, *Primarily* with Spirituals: as (s) with *the promise of the Spirit* (*viz.* the promised Spirit) *by faith*: (t) *Conversion* from iniquities to God; yea, (u) *with all spiritual blessings in Heavenly things in Christ*, (x) *God quickening us together with Christ, and raising us up together, and making us sit together in heavenly places in Christ Iesus. Secondarily* with temporals, (y) cast in as additional advantages to the true seekers of Gods Kingdom.

(s) Gal. 3. 13, 14.
(t) Acts 3. 25, 26.
(u) Eph 1. 3.
(x) Eph. 2. 4, 5, 6, 7.
(y) Math. 6. 32, 33.

Therefore, the (z) *Socinians* do greatly derogate from the rich grace of God to the faithful under the Old Testament this *Sinai*-Covenant, whilst they say, *That therein God promised to them neither Eternal life, nor the Holy Spirit; but reserved them, as the proper and peculiar gifts of the New-Testament, till Christs coming; and that if eternal life should have been promised under the Old Testament, The New Testament should not have better Promises then the old. Answ.* The folly and falshood of this Opinion may thus in brief be discovered. 1. Christ was abundantly revealed and promised under, and in this *Sinai-Covenant* (as hath been shewed;) and this, as a Redeemer, Justifier and Sanctifier in ordinances for *expiation* and *purification* as a *Prophet, Priest* and *King.* Consequently, *The Spirit of Christ was promised*; for Christ Sanctifies none but by his Spirit; *And eternal life was Promised*; for all these spiritual blessings in Christ, Are revealed in order to eternal life, have an indivisible (a) connexion with *Glorification*, And (b) are *eternal life* in the foundation and inchoation thereof. 2. God promising Christ under the *Old Testament*, promised all things in him: as God performing and giving Christ under the *New Testament*, (c) *gives freely all things with him.* 3. God in this *Sinai-Covenant* (d) revealed and promised *Canaan*, the land of Rest; Consequently he promised *Heaven* and eternal rest therein; Their life and Rest in *Canaan* being a Type of their eternal life and Rest in Heaven, as (e hath been

(z) *Catec. Rakovian. apud Hen. Alsted. in Theol. Polem Part.* 3 §. 10.

(a) Rom. 8. 29, 30.
(b) Iohn 17. 3 & 6.
(c) Rom. 8. 32.
(d) Deut. 5. 12. & 6. Exod. 20. 12.
(e) *In Book III. ch.* 3.

been manifeſted. 4. The faithful under the Old Teſtament obtained eternal life. For, (f) Before the *Sinai*-Covenant, (f) *Enoch walked with God, and ſo pleaſed him, that God took him* up bodily into Heaven, *and tranſlated him, that he ſhould not ſee Death*: and God ſtiled himſelf at the buſh, (g) *The God of* Abraham, *the God of* Iſaac, *and the God of* Jacob: and Chriſt adds, *God is not the God of the dead, but of the living, for all live unto him.* How are *Abraham, Iſaac* and *Jacob* living unto God: but in their Souls, which being (h) *Spirits of juſt men made perfect*, live in Heaven with God? Now if the faithful before the *Sinai-Covenant*, under more *imperfect Covenant-adminiſtrations* obtained eternal life: how can eternal life be denyed to them that lived under the *Sinai-Covenant*, which was a more *perfect diſpenſation*? (i) Under the *Sinai-Covenant*, *Moſes* was at his death made partaker of heavenly glory, and *Elias* (i) was carried *up to heaven in a fiery chariot with a whirl-wind*: and theſe two *Moſes* and *Elias* (k) *appeared in glory* with Chriſt at his transfiguration, and *ſpake of his deceaſe which he ſhould accompliſh at Jeruſalem.* (l) The (l) *Socinians* themſelves confeſs, *That all who under the Old Teſtament worſhipped God from the heart, and were obedient to him, obtained eternal life, which they hoped for, although it was not promiſed unto them. God performing more then he promiſed.* Seeing then the faithful under the Old Teſtament *obtained* eternal life: conſequently eternal life muſt needs be *promiſed* to them. For, how ſhould they obtain eternal life, but by *Faith* and *Hope*? and how ſhould they *believe* or *Hope*, without a word of *promiſe* in Chriſt, the only foundation of faith and hope to lapſed ſinners? Without a Promiſe, *Faith* is not *Faith*, *hope* is not *hope*, but groundleſs *Preſumption*. 5. The *New Teſtament* (m) *Promiſes* are *better* then thoſe of the Old; not in *kinde*, but in *Degree*. Revealing ſpiritualls more clearly, fully, ſpiritually.

(f) Gen. 5. 22, 24. 11th Heb. 11. 5, 6.
(g) Exod. 3. 6. Math. 22. 32.
(h) Heb. 12. 23.
(i) 2 Kings 2. 11.
(k) Luke 9. 29, 30, 31.
(l) *Catech. Rakovian apud Hen. Alſted. in Theol. Polem. Part. 3. Sect. 10.*
(m) Heb. 8. 6.

3. *The* Sinai-*Covenant or Old Teſtament, and the* Sion-*Covenant or New-Teſtament, are for ſubſtance one and the ſame: though they differ never ſo much in the Circumſtance or Manner of adminiſtration.* Foraſmuch as The Salvation of lapſed ſinners by one and the ſame Chriſt through Faith, is the ſubſtance of them both; The chief Matter and Scope of them both: Though differently ſet forth in them both. *In that*, Chriſt was ſet forth darkly, as to come afterwards, to the Jews only: *In this*, Chriſt is ſet forth clearly, as come already, and to all Nations.

IV. Hence, *The* Sinai-*Covenant intended not Sinners Juſtification in the ſight of God by works, but only by Faith in Jeſus Chriſt.* Why? For that the *Sinai-Covenant* is not a *Covenant of works*: but a *Covenant of Faith.* Had it been a *Covenant of works*, it had peculiarly intended and revealed *Juſtification by works*: but being a *Covenant of Faith*, as hath been proved abundantly, it intends and Reveals *Juſtification by faith only in Jeſus Chriſt.* For, every

Covenant

Covenant holds forth such a Righteousness and Justification for kinde, as is agreeable to the Nature and kinde of such a *Covenant* respectively. This the Apostle testifies saying, (n) *But now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets.* The Law itself testifieth, *That that the righteousness of God* (*viz.* which God hath ordained, revealed, and will accept,) *is without the Law*: that is, *by faith without the deeds of the Law.* So that, (o) *Christ is the end* or scope *of the Law for righteousness to every one that believeth.* And *Paul* (p) alledgeth *Moses* and the *Law* itself, to prove *The Righteousness of Faith.* The *Law* therefore, which is this *Sinai Covenant*, intended Sinners Justification only by faith in Jesus Christ before God. So then, Hereupon we may clearly conclude,

1. That, *The Jews*, (q) *through ignorance of Gods righteousness, ran into a great and fundamental errour in the point of Justification, whilst they went about to establish their own righteousness by the works of the Law; and so come short of the righteousness of God.* This the Apostle plainly condemns in the carnal Jews: and the greatest part of the Jews split upon this Rock, not being able spiritually to discern the Mysterie of the Law, *viz.* (r) Christ *the end of the Law for righteousness to every believer.* Therefore (s) *the Gentiles which followed not after righteousness* (*viz.* not by the deeds of the Law) *have attained to righteousness, even the righteousness which is of faith. But* Israel *which followed after the Law of righteousness hath not attained to the Law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the righteousness of the Law: for they stumbled at that stumbling stone.* viz. Jesus Christ.

2. That *such teachers, as urged the Law of* Moses, *and the works of the Law, upon any of the Primitive Churches as necessary unto Justification, were false teachers, false Apostles: not preaching the Gospel, but* (t) *perverting the Gospel of Christ; not edifying, but* (u) *subverting the souls of believers.* Such false teachers began to creep into the *Romane* and *Galatian Churches*: whereupon *Paul* wrote those two excellent and most accurate *Epistles*, clearly stating the Question about *Justification* and proving *Justification before God by Faith alone in Christ, without the deeds of the Law.* Such (x) false-teachers also, before that time, came from *Judea* to *Antioch*, and exceedingly disturbed the Church there, teaching the *Necessity of Circumcision and keeping of the Law of Moses* unto Justification: whereupon that famous *Apostolical Synod* met at *Jerusalem*, stated the *Question* for Justification by faith, *Censured* the false-teachers, and by *Decrees*, established and comforted the Churches of *Antioch, Syria*, and *Cilicia*, in the truth. And, in like sort, The *Antichristian Doctors* now under the *Papacy* maintaining Justification in the sight of God by works of the Law,

(n) Rom. 3. 21.

(o) Rom. 10. 4.

(p) Rom 10. 6. *to* 11. *with* Deut. 11. *to* 15.

(q) Rom. 10. 2, 3, 4.

(r) Rom. 10. 4.

(s) Rom. 9. 30, 31, 32, 33.

(t) Gal. 1. 6, 7.

(u) Acts 15. 24.

(x) Acts 15. *throughout.*

as *Bellarmine*, *Stapleton*, *Suarez*, &c. are false-teachers, either mistaking or perverting the true intent of the *Law* in the *Sinai-Covenant*.

3. That, *The Law, as promulged in the* Sinai-*Covenant, nor was, nor could be contrary, destructive to the Doctrine of Faith in the Gospel.* For, the Law, so promulged, intended Justification by Faith only. (x) *Is the Law then against the Promises of God? God forbid.* (x) *Do we then make void the Law through faith? God forbid: yea, we establish the Law.*

Object. *If the* Sinai-*Covenant intended not Sinners Justification before God by works, but by Faith only, whence is it, that the whole stream of that Covenant runs, so much upon works in the Commands, Promises, and Threats thereof; as if life and righteousness were to be had only by Doing, not by believing.*

Answ. To this I Answer, a few things briefly, *viz.*

1. Though the *Sinai*-Covenant runs much, yet it doth not run altogether upon *Doing*. It requires *Believing* also, as hath been shewed. (z) Reveals *Justification in the sight of God only by believing*.

2. The clear Revelation of the *Mysterie of Faith* was purposely reserved till Christs coming, to be one of the glorious Priviledges of the New Testament, as (b) the Apostle intimates. The Lord therefore in this *Sinai-Covenant*, and before, revealed the *righteousness* of faith more darkly, and obscurely to his *Infant-Church* under age; but yet sufficiently for their Salvation.

3. The stream of the *Sinai-Covenant* runs much upon *Doing*, and *Perfection of Doing*; *Partly*, To (c) Convince that carnal people of *Israel* (so addicted to acquiesce in their own works,) that they could never be justified by their own doing, because they could not do perfectly without sin. *Partly*, To force men to seek out (d) *unto Christ by faith*, who is the only *perfect doer* and fulfiller of all that the Law can exact to the uttermost. *Partly*, To let *Israel* see, That sinners cannot be justified, unless his Law be exactly fulfilled by sinners, or by their Surety Jesus Christ. *Partly*, To instruct them, That though God intended not their works and obedience as an *Antecedent condition* requisite to their *Justification*; yet he intended them as a *Consequent condition* and Qualification in *justified persons*, as fruits of true Faith, and the way towards the attainment of the Promises.

V. Hence, *The Sinai-Law was* Israels *Gospel*. For, The *Sinai-Law* was given as a *Covenant of Faith*: and every *Covenant of Faith* is pure *Gospel*. what is *Gospel*, But the good tidings of sinners Salvation by Faith in Jesus Christ alone? Now in this *Sinai-Covenant*, *Christ* is most variously Revealed; *Faith in Christ* is evidently and unquestionably required; and sinners salvation by Christ alone through Faith is frequently inculcated. How could any understanding *Israelite* fix his eye upon the *Tabernacle, Mercy-Seat, Ark, Veil, Altar of incense, Altar of burnt-offering, Sacrifices, Death and Blood of those Sacrifices, The High-priests and all their Holy-garments*, but in all these he

(y) Gal. 3. 21.
(x) Rom. 3. 31.
(z) Rom. 10. 4. Gal. 3. 22, 23, 24. Rom. 3, 21.
(b) Gal. 3 23.
(c) Rom. 3. 20. Gal. 3, 21, 22.
(d) Gal. 3, 21, 22, 23, 24. Rom. 10. 4.

he must needs behold very much of Christ and of sinners salvation by him! The Gospel was preached *to their ears*, while the Law was promulged to them: The Gospel was preached *to their eyes*, while the *Law*, especially the *Ceremonial Law* was executed in their sight: yea the Gospel was preached to all their outward, as to all their inward Senses, while the Law was mannaged according to Gods appointment. In the *Law* how much sweetness might they suck by faith from Christs *Person*, *Offices*, *Humiliation and Exaltation*! It was therefore *Israels* High-priviledge indeed above all Nations, *to have such a Law, which was such a Gospel.*

VI Hence, *The many Misapprehensions of this* Sinai-*Administration may justly be condemned and confuted, that have occasioned so many mistakes and errours about this* Sinai-*Law: especially that grand misapprehension, That the* Sinai-*Covenant was a Covenant of works, not of Faith and Grace*, As,

1. Of the *Legal Justitiaries*, who have in whole, or in part sought to be justified in the sight of God by the works of the Law. The *Sinai-Law* revealing justification, not by works of the Law, but by faith only.

2. Of the *Antinomians*, who totally condemn and disallow the use of the *Moral Law* to Christians as given on *Mount Sinai*, and *as in the hand of Moses*. They not considering that it was given on *Mount Sinai* as *a pure Evangelical Covenant of Faith:* and therefore the substance of it concerns *Christians*, as well as *Iews*.

3. Of the *Socinians* who deny that eternal life and the Spirit were promised under the old Testament. And this whilst they observe not the *Old Testament*, or *Sinai-Covenant* to be a *Covenant of Faith*, revealing Christ, righteousness, holiness and happiness in him; consequently the sanctifying spirit, and eternal life.

VII. Hence, *They that would rightly understand the* Sinai-*Covenant must look upon it with an Evangelical eye.* Since the Fall, the *Law* was never given, but in a *Gospel-way*; The *Gospel* was still the *marrow* of it, the *mysterie* of it, the *bottom* of it, the *scope* of it. Thus it was in this *Sinai Law*. They therefore that would pry into the spiritual depth of this *Law* given at *Horeb*, they must look upon it with *Gospel-Spectacles* they must principally have an eye to *Christ* there, to *faith* there, to *Gods righteousness by Faith* there. This is the *Pole-star*, and the *Compass* they must sail by, into the port of solid knowledge in the *Law*; this is the *Clew* that will orderly direct them lest they lose themselves, as in a *Maze*, in the intricate Labyrinth of the *Sinai-Covenant Administration*

Thus of the Nature or Kinde of this Sinai-Covenant, That it was a pure Evangelical Covenant of Faith, as dispensed by *Moses*; *Next I proceed to the Particular unfolding of this* Sinai-*Covenant in regard of*, 1. *The Fœderate Parties*, 2. *Matter*, 3. *Form*, *and* 4. *End thereof.*

APHORISM

Aphorism III.

Of the Fœderate-Parties: God and Iſrael.

The Confederates, or Federate-Parties to this Sinai-**Covenant, were,** God **and** Iſrael with their Poſterity. *viz.* 1. On the One part **God, As** JEHOVAH, Iſrael's **Covenant-God, Redeemer, Law-Giver and endeared Husband.** 2. On the other part **Iſrael and their Poſterity, As** Abrahams **Seed in Covenant with God, The LORD's Redeemed and eſpouſed People, and as Heys of the promiſed Inheritance (though under age) going on to receive ſome part of the Promiſes.**

Conſider here two things for clearing of this Aphoriſm. *viz.* 1. That *God and* Iſrael *with their Poſterity, were the Fœderates in this* Sinai-*Covenant.* 2. That *they were the Fœderate Parties under theſe Notions and Conſiderations.*

1. *That the Fœderate Parties to this* Sinai-*Covenant were,* God *on the one hand, Iſrael* and their Poſteiity *on the other*; is evident divers ways. *viz.*

(e) Deut. 5. 1 2, 3.

1. *From Manifold Teſtimonies.* As, 1. Of *Moſes*; (e) *The LORD our God made a Covenant with us in* Horeb. He ſpeaks this to all *Iſrael* that came out of *Egypt*, both male and female, parents and poſterity, young and old. And when God renewed this *Horeb*-Covenant in the land of *Moab*, *Moſes* ſaid; (f) *ye ſtand this day all of you before the LORD your God: your Captains of your Tribes, your Elders, and your Officers, with all the Men of* Iſrael, *your little ones, your wives, and thy ſtranger that is in thy camp, from the hewer of thy wood to the drawer of thy water: That thou ſhouldſt enter into Covenant with the LORD thy God, and into his Oath, which the LORD thy God maketh with thee, this day*, &c. This takes in all *Iſrael*, and all their poſterity then living; who ſtood in the Order forementioned to enter into *Covenant* with God. And it is moſt likely they all ſtood in the ſame Order before God, when he made his *Covenant* with them at *Horeb*. And leaſt they ſhould think this *Covenant* extended only to *Iſrael*, and their poſterity then in being, he adds; (g) *Neither with you only do I make this Covenant and this Oath; but with him that ſtandeth here with us, this day before the LORD our God: And alſo with him that is not here with us this day.* Meaning their Poſterity throughout all generations, though yet unborn, to whom this Covenant did belong, till the *New-Covenant* did come in place. And elſewhere; (h) *The LORD ſpake unto you out of the midſt of the fire, —And he declared unto you his Covenant, which he commanded you to perform, even Ten Commandments,* —And; (i) —*Take heed*

(f) Deut. 29. 1, 2, 10, 11, 12, 13.

(g) Deut. 29. 14, 15.

(h) Deut. 4. 12, 13.

(i) Deut. 4. 23.

unto

unto your ſelves, leſt ye forget the Covenant of the LORD *your God, which he made with you.* 2. Of the Prophets; God ſaid by the Pſalmiſt; (k) *Gather my Saints together with me: thoſe that have made a Covenant with me by Sacrifice.* In *Solomons* days it was ſaid; (l) *There was nothing in the Ark, ſave the two Tables of ſtone, which* Moſes *put there at* Horeb, *when the* LORD *made a Covenant with the children of* Iſrael. In *Ezekiel*, God, having reſpect to his dealings with *Iſrael* at *Horeb*, ſaith, (m) *When I paſſed by thee, and looked upon thee, behold thy time was the time of love, and I ſpread my skirt over thee, and covered thy nakedneſs: yea I ſware unto thee, and entred into a Covenant with thee, ſaith the* LORD *God, and thou becameſt mine.* In *Jeremiah* alſo the Lord ſaith; (n) *Behold the days come that I will make a New Covenant with the Houſe of* Iſrael, *and with the Houſe of* Judah: *not according to the Covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of* Egypt, *which my Covenant they brake, although I was an husband unto them, ſaith the* LORD. 3. Of the Apoſtle *Paul*, (o) alledging that Teſtimony of *Jeremiah*, to prove the ſurpaſsing excellency of the *New Covenant* beyond the *Old*. By which Teſtimonies of *Moſes*, The *Prophets*, and *Paul*, it is plain; that *God* was the one Fœderate party, (p) *Iſrael and their poſterity* the other Fœderate party to this *Sinai-Covenant*.

(k) Pſal. 50. 5.

(l) 1 King. 8. 9. *with* 2 Chr. 6. 11.

(m) Ezek. 16. 8.

(n) Jer. 31. 31, 32.

(o) Heb. 8. 8, 9, &c.

(p) And that it (viz. *Gods covenant with* Iſrael *and their poſterity*) might be the better eſtabliſhed, God gave ſpecial charge and commandment, that the words which he had ſpoken by *Moſes* and the Prophets, ſhould be publiquely read, often inculcated and expounded unto them: and that all his viſitation of this people, whether in mercy whilſt they obeyed his voice, or in judgement for their diſobedience, ſhould be regiſtred to remain upon record as ſo many ruled Caſes and Preſidents, and publiſhed and rehearſed unto their children, *that they might learn to ſet their Hope in God, and not forget his commandments*, *Deut.* 4. 10. & 6. 6, 7, 8. *Pſal.* 78. 6, 7, 8. But this Covenant was ſo made with the *Jews*, that if any ſtranger amongſt them, or near adjoyning *Heathen*, did turn unto the Lord, he was not to be excluded, *Exod.* 12. 48. *Deut.* 16. 11, 14. *Mr. I. Ball of the Covenant*, chap. 8. p. 129.

2. *From the explicit conſent and agreement of God and* Iſrael *as Parties to the matters of this* Sinai-*Covenant*. This their Conſent is noted by *Moſes* three times: *viz.* 1. *When* the Breviate or brief Sum of the Covenant was firſt propounded in the Preface before the Promulgation of the Covenant: God propounds, *Exod.* 19. 3, 4, 5, 6 And all the people Conſent, *Exod.* 19. 7, 8. 2. *When* the *Moral Law*, the excellency of the *Sinai-Covenant*, was promulged. God ſpake it immediately, *Exod.* 20. 1, *&c. Deut.* 5. 2, 3, 4, 5, 6. *&c.* 22. And the people promiſe obedience thereto, deſiring to hear Gods will by *Moſes*, as a Mediator to that end, *Exod.* 20. 19. *Deut.* 5. 27. 3. *When Moſes* had declared Gods Covenant more at large, *viz.* His *Moral*, *Ceremonial*, and *Judicial Laws*. The people Anſwered; (q) *All the words that the Lord hath ſaid, will we do.*

(q) Exod. 24. 3.

3. *From the Solemn Sanction, Dedication, or Ratification of this Covenant at the bottom of the Mount of God, after all this was tranſacted.* For, there (r) An *Altar* was erected under the Hill; and *twelve pillars* according to the twelve Tribes of *Iſrael*. *The Altar* (as *Ainſworth*

(r) Exod. 24. 4 to 9. *Hen. Ainſw. in his Annot. on that place.*

worth notes well) *represented God, the first and chief party in the Covenant: The twelve pillars represented the twelve Tribes and their stony Nature, the other Party to the Covenant.* This done, Burnt-offerings and Peace-offerings were slain and offered on the Altar, and the blood sprinkled, Half on the Altar; After which *Moses* (having written the *Morals, Ceremonials,* and *Judicials* in a Book) took the *Book of the Covenant, and read in the audience of the people; and they said, All that the LORD hath said, will we do, and be obedient.* And *Moses* took the blood, (*viz.* the other half of it) and sprinkled it on the people, and said, *Behold the blood of the Covenant which the LORD hath made with you concerning all these words.* In this eminent Dedication of the *Sinai-Covenant*, The *Parties* to the Covenant, *God* and *Israel*, are expresly declared, and fœderally conjoyned.

II. *That God and* Israel *with their Posterity, were Parties to this* Sinai-*Covenant in the fore-said Notions and Considerations*; may be also thus explained and proved particularly. *viz.*

I. **God** was the First and chief *Party* to this *Sinai-Covenant*, especially in this fivefold Notion and Consideration. 1. *As the LORD.* 2. *As* Israel's *Covenant-God.* 3. *As* Israel's *Redeemer.* 4 *As* Israel's *Law-giver.* 5. *As* Israel's *endeared Husband.*

1. *As* JEHOVAH, *the* LORD. In this Notion *Moses* represents God making Covenant with *Israel*, (f) *The LORD*, or JEHOVAH *made a Covenant with us in* Horeb. In this notion God represents himself, when entring into Covenant with *Israel*; (t) *I am* JEHOVAH, —— *Thou shalt have none other Gods before me*, &c. As if God had said; O *Israel* take notice that in this Notion and Consideration I enter into Covenant with thee, *viz. As* JEHOVAH. This is Gods chief *Essential Name*, that sets forth *the Essence* and *Nature of God* more fully, then any one word in the *Hebrew* tongue, or in any other language whatsoever. יהוה *IEHOVAH* is derived from הוה *Havah, He was.* This Root denotes the *Essence, Being* or *Existence* of God. It especially signifies, 1. *Gods absolute underived simple and eternal Essence in and of himself.* (u) ὁ ὢν, ὁ ἦν, καὶ ὁ ἐρχόμενος; *which was, which is, and which is to come*: As *John* excellently expresseth the Divine Nature. The *Hebrew* Etymology of יהוה well agrees hereunto. For הוה the root of it, signifies, *which was*: הוה the present tense, the points being a little changed, signifies, *which is*: and י being prefixed, it becomes יהוה, the future tense, signifying, *which will be*, or *is to come.* So that it notes out an absolute eternal being, without beginning, succession or end: which *was*, without beginning; *is*, without succession; *will be*, without end. And to this effect God is (x) oft-times set forth in Scripture. 2. *Gods deriving of Essence and Being to all things besides himself that have being.* He is the fountain of all Beings. Divers (y) Scriptures import this to be another thing implyed in his name *IEHOVAH.* 3. *Gods immutability in his Decrees;*

L. N. Jehovah. Gill. 192. m.

(f) Deut. 5. 2, 3, 4, &c.

(t) Deut. 5. 6, &c. Exod. 20. 2 &c.

(u) Rev. 1. 4.

(x) Exod. 3. 14, 15. Ps. 90. 2. Isa. 43. 10. & 57. 15. 1 Tim. 1. 17.

(y) Isa. 44. 24, 25. Amos 5. 8. Rom. 11. *ult.* Act. 17. 28.

Decrees; and according to his Decrees, his giving essence, being, and actual subsistence to all his Threatnings and Promises whatsoever. (i) To his *Threatnings*, fulfilling them according to his eternal Counsels. Hence, He is wont frequently to seal up his (x) *Threatnings* with this, or like expression; *I JEHOVAH have spoken it.* —— *They shall know that I am JEHOVAH.* (z) To his *Promises*, (a) performing them and giving existence actually to them according to his Decree, because he is *JEHOVAH*. Hence, he is wont to ratifie his promises, with these or like phrases; —— *I am JEHOVAH.* —— *saith JEHOVAH.* —— *thus saith JEHOVAH.* In one chap. in (b) *Jeremiah* Gods *Promises* are 33 times confirmed by such phrases. And in this sense God here entred into this *Sinai-Covenant* with *Israel* as *JEHOVAH*: *viz.* as giving actual being and subsistence to his *Promises* made to their fathers *Abraham*, *Isaac*, and *Iacob*, touching the land of *Canaan*, &c. He had formerly made *Promises* to them: but now he would make his *Promises subsist*; he would make them good, and really perform them. Therefore a little before the *Sinai Covenant* was made, when the time of *Israels* deliverance out of *Egypt* was come, God said, (c) *I am* JEHOVAH. *And I appeared unto* Abraham, *unto* Isaac, *and unto* Jacob, *by the Name of God Almighty: but by my Name* JEHOVAH *was I not known to them.* That is, Hitherto they were sustained (d) by faith in Gods *all-sufficiency*, or *almighty-power*, without receiving the thing promised: they lived upon mine allsufficiency and my promise, without performance thereof. But now their posterity shall receive the Promises, now I am about to perform the Promised deliverance out of *Egypt*, and the promised inheritance of *Canaan* unto them: Now they shall experimentally know that I am *JEHOVAH*, *A Promise-performing God indeed.* This name *JEHOVAH*, was *Doctrinally* made known, (e) To *Abraham*, (f) To *Isaac*, and (g) To *Iacob*: but not *Experimentally*. Or if *Experimentally*: nothing so fully and clearly, as now it should be made known to their Posterity. This is the first Notion in which God made Covenant with *Israel* at *Horeb*, as *JEHOVAH*, *As a Promise-performing God*, that would now speedily make all his ancient *Promises* actually to subsist to *Israel*. This was a most comfortable notion and consideration of God: tending exceedingly to raise up *Israels* Faith and Hope in Gods Covenant and Promises.

2. *As* Israel's *Covenant-God.* God made not this *Sinai-Covenant* with *Israel*, as to whom he had no Covenant-Relation before: but as being already their *Covenant-God*, *viz.* by his Covenant long ago made with *Abraham* and his Seed. Hence *Moses* said; (h) *The* LORD *our God made a Covenant with us in* Horeb. (i) —— *That thou shouldst enter into Covenant with the* LORD *thy God* (k) —— *Take heed to your selves lest ye forget the Covenant of the* LORD *your God.* The Lord making Covenant with *Israel* in this Notion and Consideration, as their God already in Covenant, seemed to intimate

(x) Ezek. 5. 15, 16, 17. & 6. ult. & 7. ult.
(z) Isa. 44. 24, 26.
(b) Ier. 31.
(c) Exod. 6. 2, 3.
(d) Act. 7. 5. Heb. 11, 9, 10.
(e) Gen. 15. 7.
(f) Gen. 26. 24, 25.
(g) Gen. 28. 13, 16.
(h) Deut. 5. 2.
(i) Deut. 29. 12, 13.
(k) Deut. 4. 23.

to them; 1. *That*, He was now about no *new kind* or sort of Covenant with them, but only he would deal with them with the same kind of Covenant as formerly with their fathers: *The Covenant of Faith*, not the *Covenant of Works*. For he would now Contract and Covenant with them, as their *Covenant-God*; *viz.* by Abraham's *Covenant*; which was only a *Covenant of Faith*. 2. *That*, He was still constant in the Covenant which he had made with *Abraham* and his Seed. He now remembred it afresh: and was now about the renewing and confirmation of it to *Israel*. Hence *Moses* tels them; (l) *Ye stand this day all of you before the* LORD *your God*, ——— *That thou shouldst enter into Covenant with the* LORD *thy God*, ——— *That he may establish thee to day for a people to himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to* Abraham, *to* Isaac, *and to* Jacob. How did he swear to be a God to *Abraham*, *Isaac*, and *Jacob*? Not by a *Covenant of Works*, but by a *Covenant of Faith*. So now he would declare himself to be a God to *Israel* by the like *Covenant of Faith*. 3. *That*, He would now augment and enlarge his Covenant made to their Fathers, by sundry Additional Benefits. For his Renewing of *the Covenant of Faith* in several Periods of time was still with enlargement.

(l) Deut 29. 10, 11, 12, 13.

3. *As* Israels *Redeemer*: *Literally*, From their bondage and misery in *Egypt*; *Spiritually and Mystically*, from their Bondage and Misery under Sin, Satan, *&c.* 1. *As their Redeemer from* Egypts *bondage, God made a Covenant with* Israel. This is often noted: As, In the *Introduction* to this Covenant; ——— (m) *Ye have seen what I did to the* Egyptians, *and how I bare you on Eagles wings, and brought you unto my self. Now therefore if ye will obey my voice indeed, and keep my Covenant*, ——— In the *Preface* to the Covenant it self, the Decalogue; (n) ——— *I am the* LORD, *thy God, which have brought thee out of the land of* Egypt, *out of the house of servants*, &c. And in (o) *Jeremiah*, divers times. By *Redeeming Israel out of Egypt*, God had purchased to himself a special right to them, and authority over them, yea he had brought them into a great debt of all possible gratitude, Homage and Observance to himself. Now therefore the Lord takes advantage hereof, to bind them the faster and closer to himself by the *Sinai-Covenant* for ever; That they and theirs might be wholly his. 2. *As their Redeemer from their Spiritual bondage under Sin, Satan, Death*, &c. whereof *Egypts* bondage was but a shadow, and of which Redemption their deliverance from *Egypt* was but a Type, as is clear by the (p) *Sacrament of the Passover* (signifying Christ the true (q) *Passover* to be sacrificed, for the Elects Redemption) at that time instituted. Hereby God would have *Israel* know, that their *Great Redemption from spiritual thraldom*, which should in fulness of time be accomplished by Christ their true *Passover's* death and blood, should most strongly oblige them and theirs from generation

(m) Exod 19. 3, 4 5, 6.

(n) Exod. 20. 1, 2, 3, &c.

(o) Ier. 11, 3, 4 5. & 31. 31, 32.

(p) Exod. 12.

(q) 1 Cor. 5. 7, 8, 9.

to

to generation; to be wholly and perpetually his Covenant-people in all Faith and Obedience to the uttermost.

4. *As* Israel's *Law-giver.* He being, *The* LORD, *their Covenant-God, and Their Redeemer*; He had supream, absolute and compleat Right and Authority to give Laws to them, as he pleased. Hence, though he would not deal in a meer absolute way with them *as a Law-giver only*, but in a more sweet and familiar way of a *Covenant*: yet he moulded his Laws, both *Morals, Ceremonials*, and *Judicials*, into a *Covenant*, and that a *Covenant of Faith*; hereby notably dulcing and facilitating his Laws unto them in Jesus Christ. Thus, God gave his (r) *Covenant* at *Horeb*, as the Supream Law-giver, with higheſt expreſſions of Majeſty: He gave it by way of Command: and it is called (s) *ten Commandments*, and (t) *A Law and Commandments.* (u) *And he declared unto you his Covenant, which he commanded you to perform, even Ten Commandments.* God Entred into Covenant with *Iſrael* as their Law-giver, and digeſted his Laws into this *Evangelical Covenant.* 1. *To convince them* throughly (x) both by the *Moral* and *Ceremonial Law*, of the extream Sinfulneſs of Sin: of which mankind had not been throughly convinced ſince *Adam's* fall. 2. *To convince them* conſequently of their utter inability to perform an exact legal Obedience: becauſe of the (y) ſinfulneſs of their fleſh, needing daily expiations and purifications. And that therefore they could never be juſtified by their own doing. 3. *To demonſtrate to them* notwithſtanding that the Juſtice and Truth of God (z) required the exact performance of his Law to the uttermoſt, either in Sinners, or in their Surety: otherwiſe they could not have been juſtified, but muſt inevitably have dyed the Death. 4. *To indigitate and point out the Sinners Surety Jeſus Chriſt*, that ſhould both exactly fulfill the Law, and bear the penalty of Death to ſatisfie divine juſtice for their Offences. This (a) the intent of the *Ceremonial Law* throughout: which eſpecially was a *Schoolmaſter leading them to Chriſt* for juſtification, under the ſervile (b) *Tuition* and *Government* of which Law eſpecially, *Iſrael* (as an Infant-Church in Minority) was kept till the fulneſs of time in Chriſt. 5. *To ſhew them that* the Covenant of Faith in Jeſus Chriſt required all ſincere Obedience, in a way of *Religion* towards God, and in a way of *Righteouſneſs* and Sobriety towards man. And this, As (c) an Expreſſion of thankfulneſs for Chriſt and happineſs by him; As a proper (d) fruit and evidence of true faith in Chriſt; And as (e) Gods beaten path towards the attainment of the Bleſſings Covenanted and Promiſed. 6. *To Conſtitute* Iſrael *a peculiar Common-wealth to God*: which was eſpecially done by Gods own immediate *Judgements*, or *Political Laws*.

5. *As* Iſrael's *endeared Husband.* God Covenanted with *Iſrael* at *Mount Sinai*, in the notion of an Husband to them, (f) —— *Not according to the Covenant that I made with their fathers, in the day*

(r) Exod. 19. & 20.
(s) Deut. 4. 13.
(t) Deut. 4. 13. Exod 24. 12.
(u) Deut. 4. 13.
(x) Gal. 3. 19. Rom. 5. 12, 13. & 3. 20. & 7. 7, 8, 9. Heb. 10. 1, 2, 3.
(y) Rom. 8. 3.
(z) Gal. 3. 21, 22.
(a) Gal. 3. 22, 23, 24.
(b) Gal. 4. 1, 2, 3, 4.
(c) Luk. 1. 68. *to* 76.
(d) Gal. 5. 6.
(e) Ier. 1. 1, 3, 4, 5.
(f) Ier. 31. 31, 32.

that I took them by the hand to bring them out of the land of Egypt, *which my Covenant they brake, although I was an Husband to them, saith the* LORD. Heb. *And I have married them.* For, the verb is Active. So that the *Sinai-Covenant*, was *Gods Marriage-Covenant with* Israel: God was as the *Husband*, *Israel* as the *wife*. They troth-plighted themselves thereby one to another. The (g) *Contract* or *Espousals* were immediately before the publication of the Law: The (h) *Marriage-Solemnity* and compleat Covenant after that Publication, at the skirt of *Mount Sinai*. This, God by *Ezekiel* also intimates, saying; (i) *Now when I passed by thee, and looked upon thee, behold, thy time was the time of love, and I spread my skirt over thee, and covered thy nakedness; yea I sware unto thee, and entred into Covenant with thee, saith the Lord GOD, and thou becamest mine.* By (*spreading the skirt over* Israel) God means, *He married* Israel: and as an *Husband* entred into Covenant with them. This seems to be an ancient Ceremony, that the Husband when he married his wife, (k) *cast his skirt over her*: thereby signifying his right and property in her, love to her, and protection of her. God Covenanting with *Israel* at *Mount Sinai as an Husband*, thereby testified; 1. *His* infinite love and affection to *Israel*, though most undeserving of his love. *Marriage-Love* is most intensive love. 2. *The* intimate familiarity of his love to *Israel*, as to his Spouse. 3. *His* faithfulness and constancy of love to *Israel*. In marriage, the husband promiseth constant faithfulness to his wife. 4. *His* co-habitation as an Husband with *Israel*. His divine Presence. 5. *His* Special tender Guidance and Government of *Israel*, as their Head and Husband. 6. *His* Protection of her against adversaries and injuries. 7. His *Provision* of all necessaries for her, and for all the *Spiritual Posterity* which he should have by her. He enstated her in *Canaan*, for this life; and in *Heaven*, typified by *Canaan*, for the life to come.

In these Notions and Considerations God Covenanted with Israel.

II. **Israel with their Posterity**, was the other, and less Principal *Party* to this *Sinai-Covenant*; and that in this four-fold Notion or Consideration. *viz.* 1. *As* Abraham's *Seed in Covenant with God*. 2. *As the* LORD's *Redeemed*. 3. *As Gods espoused People*. 4. *As Heirs of the Promised Inheritance (though under age) going on shortly to possess some part of the Promises.*

1. *As* Abraham's *Seed in Covenant with God*. God Covenanting with *Abraham*, did in him, through Christ, Covenant with all his Seed to the end of the world; *viz.* both with the *Seed of his Flesh* by *Isaac*, the *Jews*; and with the *Seed of his Faith*, all believers of *Jews* or *Gentiles*, as hath been shewed. Now in this *Sinai-Covenant* God looked upon the people of *Israel*, as the *Seed of Abraham*, already in Covenant with him, by his Covenant with their Fathers. He calls himself their God, in the Preface of the Covenant promulged, before it was established: *viz.* (l) *Their God*, by

(g) Exod. 19. 3. *to* 9.

(h) Exod. 24. *throughout.*

(i) Ezek. 16. 8.

(k) Ruth 3. 9. Gen. 20. 16.

(l) Exod 20. 2. Deut. 5. 2, &c.

by Covenant made with *Abraham* and his Seed. Now if the Lord be their *Covenant-God*: *Israel* must needs be his *Covenant-people*, before this *Sinai-Covenant* was established. And in his preparatory *Introduction* to this *Sinai-Covenant* he stiles them: (m) *the House of* Jacob, *and the children of* Israel; which seems to have reference to them, as the Covenant-Posterity of *Abraham*, *Isaac* and *Jacob*. God would now further Ratifie his ancient Covenant with *Abraham*, and amplify it with further benefits to his Seed. As God therefore was constant in Covenant with them, So they should be constant in Covenant with God.

2. *As the Lords Redeemed.* God Covenanting with them (n) as their *Redeemer*: they Covenant with him, as his *Redeemed*, both from Temporal and Spiritual misery and thraldom. By this Consideration they might justly be provoked, 1. To accept Gods Covenant (which he was now bringing them into) most readily and chearfully. They being his *Redeemed*, they owed themselves wholly to him; they were more his, then their own: Their lives, liberties, possessions, temporals, spirituals, and their all being so entirely derived to them from God. 2. To perform Gods Covenant-Laws with all faithful and thankful obedience, in way of grateful return to God for their *Redeemed state*.

3. *As Gods espoused people.* God Covenanted with them as their (o) *Husband*: Consequently they restipulate to God as his *Spouse*. (p) *Thus saith the* LORD, *I remember thee, the kindeness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.* Israel *was Holiness to the* LORD, *and the first-fruits of his increase.* Hence, when *Israel* afterwards revolted from God to Idols, God challenges them for (q) *spiritual whordom* and *uncleanness*, as a *whorish wife* breaking her *Marriage-Covenant* by following other lovers. Now *Israel* coming into Covenant with God as a *Spouse*, *Bride* or *Wife*: did oblige her self, 1. *To* love the Lord God as her Husband with a Marriage-affection absolutely over all: even (r) *with all her heart, soul, minde and might*, as *Moses* explains her *Covenant-duty*. 2. *To* be subject and obedient to the Lord her Husband as a dutiful wife in all things, and that from a principle of sincere love. This (s) obedience *Moses* often presseth on *Israel* in reference to this Covenant. 3. *To* walk chastly and faithfully with God according to this *Marriage-Covenant*, not entertaining other lovers, nor lewdly defiling her self with other Gods, to the violation of the Marriage knot. This the intent of the (t) *first* and *second Commandments*. And elsewhere, (u) *Thou shalt fear the* LORD *thy God, and serve him, and shalt swear by his name, ye shall not go after other Gods, of the Gods of the people which are round about you: for the* LORD *thy God is a jealous God among you.* And no duty is more frequently and vehemently urged upon them by *Moses* then this *Conjugal parity, chastity and fidelity* against all *idolatrous defilements*: not ordinarily any sin in *Israel* more speedily and severely punished then her

(m) Exod. 19. 3, 4.

(n) Exod. 19. 3, 4, 5, 6. & 20. 1, 2, 3. &c.

(o) Ier. 31. 31, 32. Ezek. 16. 8.

(p) Ier. 2. 2, 3.

(q) Ier. 3. 1, 2. Ezek. 16. 8. 15. &c. Hos. 2. 1, 2, 3.

(r) Deut. 6. 5.

(s) Deut. 6. 1, 2, 3, 4, 5, 6, 7, 8, 9, 17. *to the end.*

(t) Exod. 20. 2, 3 &c.

(u) Deut. 6. 13, 14, 15.

her spiritual whoredoms. 4. To train up (z) her children piously and religiously for God, and according to his holy Laws. 5. *To* depend upon the Lord her God, as a wife upon a faithful Husband, for *Direction* in all her doubts and difficulties, for *Provision* in all her wants and necessities, for *Protection* against all her dangers and enemies, and for *Supporting Consolation* in all her sorrows and discomforts.

(x) Deut. 6. to 10. & 11. 18. to 22.

4. *As Heirs of Gods Promises, though under age, and going on to receive some part of the Promised Inheritance.* This the Apostle partly intimates: comparing (y) the Church of the Jews to an *Heir under age, kept under Tutors and Governors* in a servile Condition, till the time appointed of the father; so *Israel* was, in her Infant-Condition, put under the *Sinai*-Covenant, which was of a more servile Nature, till the fulness of time came, that Christ, the great blessing of the Covenant should be actually exhibited, and they in him be made free indeed. And *Moses* partly testifies this: (z) shewing that *Israel* was now newly brought out of *Egypt*, and through the Red-Sea into the wilderness, to march on towards the Promised *Canaan* to take possession of it as their Inheritance, typing out unto them their everlasting Rest and Inheritance in Heaven it self, which all true believing *Israelites* should at last possess through Jesus Christ. Now *Israel's* entring into Covenant with God in this Notion, implyed: 1. *That* their present Church-state was but an imperfect *Infant-state*: They were but as children in Spirituals, and in their Minority, in comparison of the Churches riper Condition which should be in after times. And therefore, the Lord having respect to their Capacity, brings them into such a Covenant as was most accommodate to their state. They were dull of apprehension in spirituals, very carnal: Therefore he revealed Christ and Spirituals in a multitude of Types and shadows, and carnal ordinances, which were as their first Elements or *A B C* to Christianity. They were like children, very stubborn, untractable and stiff-necked: Therefore he made this *Sinai-Covenant* as an heavy yoke of bondage to them, to humble, tame and hamper them. 2. *That* their Minority or Under age would continue till the exhibition of the *Messiah* in the flesh, and the establishment of the *New Testament* in his blood: forasmuch as this *Sinai-Covenant* or *Old Testament*, given to them as children, should continue till then. 3. *That* they should submit themselves to Gods Instruction, Correction and Disposition, as under-age children to a father: breathing after maturity and perfection of *Church-state*, that they may receive the inheritance and *liberty of sons* in Christ. 4. *That* they should shortly possess the promised *Canaan* as an Handsel of the Compleat Covenanted Inheritances.

(y) Gal. 4. 1, 2, 3, 4, 5, 22. &c. & 3. 23, 24, 25.

(z) Exod. 19. & 20. & 24. & 29. throughout.

III. **Inferences.** Were God and *Israel*, in these Notions, Parties to the *Sinai*-Covenant? *Then*;

1. Hence, *How admirable was the Loving-kindness of God to* Israel, *and*

and the Happiness of Israel *in God, in that they were fœderate Parties to this Covenant in these sweet comfortable and excellent Notions!* Recollect but a little the Notions and Considerations wherein they became Fœderate-Parties: And consider the Infinite distance and disparity betwixt God and *Israel*: And then say with admiration, Who so gratious a God as the Lord! who so happy a people as his *Israel*!

2. Hence *This* Sinai-Covenant *established a dear and strong Union and Communion betwixt God and* Israel, *and that upon sundry intimate Relations.* 1. *He* herein Covenanting as JEHOVAH, performing his Promises: *They* as heirs of his Promises to whom they should be performed. 2. *He* as their Covenant-God of old: *They* as his Covenant-people of Old. 3 *He* as their Redeemer, *They* as his Redeemed. 4. *He* as their Law-giver, *They* as his Subjects. 5. *He* as their Husband, *They* as his espoused Bride. These manifold *Covenant-Relations*, carry in their bosoms great variety of *Covenant-blessings* from God to *Israel*, and of *Covenant-duties* from *Israel* to God. Mutual *Relations* imply mutual *obligations*.

3. Hence, *Christ must needs be implyed as a joynt-fœderate-party with* Israel *on the one hand, as God was the fœderate party on the other.* For all these particulars, Notions and Considerations, in which they entred into Covenant, have their foundation and accomplishment only in *Christ* in whom they are *The Heirs, Covenant-people, Redeemed, Subjects*, and *Spouse of God*.

4. Hence, *This* Sinai-Covenant *was dispensed in order to Gods further Confirmation Augmentation, and Performance of his Covenant with Abraham.* For God made this as *their Covenant-God* already, confirming their Covenant-state: as their *Redeemer, Law-giver and Husband.* Augmenting their Covenant-priviledges: and as JEHOVAH, that now would give actual subsistence to his Covenant and Promises. Consequently, This *Sinai-Covenant* was the same kinde of Covenant that Gods Covenant with *Abraham* was, *viz.* A Covenant of Faith.

5. Hence, Israel *could sin against none of Gods Laws Moral, Ceremonial or Judicial, but they must therein necessarily sin against Gods Covenant.* For he entred into Covenant with them as their *Law-giver*, digesting all his Laws into the body and Substance of his Covenant. And this is the great Reason why God all along in the Books of the *Old Testament* so often challengeth his people *Israel* in any their offences against his Laws, to have *transgressed*, or *rejected*, or *broken his Covenant*.

6. Hence, *None could do or offer any injury to* Israel, *but it reflected and terminated at last upon God, unto whom she was so nearly joyned by this Marriage-Covenant.* So that God was very jealous for the injuries done them, as if they had been done immediately against himself: and most severely punished them.

7. *God and* Israel *becoming such fœderate Parties to this Covenant, As God did graciously count* Israel *his: so* Israel *might comfortably count*

God,

God, theirs. He wholly theirs, to make them Happy. They wholly his, to do him Homage.

Thus of the Fœderate-Parties *to this Sinai-Covenant* God, and Israel. *Next of the* Substance *or* Subject-Matters *of the Covenant, Agreed upon betwixt God, and* Israel.

APHORISM IV.

Of the Matter of this Sinai-*Covenant.*

THe Subject-Matter, or Substance of this Sinai-Covenant, **agreed upon by God and** Israel, **the Parties to this Covenant, were: 1.** *On Gods Part,* **certain Covenant-mercies Promised:** *viz.* **To be a God to them, To raise them up Christ a Mediator and Saviour, To give them the Spirit of Christ, To confer upon them in Christ, Blessings Temporal, Spiritual and Eternal: 2.** *On* Israels *Part,* **Certain Covenant-Duties required and restipulated:** *viz.* **To be a People unto God: to keep the Covenant of God, By true Faith, and by all sincere constant Obedience: And to Repent in case of any failings herein.**

To these Heads all the chief-*Matters* of this *Sinai-Covenant* may be easily reduced. I shall insist the more briefly upon them, because I have spoken in effect to most of them already; which I shall note and refer to in order, as I come to unfold these Particulars.

SECTION I.

I. *ON GOD's PART*, The Subject Matters in this *Sinai*-Covenant, were certain Covenant-Mercies Promised. Herein God promised these Great things especially; *viz.* 1. *To be A God to them.* 2. *To raise them up Christ A Mediator and Saviour.* 3. *To give them the Spirit of God and of Christ.* 4. *To heap upon them Temporals.* 5. *To Confer upon them Spirituals.* 6. *To crown them at last with Eternals.*

1. **To be A God to them and to their Posterity.** This is incomparably the greatest Covenant-Blessing promisable: That either God could give, or *Israel* Receive. This is the *Fountain-Blessing*; All the Springs of other Blessings are Originally in it, And all their Streams do flow derivatively from it. When God Promiseth *himself*, he Promiseth *All*; When *Israel* obtain *God*, they obtain *all*.

For

For further clearing of this Supream Blessing Covenanted, these things are to be evidenced. 1. *That the Lord in this* Sinai-*Covenant, did Promise to be a God to* Israel, *and to their Posterity.* 2. *In whom, or through what Means the Lord intended in this Covenant to be* Israel's *God.* 3. *What the Lord promised, when he Covenanted to be a God to them.* 4. *Why he Covenanted to be a God to* Israel. 5. *What Inferences may hence particularly Result.*

1. *That, The Lord in this* Sinai-*Covenant did Agree and Promise to be a God to* Israel *and their Posterity*; is evident divers waies. 1. *By Gods intimation of this in the Body of his Covenant promulged by his own immediate voice.* For, (the *Preface* prefixed to the first Commandment, being a *Particular Reason* of that Commandment, as well as a *General Reason* of the whole Law,) it is very observable, That God uttering his Covenant, his ten Commandmentments to *Israel*, stiles himself in every one of the five first Commandments, *viz.* (a) five times, and in the Repetition of them (b) nine times, *The* LORD *thy God.* Thereby giving them to understand, that as he was *The* LORD *their God*, by his Covenant with *Abraham* and his Seed, before he made his *Covenant* with them *at Horeb*: So by this *Covenant* made at *Horeb* he intended to stablish this supream fundamental Blessing still unto them, and hereby to assure them yet further, That he would be *the* LORD *their God.* 2. *By the Lords following explanation of this Covenant*: Wherein he plainly Promiseth, both in *Moses* and *Jeremiah* to be a God to *Israel.* (c) *If ye walk in my statutes, and keep my commandments,* —— *I will walk among you, and will be your God* (d) ——*Cursed be the man that obeyeth not the words of this Covenant, which I commanded your fathers in the day that I brought them forth out of the Land of* Egypt *from the iron furnace, Saying; Obey my voice, and do them, according to all which I commanded you: So shall ye be my people and I will be your God.* 3. *By the tenour of God's Covenant made in the Land of* Moab *with* Israel; (which was the same with the *Sinai-Covenant*, or an Explanatory renewing thereof, as is evident by comparing both these Covenants together,) wherein *Moses* hath these words: (e) *ye stand this day all of you before the* LORD *your God,* ——*That thou shouldst enter into Covenant with the* LORD *thy God, and into his Oath, which the* LORD *thy God maketh with thee this day: That he may establish thee to day for a people to himself, And that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to* Abraham, *to* Isaac, *and to* Jacob. So that in this Covenant the Lord declared himself to be *A God to Israel*, upon the same terms that he had sworn to be *a God to* Abraham *and his Seed.* And God Covenanting with *Israel* and with their Posterity: consequently implyed, that he would be A God, as to *Israel*, so to their Posterity.

(a) Deut. 4. 13. & 5. 2. 5. 6.
(b) Exod. 20. 2. *to* 13. Deut. 5. 6. *to* 17.
(c) Lev. 26. 3.—12.
(d) Jer. 11. 3, 4, 5.
(e) Deut. 29. 10, 11, 12, 13.

2. *In whom, or through what Means, the Lord Agreed in this Co-*

venant to be Israel's *God.* This may be in brief thus resolved. *viz.*

First The Lord may said to be *A God* to mankinde since the Fall, 1. *In a Common notion or General Consideration* of their dependance upon him in reference to his Creation and Providence. So he is, (f) *The God of the spirits of all flesh: The God of the whole Earth*, &c. 2. *In a special Notion or peculiar Consideration*, in reference to his Covenant of Grace or Faith, into which he brings them with himself, for removal of their sin and misery, and investing of them with the contrary felicity. So he was, (g) *The God of* Abraham, Isaac *and* Jacob; And here in this sense *The God of* Israel.

(f) Numb. 16. 22. & 27. 16.

(g) Exod. 3. 6.

Secondly, In the *General Notion* The Lord is the God of all mankind, without the intervening of any *Mediator* for establishing of that Relation betwixt God and his Creature. The God of Pagans and Infidels, naturally: though they are (h) *without Christ and without God in the world* supernaturally. But *in* that *Special Notion* The Lord nor is, nor can be the God of any, but in and by Means of a *Mediator* intervening betwixt God and lapsed man, Reconciling them. For, 1. The Fall and Sin of lapsed man hath made an infinite distance, and utter Enmity betwixt God and man: so that whilst this enmity remains, God and man cannot agree in one Covenant. 2. This Enmity cannot be removed, but by full satisfaction to Gods justice offended, and by effectual Reconciliation of lapsed Sinners offending, unto God. For, Gods justice truth and Holiness also are so exact and infinite, that he cannot let sin scape, without deserved punishment inflicted upon the *Sinners* themselves, or upon their Surety: nor can he admit the Sinner to Reconcilement unto himself till the sinners Surety hath made full compensation for his Sin. 3. Gods justice cannot be fully satisfied for sin, nor the sinner effectually reconciled to God, but by a Mortal suffering of infinite value. There must be a suffering of Death for Sin: otherwise *Gods* (i) *threatning of Death for sin* should not exactly be fulfilled. And that suffering of Death must be of infinite value: otherwise it would not be proportionable and satisfactory to Gods infinite justice in a sort infinitely wronged. 4 No meer created Nature can undergo a Mortal suffering of infinite value. For That which is meerly *finite* can do or endure only that which is *finite*, and of *finite* limited bounded worth. The effect cannot exceed the total vertue of the Cause. And the meer divine Nature cannot suffer at all. 5. Jesus Christ God-man and he alone, could perform and did undergo a Mortal suffering of infinite value. *As man*, he suffered death for sinful man in the same Nature that had sinned, himself being without sin: *As God*, he made that suffering of infinite value in the sight of God. It was more for Jesus Christ God-man to suffer death for a time: then for all lapsed mankinde to have suffered death to all eternity.

(h) Eph. 2. 12.

(i) Gen. 2. 16, 17.

To

To apply this therefore to the present purpose; 1. Jesus Christ God-man, for lapsed mans Sin, endured Sufferings and Death, which were of infinite value: 2. Christs death and sufferings for sinners, being of infinite value: have fully satisfied Gods infinite justice for Sin, and reconciled sinners unto God: 3. Gods justice being fully Satisfied, and sinners effectually reconciled unto God, The Enmity betwixt God and sinners is removed and taken away: 4. The Enmity being fully removed from betwixt God and Sinners thus by Christ, God becomes an amicable *Covenant-God* to lapsed sinners through Christ, they believing in Christ. Thus God becomes A God by special Covenant-Relation and Interest to lapsed Sinners only in Jesus Christ. He is the only *Material* and *Meritorious Mean* in whom the Lord becomes their *Covenant-God*, And particularly in whom the Lord became a *Covenant-God* at *Mount-Sinai* to his people *Israel*.

3. *What the LORD promised, when he Covenanted to be a God to* Israel. This is the supream blessing: This is the chief Happiness, that can be assured to Gods people in any Covenant. *What is not Promised to* Israel, *when God promiseth himself to* Israel? What is there in the Earth, what is there in the Kingdom of Christ; what is there in the Highest Heavens themselves, that is not comprized and folded up in this, that the Lord will be a God to *Israel*? To this most high and excellent Priviledge, (The Lords being A Covenant-God to any,) I (k) have spoken very largely heretofore in *Gods Covenant with* Abraham: thither I refer the Reader for his further Satisfaction and Consolation. And yet I say; *Who besides God himself alone, can fully understand, what God promised unto* Israel, *when he Covenanted to be A God to* Israel? *For none can fully understand God, but God himself.*

(k) See Book III. Ch. 3. Aph. 3.

4. *Why the Lord Covenanted to be a God to* Israel. This may be briefly resolved in these few Particulars: *viz.*

First, *Because of the riches of his meer grace and favour to* Israel. Of meer Grace he made this Covenant with *Israel*: and of meer Grace he promised this, as all other the Benefits of this Covenant unto *Israel*. In *Israel* there was no cause, nor motive at all, as *Moses* plainly tels them, why God should set his love upon them: only he (l) *loved them, because he loved them*; He, *had* (m) *mercy and compassion upon them, because he would have mercy and compassion upon them.*

(l) Deut. 7. 6, 7. (m) Exod. 33. 19.

Secondly, *Because he had already promised to be A God to* Abraham *and his Seed by an everlasting Covenant*: And now superadded this *Sinai*-Covenant for further Ratification of that grand Blessing then Covenanted to *Abraham*. To this effect *Moses* tells Israel (n) *you stand this day all of you before the LORD your God, — That thou shouldst enter into Covenant with the LORD thy God, — That he may establish thee to day for a People unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to* Abraham, *to* Isaac, *and*

(n) Deut. 29. 10, 11, 12, 13.

and to Jacob. This is ſpoken of Gods *Covenant* with them *in the land of* Moab: but that *Covenant* was the ſame with the *Sinai-Covenant*, being in ſome particulars an Explanation, and further preſſing of it upon the people. To *Abraham* and his Seed the Lord *Covenanted to be a God*: therefore in this *Sinai-Covenant*, which was a more perfect Covenant-adminiſtration, and Confirmatory to Gods *Covenant with Abraham*, he Covenants alſo *to be a God to* Iſrael.

Thirdly, *Becauſe God intended by this* Sinai-*Covenant to let* Iſrael *know, that he would make* Iſrael *the* (o) *happieſt people under the face of Heaven, as is evident by many expreſsions of the* LORD, *recorded by* Moſes *to that effect.* Now wherein doth the ſupream and moſt tranſcendent happineſs of any people Conſiſt? Is it not herein eſpecially, *That they have and enjoy the* LORD *for their God in Covenant?* For, 1. *God alone is the Higheſt and chief Good.* (p) *There is none Good, ſave one, that is God.* Creatures are good, *as Creatures, viz.* derivatively good, finitely good, mutably good, *&c.* but God is Good, *as God, viz.* Eſſentially, Primitively, Infinitely, Unchangeably, Eternally. What the Creature, or whole Creation hath, tending in any regard to mans Happineſs, is but a little *drop* out of his Ocean, a ſmall *beam* darting out of his Glory: and in Compariſon of him is but as vanity, and lighter then vanity. All ſublunary things are far inferior to man, and below him: and nothing below man can be his Happineſs. Mans happineſs muſt lift and raiſe man up above himſelf. 2. *God alone had and enjoyed in Chriſt, Removes all mans Sin and Miſery, that keep him from Happineſs; And ſupplies with all Grace, Glory, and deſirable fulneſs, in, and from himſelf, that bring him into compleat Happineſs: yea God had and enjoy'd, is All things to him that hath and enjoys him, And All things in the Higheſt*; Honor, Riches, Pleaſure, Habitation, Tuition, Friends, Father, Husband, Grace, Glory, Comfort, Raviſhment, Heaven, A world, and Above ten thouſand worlds of felicities. 3. *God* (q) *alone can compleatly ſatiate and fill mans heart.* All Creatures, though in fulleſt enjoyment, leave mans heart ſtill empty, and ſtill craving and aſpiring to ſomething beyond them all. But God enjoy'd as ours, fils every corner of the heart brim-ful and over-flowing: Now only we can ſay, we have enough; here we can fully acquieſce and reſt contented for ever. As the Pſalmiſt; (r) *Whom have I in heaven but thee? And in earth there is none that I deſire with thee.* As *Auguſtine* noted; *God hath made mans heart capeable of God: and therefore nothing in the world can fill mans heart, but God.* God is the only compleat Center and Satisfaction. (s) *Happy is the people that is in ſuch a caſe! yea happy is that people whoſe God is the* LORD! That therefore *Iſrael* might ſee the Lord deſired to make them the only Happy People upon Earth, He Covenanted to be *A God to them*, and conſequently to be A Supream Happineſs to them, and not to any other people. This *Moſes* elegantly expreſſeth; (t) *Thou haſt avouched the* LORD *this*

(o) Exod. 19. 4,5,6. Deut. 4. 5, 6, 7, 8. Lev. 26. 3. *to* 14. Deut. 28. 1. *to* 15.

(p) Mat. 19. 17. Mar. 10. 18.

(q) Pſ. 73. 25. & 4. 6, 7, 8.

(r) Pſ. 73. 25.

(s) Pſal. 144. 15.

(t) Deut. 26. 17, 18, 19.

this day to be thy God, —— *And the* LORD *hath avouched thee this day to be his peculiar people,* —— *And to make thee high above all Nations which he hath made, in Praise, and in Name, and in Honor, and that thou mayst be an Holy people unto the* LORD *thy God, as he hath spoken.*

5. **Inferences.** Did the Lord Promise thus in his Covenant at *Mount Sinai* to be A God to *Israel* and their Posterity? *Then,* How many Excellent Consectaries may hence result, by way of Application! But, (u) Having spoken exceeding largely to such *Inferences* already upon that clause of Gods Covenant with *Abraham,* That he would be *A God to* Abraham *and to his Seed*, all or most whereof are easily applicable to *Israel* and their Posterity, *mutatis mutandis:* Thither I refer the Reader for Brevity sake, and so proceed to the next *Covenant-Mercy.*

(u) See *Book III. Ch. 3. Aph. 3. Sect. 1.*

II. **To raise up to** Israel, **Christ a Mediator and Saviour.** All mankind through *Adams* Fall are become Sinners: yea *Israel* themselves by Nature Sinners and *children of wrath, even as others.* The Lord will not be a *Covenant-God* to any Sinners, but by Means of a *Mediator*; Satisfying divine justice for their Sin fully, Ransoming them from Death the wages of Sin eternally, and Reconciling them hereupon to God effectually. Therefore in this *Covenant,* As God Promised to be *A God to* Israel; So he Promised to *raise them up Christ a Prophet,* a Mediator, *from among themselves,* in whom he would be their Covenant-God. This was a most sweet *Covenant-blessing.* Touching which Consider, 1. *That God promised in this* Sinai-*Covenant to raise up unto* Israel *from among themselves, Christ a Mediator and Saviour.* 2. *Why God Promised Christ the Mediator in this Covenant.* 3. *Inferences thence resulting.*

(x) Deut. 18. 18. &c.

1. *That God Promised in this* Sinai-*Covenant to* (y) *raise up unto* Israel *Christ a Mediator and Saviour for them*: I (z) have already demonstrated in this present *Chapter,* and need now to add no more as to that point.

(y) Deut. 18. 18, &c.
(z) See in this *Chap. IV. Aph. 3. Instance 1.*

2. *Why God thus Promised Christ the Mediator unto* Israel *in this Covenant*: may be cleared by divers Reasons. As,

First, *Because God cannot As a God in Covenant, look upon, own, or accept,* Israel, *or any people in the world since mans Fall, as a peculiar people to himself in Covenant, but only in and through Jesus Christ the sole Mediator betwixt God and man: as hath been shewed. Mercy* will not embrace the Sinner: till *Justice* be satisfied for the Sin. Light will not have Covenant-fellowship with Darkness, nor Life with Death: till Christ the Light and Life of the world bring Light out of Darkness, and Life from the Dead. Hence, they that are (a) *without Christ* are reputed by the Holy-ghost, to be *without God in the world.* And such as are Accepted of God, are said to be (b) *accepted in The Beloved: viz.* in Jesus Christ.

(a) Eph. 2 12.
(b) Ephes. 1 6.

Secondly, *Because lapsed Sinners cannot endure a Covenant-fellowship with the Great, the dreadful, the Holy and righteous God, immediately, without a Mediator.* This is evident in *Israel*; For, when God

God immediately by his own voyce promulged and uttered his *Covenant out of the midst of the fire on* Mount Sinai; *Israel* trembled and fled back afar off, being unable to endure that which was commanded, and fearing that they should be consumed by that great fire. And therefore they desire *Moses* to speak from God unto them, and they would obey; but that God might not speak any more immediately unto them, *least they dye*. They could not bear Gods manifesting his Covenant to them *immediately* by himself alone: But *mediately*, by a *Mediator*. Their Sinful impurities, Infirmities and Disproportion to God being exceeding great. The Lord therefore in this Covenant ([c]) Condescended to them: granted them a desired *Mediator*, viz. *Giving* them *Moses*, one of themselves, as a *Typical Mediator* for the present; and *Promising* them *Christ* to be raised up according to the flesh *from among their brethren*, as a *True Mediator*, for the future.

(c) Exod. 20. Deut. 5. with Deut. 18, 18, &c.

Thirdly, *Because this* Sinai-*Covenant* (*as hath been shewed*) *was a pure Evangelical Covenant of Faith, and one of* ([d]) *Gods Covenants of Promise, as Gods former Covenant with* Abraham *was: and therefore Christ, as Mediator and Saviour of Sinners, must necessarily be revealed, and Promised in this Covenant.* For this is the very Nature and intent of the *Covenant of Faith*, to reveal Christ as Mediator and Saviour for restoring of lapsed Sinners, the peculiar object of Faith in every such Covenant: and this is the very Scope and Design of every *Covenant of Promise*, to reveal Christ *as Promised*, and afterwards to be performed, as hath been ([e]) formerly proved in opening the *general Nature of the Covenant of Faith*. And forasmuch as this *Sinai-Covenant* (taking *Gods Covenants with* David, and *with the Captive*-Jews *in* Babylon to be comprized therein, as indeed they were): was the *last Administration of the Covenants of Promise*, continuing in its Compleat force and use till the very Incarnation of Christ: it was Consequently a fuller and clearer Discovery of Christ for Sinners Salvation, then any, then all fœderal dispensations that went before it. Every following Administration more clearly disclosing Christ, then those that went before: and the last Administration most clearly of all.

(d) Eph. 2. 12.

(e) Book II. Ch. 2. Aphor. 3.

3: **Inferences.** Did God Promise in this *Sinai-Covenant* thus to raise up unto *Israel*, Christ a Mediator and Saviour? *Then*,

(1) Hence, *Gods Grace and bounty to* Israel *in this* Sinai-*Covenant was exceeding Great.* For the Promise of Jesus Christ therein, as their Mediator and Saviour, was an exceeding Great Promise. Consider, 1. What Christ was to the Father, ([f]) *His Own Son*, ([g]) *His only begotten Son*, ([h]) *The Son of his Love in whom his Soul delighted*, ([i]) *The Brightness of his Glory and express Character of his Person.* 2. What Christ was in himself, ([k]) *God equal to the Father* in all *common Titles, Essential Perfections* and *Works*, of the Deity: which in Scripture are frequently ascribed unto him. 3. What Christ

(f) Rom. 8. 32.
(g) Joh. 1. 14. & 3. 16.
(h) Col. 1. 13. Matth. 3. 17.
(i) Heb. 1. 3.
(k) Phil. 2. 6. Rom. 9. 5 Joh. 1. 1, 2. Col. 1. 15, 16, 17.

Christ was to be to *Israel*, according to this Covenant. A Mediatory *Prophet, Priest, and King*; Their *Redeemer*; Their *Saviour*; The *glory of the people* Israel. And then say, what rich Grace and bounty God discovered in Promising Christ in this Covenant to *Israel*: Christ being most Dear to the Father, most precious in himself, most necessary and advantagious unto *Israel*.

(2) Hence, Israels *Priviledge in Christ by this Covenant was peculiarly excellent: Christ being peculiarly Promised to be raised up from among them as their Mediator and Saviour.* This Priviledge hath two Eminent aspects;

First, Christ was naturally to descend of *Israel* according to the Flesh. This was the *Jews* peculiar prerogative among all other Nations, and the Apostle specially notes it; That ([l]) *of them according to the flesh Christ came, who is over all God blessed for ever, Amen.* (l) Rom.9.5.

Secondly, *Israel* was Supernaturally to descend of Christ according to the Spirit He was to be their Mediator, Saviour and Redeemer: They his ransomed, saved and spiritual ([m]) *Seed*, that *should be counted to the Lord for a Generation.* How mysterious and full of gracious wisdom are Gods dispensations. (m) Isa.53.10. Psal.22.30.

(3) Hence, *The same Christ was revealed under the Old Testament heretofore, that is now revealed under the New. False Christs* of mans Pretending have been and may be many: but *true Christ* of Gods Revealing there is but one. The same Christ, under both Testaments; One and the same ([n]) *Christ yesterday, and to Day.* The Christ Revealed in both is one and the same: though the Manner of Revealing be different. *Then* in Shadows, *now* in Substance: *Then* in Types, *now* in Truth: *Then* under a veil, *now* with open face: *Then* more Carnally, *now* more Spiritually: *Then* as to come afterwards, *now* as come already: *Then* Christ was the Sun under a cloud, but *now* in a clear Heaven, the veyling cloud being vanisht away. (n) Heb.13.8.

(4) Hence, *The Old Testament was Gospel as well as the New.* As *true Gospel*: though not so compleat full and *clear Gospel*, as the *New*. Their difference was only *gradual* and *accidental*, not *substantial* or *essential*. Its the same person: though at first a child, and after a man. A child is as true man, though not in strength or stature so compleat a man, as he that is of full age. The good tidings of Sinners Salvation by Christ, (which is the abstract, the Sum, and life of the Gospel,) was published under the *Old Testament* as well as under the *New*: though not so clearly, fully, universally, effectually. They therefore that can find no *Gospel* in the *Law*, and thereupon oppose the *Law* to the *Gospel*, and reject the *Old Testament* as void of *Gospel*, do sufficiently betray their gross ignorance both in *Law* and *Gospel*.

(5) Hence, *Faith in Christ was Saving, and unbelief Damning under the* Sinai-*Covenant, as under the New Covenant.* For, In *that*, as in *this*, Christ was Revealed and Promised for Sinners Salvation through

through Faith. No Christ, no Salvation: No faith, no Christ, under Old Testament or New. Believing *Jews* then, and believing *Gentiles* now, are alike saved by faith in Christ: (o) *Seeing it is one God which justifies the Circumcision by Faith, and uncircumcision through Faith.* And on the contrary, unbelievers in Christ both *then* and *now*, do alike perish for that unbelief. How precious is *Faith*, How dangerous *infidelity* in all ages!

(o) Rom 3. 30.

(6) Hence, *True Believers were Christians in Deed, though not in Name, under the Old Testament as under the New.* Believers in Christ were (p) *first called Christians at* Antioch, but they were *really Christians* long before, even ever since the *Sinai Covenant* was made, yea even since *the Seed of the woman* was Promised to *Adam*; forasmuch as they were by faith implanted into Christ revealed in those *Covenants.*

(p) Act. 11. 26.

(7) Hence, *Not only Temporals* (as some do grosly imagine) *but Spirituals and Eternals were Revealed and Promised unto* Israel *under the Old Testament as well as under the New, though more darkly and sparingly.* For Christ was promised as Mediator and Saviour in this *Sinai*-Covenant: And Christ the Mediator, Brings Spirituals and Eternals with himself, yea, Is Spirituals and Eternals in himself, to all that do receive him, believing in the Promises.

III. **To give them the Spirit of God and of Christ.** By *Spirit of God and Christ*, I understand the third Person of the God-head the Holy-Ghost, (q) Eternally *proceeding from the Father and the Son.* This Spirit God promised to *Israel* in this Covenant, and accordingly gave his Spirit under this Old Testament; *viz.* in his efficacy, fruits, effects, graces, operations, &c. which *metonymically* the Scripture is wont to stile *The Spirit, and the Holy-ghost.* Here Consider two things;

(q) Joh. 15. 26.

First, *That God promised in this sense his Spirit to* Israel *in this Covenant.* This may be evinced divers ways, *viz.*

1. Because, *The Lord hath in this Covenant promised to be* (r) *a God to* Israel, *as hath been manifested: Consequently, That Father, Son, and Spirit should be theirs, together with their peculiar relations and operations.* That God the Father would be their *Father*, God the Son their *Saviour and Redeemer*, God the Holy Spirit their *Sanctifier and Comforter.* That greatest and most comprehensive Promise of the LORD *to be a God to* Israel, necessarily implyes this and much more.

(r) Deut. 4. 13. & 5. 2, 5, 6. Lev. 26. 3, 22. Jer. 11. 3, 4, 5. Ezr. 25 38. Deut. 29. 10, 11, 12, 13.

2. Because, *Moses inviting* Israel *to the diligent and faithful performance of this* Sinai-*Covenant*, *tels them*; (t) *The Word is very nigh unto thee, in thy mouth, and in thine heart, that thou mayst do it.* And *Paul* alledging this place, thus expounds it; (u) *That is the Word of Faith which we preach*, &c. Clearly intimating that this *Commandment* and word given at *Mount Sinai* was given as a *Covenant of Faith*, not *of Works.* Now, how was the *Law in their Heart*

(t) Rom. 10. 6, 7, 8, 9, 10.

to

to do it? 1. Not *Naturally*, for by nature mans heart is hard and ſtony ſince the fall, and ſo far from receiving Gods Law into it, that it is meer (u) *enmity againſt God, is not ſubject to the Law of God neither indeed can be.* therefore while it ſo remains, the Law is but (*Litera mortua & mortifera*) a dead and deadly Letter to it. How then ſhould this word have ſeat in ſuch a *ſtony heart?* 2. But *Supernaturally* the *word might be in their heart to do it*: If God ſhould by his Spirit of regeneration and renovation correct the pravity of the heart, (as (x) *Calvin* hath excellently noted,) and ſoften the hardneſs of it, according to the tenour of the Goſpel and Covenant of Faith in Chriſt Its the peculiar work of *Gods Spirit* to Sanctifie and (y) *ſoften the ſtony heart* by infuſion of his grace: and then to put the Law of God into the ſoftned heart, for the doing of it evangelically. Hereby then *Moſes* ſeems to imply that the *word of the Sinai-Covenant* was in their heart in ſome meaſure by the Grace and work of Gods ſpirit already given them; and further to be beſtowed upon them afterwards for that end.

(u) Rom 8.7.

(x) *Joan. Calvin. in Deut.* 30. 14 p. 132, 133. *Genev.* 1583.

(y) Ezek. 36. 26, 27.

3. Becauſe, *This Covenant Promiſeth Circumciſion of heart, for love, life, and obedience to God.* (z) *And the* LORD *thy God will Circumciſe thine heart, and the heart of thy Seed, to love the* LORD *thy God with all thine heart, and with all thy ſoul, that thou maiſt live.— And thou ſhalt return and obey the voice of the* LORD, *and do all his Commandments which I command thee this day.* Here two things are principally promiſed: *viz.* 1. Heart-Circumciſion. 2. The Effects or Conſequents thereof. And both of them the work of the Spirit: therefore in the Promiſe of theſe *effects of the ſpirit*, He promiſeth *the Spirit.* I. *Circumciſion of heart both to them and their Seed.* This is a ſpiritual Promiſe of Regeneration and Sanctification by Chriſt and his Spirit. In Chriſt (a) *we are circumciſed with Circumciſion made without hands in putting off the body of the ſins of the fleſh, by the Circumciſion of Chriſt, buried with him in Baptiſm*, &c. II. *Effects of this Heart-Circumciſion are divers.* 1. Sincere and entire (b) *love* of God. This is a *ſpecial fruit of the ſanctifying Spirit.* 2. Life *viz.* Here, by (c) *Faith* and *Holineſs.* Both of them fruits of the Spirit. Hereafter, by *glory* in Heaven. 3. Obedience. This alſo a fruit of the ſanctifying ſpirit. (d) *Elect through Sanctification of the ſpirit unto obedience.* So that in the promiſe of theſe Spiritual bleſſings, ſingularly wrought by the ſpirit of God, who can ſay but the ſpirit of God was promiſed?

(z) Deut. 30. 6, 8.

(a) Col. 2. 11, 12.

(b) Gal. 5. 22.

(c) Gal. 5. 24. Eph. 5. 9. 1 Cor. 6. 11.

(d) 1 Pet. 1. 2.

4. Becauſe, *In this* Sinai-*Covenant God promiſed, that* Iſrael *ſhould be to him* (e) *An Holy Nation, A Kingdom of Prieſts and a Peculiar Treaſure above all people,* Theſe are all ſpiritual bleſſings: the (f) Special work of Gods Spirit upon true believers by effectual calling, as *Peter* intimates evidently. In theſe bleſſings therefore the ſpirit was promiſed to them.

(e) Exod. 19. 4, 5, 6.

(f) 1 Pet. 2. 7, 9, 10.

5. Becauſe, *Under this* Sinai-*Covenant, the Old Teſtament* (*which extended itſelf till the Coming of Chriſt*) *Gods ſpirit was both Promiſed*

in expreſs terms, and Performed divers waies, unto the people Iſrael.

1. *Promiſed* very clearly to the Jews when they ſhould return from their Babyloniſh Captivity. (g) *And I will give them one heart, and I will put a new ſpirit within you: and I will take the ſtony heart out of their fleſh and will give them an heart of fleſh.* — *And I will put my Spirit within you, and cauſe you to walk in my ſtatutes.* 2. *Performed alſo*; Both in regard of his extraordinary operations in the Prophets, inſpiring, acting and aſſiſting them extraordinarily in their Prophetical Function, for Preaching, Prophecying things to come and writing the Scriptures. And in regard of his ordinary works of Sanctification and Conſolation. Whence had (h) *thoſe witneſſes* their excellent Faith, ſo highly commended, but from the (i) *Spirit of God* working it in them? *David* himſelf who was under the *Sinai-Covenant*, intimates that God had given his holy ſpirit unto him, when repenting after his fall he praies; (k) *Caſt me not away from thy preſence, and take not thy holy Spirit from me. Reſtore unto me the joy of thy Salvation, and ſtabliſh me with thy free Spirit.* Thus the firſt thing is clear; *That Gods ſpirit was promiſed to* Iſrael *in this Sinai-Covenant.*

Secondly, *How thus can ſtand with that paſſage in* John? viz. — (l) *But this ſpake he of the Spirit, which they that believed on him, ſhould receive, for the Holy-ghoſt was not yet given, becauſe that Jeſus was not yet glorified. By this it ſeems the Holy-ghoſt was not given till Chriſts aſcenſion into Heaven, and conſequently not promiſed to be given before: for then God would have performed his promiſe. And therefore the Holy-ghoſt was neither given, nor promiſed to the Jews under the Old Teſtament, this* Sinai-*Covenant.*

Anſw. For clearing this doubt, Conſider:

1. *That* the particle οὔπω, *not-yet*, (*The Holy-ghoſt was not-yet given*) may be here taken *Comparatively*, rather then *Negatively*. *The Holy-Ghoſt was not yet given* ſo plenteouſly, ſo fully, ſo viſibly, ſo variouſly, *&c.* before, as after Chriſts aſcenſion and glorification. For it cannot be denyed by any that deny not the Scriptures, that the Holy-Ghoſt was given before Chriſts Coming even under the *Old Teſtament*, both *Extraordinarily*, and *Ordinarily*, in ſome meaſure and degree. *Extraordinarily*, to *Moſes* and the Prophets and to other perſons extraordinarily imployed by God: that thereby they might be enabled to and in extraordinary Services to God and his Church. *Ordinarily* to all the true believers before and under the *Old Teſtament* in the ordinary gifts graces and endowments of Sanctification, as *Faith, Repentance, Love, Fear, Joy in Chriſt*, &c. which we read Gods people of old commended for: all which they had from the Spirit of God, as his peculiar (m) *fruits* and effects. And thus (*not*) is ſometimes uſed as a *Comparative*: rather then as a *Simple Negative* in divers Scriptures. As, (n) *If ye were blind ye ſhould have no ſin*: *viz.* not, none at all *abſolutely*; but none *comparatively*. Knowledge adds an aggravation to ſin. (o) *If I had not come, and ſpoken to them they had not had ſin*: that is, they had not had

ſo

(g) Ezek. 11. 19, 20. & 36 26, 27.

(h) Heb. 11. throughout, with Gal. 5. 22.

(i) Heb. 11. throughout, with Gal. 5. 22.

(k) Pſal. 51. 11, 12.

(l) John 7. 37, 38, 39.

(m) Eph. 5. 9. Gal. 5. 22, 23.

(n) John 9. 41.

(o) John 15. 22.

so great hainous and inexcusable sin. Sinning against great means of grace greatly aggravates sin. (p) *Christ sent me not to baptize, but to preach the Gospel*: that is, Christ sent me *not so much* to baptize, as to preach. Christ sent him and all his Apostles (q) *to do both*, otherwise *Paul* should have sinned to have baptized any at all, without Commission: but he sent them principally and especially to preach the Gospel, as being a more principal work of their Ministery.

(p) 1 Cor. 1. 17.

(q) Math. 28. 18, 19, 20.

2. *That*, this term (*Holy-Ghost*) signifies among other things, The *Extraordinary*, and The *Ordinary* gifts and endowments of the Holy Ghost: which are (by a *Metonymie of the cause* put *for the effect*) called the *Holy-Ghost*. 1. *The* (r) *extraordinary gifts and endowments of the Holy-Ghost*, which were visible and apparent: as Doing Miracles, Speaking divers strange languages, *&c.* These are often called the *Holy-Ghost*. 2. *The ordinary gifts and graces of the Spirit*, Regenerating, Renewing, and Sanctifying the heart and soul more invisibly and indiscernably. These also are called (s) *the Spirit* and *Holy-Ghost*, frequently. Now when *John* saith, *The Holy-Ghost was not yet given, because Jesus was not yet glorifyed*; By *Holy-Ghost* there we are to understand *the extraordinary gifts of the Holy-Ghost* principally and especially, which were promised of old by the Prophets, and were actually performed and poured out upon the Apostles on the day of *Pentecost after Christs Ascension*, as the Holy-Ghost (t) interprets it by *Peter*: which wonderful endowments were also afterwards poured forth upon many other believers. So that this hinders not at all, why the *Ordinary gifts* of the Spirit might be given under the *Old Testament*. But if any shall yet contend that *John* seems to intend both *Ordinary* and *Extraordinary gifts* of the Holy-Ghost: Let that be first proved; and when that's done, All that can be gained shall be this, *That the Holy-Ghost was not so eminently and abundantly given, till Christ was glorified, but he was truly given both in ordinary and some extraordinary endowments under the Old Testament.*

(r) Acts 2. 4. & 4 8. 31. & 6 35. & 7. 55 & 8. 15, 18. & 10. 44. 47 & 11. 15. & 19 2. &c

(s) John. 3. 5. Tit. 3 5. 1 Cor. 6. 11. Gal. 5. 17.

(t) *Compare* Acts 2. 14. *to* 34. *with* Joel 2. 28. Isa. 44. 3.

Inferences. Did God thus Promise, and also perform, the *Holy Ghost* in some measure under the *Old Testament* this *Sinai-Covenant*? Then,

1. Hence, *The Socinians do greatly err, and grosly derogate from Gods rich grace, and believers priviledges under the Old Testament, whilst they say*; (u) *There are two Promises of Christ belonging only to the New Covenant*, viz. *Eternal life and the gift of the Holy Ghost: neither of which was comprehended in the Law of* Moses. *For you shall no where finde, either eternal life, or the gift of the Holy-Ghost promised to them that obey the precepts of the Law: as they are promised in the Law given*

(u) Duo sunt promissa Christi ad novum fœdus duntaxat pertinentia, viz vita æterna, & donum spiritus sancti quorum neutrum in lege Mosis fuit Comprehensum. Etenim nusquam in lege Mosis reperies, aut vitam æternam, aut donum Scripturæ Sancti obedientibus præceptis legis promissum, quemadmodum in lege per Christum datâ promissa sunt. *Catechis. Racovien. Apud Hen. Alsted. in Theol. Polem. part. 3. §. 2. pag. 322. Hanov. 1627.*

by Chriſt. This is a falſe and wicked ſlander. For it is already proved, that under this *Sinai-Covenant*, the *Old Teſtament*, the *Holy Spirit* was *Promiſed*, and alſo then *Performed* in ſome degree both in his *Ordinary* and *Extraordinary endowments.* I think not this groſs Opinion worthy any further refutation.

2. Hence, *The* Sinai-Covenant *or Old Teſtament was a Doctrine of juſtification, not by works, but by Faith: becauſe, by, and under it the Jews received the Spirit.* The Doctrine of Juſtification by works, according to the Covenant of works, vouchſafeth to none the Spirit, neither in his ordinary nor extraordinary gifts and operations: but the Doctrine of Juſtification by Faith, the Doctrine of the Goſpel is crowned with this bleſſing. (x) *Received ye the ſpirit by the works of the Law, or by the hearing of Faith?* As if he had ſaid, ye did not receive the *Spirit* in his *Ordinary* or *Extraordinary gifts*, by the Doctrine of juſtification by works of the Law, but by the hearing of the Doctrine of juſtification by Faith. Conſequently I conclude, this *Sinai-Covenant* was not a *Legal* Doctrine of *works*, but an *evangelical Doctrine of Faith*; the ſame for ſubſtance with the *New Covenant*: becauſe in it the *Spirit was promiſed*, under it the *Spirit was given.*

(x) Gal. 3. 2.

3. Hence, *The grace of God, and Priviledge of the believing Jews, was exceeding great in regard of the Spirit of God beſtowed upon them, even under the Old Teſtament this* Sinai-Covenant. Till Chriſt, no other Nation in the world was thus honoured. Chriſt counts Gods Spirit one of his higheſt Gifts: (y) *how much more ſhall the heavenly father give the Holy Spirit to them that aſk him?* True, they had the *Holy Spirit* given more ſparingly, more imperfectly, and more obſcurely; in weaker meaſure, and with leſs variety and eminency of gifts, *ordinary* and *extraordinary*; then he is given under the *New Teſtament.* But they had their meaſure, according to the then condition of the Church, by *drops* and *ſhowers*: but the (z) *Rivers of this living water* were reſerved till Chriſts times as glorious Trophies of his *Aſcenſion* and *Glorification.*

(y) Luk. 11. 13.

(z) Iohn 7. 37, 38, 39. Act. 2. 14 &c. Ioel 2. 28. Iſai. 44. 3.

4. Hence, *The Myſtical body of the Church of Chriſt, was united to Chriſt the Head, as alſo acted, enlivened and guided from Chriſt the Head, by one and the ſame ſpirit of Chriſt, both under Old and New Teſtament.*

IV. To beſtow upon them many Temporal and outward Mercies and bleſsings for their preſent life in this world. For opening this, I ſhall ſhew; 1. *That God in this* Sinai-Covenant *promiſed many Temporal Outward Bleſsings to* Iſrael. 2. *Why he promiſed to them ſuch bleſsings.* 3. *In what Notion ſuch Temporals were promiſed to them: whether meerly as Temporals in reference only to the outward man; or alſo as Types of Spirituals and Eternals?*

Firſt. That God in this *Sinai-Covenant* Promiſed many Temporal Mercies of this life to *Iſrael* and their Poſterity; may be abundantly

dantly proved by Induction of many Particular Bleſſings Promiſed. As, The Lord Promiſed theſe, and like Bleſſings;

1. To give them the Land of *Canaan* for an Inheritance, to them and to their Seed. *Exod.* 20. 12. *Deut.* 11. 8. *to* 13. 31. *&* 1. 8, 35, 36. *&* 4. 1, 37, 38. *&* 6. 10, 11, 18, 19. *&* 8. 6, 7, 8, 9.

2. To ſubdue, diſpoſſeſs and caſt out the Heathen *Canaanites, &c.* that dwelt therein, that *Iſrael* might poſſeſs and enjoy their Land, Cities, Houſes, &c. *Deut.* 11. 22. *to* 26. *&* 6. 18, 19. *&* 7. 16. *to the end.*

3. To give them length of daies in the land of *Canaan. Exod.* 20. 12. *Deut.* 5. 16. *&* 11. 9. 21. *&* 4. 40. *&* 5. 33.

4. To multiply them exceedingly in the land of *Canaan, Lev.* 26. 9. *Deut.* 6. 3.

5. To Heap upon them all ſorts of Outward Bleſsings, Health, Wealth, Honour, Victory, Peace, and all manner of Proſperity in the land of *Canaan,* and to ſet them on high above all Nations of the earth, when they ſhould come to poſſeſs it. *Levit.* 26. 3. *to* 11. *Deut.* 28. 1. *to* 15. *&* 11. 13, 14, 15. *&* 7. 12, 13, 14, 15.

6. To put all the contrary curſes upon their enemies that ſhould hate and perſecute them, *Deut.* 30. 7. *&* 7. 15.

7. To return them again, from all Nations and Countries, even from the utmoſt part of heaven whither they ſhould be ſcattered for their ſins and breach of Covenant, into their own land of *Canaan*, upon their Repentance, *Deut.* 30. 1, 2, 3, 4, 5.

And not to deſtroy or caſt them away utterly; but to remember his Covenant with them, repenting, *Levit.* 26. 42. *to* 46.

Secondly, Why the Lord Promiſed ſuch Outward bleſſings to *Iſrael* in this *Sinai*-Covenant, and that ſo plainly and plentifully, *viz.*

1. Becauſe, *The Lord is a faithful Covenant-keeping God.* In purſuance and (a) performance therefore of his Covenant with their fathers, *viz.* with *Abraham, Iſaac* and *Jacob*, he promiſed thus to furniſh *Iſrael*, their ſeed, with all plenty and variety of outward Bleſſings.

(a) Deut. 7. 12. to 17.

2. Becauſe, *The Lord would encourage and oblige the people* Iſrael *to all chearful Love, Service and Obedience to himſelf: that they might faithfully, diligently and conſtantly keep his Covenant and Commandments.* Every mercy is a Motive to Obedience: A Confluence of Mercies carries as a forcible ſtream thereunto. Hence its very obſervable how God, in (b) propounding of theſe Promiſes, ſtill indents and conditions with them for *Love*, or *Obedience to his Commandments*, or *keeping his Covenant*, or ſomething to like effect.

(b) Exod. 20. 12. Deut. 7. 11, 12. &c. & 28. 1, 2. &c. Lev. 26. 3, 4 &c. Deut. 8. 6, 7, 8, 9, 10.

3. Becauſe, Iſrael *was a very carnal people, much led and moved by*

by Outward and viſible things in the waies of Religion. God therefore ſo far condeſcended and ſtooped to their dulneſs and weakneſs, as to allure and hire them to the love of himſelf and his waies, by promiſes and performance of Outward ſenſible bleſsings. And it is plain, though God here and there in the *propounding* and *expounding* of his Covenant do ſprinkle ſome *Spiritual Promiſes*, yet they were very few: The *ſtream of the Promiſes* principally running upon *earthly and carnal Bleſsings*, to that earthly and carnal people.

4. Becauſe, *All* Abrahams *believing Seed of the Jews were with* Abraham (c) *heirs of the world by Faith.* This their *Heir-ſhip* therefore, and their faith touching the ſame, the Lord was willing to confirm by theſe ample and various Promiſes touching outward worldly Bleſsings.

(c) Rom. 4. 13.

5. Becauſe, *God would have them know, That they who by true Faith accept his Covenant for ſpirituals and eternals, ſhall have alſo a plentiful ſuperaddition of Temporals unto them, as advantages caſt into the main agreement.* So true is that of our Saviours, (d) *Seek ye firſt the Kingdom of God and his righteouſneſs, and all theſe things ſhall be added unto you.* And that of Paul's, (e) *Godlineſs is profitable to all things, having the Promiſe of the life that now is, and of that which is to come.*

(d) Math. 6. 33.

(e) 1 Tim. 4. 8.

Thirdly, In what Notion *Temporals* were thus Promiſed to *Iſrael*: whether meerly *as Temporals*, for the benefit of this life preſent only; or alſo *as Types* and ſhadows of better things, *viz.* Spirituals and Eternals?

Anſw. Theſe Promiſes of Temporals, viſible; were intended alſo to lead *Iſrael* to Spirituals and eternals inviſible. *For*, 1. The inheritance of *Canaan* was a Type of Believers inheritance in *Heaven*: As (f) I have already proved. So that in this reſpect *Auguſtine* ſaid well; (g) *The Land of Promiſe, is underſtood* (to be in the myſterie of it) *the Kingdom of Heaven.* Let the learned alſo elſewhere (h) conſult him, how ingeniouſly (I will not ſay how ſolidly) he gives the *Allegory* of *The land of* Canaan in reference to ſpirituals. 2. *Canaan* Typing out *Heaven*, Conſequently *long life in Canaan*, and a Confluence of all Proſperity there, ſeem to ſhadow out *eternal life* and all cœleſtial happineſs in heaven. That Land *flowed with Milk and Honey*: This heavenly and better Country flows with unmixed (i) *joys and raviſhing pleaſures at Gods right hand for evermore.* 3. The keeping of many *Iſraelites* out of *Canaan* for unbelief, typed Gods keeping unbelievers out of Heaven, *Numb.* 14. *Heb.* 3. & 4. 4. The caſting out of the *Canaanite from that Holy Land*, was a ſhadow (k) of the *Purity of the Church* in the latter daies, eſpecially when the *New* Jeruſalem *ſhall deſcend from God out of Heaven, and no unclean thing ſhall in any wiſe enter therein*, &c. *but only they that are written in the lambs book of life.*

(f) See Book III. Chap. 3.

(g) Terra promiſſionis intel igitur regnum cœlorum. *Auguſt Enarrat in Pſ.* 75 p. 824 B. *Baſil.* 1569. *Tom* 8

(h) *Auguſt. de Tempore Serm.* 104. *per tot Tom.* 10

(i) Pſal. 16. 11.

(k) Zech. 14 20 21 *with* Iſa 35. 8 Joel 3. 17 Rev. 21. 27. & 22. 15.

Inferences. Did God thus Promiſe *Temporals* in this *Sinai-Covenant* to *Iſrael*? *Then*, Hence take notice,

1. *That*

1. *That* (l) *the earth is the* LORD's *and the fulneſs thereof: the round world and they that dwell therein.* Heaven and earth are his, and at his ſole diſpoſal, (m) He is *the moſt high God poſſeſſor of Heaven and earth*: He promiſeth and conſequently performeth them to whom he will.

(l) Pſal. 24 1.

(m) Gen. 14. 19.

2. *How good the Lord was to* Iſrael *of old* 1. *In Promiſing them Temporals* ſo plentifully of his meer grace, for their Comfortable being and well-being in this world. 2. *In promiſing them, under thoſe Temporals, Spirituals and Eternals,* for their Glorious being and well-being in Heaven in the world to come. Here was rich goodneſs, double bounty. The *Letter* and outſide of this Promiſe, was *Gracious*: but the *Spirit* and inſide of this Promiſe, was *Glorious*. God couched *Heaven* in *Earthly bleſsings* promiſed to *Iſrael*: that when *Iſrael* ſhould come to enjoy theſe earthly bleſsings they might thereby in a ſort enjoy *Heaven* and live in *Heaven*.

3. *That, Gods people have and hold their Temporal bleſsings for this life by Gods Covenant of Faith and Promiſes: not only, as others by his common bounty and Providence.* And herein they have great advantage above all unbelievers.

(1) *Their* Title and claim is clear and juſt to the good things of this life: by Gods free grant in his *Great-charter* the Covenant and Promiſes thereof in Chriſt, in which reſpects others are but uſurpers: When they want any earthly comfort, they may plead to God his Covenant and Promiſes. And God will not, cannot go back from his word: He is *JEHOVAH*.

2. *Their* Poſſeſsion of theſe outward things is moſt comfortable and ſweet. For, All theſe Earthly Bleſsings are, Their Heavenly Fathers *Love-tokens*; Their Saviour Jeſus Chriſts *Legacies*, (who is the marrow of this and of every Covenant of Faith,) they come ſwimming and flowing to them in the ſtreams of his blood, They are as the *pot of Manna with Gods Covenant in the Ark*: this advantage is upon them by Being thus Covenanted and Promiſed, They are hereby elevated above their own Nature and become in a ſort *bleſsings Spiritualized*. Hence it comes to paſs, that the (n) *Little of the righteous, is better then the Mammon of many wicked.*

(n) Pſal 37. 16.

(3) *Their* Privation of Temporals, whether by want or Loſs, is a Condition of Hope. The Covenant and Promiſes of God are *rich*, be they never ſo *poor*: are *full*, be they never ſo *empty* of outward enjoyments: And to this *Well* they may come and draw with the buckets of Faith and Prayer, and ſhall ſpeed ſo far (o) as ſhall be *good* for them. They have this Magizine and Treaſury of Gods Promiſes to run to in all their ſtraits: which others have not. Though they (p) *have nothing* in poſſeſsion: they *have all things* in Gods Covenant and Promiſes.

(o) Pſal. 34. 9, 10.

(p) 2 Cor. 6. 10.

V. **To confer upon** Iſrael **many Spiritual Bleſsings in Chriſt.** In this *Covenant* the LORD promiſed to *Iſrael* not only *Temporals*, but alſo *Spirituals*; yea in Temporals, Spirituals. Nor did he only

only Promiſe Spirituals implicitly, and covertly in, and under Temporals: but explicitly, openly, and diſtinctly by themſelves. Theſe Spirituals, (if we reſpect this *Sinai-Covenant* the *Old Teſtament* in his full latitude and extent from *Moſes* till Chriſt,) are very numerous and glorious: ſufficient to fill a Conſiderable volume, ſhould they all be recited and briefly explained. But becauſe many of them will come under Conſideration opportunely in treating of *Gods Covenant with* David and after *with the* Babyloniſh *Captives*; I ſhall therefore now only give the Reader a brief taſte of ſome Eminent Spiritual Mercies promiſed to *Iſrael* in this *Sinai-Covenant*, as it was *Propounded* and *Expounded* by *Moſes himſelf*, by which he may judge of all the reſt.

Spiritual Bleſsings promiſed to *Iſrael* in this *Sinai-Covenant*, and that more expreſly, were ſuch as theſe. *viz.* 1. *Gods Special Acceptation of the people* Iſrael. 2. *His Sanctification of them.* 3. *Their Juſtification by Faith in Chriſt.* 4. *His furniſhing them with Ability to Obſerve and keep his Covenant.* 5. *His chooſing out a place for his Name to dwell in, and for his Solemn Worſhip to be exerciſed in, within the Land of* Canaan, *when they ſhould be quietly poſſeſſed of it.* 6. *His gracious Preſence and habitation among them in his Tabernacle.* 7. *His furniſhing them with Eminency of Church-enjoyments above all other People.*

1. *Gods Special Acceptation of the People* Iſrael *to himſelf among all the people of the Earth.* This his peculiar Acceptation of them, *Paul* cals *The Adoption:* (q) *Whoſe are, The Adoption, and the Glory,* &c. By *Adoption* here I underſterſtand, Not that *ſingular Adoption ſtrictly taken*, whereunto the Elect of God are eternally predeſtinated in Chriſt, of which the Apoſtle ſpeaks, *Epheſ.* 1. 5. for in that ſenſe all *Iſrael* were not Adopted, but only a remnant among them; But that *Special Adoption more largely taken*, whereby the Lord placed his love and favour ſo upon the whole body of that people *Iſrael*, as to take them into Covenant, to make them his Church, to count them his own people alone among all other people, *&c.* Calling them not only his *children*, (r) but his *firſt-born.* Now this his Special Acceptation of *Iſrael*, the LORD on *Mount Sinai* teſtified in his Introduction to the *Sinai-Covenant* moſt emphatically, by *Moſes.* (t) *Thus ſhalt thou ſay to the Houſe of* Jacob, *and tell the children of* Iſrael; *ye have ſeen what I did to the* Egyptians, *and how I bare you on Eagles wings, and brought you unto my ſelf. Now therefore if ye will obey my voice indeed, and keep my Covenant: Then ye ſhall be a peculiar treaſure unto me above all people; though all the Earth is mine. And ye ſhall be unto me a Kingdom of Prieſts: And an holy Nation. Theſe are the words which thou ſhalt ſpeak unto the children of* Iſrael. Omitting what I have (u) formerly noted in explaining theſe words, it is here plain; That God, haveing brought *Iſrael* out of *Egypt*, unto *Mount Sinai*, moſt graciouſly and miraculouſly, promiſed to them his Special acceptation of them,

(q) Rom 9 5. vid. D. Pareus in loc.

(r) Exod. 4. 22. Ier. 31. 9.

(t) Exod. 19. 3, 4, 5, 6.

(u) In this 4 Chap. Aph. 1. Queſt. III.

if

if they would obey him, and keep his Covenant which he was now about to make with them at *Mount Sinai*. This was his *Introduction to the promulging of his* Sinai-*Covenant*.

Now this his Special Acceptation of them promised, is laid down in three distinct branches, every of them eminently Emphatical.

(1) That, *They should be a peculiar Treasure unto God above all people*. The *Hebrew* word סגלה *Segullah*, here translated *Peculiar-Treasure*, doth properly signifie; *A Paculiar, Proper, Special, Chief, and Singular thing*, as (u) *Pagnin* notes. Or, *A singular*, or *Excellent Thing in a Treasury, whether Silver, or Gold, or Precious-stones, which is Rare, and therefore is reckoned among delights, and is preserved as Singular*. Hence *Metaphorically that which is entirely dear to one, is stiled* Segullah. *The* Hebrew *Logicians call the fourth Predicable Segullah, which we call* Proprium: as (x) *Mercerus* observeth touching the proper Emphasis of this word. Or, As others interpret the force of the word, It signifies, (y) *Ones own proper Good which he loveth, and keeps in store for himself, for his special use: A thing desired, Dear and singular or proper to a man himself: A beloved treasure, a glorious thing and desirable, an holy treasure, a treasure which hath both magnificence, splendour and Ornament*; (z) The peculiar-treasure of Kings. —— I have of mine own proper-good, of gold and silver, *&c.* given to the house of my God, *saith David*: that is, *Of my proper goods of excellency, and most precious, of gold purely refined*, &c. *which I had choicely laid up in my treasury, have I given*. Learned *Rivet* excellently explains this word to this effect And that the sense is; (a) *Ye shall be to me as a proper possession, as a precious treasure, which I will above all other things count dear unto me. — Now this is the Sum of all benefits, because it's the Head and Original of all good things; if God takes any one into his Singular care and protection, as we sollicitously keep things precious to us.* *Ainsworth* saith; (b) *The Chaldee* translateth it *beloved*: So do other *Hebrews*, saying; Segullah *signifieth that they should be beloved before him, as a desirable treasure, which a King delivereth not into the hand of any of his officers, but keepeth it himself. And such is the case of* Israel, *of whom it is said* (in Deut. 32.9.) *For the* LORDS *portion is his people*, &c. R. Menachem on Exod. 19.

(u) *In Thes. sacr. ad verb.*

(x) *Jo. Mercer. in Pag. Thes. ad verb.*

(y) *Joh. Ball of the Covenant, ch. 7. from H. Ainsworth on Exod. 19. 5.*

(z) Eccles. 2. 8. 1 Chr. 29. 3.

(a) Eritis mihi סגלה Segullah. Vulgata; *Pretium* Græci, περιούσιος, *electus, eximius & quasi mihi segregatus.* Chaldæus, *Dilecti eritis coram me.* Segullah Hæbræis rem caram, pretiosam, & quæ ab omnibus expetitur, significat; ut est argentum, aurum, gemmæ, & reliquæ res pretiosæ, cujusmodi reges, in thesauris suis solent asservare. Theodotion vertit περιποίησιν, *acquisitionem*: Symmachus ἐκλεκτὸν, *egregium, seu præcipuum*. Sensus ergo est, Eritis mihi tanquam propria possessio, tanquam pretiosus thesaurus, quem præ cæteris omnibus rebus charum habebo. Sic Deut 32.9. & 7. 6. Est autem hæc beneficiorum omnium summa, quia caput & origo est omnium bonorum, si Deus in suum curam & protectionem singularem, aliquem suscipit, quo modo res nobis pretiosas sollicitè asservamus. *Andr. Rivet. Comment. in Exod. 19. 5.*

(b) *H. Ainsworth in Annot. on Exod. 19. 5.*

So that the word is very significant and emphatical, to set forth Gods special acceptation of *Israel* above all other People. *Israel* shall

be Gods (z) *Segullah*; his *peculiar-treaſure*, which he ſingularly prizeth, loves and lays up in his own treaſury; which he peculiarly challengeth as his own poſſeſſion, pertaining to none other; which he accounts peculiarly near, dear, and delightful unto himſelf above all other people; which he boaſts in, which he will not part with, &c. This was Gods ſpecial acceptation of the people *Iſrael* which he promiſed them; this their great Priviledge above all others, which for the praiſe of Gods rich grace and love to them, and their happineſs in God, is often mentioned. (d) *The LORD thy God hath choſen thee to be a ſpecial-people unto himſelf above all people that are upon the face of the Earth.* (e) —— *The LORD hath choſen thee to be a peculiar people unto himſelf, above all the Nations that are upon the Earth.* (f) —— *The LORD hath avouched thee this day to be his peculiar people, as he hath promiſed thee.* Hereupon ſaid the Pſalmiſt; (g) *The LORD hath choſen* Jacob *to himſelf:* Iſrael *for his peculiar-treaſure.* This word is applyed in *Malachi* to them of *Iſrael* that feared the Lord: and there it is tranſlated (h) *Jewels.* In the *New Teſtament* the Apoſtle applying this phraſe unto believers, cals them (i) λαὸν περιούσιον) *A peculiar people. Hierome* in his Comment, renders it (*populum egregium*) *an excellent people*, but confeſſeth he could not know the meaning of the word from any *Grecians*, till he conſulted the verſion of the Lxxij, who by this word render the *Hebrew* סגלה *Segullah.* (k) *Cameron* ſaith; *the word* περιουσία *ſignifies*, Abundance. *For, Ornaments and precious things abound: therefore they are treaſured up, and had in greater price then vulgar things.* Another ſaith; (l) *The* Greek *word properly ſignifies ſomething, on which a man, for ſome excellency in it, ſets his affection more then on others, and therefore layeth it up, and reſerveth it for ſome ſpecial uſe and purpoſe, and will not at any hand part with it: as if a man ſhould lay up ſome bright and beautiful pieces of gold, which he will not ſuffer to ſee the Sun, as we ſay, or be brought out ſcarce in extream neceſsity.* If we look at the Notation of the word, περιουσία ſeems properly to ſignifie, *A compaſſed-ſubſtance*, or *poſſeſsion:* from ἐιμὶ *Subſtance*, and περὶ *about*; that *ſubſtance which with much care and diligence we have brought about into our own poſſeſsion.* Or, *An Eminent Subſtance*, as περὶ ſometimes denotes *Eminency.* And as *Paul* ſtiles believers, λαὸν περιούσιον, *a Peculiar people*: So *Peter* to like effect cals them, (m) λαὸν εἰς περιποίησιν, *A people for peculiar-acquiſition*; or, *for peculiar-challenge, claim or intereſt, viz.* whom God hath acquired, framed, and fitted peculiarly for his own poſſeſſion and inheritance. As *Calvin* well; (n) *The Lord hath called them, that he may poſſeſs them as truly his, and addicted to him.* The *Greek* word (o) ſignifying, 1. *Acquiſition* or *purchaſing of any thing*, and this *by peculiar coſt, care, pains, art*, &c. as *Act.* 20.28. 1 *Theſ.* 5. 9. *Tit.* 2. 14. 2. *Aſſerting or challenging any thing to ones ſelf, as his own appropriate poſſeſsion* or *proper inheritance* by ſpecial and peculiar right, *As Epheſ.* 1.14.

Now

(c) R. Selomoh, theſaurum (ſeu gazas) regum; Aurum ſcilicet, argentum & lapides, precioſos, quæ reges reponunt in theſauris (gazis) ſuis.. R. Abr. Scribit, quod eſt Res deſiderata, reſervata ad jactandum ſe in illa, ut lapides precioſi, qui inveniuntur apud reges, & deſiderabilia quæ in unâ duntaxat inveniuntur provinciâ. *Pag. in Theſaur. ad verb.*

(d) Deut. 7.6.
(e) Deut. 14.2.
(f) Deut. 26 18.
(g) Pſ. 135. 4.
(h) Mal. 3.17.
(i) Tit. 2.14. vid. *Hieronym. Com. in loc. Tom.* 9.
(k) *Io. Camer. de Eccleſ.*
(l) *T. Taylor in his Com. on Tit.* 2. 14. *p.* 522. *Cambr.* 1619.

(m) 1 Pet. 2.9.

(n) Sic enim ſimpliciter accipio, Quod dominus nos vocavit, ut tanquam verè ſuos & ſibi addictos poſſideat. *Io. Calv. in loc.*

(o) *Scap. Lexic. in verb.*

Now, *Israel* according to this Promise became Gods *peculiar-treasure* in many respects above all other people. For, 1 *They* were peculiarly (p) setled and chosen of God to be a *Special people unto God above all other people:* and this not for their own worth, but for his free grace and love to them. *He loved them, because he loved them.* 2. *They* were peculiarly above all other people (q) brought into Covenant with God. The Law only given to them. The Old Testament was peculiarly appropriate to them. 3. The (r) *Promises* of the Covenant peculiarly belonged to them. 4. *They* only had (s) *the Glory. The Ark of God,* wherein the Covenant was Contained, A Special token and indication of Gods presence among them, and a most Eminent type of Jesus Christ, was this *glory.* 5. *They* peculiarly had (t) *the Oracles of God committed-of-trust unto them.* This was a *Primary priviledge* of the *Jews.* They were his *Feoffees in trust*, His *Special Trustees*, His *Library keepers*, for preserving the blessed Treasure of his Scriptures, for the benefit of all Succeeding Churches in all ages. (u) *He sheweth his Word to* Jacob, *his Statutes and his Judgements to* Israel. *He hath not dealt so with any Nation, and for his judgements they have not known them.* 6. *They* peculiarly enjoyed the true worship and (x) *Service of God,* and all his Ordinances or Outward means of Grace, set forth in his *Sinai-Covenant*, both in *Moral* and *Ceremonial Laws*, distinguishing them from all other people in the world, as a *Partition-Wall.* All other Nations of the Heathen *God over-looked* (ὑπεριδων) *suffering them to perish in ignorance and unbelief* during the times of the Old Testament. 7. *They* peculiarly had the *Lord God* (y) *nigh unto them in all things, that they called upon him for.* They only had the Ear of God for all their Petitions. 8. *They* peculiarly were the blessed Stock, descending from the faithful fathers, and having the *Holy Line of Jesus Christ* according to the flesh among them; (z) *Whose are the Fathers, and of whom according to the flesh Christ came, who is over all, God blessed for ever; Amen.* 9. *They* peculiarly were (a) *the Common-wealth of God*; constituted and governed by Gods own immediate *Political Laws*, the most wise and righteous Laws that ever were framed for any Politie in the world. 10. And, what shall I further say? They peculiarly and only were the Church of the Living God, (b) whom God did peculiarly take care of, protect and guide, among whom he did in peculiar manner dwell and walk. All other Nations being (c) *without Christ, without Covenant, without Church, without Hope and without God in the world.* Thus *Israel* was every way *Peculiar* to God, His *appropriate Treasure*, His singularly exempt people. No wonder that *Balaam* said of *Israel*, (d) *Lo, the people shall dwell alone: and shall not be reckoned among the Nations.* Thus, *though all the Earth was Gods* by right of Creation, Conservation and Government, yet God would separate and single out *Israel* alone to himself out of all the world. One *Israel* should

(p) Deut 7.6, 7, 8, &c.

(q) Eph 4.12. Rom. 9 4. Deut. 4. 6, 8.

(r) Rom. 9 4.

(s) Rom. 9 4. *with* 1 Sam. 4. 21, 22.

(t) Rom. 3 1, 2. Deut. 4. 6, 8.

(u) Psal. 147. 19 20.

(x) Rom 9 4 Eph. 2. 14, 15. Act. 17. 30.

(y) Deut. 4. 7.

(z) Rom. 9. 5.

(a) Eph 2 12. Deut. 4. 6, 8.

(b) Deut 32. 7. *to* 15 Act. 7. *throughout.*

(c) Eph. 2. 12.

(d) Numb. 23. 9.

be more (e) *peculiar* and dear to him then all the whole world besides. *For the LORD's portion is his people*: Jacob *the line of his inheritance*, *Deut.* 32.8,9,10,11,12,13,14.

(e) Among this people God had his peculiar portion; For, 1. He had the *Israelites* for his Nation. 2. The Levites for his service. 3. The first-born of clean creatures for Sacrifice. 4. The Sabbath for Time. 5. The Tabernacle and Temple for Place. 6. The Tithes for Revenue. So, to alienate any of these without his consent is Sacriledge. *Lond. Annot. on Exod.* 19 5.

(2) That, *They should be to God a* (f) *Kingdom of Priests*. Or, (g) *A Royal Priesthood*, as *Peter* renders this phrase: Or, (h) *Kings and Priests to God*, as *John* explains it. This is Gods second expression, denoting his special acceptation of that people *Israel*. It is very variously interpreted. 1. *Some* thus; That this is a comparison betwixt this Kingdom, which God was about to erect in *Israel*, and all other Kingdoms in the world. Other Kingdoms were *prophane*: but this should be *Sacred*, whose King, God, is Holiness it self; whose subjects should be consecrated to this God, performing sacred things to their King; yea shall be a Kingdom, not prophane consisting of wealth and arms; but of sacred persons, and sacred things. 2. *Some* thus; (i) That this is a tacit comparison of *Israels former*, with their *future state*, in reference to the freeness, wealth and honorableness of their Condition: yea, remember that in the great famin, The Kings family, and Priests that had a portion of food allowed, were preserved free in their persons and estates, and in honorable condition in *Egypt*, when all the rest of the *Egyptians* sold themselves and their possessions, for food: thus ye shall be to me as the *King* and *Priests of Egypt*, I will maintain and preserve you in freedom, wealth and honor, when others shall be in contrary distresses. And whereas your selves have been Bond-men, Poor, and Despised in *Egypt*: I will make you Free-men, Rich, and Honorable; like *Kings* and *Priests*, which among people are in chief Honor and Happiness. There might be something in this; God might have some allusion hereunto: but this reacheth not the full intention of God herein. 3 *Some* therefore note, That the word (*Kingdom*) may be here taken *Actively*, or *Passively*. *Actively*, as the *Chaldee Paraphrast* renders it, *Kings*: ye shall be Kings and Priests unto me: Answerable to which is the (k) phrase of *John* in the *Revelation*. *Kings*, In conquering the *Canaanites*, and all their Enemies, and ruling over them: *Priests*, In being peculiarly above all other Nations set apart and sanctified to God and his service, and so brought nearer unto God, then any Nation in the world; (l) *the children of* Israel, *a people near unto him*; As *Priests* were separated to God and his service out of all their Tribes, and were brought nearer to God, then all the rest of the Tribes. *Passively*, for them, over whom a King shall reign, *viz.* God. As if God had said; ye shall be to me such a Kingdom, as can agree or befall none other beside me, because so many Subjects as ye shall be, so many *Priests* ye shall be, offering to my name. This interpreta-

(f) Exod. 19 5, 6.
(g) 1 Pet. 2.9
(h) Rev. 1.6. & 5.10.
(i) *Piscius.*
(k) Rev. 1.6. & 6.10.
(l) Psal. 148. 14.

terpretation likes (m) *Rivet* best: *Partly* because the Pronoun (*to me,*) shews that God did choose this Kingdom to himself, and he was King of this *Priestly Kingdom.* *Partly,* because that Epithet, (*Kingdom of Priests,*) seems specially to declare this, for it's peculiarly proper to God only to have *Priests*, nor is there any other King to whom the honor of Sacrifice is due, but to God alone. Nor doth he oppugn, if any shall here understand the word both in the *Active* and *Passive* signification. And to this *last interpretation* I subscribe, as most full and pertinent, in this place: denoting Gods singular acceptance of *Israel,* As his *Subjects*, to be ruled by himself; as his *Priests*, to serve him in a special manner, and be nigh unto him; yea, as his *Kings*, to subdue and rule over *Canaanites*, and all other their and his enemies.

(m) *And Rivet. in Exod.* 19.6.

(3) That, *They should be an* (n) *Holy Nation.* The whole Nation or Body of the people *Israel* were accordingly counted *Holy*, by God: though every individual among them was not truly and *savingly Holy in the inward man.* They were accounted *an Holy Nation*, 1. *In regard of their* (o) *Calling, Separation and peculiar segregation, from all the impure Idolatrous Nations of the Heathen, unto the Lord the Holy one of* Israel, *and to his Holy service, to be near unto him.* Seperation of any person or thing from Common prophane condition or use, to sacred, renders them *Holy. viz. Holy by Separation or Dedication.* 2. *In regard of their being brought into an* (p) *Holy Covenant with God*, not only in their Fathers, *Abraham, Isaac,* and *Jacob*, but also in their own persons (q) at *Mount Sinai.* Gods *Holy Covenant* renders all in Covenant with him *Holy*: the Covenant bringing them near to the *most Holy God.* (r) *Gather my Saints together unto me, those that have made a Covenant with me by Sacrifice.* This is called *Fœderal Sanctity*, or *Covenant-Holiness.* 3. *In regard of their Holy Profession.* They visibly and outwardly (s) professed to be Gods peculiar people, to walk according to his *Holy Laws*; both in avoiding all defiling impurities, and in purifying themselves from all impurities contracted against the Law, and in pursuing all purity required and prescribed in the Law. This Holiness they professed, in which regard they were externally *Sanctified* and *Holy*, as the phrase is used to like sense in the (t) *New Testament* also. In all these respects the whole Body of *Israel* was an *Holy Nation:* and in comparison of them all other Nations in the world were *unclean, unholy, prophane*, wallowing in their Paganish pollutions, defilements and idolatries.

(n) Exod. 19.6.

(o) Exod. 19. 4.6. Deut. 7.6. & 14. 2. & 26.19.

(p) Luk 1.72. 1 Sal. 105.42.

(q) Deut. 5.2, 3, &c.

(r) Psal 50.5. 2 Cor. 7.14.

(s) Deut. 26. 17,18,19.

(t) Heb. 10. 29. 1 Cor. 1. 2. *with* 3.3. & 5.1. &c & 6. 1, &c. 11. 20,21,22, 30, 31,32. & 15. 12.

Thus the Lord Promised to *Israel* His special and peculiar Acceptation of them, even of the whole Body of that people in these three eminent expressions. Notwithstanding, the Inward Life and Spirit of these three Priviledges, *A peculiar Treasure, Kingdom of Priests*, and *Holy Nation*, was participated by no carnal unregenerate *Few*, but only by them that were then *regenerate* and true *believers*

lievers among them: and for such especially and peculiarly the Lord intended these Excellent Promises; As (u) *Peter* tels the *dispersed Jews*, after Christ, that were *true believers*, effectually called out of darkness into his marvellous light, saying; *But ye are an Elect Generation, a Royal Priesthood, an Holy Nation, a peculiar people.*

(u) 1 Pet. 2.7. 8,9,10. *with* 1.1.

True Believers are,

A Kingdom of Priests, A Royal Priesthood, or *Kings and Priests to God.* I. **Kings to God**, in divers spiritual respects. For, 1. *They are the Royal Seed and posterity of Jesus Christ, the King of Kings.* By their New-birth they are all born Princes, of the blood-royal of Heaven, *Rev.*19.16. *with Psal.* 22.28,29,30. *Isai.* 53. 10, 11. *Psal.* 110.1,2,3. *Joh.*3.3,5. & 1.11, 12. 1 *Pet.* 1.3,4,23. 2. *They are the Royal* (x) *members of Christ, their Head and King, with whom they make up but one body.* And so are Kings in him. 3. *They, as Royal heirs and co-heirs with Christ, heir of all things*, having Royal right by Covenant and Promise to the whole world, *Rom.*8.17. *Heb.* 1.3 *Rom.* 4.13. 1 *Tim.* 4.8. 4. *They live a princely life*; As Gods Subjects, whom to *serve* is to *Reign*; And as Princely Rulers of their own Spirits, Hearts and Affections, (y) which is more then taking or ruling a City. 5. *They have royal Battels to fight on Earth against many spiritual Enemies*, over whom they are (z) *more then Conquerors*, even Triumphers, and reign over them, as Kings in and through Jesus Christ, As Sin, *Rom.* 3.21,22. *Heb.*12.4. *Gal.*5.16,24. Satan, 1 *Pet.*5.8,9. *Rom.* 16.20. *Ephes.*6.16. The world, 1 *Joh.*5.4,5. *Rom.*8.35, *&c.* Death, *Heb.* 2.14,15. *Phil.*1.23. 1 *Cor.*15.25,26,54 *to* 58. 6. *They have a Royal Crown* prepared for them after their Conquest, 2 *Tim.* 4.7,8. *They shall sit upon a Royal Throne with Christ, Rev.*3.21. 8. *They shall have Royal power over all Nations*, to rule them with a rod of iron, as Christ himself received of his Father, *Rev.* 2.26,27. viz. *In this world*, (a) by the two edged sword in the Gospel, whereby they shall reprove Nations for their iniquities, and *bind their Kings* restraining their vices, and bringing them into subjection to the Gospel. *In the world to come* at judgement day, when (b) *Saints* as Assessors to Christ *shall judge the world* of wicked *Angels* and men, by acclamation to Christs judgement. 9. *They shall possess the Heavenly Kingdom for ever, prepared for them before the foundation of the world.* II. **Priests to God** also, *viz.* Spiritual Priests in divers regards. For, 1. *They* are of the Priestly line of Jesus Christ our great High Priest by their Spiritual descent, *Exod.*28.1. *Psal.* 110.3,4. 2. *They* are all mystical members of their Head: and therefore are *Priests* in his *Priesthood*, *Ephes.* 5.23,30,31,32. 3. *They* are qualified for this Spiritual Priesthood, by being without blemish, and spiritually unblameable, *Lev.* 21.17. *to the end, with Cant.* 4.1, *&c.* 7. *Col.* 1.22. 1 *Thes.* 3.13. *Act.* 26 24. *Ephes.* 5.27. 4. *They* are actually called to this Spiritual Priest-

(x) Eph. 1.22, 23. & 5.23. 30,31,32.

(y) Prov. 16. 32.

(z) 2 Tim. 4. 7. Rom. 8.35, 36, &c.

(a) Psal. 149. 6,7,8,9. vid. *Joan. Calv. Com. in loc.* & *H. Ainsw. Annot. there.*

(b) 1 Cor. 6. 2,3.

(c) Mat. 25. 34. 1 Pet. 1.3 4.

Priesthood, and to the execution thereof at their Conversion. *Heb.* 5. 4, 5. *with Acts* 9. 11. 5. *They* have *Priestly employments*, offering up of Spiritual Sacrifices to God by Jesus Christ. 1 *Pet.* 2. 5. (1) A broken and contrite heart for sin, *Psal.* 51. 16, 17. (2) Living Sacrifices of soul and body, serving God according to his word, *Rom.* 12. 1. 1 *Cor.* 6. *ult.* (3) The Incense of Prayer, *Rev.* 8. 3, 4. & 5. 8. (4) The Peace-offering of Praise and thanksgiving, *Psal.* 50 14. *Heb.* 13. 15. *Hos.* 14. 2. (5) The Free-will-offerings of Bounty and Charity. *Heb.* 13. 16. *Phil.* 4. 18. (6) All manner of Sacrifices of righteousnes, *Psal.* 4. 5. & 51. 19. (7) Themselves in sufferings for Christ, and that (if need be) to death, *Phil* 2. 17. 2 *Tim* 4. 6. 6. *They* have Priestly subsistence and recompences. Priests lived of the Altar and Sacrifices, 1 Cor. 9. 13. These spiritual Priests live of Christ their true Altar and Sacrifice, *Gal.* 2. 20. *Heb.* 13. 10. & 10. 10, &c.

An Holy Nation. All true believers of Jews or Gentiles are an Holy Nation, in divers respects. For, 1. *They* are Elected unto Holiness, and through Sanctification to Happiness, *Eph.* 1. 4. *Col.* 3. 12. 1 *Pet.* 1, 2. 2. *They* are called with an holy calling, 2 *Tim.* 1. 9. The Author of it, the *Holyest* God, 1 *Pet.* 1. 15, 16. The Instrumental Mean of it, the *Holy Scriptures*, *Rom.* 1. 2. *with* 1. *Pet.* 1. 23. The Nature of it is Holy. Calling comprizing in it Sanctification, *Rom.* 8. 30. The end or scope of it, is to *Holiness*, 1 *Thes.* 5. 7. *Rom.* 1. 7. 3. *They* make an Holy Profession, whereupon they are said to be Sanctified, 1 *Cor.* 1, 2. *Heb.* 10. 29. If hypocrites are said to be sanctified through their *counterfeit Profession*: how much more may sincere believers be said to be sanctified by a *true Profession?* 4. *They* are interested and savingly enstalled in Gods *Holy Covenant*: whence both they and their children are fœderally Holy, *Luke* 1. 72. *Exod.* 19. 5, 6. 2 *Cor.* 7. 14. 5. *They* are savingly adorned with inherent holiness and sanctification of the Spirit, 1 *Cor.* 6. 11. *Eph.* 4. 24. 2 *Pet.* 1. 4. 6. *They* are built up an Holy Temple unto God, through the Spirit, *Ephes.* 2. 21, 22. 1 *Cor.* 3. 16, 17. 7. *They* live and walk Purely and Holily in their Conversations, *Rom.* 6. 18, 19, 22. 1 *Thes.* 2. 10. In these regards believers are an *Holy Nation.*

A Peculiar Treasure to God above all people, are all true believers. For, 1. *They* were peculiarly elected of God out of the world, that they might believe, *Eph.* 1. 3, 4, 5. 1 *Pet.* 1. 2, *Rom.* 8. 28, 29, 30. & 9. 22, 23, 24. 2. *They* were peculiarly purchased and redeemed by the death and blood of Jesus Christ to be Gods own people, *Eph.* 5, 23, 25, 26. *Act.* 20. 28. *John* 10. 11, 15. 1 *Tim.* 4. 10. *Tit.* 2. 14. 3. *They* are peculiarly segregated and seperated from among all other people by their effectual calling. 1 *Pet.* 2 9, 10. & 1. 15. *to the end.* 4. *They* are peculiarly principled with the *divine Nature*, *Image of God*, and Habits of supernatural Grace, enabling them to believe in Christ Jesus for life and happiness, 2 *Pet.* 1. 4. *Eph.*

Eph. 4. 23, 24. *Joh.* 1. 12, 13. 5. *They* alone are peculiarly juſtified by faith in Chriſt Jeſus, having put on long white robes dipt in the blood of the lamb, *Acts* 13. 38, 39. *Rom.* 1. 17. & 5. 1, 2, 3. *Acts* 15. 9. *Rev.* 7. 9, 13, 14. 6. *They* are peculiarly Adopted in Chriſt to be the children of God, and of *Gods Houſhold*; of the blood-royal of Heaven, as Kings, Queens, *&c. John* 1. 12. *Eph.* 1. 11, 12, 13, 14. & 2. 5, 6, 19. *Rom.* 8. 15, 16, 17. *Cant.* 6. 7. 7. *They* are peculiarly fitted and faſhioned by *Gods* own *workman-ſhip*, to all good-works, that they ſhould walk zealouſly therein with God, 2 *Cor.* 5. 17. *Eph.* 2. 10. *Tit.* 2. 14. 8. *They* are peculiarly priviledged by God with ſpecial exempt Prerogatives above all other people in the world. Taſte theſe few; Peace with God, *Rom.* 5. 1. *Phil.* 4. 7. Joy and comfort in the Holy-Ghoſt, *Rom.* 14. 17. & 5. 2, 3, 4. Diffuſion of Gods love in their hearts, *Rom.* 5. 5. Increaſe in Grace, 2 *Theſ.* 1. 3. *Prov.* 4. 18. Aſſurance of Faith, *Heb.* 6. 11. & 10. 22. 1 *Cor.* 2. 14. 1 *John* 5. 13. Audience in all their believing Prayers according to Gods will, *Mat.* 21. 22. 1 *John* 5. 14, 15. Heirſhip of the world, and of all things by Covenant and Promiſe, and co-heirſhip with Chriſt heir of all things, *Rom.* 4. 13. & 8. 17. 1 *Tim.* 4. 8. Co-operation of all things for Good, *Rom.* 8. 28. Gods Conſtancy to them, and theirs to God, *Heb.* 13. 5. *John* 10. 27, 28. *Rom.* 8. 35. *to the end.* 9. *They* have ſpecial and Peculiar Relations to God, Father, Son and Holy Ghoſt. *viz.* (1) God the Father is, *Their Shield*, they his ſhielded; *Gen.* 15. 1. He their *exceeding great Reward*, they his Recompenſed, *Gen.* 15. 1. He their *Shepherd*, they his flock, *Pſal.* 23. 1, 2, 3. He their *Father*, they his ſons and daughters, 2 *Cor.* 6. 17, 18. He their *Covenant-God*, they his Covenant-people. *Heb.* 8. 10. (2) God the Son, Jeſus Chriſt is their *Rock and foundation*, they the ſuperſtruction built upon him, *Math.* 16. 18. 1 *Cor.* 3. 11. *Eph.* 2. 20, 21, 22. 1 *Pet.* 2. 4, 5, 6. He the *Root*, They his branches, *John* 15. 1, 2. He their *Good Shepherd*, they his flock, *John* 10. 11, 14, 15, 16. He their *Husband*, they his ſpouſe, *Eph.* 5. 25, 30, 31, 32. He their *Head*, they his body and members myſtical, *Eph.* 5. 23. He their *Saviour*, and they his ſaved, *Eph.* 5. 23. (3) God the Holy Spirit is their *Inhabitant*, they his Temples, *Eph.* 2. 21, 22. 1 *Cor.* 3. 16. He their *Sanctifier*, they his Saints, 1 *Cor.* 6. 11. 1 *Pet.* 1. 1, 2. He their *Comforter*, they his comforted, *John* 14, 16, 17, 18. *Acts* 9. 31. *John* 16. 7. 10. *They* have peculiar fellowſhip and Communion with God, Father, Son, and Holy-Ghoſt: according to the peculiarity and propriety of their Operations unto the happineſs of believers, 1 *John* 1. 3. 2 *Cor.* 13. 14. 11. *They* are Gods peculiar claim among all people. God ſingularly challengeth them from among all other to be his, by peculiar right and title, *Mal.* 3. 16, 17. *John* 10. 3. 12. Finally, *They* alone have peculiar well-grounded Hope of immediate viſion and fruition of God in eternal glory, and of all felicity in him, *Math.* 5. 8. 1 *John* 3. 2, 3. *John* 3. 18, 36.

Thus

Thus the People of *Israel* had Promise of Gods special Acceptation of them, in all these three sweet Expresions: the Lise of which Promise did more specially and peculiarly belong to the *true believers* among them.

2. *Gods Sanctification of the people* Israel. By *Sanctification*, here I understand, Their (d) Regeneration or Renovation by Gods spirit in their whole man according to Gods image: by which spirit and grace they are enabled more and more to (e) *die unto sin, and live unto righteousness*. So that the Spirit of God, in Sanctifying sinners, puts forth two acts especially (1) He principles them (f) with infused Habits and *Seeds* of all renewing grace, according to Gods image: He draws all the lineaments of the New man into the Soul, in some measure. These are called, (g) *The Divine Nature*, (h) *The New Creature*, (i) *Christ formed in us*, &c. (2) He actuates excites and quickens these gracious seeds and principles infused in such sort, as that thereby we are daily enabled, (k) *to dye to sin* by Mortification, *To live unto righteousness* by vivification, which are the principal Acts or branches of Sanctification.

Such *Sanctification* for Substance God promised to *Israel* in this *Sinai-Covenant*, under the Notion of *Heart-Circumcision*. (l) *The LORD thy God will circumcise thine heart, and the heart of thy seed, To love the LORD thy God with all thine heart, and with all thy soul that thou maist live.* In which words the Lord promiseth two spiritual Blessings: *viz.* 1. *Heart-Circumcision.* Not a Proper but Metaphorical Circumcision consisting *in putting off the body of the sins of the flesh*, *Col.* 2. 11. Described and amplified: *Partly*, by the Author or efficient cause thereof, *The LORD thy God*. His Circumcision is made not with hands but (m) *without hands*. This is called (n) *The Circumcision of heart and spirit, the praise whereof is not of men but of God. Partly*, by the subject recipient of this Circumcision of Heart, *viz.* (1) Israel, *thine heart*: (2) *Israels* Seed, *and the heart of thy Seed*. Understand all of *Israel*, and of their Seed which were within Gods eternal election. For, (o) *whom he predestinateth, them he calleth*: and them only. 2. *The effects or fruits of this Heart Circumcision here promised*, are chiefly two. (1) **Love**. Sincere, and entire Love of the Lord their God. *Sincere* love to God. *viz.* with heart and soul. That is love, not *only in word and in tongue, but in deed and in truth. Entire* or perfect love to God. *viz.* with *all their heart and with all their soul*. This points out the integrity, wholeness or compleatness of their Love: when the united Stream of soul heart and affection flows towards God alone: without any dividedness of Heart betwixt God and sin betwixt God and the Creature. *This* is a sweet and Heavenly fruit of *Heart-Circumcision* indeed: far more then all burnt-offerings and sacrifices. *This* is the (p) *first and great Commandment of the Law*, the Sum of the first Table. *This* implies and presupposeth Faith: for (q) *Faith works by love*. *This* is beyond (r) both faith and Hope: *Love is chiefest of all the three*: for when *Faith* and *Hope* shall in some sort vanish

(d) Eph. 4. 23, 24.
(e) Rom. 6. 4. 6, 14. Gal. 5. 24.
(f) Act. 11. 18. 1 Joh. 3. 9.
(g) 2 Pet. 1. 4.
(h) 2 Cor. 5. 17.
(i) Gal. 4. 19.
(k) Rom. 6. 4. 6, 14. Gal. 5. 24.
(l) Deut. 30. 6.
(m) Col. 2. 11.
(n) Rom. 2. 29.
(o) Rom 8. 29, 30.
(p) Matth. 22. 37, 38.
(q) Gal. 5. 6.
(r) 1 Cor. 13. *ult.*

nish in fruition of the thing believed and hoped for. *Love* shall then principally flourish, The heart being fully ravished with God in Christ face to face to all eternity. (z) *Life. That thou maist live.* How? *Partly*, In this world, *The* (a) *life of God* by Faith, Holiness Heavenliness, New Obedience, &c. This *Peter* calls (b) *living in the flesh, not to the lusts of man, but to the will of God.* *Partly*, in the world to come, in Heaven, Living gloriously with God to all eternity. Thus, (c) *entring into the Kingdom of God*, is elsewhere stiled, (d) *Entring into life.* This life with God in Heaven is called (e) *Life eternal*, and comprizeth in itself all Heavenly Happiness. This *Spiritual and Eternal Life* is another blessed effect of this heart-Circumcision. By all this its evident, That by this *Heart-Circumcision* and the effects thereof, the Lord intended and promised them True *Sanctification of heart and way*, of Person and Conversation, both in putting off and mortifying the old man with his deeds, and in putting on the New man with his actions.

This *Sanctification* is called here *Circumcision of heart*, from the notable resemblance that it hath to bodily *Circumcision*. For, 1. *In* the *Corporal Circumcision*, the infant of eight daies old was meerly Passive; So in this *Spiritual Circumcision*, Sanctification, when the Habits and principles of Grace are first in-used, we are meerly Passive under Gods hand. Hence its called, (f) *Regeneration*, (g) *New-creation*, (h) *Quickning of the dead*, &c. In this first work we are meer patients, but after *acti agimus*, being thus acted by God, we act together with God. 2. *In Circumcision of the flesh*, the (i) foreskin of the generative part was to be cut off, So in *Circumcision of the heart*, the (k) *body of the sins of the flesh is to be put off*, viz. that mass of sins and corruptions which arise from the flesh, that is, from Original corruption of Nature. In true Sanctification, The (l) sin of the heart, The (m) sin of the lips, The (n) sin of the ears, yea (o) *all filthiness and superfluity of naughtiness* are to be Circumcised and cast away. 3 *Corporal Circumcision* was painful, the fore-skin could not be cut off without (p) pain and smart of the flesh: So *Spiritual Circumcision* is painful, the corruption of the heart cannot be cut off, without great grief trouble and pain of heart. Much Conviction, Contrition Godly Sorrow, and repentance of heart is comprized in this Sanctification. *Peters* hearers, when they were converted and Sanctified, they *were* (q) *pricked in their Hearts* for the guilt of Christs blood: κατανύγησαν τὴν καρδίαν; The word (r) properly signifies, *To penetrate with pricking, to pierce or wound punctually.* They were stabbed to the heart by the word of God sharper then any two edged sword; *Every even the least part and point of the heart was pricked and stung* (saith (s) one) *as if the sharpest points of many empoysoned daggers and Scorpions stings had been all at once fastned in their Hearts, in the cruellest manner that could be devised.* This is the (t) *spirit of bondage*, working *fear*: and (u) *Godly sorrow, working repentance.* Thus *Zechariah* prophecyed of *Jerusalem's* repentance and sanctification,

(P) *And*

(f) Eph. 4. 18. Gal. 2. 20. Rom. 6. 11, 13. & 14. 7, 8, 9.
(t) 1 Pet. 4. 2.
(u) Mark 9. 47.
(x) Matth. 18. 9.
(y) Matth. 25. 46.
(z) John 3. 3, 5.
(a) 2 Cor. 5. 17.
(b) Eph. 2. 1, 5, 6.
(c) Gen. 17. 13.
(d) Col. 2. 11.
(e) Deut. 30. 6. & 10. 16.
(f) Exod. 6. 12.
(g) Acts 7. 51.
(h) Jam. 1. 21.
(i) Gen. 34. 25.
(k) Acts 2. 37.
(l) Pungendo penetro, punctim cædo. Scap. Lex.
(m) Mr. Rob. Bolton.
(n) Rom. 8. 15.
(o) 2 Cor. 7. 10.

(p) *And I will pour upon the House of* David, *and upon the inhabitants of* Jerusalem, *the spirit of grace and of supplications, and they shall look upon me, whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in* Jerusalem, *as the mourning of* Hada-drimmon *in the valley of* Megiddon. *And the land shall mourn every family apart.* — What expressions are here! *Looking on Christ pierced; mourning for him as for an only son;* being *in bitterness as for a first-born; great mourning* as for good *Josiah* in *Hada drimmon; Universal mourning*, all the land shall mourn; *Secret mourning*, Heb. *families families*, that is, every family severally. O how painful a thing is it, to cut off iniquity by Repentance, and to cast it away by true Sanctification! *Peter's* Circumcising of his heart and tongue from that base fear and corrupt denial of his Lord Christ, cost him many (r) *a bitter tear: He went out and wept bitterly.* 4. *In Corporal Circumcision* there was an utter abscision or cutting off of the foreskin for ever, that it dyed and perished and was never set or fixed to the body any more. So in *Heart-Circumcision* by Sanctification there must be an utter cutting off and casting away of all sin, in some sort for ever. (s) *All ungodliness and worldly lusts are to be denyed.* (t) *All appearance of evil is to be avoided.* The (u) whole *old man is to be put off*, so as to be put on no more; and all *the members thereof* are daily to *be crucified:* As (x) *Christ hath suffered for sin*, so Christians should cease from sin; *that they should live no longer to the lusts of men, but to the will of God*; For, (y) *how shall we that are dead to sin live any longer therein?* (z) Ephraim *shall say, what have I to do any more with idols?* They that allow themselves in any known sin: or that, after in some sort *they were purged from their old sins*, (a) *return again with the dog to their vomit*, or *with the swine to their wallowing in the mire*, were never truly heart-circumcised or Sanctifyed. In the most sanctified in this life, sin and corruption will be; (1) *In* regard of the Residence thereof in them; (b) *But sin that dwelleth in me.* (2) *In* regard of the acts and motions thereof in them; (c) *The flesh lusteth against the Spirit.* It hinders from good, inclines to evil. (3) *In* regard of a (d) *tyrannical force and violence* which it excercises against them, by which it oft-times prevails too far over them. (e) Its *a Law in their members warring against the Law of their minde, and bringing them into Captivity unto the Law of sin.* But notwithstanding in these regards sin is not in the truly sanctified, whose hearts are spiritually Circumcised in Sincerity, *viz.* (1) *Not* in the guilt of it, obliging them to eternal wrath and death (f) *There's no condemnation to them that are in Christ Jesus.* Christ hath (g) *condemned sin in the flesh*, and *redeemed as from the curse*, by his cursed Death. (2) *Not* in the reign and dominion of it. They do not willingly with full consent of will (*non voluntate plena sed tantùm semine plena*) (h) *obey sin in the lusts thereof; nor yield their members as weapons of unrighteousness*

(p) Zech. 12, 10, 11, 12, 13.

(q) Ille dolet vere, qui sine teste dolet.

(r) Matth. 26. 75.

(s) Tit. 2. 11, 12.

(t) 1 Thes. 5. 22.

(u) Eph 4. 22. Col. 3. 5. &c. 8.

(x) 1 Pet. 4. 1, 2.

(y) Rom. 6. 2.

(z) Hos. 14. 8.

(a) 2 Pet. 2. 22.

(b) Rom 7. 17, 20.

(c) Gal. 5. 17.

(d) Rom. 7. 15. *to* 23.

(e) Rom. 7. 23, 24.

(f) Rom. 8. 1.

(g) Rom. 8. 3. Gal. 3. 13, 14.

(h) Rom. 6 12, 13.

unto sin. By which two acts the *Reign of Sin* is notably discovered. In the reigning power of it, it is abated, mortified, subdued and brought under daily. (3) *Not* in the approbation of it. The sanctifyed person (i) *regards not iniquity in his heart*, doth not mingle with it, or incorporate with it; it is not woven into the frame and constitution of the heart though it hath some inherence and residence in the heart. He (k) *hates every false way.* He (l) *hates the very garment spotted with the flesh.* 5. By *Corporal Circummcision* persons were incorporated into the of body Gods visible Church, and solemnly admitted as members thereof: So by *Spiritual Circumcision*, persons are joyned as true members to Christs invisible Church, and are by saving relation and connexion true members of his mystical body. 6. By *Corporal Circumcision* persons were admitted to visible Communion with the Church in all acts and ordinances of Gods worship: by this *Heart-Circumcision* persons are admitted indeed to the Communion of Saints, with Christ, and with one another, worshipping the Lord in spirit and truth with Spiritual Sacrifices acceptable to God in Jesus Christ. 7. The *Corporal Circumcision* was a great priviledge, wherein the Jews greatly rejoyced: The *Circumcision of Heart* is a greater priviledge, (m) *whose praise is not of man, but of God*, wherein all true believers have much more cause of spiritual glorying, for that they are thereby delivered from so great sinful pollution, and instated contrariwise in such an holy and happy Condition.

(i) Psal. 66. 18
(k) Psal. 119. 104.
(l) Jude 23.
5:
6:
7:
(m) Rom. 2. ult.

Thus God in this Covenant promised to *Israel Sanctification.*

3°. Justific.n

3. *Gods Justification of* Israel *by faith in Jesus Christ. Sanctification* (largely taken both for *Habits* of Holy graces infused, and the *Acts* thereof continually expressed) in order of Nature goes before *Justification*: we must *have faith* habitually before we can be *justified by faith* actually; Therefore I have spoken of *Sanctification* before *Justification.* What *Justification* is, hath been (n) formerly at large described: there see. That God in this *Sinai-Covenant* promised to *Israel Justification* by Faith in Jesus Christ, as another eminent spiritual Blessing, may be evinced four waies

(n) Chap. 3. Aph. 5. Qu. 7.

(1) *God promised to charge their sins upon Christ, to lay or put their iniquities upon him, to impute them unto him,* &c. *that he might bear them quite away from them.* This was lively shadowed out in the Scape-goat, For on the Atonement-day, (o) *Aaron* was to *put both his hands on the head of the live-goat, and to confess over him all the iniquities of the sons of* Israel *and all their trespasses, and all their sins: and to put them upon the head of the Goat, and to send him away by a fit man into the wilderness. And the goat shall bear upon him all their iniquities, unto a land of separation; and he shall let go the goat into the wilderness.* God hereby tacitly promised, to lay all their iniquities on Christ who should bear them far away from them, that they should be imputed no more unto them, and to this effect God (p) required the people, when they brought their Sacrifices to the Priest to offer

(o) Lev. 16. 21, 22.
(p) Lev. 1, 4.

fer them on their behalf, to impose or *put their hands upon the Heads of their Sacrifices whilest they were alive:* thereby disburthening themselves of sin, and *laying it upon the Sacrifices*, and so testifying their (q) faith in Jesus Christ the true Sacrifice that should be slain for them *to bear their iniquities.* Thus God by this Covenant assured them of the (r) *Imputation of their sins to Christ*; And this is a great part in *Justification.*

(q) Isa. 53. 6, 11. 2 Cor. 5. 21.
(r) Psal. 32. 1, 2, 5. Rom 4.

(2) *God assured them also of the non-imputation of their sins unto themselves*, viz. *the Remission and Pardon of their iniquities, in this Covenant in and through Christ.* For, 1. In this Covenant the Lord promised *to be a God to them*, as hath been shewed. And when the Lord becomes a God in Covenant to any people, (s) consequently *he will be merciful to their unrighteousness, and their sins and their iniquities he will remember no more.* — *Now where remission of these is, there is no more offering for sin.* Where *not remembring sin any more*, and *remission of sin*, are accounted by the Apostle one and the same thing. 2. In renewing this Covenant and the Tables, the Lord (t) *proclaims his back-parts*, viz. so much of his gracious nature and goodness as was necessary for *Israels* comfortable Restauration after their breach of Covenant: And one of his sweet properties then proclaimed, was this: *Pardoning iniquity Transgression and Sin.* That is, *Constantly, daily pardoning all sorts degrees and aggravations of sin to every true penitent.* This hath the vertue of a Promise of pardon in it. 3. In this Covenant also God promised, That, (u) *if* Israel *should be driven into other Nations for their sins, according to the curse of this Law and Covenant, and there should penitentially return to the Lord their God; He would again receive them into favour and restore them into their own land.* Which implies his pardon of their sins: as the (x) paralel promise evidenceth. 4. All the Expiations and purging away of sin, by the death and blood of Burnt-offerings, Sin-offerings, *&c.* Typified and promised to *Israel* the everlasting purging away of their sins by the death and blood of Jesus Christ, the substance of all those Sacrifices Now this (y) Purging away and Pardonig of sin, is also an eminent branch of Justification: And (z) *David* placeth mans happiness in Gods *not-imputing his iniquities to him.*

(s) Heb. 8. 10. 12. with 10. 17, 18.
(t) Exod. 34. 1, 2, 3, 4, 5, 6, 7.
(u) Deut. 30. 1. to 6.
(x) 1 Kings 8. 33, 34.
(y) Acts 10 43. & 13. 28, 29.
(z) Psal. 32. 2, 2.

(3) *God implicitly promised to* Israel *the actual Applying of Christs blood sufferings and obedience unto them, in the Typical sprinkling of the blood of the Sacrifices upon the people with a bunch of Hyssop,* (a) *at the Dedication of this* Sinai-Covenant, *and at other times.* Not the *blood in the veins* of the Sacrifices, but the *blood shed* was of vertue to purge away sin: Not the *blood shed* but the *blood sprinkled on the people* actually, did actually cleanse their sins away. By this sprinkling of the blood of Sacrifices on the People, The *Actual* applying of Christs blood (*the* (b) *blood of Sprinkling*) to the Conscience, *to purge it from dead works to serve the living God*, was intended. Hence *David* begging pardon of his Murder and Adultery, prayeth: (c) *Purge me with Hyssop and I shall be*

(a) Exod. 24. 4. to 9. with Heb 9. 18, 19, 20, 21.
(b) Heb. 12. 24.
(c) Psal. 51. 7.

be clean. By *Hyſop* dipped in the blood of the Sacrifices, the blood was ſprinkled on the people: So that *Hyſop* ſhadowed out the Inſtrumental Mean whereby Chriſts blood was actually applyed unto the Soul. The Inſtrumental Mean of Juſtification applying Chriſts blood and obedience is twofold, *viz.* 1. *Outward and Mediate*, The ([d]) Preaching of the *word of Faith*, tendering Chriſt unto the Soul for righteouſneſs. ([e]) *Ainſworth* thinks that this was ſhadowed out by *Hyſop*. 2. *Inward and Immediate*, True ſaving ([f]) *Faith*, whereby the ſoul receives and applies Chriſt thus tendred in the Goſpel for righteouſneſs. Others are of opinion that ([g]) *Hyſop* ſignified *Faith*, and declare the fit reſemblance betwixt them. What inconvenience may ariſe, if we joyn both together: and ſay *Hyſop* ſignified both? For, The word *cleanſeth*: and Faith *purifieth the heart.*

([d]) Rom. 1. 16, 17. 2 Cor. 5. 19. Dan. 12. 3. Math. 18. 18.

([e]) [*Hyſop.*] this herb was uſed to ſprinkle with, in other ſervices and purifications; See Ex. 24. 6, 8. Lev. 14. 4. Numb. 19 6. 18. And ſignified the Inſtrument whereby the blood of Chriſt is ſprinkled upon, and applyed unto our hearts, which is the Preaching of Faith; for Faith purifieth the heart of ſins. Act. 15. 9. and it cometh by the preaching of the word, Rom. 10. 14.—17. which miniſtreth unto us the ſpirit, Gal. 3. 2. And we are elect through ſanctification of the ſpirit, unto obedience and ſprinkling of the blood of Ieſus Chriſt, 1 Pet. 1 2, which purgeth our Conſciences from dead works, to ſerve the living God, Heb. 9. 14. See Pſal. 51. 9. *H. Ainſworth in his Annotat. on Exod.* 12 22.

([f]) Rom. 1. 17. & 3. 26. 30. & 5. 1. Gal. 2. 16. & 3. 8. 11. 24. ——— Rom. 3. 28. Phil. 3. 9. ——— Rom. 3. 22. 25. 30. ——— Rom. 10. 10. ——— Gen. 15. 6. Rom. 4. 3. 5. 9. 22, 23, 24.

([g]) Hyſopus Fides, quæ cum ſit Herba humilis radicibus hæret in Petrâ. *Auguſtin. Queſtion ſuper Numeros lib.* 4. *c.* 33. *pag.* 247. *B. Tom.* 4. *Baſil.* 1569. Hyſop. Is Faith, and Faith reſembles the Herb in four things, 1. It is a ground herb low and weak; ſo faith in itſelf, and in us, is weak, frail, feeble, and of moſt deſpiſed. Neither hath every man that hath Hyſop in his Garden, this bunch of Hyſop in his heart. 2. Rooting in a rock (for ſo it is uſed among the Iews) whence ſome thought it to be Pellitory of the Wall, Faith roots itſelf upon the Rock Ieſus Chriſt, and cannot grow or proſper in any other ſoyl. Other Hyſop roots in Earth; this in Heaven. 3. Its an herb cleanſing and curing. Faith only is an herb of Soveraign virtue, both to purifie the heart, Acts 15. 9. And to heal all the wounds of Conſcience, Acts 16. 31. The Gaoler wounded and pricked in heart muſt believe in the Lord Ieſus Chriſt; and be ſaved. Our Lord himſelf was wont to ſay to diſtreſſed perſons according to thy Faith be it to thee. 4. It was fitter then other herbs for receiving and ſprinkling of liquor; ſo faith, although a low and weak plant is only fit to receive the precious liquour of the blood of Chriſt. Only faith draws virtue from Chriſt; as in the poor woman that ſtood behind Chriſt, Mark 5. 27, 28, 29, 30, 34 And the want of this bunch of Hyſop diſables Chriſt from doing thee any good. Chriſt could do nothing in Capernaum for their unbelief. *D. Tho. Taylor in his Treat. of Types Chap.* 19. *Sect.* 3. *pag* 225. *Lond.* 1635.

([h]) Deut. 30. 11, 12, 13, 14.

([i]) Rom. 10. 6, 7, 8, 9, 10, 11.

([k]) Heb. 10. 19, 20. Ioh. 14, 2, 3. Heb. 7. 25. & 9. 24.

(4) *Finally*, *Moſes* exhorting *Iſrael* to obey and keep this Law and Covenant, tells them; ([h]) *This Commandment which I command thee this day, it is not hidden from thee, neither is it afar off. It is not in heaven, &c. but the word is very nigh unto thee, in thy mouth and in thine heart, that thou maiſt do it.* Which words *Paul* expounds to be the tenour and language of the righteouſneſs of Faith, ([i]) *But the righteouſneſs which is of Faith, ſpeaketh on this wiſe, Say not* in *thine heart, who ſhall who aſcend into Heaven? that is, to bring Chriſt down from above.* [As if it had ſaid: Doubt not in thine heart, whether thou ſhalt go to heaven and there be eternally ſaved: for that were to deny Chriſts aſcenſion into heaven, who aſcended for his elect, ([k]) to open heaven-gates for them, *to prepare a place for them*, and to *make continnal interceſsion for them.*] *Or, who ſhall deſcend into the deep? that is to bring up Chriſt again from the dead,* [Neither doubt thou, whether thou ſhalt not go to hell, and there

there be everlastingly damned; for that were to deny Christs Resurrection from the dead, (l) whereby he subdued Death, Hell, and all the powers of darkness for his Elect, and triumphed over them.] *But what saith it? The Word is nigh thee, even in thy mouth, and in thine heart, that is the Word of Faith which we preach, That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.* [But Faith hath a sure and infallible Word of God to rest upon, even the Word of Faith, the Doctrine of Faith, the Gospel which we preach, which Word is *in thine heart* to believe it, and *in thy mouth* to Confess it; And if thou shalt believe and confess Christ in his Person, Offices, Passion, Death, Resurrection, Ascension, &c. with the benefits hereof, thou shalt be saved.]

(l) Col. 2. 14. 15. Heb. 2. 14, 15.

Thus God promised to *Israel* Justification by Faith in Christ Jesus.

4. *Gods furnishing of* Israel *with ability to observe and keep his Covenant.* In this Covenant the Lord not only Promised many Blessings to *Israel* upon their *Covenant-keeping:* but also promised to give them ability for such *Covenant-Keeping.* He not only required this Duty from them: but also assured them of his assistant Grace for Performance. No Matter what God Commands us, whilst he enables us to performance. *Augustine* said sweetly, once and again; (m) *O Give me to do, what thou commandest: and command me to do, what thou pleasest.* If God give us a back to bear: no matter what burden he impose. *Israel* must observe and keep Covenant with God: but *Israel* shall be enabled thus to keep Covenant, by God. This ability for keeping his Covenant, God promised divers times to *Israel.* 1. When *Moses,* reciting the Sum of Gods *Sinai-Covenant* in the land of *Moab,* said; (n) *The LORD thy God maketh his Covenant and Oath with thee this day, That he may establish thee to day for a people unto himself, and that he may be unto thee a God.* How could *Israel* be *established by God, for a Covenant-people unto himself,* unless God undertook to furnish them with some ability to keep this Covenant with God? This *establishment* could not meerly stand in a *Covenant-Relation* to God, but also in a *Covenant-Ability* from God, to discharge the duty of that Relation. 2. When God promised, in the Explanation of this *Sinai*-Covenant, (o) *To circumcise the heart of* Israel, *and of their Seed, To love the LORD their God with all their heart, and with all their soul, that they might live:* In the next verse save one, it's added; *And thou shalt return and obey the voice of the LORD, and do all his Commandments which I command thee this day.* Here (as I formerly noted) God promised (1.) Sanctification of their Spirits, under the Notion of *Heart-Circumcision.* (2.) The Effects of true Sanctification, *viz.* Sincere and entire Love to the LORD their God: Life, Spiritual and Eternal: And Obedience to the voyce and Commandments of God. In

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(m) Et tota spes mea, non nisi in magna valde misericordia tua. Da quod jubes, & jube quod vis, &c. *Aug. Confess. lib.* 10. *c.* 29. *p.* 175. *B. Basil.* 1569.

(n) Deut. 29. 1, 12, 13.

(o) Deut. 30. 6, 8.

and

and under *Sanctification of their Hearts*, and Sincere Love to God therein, Inward spiritual ability to keep Gods Covenant, in an Evangelical sense, is plainly promised. For, (p) *Election is through Sanctification of the Spirit unto obedience.* And by Sanctification we become (q) *Gods workmanship, created in Christ Jesus unto Good works.* And, (r) *Love is the fulfilling of the Law*; the very Sum of both Tables of the *Sinai-Covenant.* And, (s) *The End of the Law is love, out of a pure heart, and good conscience, and faith unfeigned.*

3. In reference to this *Sinai-Covenant* betwixt God and *Israel*, *Moses* tels *Israel*; (t) *Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his Statutes, and his Commandments, and his Judgements, and to hearken unto his voice: And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his Commandments,* In these words are laid down the mutual *Covenant-obligations* betwixt the Fœderates, God and *Israel.* (u) *Israel* did profess, promise, and avouch, *The LORD to be their God, To keep his Covenant, To obey his voice*; These were their *Covenant-Duties*, viz. *Faith* and *obedience*, restipulated. (x) God did Profess, Promise and Avouch, Israel *to be his peculiar people*, *And that* Israel *should keep all his Commandments*; These were Gods *Covenant-Mercies* Promised. God then, on his part, did in this Covenant promise and undertake, That *Israel* should keep all his Commandments. Consequently he promised such Grace and ability to *Israel*, as was necessary and sufficient for keeping all Gods Commandments; that is, for keeping his Covenant in an Evangelical sense. (y) This was *Israels* great comfort and priviledge, *that God undertook for both Fœderate-Parties*; For himself, and for *Israel*: *For himself*, that he would Perform to them Covenanted-Mercies; *For Israel*, that they should Perform to him Covenanted-Duties. He *would*, and they *should.* He undertook for both sides: He required *Covenant-duty* from them, and to that end promised *Covenant-ability* to them. And such of *Israel* as were within the Election effectually obtained this ability. Compare *Rom.* 11.5,6,7. *with Jer.* 31.33,34 *Ezek.* 36.26,27.

Thus God in this Covenant promised to *Israel*, *Ability to keep his Covenant.*

5. *Gods choosing out a place for his Name to dwell in, and for his solemn worship to be exercised in, within the land of* Canaan, *when they should be quietly possessed of it*; was another Spiritual blessing which he promised to *Israel* in this Covenant. (z) *Ye are not as yet come to the Rest, and to the inheritance which the LORD your God giveth you. But when ye go over* Jordan, *and dwell in the Land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety: Then there shall be A place which the LORD your God shall choose to cause his Name to dwell there, thither shall you bring all that I command you, your Burnt-offerings and your Sacrifices, your Tithes,* &c. —— *Take heed to thy self,*

(p) 1 Pet. 1,2.

(q) Eph. 2.10.

(r) Rom. 13.8,9,10. *with* Mat. 22.36. *to* 41.

(s) 1 Tim 1.5.

(t) Deut. 26.16,17,18,19

(u) *To keep*] that is, *that thou shouldst keep*; which, as it is a part of the Covenant on Gods behalf so is it the work of his grace in all his people, as he hath said, *I will put my Law in their inward parts, and write it in their Hearts.* Jer. 31.33. *Hen. Answ. in his Annot. on Deut.* 26. 18.

(x) Deut. 12.9. *to* 14.

self, that thou offer not thy burnt-offerings in every place that thou seest: But in the place, which the LORD *shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.* (y) —— *But unto the place which the* LORD *your God shall choose out of all your tribes, to put his name there, even unto his Habitation ye shall seek, and thither shalt thou come,* &c. In these words, note three things, *viz.* I. *The Description of the Mercy, or Publique Place promised*; 1. By the special designation of it; *The* LORD *their God would choose it*: He would not leave it to *Israel* to appoint him a Place. 2. By the situation of it; *within their tribes*, in the land of Promise. *viz.* at *Ierusalem*, where the Temple was to be built afterwards: 3. By the Divine Dedication or Consecration of it; *The* LORD *should put his name there, and cause his name to dwell there.* That is, He would consecrate it to himself for an Habitation, (as its expounded *ver.* 5. and as the *Chaldee* saith there upon, *To cause his Majesty*, or *divine presence, to dwell there*,) and to his Service and Worship for the publique solemnity thereof, (z) *Such* (saith *Ainsworth*) *was the Tabernacle of* Moses, *the Temple of* Solomon, *the City* Jerusalem, *after God had chosen it: for of them God said*, My name shall be there, 1 *King.* 8. 29. And his name was called upon them, *Dan.* 9. 18. *and* put there, 2 *King.* 21. 4, 9. 1 *King.* 14. 21. II. *The use of this Place to Israel*, which was chiefly twofold. 1. To seek there (a) Answers and Oracles from God, which from the Mercy-seat, and by *Urim* and *Thummim*, were given to the people. *Unto his habitation shall ye seek, ver.* 5. All other places were forbidden, *Amos* 5. 5. 2. To come thither to sacrifice and offer unto God *all their offerings which God commanded them* for his publique worship, *ver.* 5, 6, 11, 12, 13, 14. For the place which God should choose was to be a Type of Christ, (as after I shall shew,) and hereby God would teach them that all their Sacrifices and religious performances should be acceptable unto God only in Jesus Christ the true Temple of God, and the true Sacrifice of Sacrifices who should be slain and offered up for their sins at *Jerusalem*. III. *The Season when God would choose and set apart this place to himself for his presence and worship.* When God should have given them, in the land of Promise, *Rest from all their Enemies round about, so that they dwell in safety, ver.* 10, 11. This was fulfilled, (b) after *Israel* had Rest from all their Travels and Wars towards the latter end of *King David's* reign, and the beginning of *King Solomons*. And therefore this *Place* here Promised, seems not to be *Shiloh*, where the *Tabernacle*, (called the *Temple*, 1 *Sam.* 1. 9.) was placed, *Jer.* 7. 12. *Psal.* 78. 60. Where it continued till the days of *Samuel*, (*viz.* 243. years or 300. years, as some think) 1 *Sam.* 4. 12, 13. But it was *Jerusalem*; where God gave them Rest, 1 *Chron.* 23. 25. and where (c) *Solomon* built the Temple of God, in *Mount Moriah*, where *Israel was offered in a Figure*, where the LORD appeared to *David* in *the threshing floor of*

(y) Deut. 12. 5, 6, &c.

(z) H. Ainsw. Annot. on Deut. 12. 5.

(a) Numb. 7. 89. Exod. 25. 22. Numb 27. 21.

(b) 1 Chron. 23. 25. 1 King. 8. 56.

(c) 1 Chron. 21. 1. 2. Gen. 22. 2. 14. 2 Sam. 24.

Ornam *the* Jebusite, and at which City Jesus Christ was crucified, offering up himself without spot to God for us. To this place they were to Resort to seek Gods will, and to worship him: when God had set them safe and secure from their enemies.

This *Place* thus promised (The *Temple at Jerusalem*) was an Eminent mercy. For, 1. *The Temple* was the place of Gods ([d]) *Rest* and *Habitation*, among his people in *Canaan* the *Land of Rest*. While God dwelt in his *Tabernacle* he was in motion, as *Israel* while they dwelt in *Tents*. 2. *The Temple* was the place of all Gods publike worship. ([1]) There *Israel* was to receive ([e]) Answers from Gods *Oracle*, touching his Holy will. ([2]) There *Israel* was to ([f]) perform all their publike and solemn worship by Sacrafices, *&c.* and not elsewhere. All their males being to appear there before the Lord at three set times in the year: besides all other times. ([3]) There the godly *Israelites* with a spiritual eye, ([g]) *beheld the pleasantness of the* LORD, yea, his power and glory in his Sanctuary. ([4]) And ([h]) This was the Place or House of Prayer. And thitherward, towards this Temple, *Israel* and every one of their posterity, ([i]) were to *pray* unto the Lord, whether they were in their own land, or Captives in a strange land. Which prayers so directed sincerely in Faith, had promise of acceptance and audience: with reference to Christ shadowed out thereby. 3. *The Temple* was a Singular Type, ([1]) Of Christs Humane Nature, ([k]) wherein *the fulness of the Godhead dwels* (σωματικῶς) *personally*. In and through whom God is present with his Church, Accepts their prayers and Spiritual Sacrifices, Instructs them unto Salvation, makes them a way even through the veil of his flesh into the Holiest of all Heaven it self. ([2]) Of the ([1]) Church, the mystical body of Christ, and of every true believer a member of that mystical body, in whom God dwels spiritually through his Spirit. ([3]) Of Heaven it self, which is the Holiest of all, wherein God dwels gloriously: and ([m]) unto which Christ hath made way for us by his blood, even *a new and living way through the veil of his flesh*. Upon which and like Considerations the godly *Jews* did so highly ([n]) prize and reverence the Temple, delighting to converse with God therein; accounting it *the joy of the whole Earth*.

Thus God promised to *Israel A publique place for his Name and Worship in* Canaan.

6. *Gods glorious Presence and Habitation among the people* Israel *in his Tabernacle and Temple.* ([o]) *And let them make for me a Sanctuary, and I will dwell among them. If ye walk in my Statutes, and keep my Commandments, and do them; Then I will give you rain,* ——— *And I will set my Tabernacle amongst you: and my soul shall not abhor you: and I will walk among you; And will be your God, and ye shall be my people.* And elsewhere; ([p]) *The place which he would choose, to put his name there,* is called his *Habitation*. Hence, *Jerusalem* is called, ([q]) *the City of God, the Holy place of the Habitacles of the most High.* And

else-

([d]) Psal. 132. 13, 14.

([e]) Exod 25. 22. Numb. 7. 89 & 27. 21. Psal 27.4.

([f]) Deut. 12. 5. *to* 15.

([g]) Psal. 27. 4. & 63. 3.

([h]) Isai. 56.7 Mat. 21. 13.

([i]) Psal. 28. 2 1 King. 8. 29, 30. 33, 38, 42, 44, 48. *with* 9 3. Dan. 6. 10.

([k]) Joh. 2. 19, 21. Col. 2. 9.

([l]) 1 Cor. 3. 16. & 6. 19. 2 Cor 6. 16. Eph. 2, 21, 22.

([m]) Heb. 10.

([n]) Ps. 27. 4 & 63. 3. & 48. 1, 2.

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([o]) Exod. 25. 8. & 29. 45. Levit. 26. 3. to 14.

([p]) Deut. 12. 5.

([q]) Psal. 46. 4.

elsewhere, (t) *The LORD hath chosen Zion: he hath desired it for his habitation. This is my Rest for ever: Here will I dwell, for I have desired it.* And, (s) —— *In* Salem *is his Tabernacle: his dwelling place in* Zion. But though the Lord dwelt among his People in his *Tabernacle* and *Temple*, yet the place of his peculiar presence and residence therein, was in the *Holy of Holies*: viz. (t) *between the two Cherubims which were upon the Mercy-Seat over the Ark of the Testimony*, whence God did commune with *Moses* and the High-Priest, and so by them with *Israel*. Hence he is called, (u) *The LORD of Hosts dwelling* (or *sitting*) *between the Cherubims*.

This *Presence* and *Residence of God* among *Israel*, was peculiar to them alone among all the people of the world. For, (x) *what Nation* (said *Moses*) *is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for?* And this was a very high and eminent blessing. The greatest sign of Gods grace towards his people. And therefore it is often mentioned, *Exod.* 25.8. & 19. 5 6. *Levit.* 26. 11, 12. *Numb.* 35. 34. *Zech.* 2.10. & 8.3. 2 *Cor.* 6.16, 17. *Rev.* 21. 2, 3. And no wonder. For, This presence, dwelling, and walking of God among them, denoted and implyed these things, *viz.*

(1) The blessed neighbourhood betwixt God and *Israel*. God was (y) *nigh to them in all things, they called upon him for*, so as to none other people: and they were (z) *a people nigh unto God*. O wonder of Divine condescension: that God should reside so near unto despicable dust and ashes! God is the best neighbour in all the world. Happy they, that may dwell near unto him!

(2) Gods sweet favour to *them* as reconciled unto himself in Christ, (a) *Can two walk together, unless they be agreed?* Hence God said, (b) *I will set my Tabernacle amongst you: and my soul shall not abhor you*. And therefore when *Israel* had broken Covenant with God by the idolatrous worship of the Calf, The Lord was so offended with them for it, that he denyes them his *presence*, saying, (c) —— *I will send an Angel before thee, and I will drive out the* Canaanite, *&c.* —— *for I will not go up in the midst of thee*. Whilst Gods dis-favour and displeasure was upon them for their sin, whilst they were out with God, and at odds, He would not dwell nor walk among them. Hereupon *Moses* begs of the Lord to pardon them, that is, to reconcile them to himself in Christ, that they might enjoy his presence; (d) *O Lord, let my Lord, I pray thee go amongst us, —— and pardon our iniquity and our sin, and take us for thine inheritance*. Where therefore the Lord dwels and walks among a people, it is a notable evidence of Gods special favour towards them, and of their reconcilement in Christ to him (e) *wherein shall it be known here* (said *Moses*), *that I and thy people have found grace in thy sight, is it not in that thou goest with us*, &c?

(3) Spiritual Communion betwixt God and them. They that *dwell* and *walk* together, have Communion and fellowship together:

(t) Psal. 132 13, 14.
(s) Psal. 76. 2.
(t) Exod. 25. 21, 22. Numb. 7. 89.
(u) 1 Sam 4. 4. 2 Sam 6. 2 2 King. 19 15. Isai. 37. 16. 1 Chr. 13. 6. Psal. 80. 1. & 99. 1.
(x) Deut. 4. 7.
(y) Deut. 4. 7
(z) Psal. 148. 14.
(a) Amos 3. 3.
(b) Lev. 26. 11.
(c) Exod. 33. 1, 2, 3.
(d) Exod. 34. 9.
(e) Exod. 33. 16.

dwelling and walking with any, import Communion. Where God dwels with any ſpiritually, to ſuch he affords a ſpiritual Communion with himſelf: they have (f) *fellowſhip with the Father, and with his Son Jeſus Chriſt*, and *with the Holy Spirit*. They have Communion with God in his Life, in his Love, in his Graces, Priviledges, Comforts, and all his benefits. He Communicates to them the endeared ſmiles of his Countenance, kiſſes of his lips, embracements of his arms of mercy and favour, &c. Oh what ſweet hony-dews and heavenly illapſes from God diſtill upon, and are ſhed abroad, in their hearts! Oh this Communion with God is an Heaven on Earth! A Paradiſe of delights. *Moſes* did earneſtly beg it, (g) *I beſeech thee, ſhew me thy Glory*: *David* did (h) highly prize and prefer it above the ſweeteſt earthly enjoyments: And the (i) Apoſtles, *John* and *Paul*, did heartily wiſh it unto the Churches.

(4) Gods guidance and direction of *Iſrael*, in his ways, and that eſpecially in all doubts and difficulties. God dwelt and walked in the midſt of *Iſrael* in the Wilderneſs; and by his preſence, there he led them on ſweetly and ſafely in the Wilderneſs. (k) *In the day time he led them with a cloud: and all the night with a light of fire.* —— *He made his own people go forth like ſheep, and guided them in the Wilderneſs like a flock. He led them on ſafely, ſo that they feared not.* (l) —— *And he led them forth by the right way, that they might go to a City of Habitation.* God dwelt alſo among his people *Iſrael*, when poſſeſſed of *Canaan*. (m) *In* Salem *was his Tabernacle, and his dwelling place in* Sion. There he (n) dwelt between the Cherubims, over the Mercy-Seat, a ſpecial Type of Chriſt: and thence he gave forth his Oracles and Anſwers to the people. There he did (o) meet with them and Commune with them touching all things which he gave them in Commandment.

(5) Gods protection of them in all dangers againſt all ſorts of evils and enemies. His preſence among his people is the Protection of his People. *Balaam* could ſay of *Iſrael*; (p) *The* LORD *his God is with him, and the ſhout of a King is among them. God brought them out of* Egypt; *he hath as it were the ſtrength of an Unicorn. Surely there is no enchantment againſt* Jacob: *neither any Divination againſt* Iſrael. Gods Preſence with *Iſrael*, Protected them from all *Balaam's* Curſes and Inchantments. Hence the Church ſo triumphed in Gods preſence; (q) *The* LORD *of Hoſts is with us: The God of* Jacob *is our Refuge. Selah.* —— *God is in the midſt of her: ſhe ſhall not be moved; God ſhall help her in the dawning of the morning.* Upon this ground alſo *David* ſo ſweetly encouraged himſelf; (r) *yea though I walk through the valley of the ſhadow of Death, I will fear no evill: For, Thou art with me, Thy rod and thy ſtaffe they comfort me.* Gods preſence protected, (s) The *three noble-ſpirited* Jews from the fiery furnace; (t) *Daniel*, in the Den from the devouring Lyons; (u) and *Paul* from all his adverſaries. Gods preſence (x) *in the midſt of the burning buſh*, preſerved the burning

(f) 1 Ioh. 1. 3. 2 Cor. 13, 14.
(g) Exod. 33. 18. &c.
(h) Pſa. 4. 6, 7.
(i) 1 Ioh. 1. 3. 2 Cor. 13, 14.
(k) Pſal. 78. 14, 52, 53, 54.
(l) Pſ. 107. 7.
(m) Pſ. 76. 2.
(n) Pſal. 99. 1, 2.
(o) Exod. 25. 22.
(p) Num. 23. 21, 22, 23.
(q) Pſal. 46. 5, 6, 11.
(r) Pſal. 23. 4.
(s) Dan. 3.
(t) Dan. 6.
(u) Act. 18. 10.
(x) Exod. 3 2, 3, 4.

burning bush *from being consumed*: that is, preserved *Israel* in the midst of all evils, enemies and afflictions from being destroyed. To this effect (x) God is wont often to assure his people of his presence, as the ground of their safety against all evil.

(y) Isa. 43. 1, 2. &c. & 41. 10.

(6) Gods Provision for them in wants. As Gods presence with his people is a *Defensive presence* against evil, so it is a *provisional presence* for good. Its a very Treasury and magazine of all necessary plenty and enjoyments. God brings *Israel* into a desolate wilderness wherein was neither food, nor physick, nor rayment: but God was with his (z) *Church in the wilderness*, and supplyed all her wants, (a) *spread a Table for them in the wilderness*. The *Heavens raind bread and flesh*: *The Rock ran* constant streams of water: Their (b) *feet did not swell*, nor their *rayment wax old upon their backs for forty years together*: and the (c) *brazen Serpent* cured the stings of the fiery Serpents. They wanted not Gods presence amongst them: and therefore they wanted nothing. Hence David: *The* (d) *LORD is my shepherd: I shall not want.—Thou art with me, thy Rod and thy Staff, they comfort me. Thou preparest a Table before me in the presence of mine enemies: thou anointedst my head with oyl, my cup runneth over. Surely goodness and mercy shall follow me all the daies of my life: and I will dwell in the house of the LORD for ever.*

(z) Acts 7. 38
(a) Psal. 78. 19. 24. 25. &c.
(b) Deut. 8. 4.
(c) Numb. 21. 8, 9.
(d) Psal. 23. 1, 4, 5, 6.

(7) Gods presence and residence amongst *Israel* in his *Tabernacle*, implyed Gods highest Communication of himself to them for their Consolation. (e) *And I will set my Tabernacle amongst you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people.* This is the Sum, the spring-head of all Consolation, *that the LORD is our God and we his people.* This is the Supream Consolation, infinitely beyond the extent and reach of all created Comforts, infinitely above the touch or annoyance of all creature-disconsolations. This is the General and universal Comfort, against all possible and imaginable discomforts: *The LORD is our God, this Answers all.* This is an eternal comfort: where the Lord becomes once our Covenant-God indeed, he will remain our Covenant-God for ever, in life, in death, in this world and in that which is to come.

(e) Levit. 26. 11, 12.

Thus God in this Covenant promised to *Israel His residence and walking amongst them.*

7. Finally, God in this *Sinai-Covenant* promised to furnish *Israel* with eminency of *Church-enjoyments* above all other people. This *Moses* seems to intend in those stately expressions; (f) *The LORD hath avouched thee this day to be his peculiar people, as he hath promised thee: And that thou shouldst keep all his Commandments: And to make thee high above all Nations which he hath made, in Praise, and in Name, and in Honour: and that thou maist be an holy people unto the LORD thy God as he hath spoken.* Here are four Eminent Blessings promised and included in this *Sinai* Covenant, *viz.* I. *That Israel* should be Gods peculiar people, of which hereafter. II. *That Isra-*

(f) Deut. 26. 18, 19.

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el ſhould have ability to keep this Covenant, that they ſhould keep all his Commandments, of this formerly. III. *That Iſrael* ſhould be made high above all Nations, in Praiſe, Name, Honour, IV. *That Iſrael* ſhould be an Holy people to the Lord. Of this alſo I have formerly ſpoken. All theſe four I take to be ſpiritual bleſſings in this place. The two firſt, and the laſt are plainly *Spiritual*: and the third ranked in the midſt of them, why ſhould not it be accounted *Spiritual alſo?* This third Bleſſing of being *High above all Nations* ſeems to intend their ſpiritual dignity and Church-advancement above all Nations on Earth, Their High excellency in Spirituals which they ſhould obtain from God in this life, and ſhould fully poſſeſs in the end: And this, by their (g) High and Heavenly calling whereof they ſhould be partakers by Means of his Ordinances in Chriſt, whereby they ſhould (h) *ſeek the things above, and have their Converſation in Heaven*; And by the (i) *eſtabliſhing of the Mountain of the* LORD's *Houſe, in the top of the Mountains and exalting it above the Hills in the latter daies*, when *all Nations ſhould flow unto it.* And this third Bleſſing hath in it (as it were) three Degrees. 1. *Praiſe*, That *Iſrael* ſhould be a (k) *Praiſe among all the Nations* round about in reference to Gods dealing with them, eſpecially in Spirituals. So God is ſaid, (l) *to eſtabliſh, to make* Jeruſalem *a Praiſe in the Earth.* And God (m) *exalteth the Horn of his people, the Praiſe of all his Saints, the ſons of* Iſrael *a people near him.* 2. *Name, viz.* Fame or Renown. It ſeems to imply a Continuation and Augmentation of the former Praiſe. Called elſewhere, (n) *A name that ſhall remain*: and (o) *An everlaſting name that ſhall not be cut off.* This Name befel them by the Continuance and increaſe of their Church-eſtabliſhment in a good ſpiritual ſtate. Contrary to which is (p) *blotting out the name of* Iſrael *from under Heaven.* 3. *Honour*, Hebrew *Beautiful-Glory.* This *Beautiful-Glory*, or *Honour*, ſeems chiefly to conſiſt in theſe excellent viſible endowments wherewith God adorneth his Church as *with beautiful garments*, Hebr. (q) *Garment of Beautiful-Glory.* Elſewhere oppoſed to *Aſhes*, wherewith Mourners covered their heads, (r) *To give unto them Beauty for Aſhes.* Now this denotes the Continuance of Gods Spiritual Kingdom and Holy Ordinances among them: which are wont to be ſet forth under ſuch expreſſions of *Beauty* and *Praiſe*. (s) *Our Holy and our Beautiful Houſe, where our fathers praiſed thee, is burnt up with fire: and all our pleaſant things are laid waſte.* And in this ſenſe that Beautiful (t) Adorning of *Jeruſalem*, in *Ezekiel* ſo elegantly deſcribed, is by ſome underſtood principally of her *viſible Church-Glory.* All which three degrees of excellency in *Church-enjoyments*, *Iſrael* had by being united to the Lord in Covenant, according to that of Jeremiah, (u) *As the girdle cleaveth to the loins of a man, ſo have I cauſed to cleave unto me the whole houſe of* Iſrael *and the whole Houſe of* Judah, *ſaith the* LORD: *that they might be unto me for a People, and for a Name,*

(g) Phil. 3. 14. Heb. 3. 1. Prov. 15. 24.
(h) Col. 3. 1, 2, 3. Phil. 3. 20.
(i) Iſa. 2. 1, 2, 3.
(k) Deut. 4. 6, 7, 8.
(l) Iſa. 62. 7.
(m) Pſal. 148. 14.
(n) Iſai. 66. 22.
(o) Iſai. 56. 5.
(p) 2 King. 14. 27.
(q) Iſa. 52. 1.
(r) Iſa. 61. 3.
(s) Iſa. 64. 11.
(t) Ezek. 16. 9. *to* 15.
(u) Ier. 13. 11. & 33. 9.

Name, and for a Praise, and for a Beautiful-Glory.

Now all the Nations of the world came utterly short of *Israel* in regard of this Spiritual dignity: Having no *Praise, Name*, or *Beautiful-Honor* at all, in regard of the Kingdom, Gospel or Ordinances of God amongst them; being wholly (x) *without Christ, aliens from the Common-wealth of* Israel, *and strangers from the Covenants of Promise, having no Hope, and without God in the world.* And therefore in the phrase of the Holy-Ghost, *Israel* is called, (y) *The People, Gods people, Fellow-Citizens with the Saints, The Houshold of God*, &c. All others are stiled (z) *the Nations, Forreiners, Strangers.* (a) The *Church* is stiled, *Heaven*: All others, *Earth.*

Thus in this *Sinai-Covenant* God assured *Israel* of *Eminent Church-enjoyments.* These are the *Spiritual Blessings which God Promised to* Israel *in this* Sinai-*Covenant.*

Inferences Hence are divers, *viz.*

1. Hence, *The Sinai-Covenant was, not a Covenant of works*, (as the common mistake is) *but a Covenant of Faith, revealing to* Israel *their Salvation by Faith in Jesus Christ.* All these seven sorts of Spiritual blessings Promised do notably evince thus much, being peculiar blessings of the *Covenant* of Faith, not of works. As, 1. *Gods Acceptation of* Israel *for a* (b) *Peculiar Treasure, a Kingdom of Priests, An holy Nation*, was according to the *Covenant of Faith*, as *Peter* intimates. How was Israel *peculiar* to God above all other people: but by Gods peculiar accepting them as his people in Christ, when all other lapsed sons of *Adam* were rejected? How were they *a Kingdom of Priests*: but in Christ (c) *making them Kings and Priests to God?* How were they an *Holy Nation*: but in Christ (d) *who is made Sanctification* to his people? 2. *Gods Sanctification of* Israel, *by* (e) *Circumcising their hearts to love the Lord their God with all their heart and will all their soul*, is the meer blessing of the Covenant of Faith in Christ. This inward *Heart-Circumcision*, is (f) *Christs Circumcision made without hands in putting off the body of the sins of the flesh.* 3. *Their Justification* (g) *by Faith in Christ and Remission of their sins in him*, is the clear voice of the *Covenant of Faith*, and the great distinctive character betwixt the *Covenant of Faith*, and the *Covenant of works.* 4. *This* (h) *Ability to keep this Covenant was a fruit of Gods meer Grace, according to the Covenant of Faith.* Such ability they neither had nor could have, of themselves, as the *Covenant of works* required; being the sinful Posterity (as well as others) of lapsed *Adam.* 5. *Gods choosing out a place to put his name there and for his publike worship, was wholly according to the Covenant of Faith*: (i) That place, The Utensils therein, The Sacrifices and whole worship there being *shadows of good things to come, but the body of Christs.* 6. *Gods Presence with and among them in his Tabernacle and Temple, denoted his* (k) *presence and habitation in his Church through Christ by his Spirit: according to the Covenant of Faith*: All Gods manifestations, and Communications of himself and his grace

(x) Eph 2. 11, 12.

(y) Psa. 2, 1. 1 Pet. 2. 10. Psal. 50. 5, 7. Eph. 2 19.

(z) Psal. 2. 1. Eph 2. 19.

(a) Rev 12. 1. 3, 7, 16.

(b) *Compare* Exod. 19. 5, 6. *with* 1 Pet. 2. 9, 10.

(c) Rev. 1. 5.

(d) 1 Cor. 1. 2. 30. Heb. 13. 12.

(e) Deut. 30. 6.

(f) Col. 2. 11.

(g) Rom. 10. 5. *to* 12. & 5. 1. & 3. 20, 21, 22. *&c.*

(h) *Compare* Deut 26. 18. *with* Ier. 31. 31, 32, 33, 34.

(i) Heb. 10. 1. &c. Col. 2. 16.

(k) Eph 2. 20, 21, 22. 2 Cor. 6. 16, 17, 18.

(l) Joh. 14. 6.

grace to his Church in and through Jesus Christ alone, (l) *the only way unto the Father.* 7. Finally, *Their eminency of Church-enjoyments in Praise, Name, and Beautiful-Glory above all other Nations, were also fruits of the Covenant of Faith in Jesus Christ.* For in the first *Adam*, according to the *Covenant of works*, all were equal as to visible Church-enjoyments; and had he and his posterity Persevered in innocency, one Nation of his upright race should not have been herein set on high above the Rest: But *Adam* and all his posterity being lapsed, God makes this difference between *Israel* and all other Nations of his meer grace in Jesus Christ, *The last Adam*, according to the Covenant of Faith.

2 Hence, *Christ and the Salvation of* Israel *by Faith in him, was the Great Scope and Mystery of this* Sinai-*Covenant.* All these seven spiritual Blessings promised in this Covenant, pointed at Christ, conducted and led to Christ, as sometimes *the Star* the three wise men. This is plain by the former *Inference*: (m) *Moses* therefore was an *Eminent Preacher of Christ*, and of sinners salvation, righteousness and happiness by Christ. They are too great stangers both to *Christ* and *Moses*, that cannot find Christ abundantly though more obscurely revealed by *Moses.*

(m) John 5. 46, 47. Rom. 10. 4. Gal. 3. 23, 24.

3. Hence, *The* Sinai-*Covenant of God with* Israel, *was Gods Gospel to* Israel. It was a *Covenant of Faith*, And a Doctrine of Christ, such as the dulness of the Church and those times would bear: Therefore it was Gods Gospel to *Israel.* For, what is Gods *Gospel?* Gods *good-speech* or *good-tidings* of sinners Salvation by Jesus Christ through Faith. As therefore (n) *the Gospel was preached to Abraham*: so afterwards the same Gospel for substance was preached *to Israel*, but more plentifully. *Abraham* and *Israel* had the *veyled Gospel*: we have the *un-veyled Gospel.* They had the Morning-Gospel: we have the Noon-tide Gospel; but all one and the same *Gospel.* They therefore are far wide that reject the *Sinai-Covenant*, as no *Gospel.*

(n) Gal. 3. 8.

4. Hence, *The Spiritual bounty of God to* Israel *was very great and wonderful.* His Bounty in *Temporals* did abound: but his bounty to them in *Spirituals* did super-abound. The expressions of Gods Covenant and Promises touching Temporal Mercies are (I confess) more Frequent, Particular and Numerous, and their stream runs so much this way, that some have thought, God in this *Covenant* promised nothing else to Israel: but the expressions of this *Covenant* touching Spirituals are much more comprehensive and ponderous. That one promise of *Pardoning their Sins*, or of *Circumcising their heart to love the Lord their God with all their heart and soul*, &c. is worth all those Promises of Temporals. I had rather have my heart savingly Sanctified, and My sins fully pardoned: then to have all the Land of *Canaan*, or this whole world below for mine inheritance.

5. Hence, *How happy was* Israel *in all these Covenanted Spirituals!*

uals! 1. *Happy* in Gods acceptation of them above all People as a *Peculiar People, Kingdom of Priests*, and *Holy Nation* to himself. 2. *Happy* in their Sanctification and inward effectual Heart-Circumcision. 3. *Happy* in their (o) Pardon, and Justification. 4. *Happy* in their Covenant-ability for Evangelical Performance thereof. 5. *Happy* in Gods Tabernacle and Temple, such pregnant Types of Christ. 6. *Happy* in Gods dwelling and walking among them in his Tabernacle and Temple. And 7. *Happy* in all their Eminent Church-enjoyments. All this hath been fully evidenced in the former opening of these Particulars. *Happy art thou, O* Israel! *who is like unto thee?* And proportionably *the* Israel *of God* now under the *New Testament* are happy above all people in the world in enjoying of like spiritual blessings, yea, and in asmuch as they enjoy them now more clearly, fully and spiritually, they far surpass *the* Israel *of old*, in this their happiness.

(o) Psal. 32. 1, 2.

6. Hence, *The true believing* Israelites *alone did participate the life and saving force of these Covenanted Spirituals.* There were two sorts of *Jews*, as *Paul* tels us, *viz.* (p) Some, ἐν τῷ φανερῷ, *Jews outwardly, openly:* Others ἐν τῷ κρυπτῷ, *Jews inwardly, secretly. These* were all *Gods professed People*, and had some benefit by the externals of many of these blessings: But *those* were *Gods people indeed*, who alone had the Soul and inward of these Spirituals. Those might *lick the Rock:* but these *sucked the Hony out of the Rock.* These were inwardly and indeed accepted of God, Heart-Circumcised, Pardoned, Enabled to keep the Covenant, *&c.* These had the marrow and *Substance*, when others had only the *Shadow* of the Blessings But those Promises are tendered generally to all *Israel*, that all the elect among them might embrace them, and the rest be left without excuse.

(p) Rom. 2. 28, 29.

7. Hence finally, *They grosly bely and slander the Grace of God, and happiness of* Israel, *who say that God promised to* Israel *only Temporal Mercies in this* Sinai-*Covenant, and fed them only with the husks of outwardly Earthly blessings.* For, Here are seven sorts of Spiritual Mercies promised, and those of high Excellency. And besides these, as I have formerly evidenced, The Lord in this Covenant Promised, *To be A God to them, To raise them up Christ from among themselves as a Prophet like* Moses *and a Mediator, and To give them his Spirit.* And what higher Spirituals could be promised to them? yea, as in the next place I shall shew, God in this Covenant promised them *Eternal life.* They therefore that ignorantly or maliciously deny the Spirituality of Gods *Sinai-Covenant*, in regard of no *Spirituals* therein promised, may hence see more then cause enough to be silenced and covered with shame for ever.

Thus God Promised in this Covenant, *To confer upon* Israel *many Spirituals.*

VI. Lastly, **God promised in this** Sinai-**Covenant To crown** Israel **at last with Eternals.** Not only to furnish them

with *Temporals* and *Spirituals* in this world: but also with *eternal life and happiness* in the world to come. That this is so, may be evinced briefly by these few Arguments, or Considerations, *viz.*

(q) Exod 20. 1, 2.

1. In this *Sinai* Covenant the Lord tels *Israel*; (q) *I am the LORD thy God which have brought thee out of the land of* Egypt, *out of the House of Servants: Thou shalt have none other Gods before me.* This was spoken literally not only to that generation of *Israel*, which in their own persons were brought out of *Egypt* to *Mount Sinai*; but also to all their *posterity* during the *Old Testament*, when that many other Generations were dead, and spiritually to all the redeemed of Christ even among the *Gentiles*. God is the *Covenant-God* of all the believing *Israelites*, though they be dead: he stiled

(r) Exod. 3.6.

himself, (r) *The God of* Abraham, Isaac, *and* Jacob; though they were dead. Therefore all the faithful *Israelites*, from *Moses* till

(s) Matth. 22. 32 Mark. 12. 26, 27. Luk 20 37, 38.

Christ, *live unto God.* (s) *For* (as our Saviour argues) *God is not the God of the dead, but of the living: for all live unto him.* All his faithful Covenant-people, though dead, yet live unto him. They *live unto him*, and with him; *Actually*, in their Souls in heavenly glory, being (t) *Spirits of just men made perfect*: And they live unto him also *Potentially*, and *virtually* in their bodies, which shall (u) *Rise again* to be reunited to their souls, that therewith they may live to God for ever.

(t) Heb. 12. 23.

(u) 1 Cor. 15. 12. *to the end.*

2. *Life* is (x) promised to the *keeping of the Commandments of God, in this* Sinai-*Covenant*: what Life? Not only (y) *long life*, and good days on Earth in *Canaan*: but eternal life, and the best days in Heaven; As is plain (z) by the *young man's Question* and our Saviours *Answer*. And the Promise elsewhere is; (a) *The LORD thy God will circumcise thine Heart, and the heart of thy Seed, to love the LORD thy God with all thine heart, and with all thy soul, That thou mayst live.* How live? *Spiritually* by Faith and holiness on Earth; *Gloriously* by fruition of God and all happiness in Heaven. And if (b) *Eternal death* be principally comprized under the *Curse* threatned for breach of this Covenant: Consequently *Eternal life* was principally intended in the *Life* promised to the keeping of this Covenant.

(x) Lev. 18. 5. Deut. 30. 6.

(y) Exod. 20. 12. Ps. 34. 12, 13, 14

(z) Mat. 19. 16, 17, 18, 19. Luk. 10 25, 28

(a) Deut. 30. 6.

(b) Gal. 3. 12. with Rom. 6. 23.

3. Life Eternal was performed under this Covenant: for, (c) *Moses and Elias*, (both under this Covenant administration) *appeared in their glory with Christ in his glorious transfiguration.* As Christs was a *real transfiguration*: so theirs was a *real apparition in glory* with him. They then, were in glorious state of heavenly bliss. And as both *Moses* and *Prophets* bear witness to Christ crucified so by Christ and the vertue of his death, both *Moses* and *Elias*, both believers under Law and Prophets, were celestially glorified. Consequently eternal life was *promised* to them in this Covenant: for Gods *Promises* are the grounds of his *Performances*.

(c) Mat. 17. 2, 3, 4. Luk 9. 29, 30, 31.

4. In the (d) *Holy of Holies, wherein God dwelt Symbolically*, unto

unto which the High-Priest once entred every year with the bloud of others; God typically promised unto them *Heaven it self*, wherein God *dwels gloriously*, into which Christ our great High-Priest should once for all enter by his own death and blood, by vertue whereof way was made for the faithful before, and since Christ to enter, at their death into Glory. Which unless it had been commonly and familiarly understood by the *Jews*, (c) The *Convert thief*, ready to dy upon the Cross, had not thought of *Christs Kingdom in another world*, nor desired Christ to *remember him*, for a place there; nor had Christ promised him, *This day shalt thou be with me in Paradise.*

(d) Levit. 16. throughout. with Heb 9. 14, 25, 26, 28. & 10. 19, 20, 11.

(e) Luk. 23. 42, 43.

5. The *Land of Canaan* was promised and performed to *Israel* in the notion of (f) *a land of Rest*, wherein they were to *Rest from all their wearisome Travels, Pilgrimages and Wars with many sorts of enemies on every side*: And herein as a *Type of Heaven* the true *Canaan*, (g) *the eternal Rest of Gods people*, wherein they shall perfectly Rest from all their labours of Sin, Sorrow, Temptation, and Conflicts with all sorts of enemies for evermore. *That* Canaan *was promised as a Type of Heaven*; I have also formerly manifested in Gods Covenant with *Abraham*. Therefore under *long life* and *good days in* Canaan, God Promised *Eternal life and happiness in heaven* it self to all believers.

(f) Exod. 20. 12. with Deut. 12. 9, 10 & 25. 19. Ios. 1. 13, 15. & 21. 44, 45 & 22. 4. & 23. 1. 1 Chr. 23. 25.

(g) Heb. 3. 11. to the end & 4. 1. to the end.

6. In this *Sinai*-Covenant *Jesus Christ was abundantly Promised to* Israel, as hath been proved: Consequently (h) Eternal life and all blessings necessary to salvation, the fruits of Christs Mediation were promised in, and with Jesus Christ. For, He that promised Christ, would he not promise *Eternal life*, (i) *which is the gift of God in Jesus Christ our Lord?* yea in Jesus Christ (k) *all the promises of God are yea, and in him Amen* And (l) *Godliness hath the promise of the life that now is, and of that which is to come.* Therefore all the faithful and godly *Israelites* had questionless the *Promise of eternal life in Christ*, and a saving interest therein.

(h) Rom. 8. 32.

(i) Rom. 6. 23. & 5. 21.

(k) 2 Cor. 1. 20.

(l) 1 Tim. 4. 8.

Inferences.

1. Hence, *We may see the vanity of the Socinian Errour, Asserting*, (m) that *in the Law of* Moses (this *Sinai*-Covenant) *Neither the Gift of the Holy Ghost, Nor Eternal life were Promised, nor comprehended.* But why was not *Eternal life* promised under the Old Covenant? They pretend three Reasons, (such as they are,) *viz.* 1. *God deferred so excellent a Promise, till the time of the New Testament, which God judged opportune, that it might so much the more evidently appear to all, so excellent a Good was his own proper gift, flowing from his meer benignity.* 2. *Though under the New Covenant the Good things of this life present are promised*, 1 Tim. 4. 8. Mark 10. 29, 30. *Yet under the Old Covenant it was lawful not only to seek and profess more things, then the use of this life required, but over and above to provide pleasures and other things, which we may be without in this life.* 3. *If life eternal had been promised under the Old Covenant, the New Covenant*

(m) Vid. *Catechism. Rakoviens. de Prophet. Jesu Christi munere* §. 2. *apud Heinric. Alst. in Theol. Polem. Part III. p.* 322. &c.

ſhould not have better Promiſes, then the Old had. Thus they.

To which I briefly *Anſwer*; 1. As I have formerly proved, *That under this Covenant God promiſed to* Iſrael *the Holy-ghoſt*: So here I have now proved (I think ſufficiently) *that God alſo promiſed to them eternal life*. Let the ſtrength of the Arguments be duly weighed: And both theſe Errours will eaſily fall. 2. Their Reaſons, whereon they bottom this Errour, are wholly invalid, and not at all Cogent to conclude the thing in hand. *Not the Firſt*; For the time of the *Old Teſtament* was as fit and opportune, as the time of the *New*, for clear evidencing that excellent Good of *eternal life to be Gods own gift of his meer grace and benignity*. All mankind in *Adam* having forfeited their life, and involved themſelves under *Death and Curſe*, by falling from God: *Eternal life* to any muſt needs be *Gods ſole gift of meer grace*, in the ſight of Men and Angels, As well under the *Old Teſtament* as under the *New*. Sinners were as utterly undeſerving and uncapeable of *life eternal*, then, as well as Now: and therefore the *Promiſe of eternal life* muſt needs exalt and ſhew forth the riches of Gods Grace, then, as well as now. *Not the ſecond*; For, what though it *were lawful for* Iſrael *under this Old Covenant to ſeek for more temporals, pleaſures, and other good things, then the uſe of this preſent life required*: will it therefore follow, *that Eternal life was not promiſed to them in this Covenant?* This is clearly, *Non Cauſa, pro Cauſâ. Godlineſs hath the Promiſe of both lives*, and of the bleſſings thereof, not only for bare *Being*, but alſo for comfortable *well-being*; not only for *Neceſsity*, but alſo for *Delight*. And uſually, God gives his people more abundance of his bleſſings for their *Delight*, then for their *Meer Neceſsity*. And Gods people under the (n) *New Teſtament* have as large a ſhare by Covenant and Promiſe to Temporals for *Neceſsity* and *Delight*, as the *Iews* had under the Old: why ſhould not this then exclude as now from the *Promiſe of eternal life?* *Not the third*; For, (o) *The Promiſes of the New Covenant* are not *better* eſſentially, but Accidentally: not in Subſtance, but in Circumſtance. The ſame Chriſt, The ſame Righteouſneſs and Juſtification by faith in him, The ſame Sanctification, The ſame happineſs, Salvation and eternal inheritance, *&c.* was promiſed in both: but in the *Old Teſtament* more ſparingly, more darkly, more reſtrictively to one ſort of people, *&c.* in the *New Teſtament* more frequently, more fully, more clearly, more generally to all ſorts of Nations, *&c.* 3. Theſe (p) *Socinians* notwithſtanding confeſs; *There was ſome hope of eternal life among Gods people before Chriſt. For, nothing hinders but thou maiſt hope for ſomething, though thou wanteſt Gods Promiſe, So be that thing be greatly to be deſired, and of ſuch ſort as is probable God would give it to his worſhippers. But ſuch is Eternal life. Hence, all who from their heart worſhipped God under the Old Teſtament, and were obedient to his Word, obtained eternal life, which they hoped for, although it was not promiſed to them. For nothing hinders, but that God may Perform more*

(n) 1 Tim. 4. 8. 1 Cor. 3. 21, 22, 23.

(o) Heb 8. 6.

(p) Quo ſupra.

more, then he Promiſed. So they. But contrary to this, Note; (1) *That* lapſed Sinners, who have forfeited all things, can, without Gods Covenant and Promiſe of Grace, expect nothing at all from God. Gods Word is the Sole Baſe, foundation, and meaſure of our *Faith* and Hope. (q) *How ſhould they believe in him of whom they have not heard?* How ſhould they expect eternal life from God, which he never revealed to them? *Faith* muſt have a word to lean and reſt upon; Without a word, a report, a record from God, we may *groundleſsly Preſume*, but cannot *Believe* or Hope: for (r) *Faith comes by hearing, and Hearing by the Word of God.* Without which *Word*, who can tell what God will give? or what probability can there be thereof? (2) *That*, in their Confeſſing, *That all, who worſhipped God from the heart and were obedient to his Word under the Old Teſtament, obtained eternal life, which they hoped for*, They yeeld the Cauſe in hand. For, Gods *Promiſe* is the neceſſary ground both of all true Hope and enjoyment of eternal life. If they hoped for it, and at laſt enjoy'd it: then God aforehand had *Promiſed* it unto them.

(q) Rom. 10. 14.

(r) Rom. 10, 17.

2. Hence, *Behold how happy* Iſrael *was in this* Sinai-*Covenant, aſſuring them through faith in Chriſt of Eternal life.* This is not promiſed in ſuch plain and expreſs terms under this *Covenant*, as under the *New Covenant*: yet is it revealed and promiſed therein ſufficiently for the Comfort of the faithful in thoſe times. God is not content herein to Provide for *Iſraels* welfare, both in *Temporals* and *Spirituals* in this world: but alſo he enſures them of *Eternals* in the world to come. As they now live with God *Holily* for a while *on Earth*: So they ſhall hereafter live with God *happily* for ever *in Heaven.* As they now entred once every year in the High Prieſt into the Holy of Holies in the Earthly Tabernacle and Temple with the bloud of Sacrifices: So they ſhould hereafter (s) enter into the Holieſt of all Heaven it ſelf, *viz.* in their *Souls*, at Death; and in their *bodies* alſo, at the day of judgement, and this by vertue of the death and bloud of Jeſus Chriſt their great High-Prieſt, and Sacrifice of Sacrifices. As in this world, after their 40 years ſojourning in the *Wilderneſs*, they entred by the Conduct of *Joſhuah* into the land of *Canaan*, as the Promiſed Inheritance and land of Reſt, *flowing with Milk and Honey, which was the glory of all lands*: So at the end of their lives, all the faithful among them, after they have ſojourned a while in the wilderneſs of this world, ſhould (t) enter by the conduct of *Jeſus* into Heaven it ſelf, the Promiſed Endleſs Inheritance and Eternal Reſt, *the Glory of the whole world*, where (u) *in Gods preſence is fulneſs of joys, and at his right hand pleaſures for evermore.*

(s) Heb. 4. 1. &c. & 10. 19, 20.

(t) Heb. 3. & 4.

(u) Pſal. 16. 11.

Hitherto of the Subject-Matters or Subſtance of the Sinai-*Covenant* ON GOD'S PART: His Covenant-Mercies Promiſed.

Sect.

Section. II.

II. *On ISRAEL's PART*, The Substance or Subject-Matters of this *Sinai*-Covenant were Certain *Covenant-Duties* Required, Conditioned and Restipulated. Herein God Conditioned and required from them, and they Restipulated or re-promised to God, 1. *To be a People unto God in Covenant.* 2. *To keep this Covenant of God,* (x) *By true Faith.* (z) *By all sincere entire and constant obedience, accordingly.* 3. *To repent in case of any failings herein.* All Covenant-Duties conditioned and required from them may be easily Reduced to these few Particulars.

1. **To be A Covenant-People unto God.** This God required of *Israel*; and this *Israel* restipulated to God. This is the *First*, and *Greatest Duty*, that *Israel* did, or could Restipulate to God: and is the foundation of all the Rest. They must first give *themselves* to God; and then *all theirs*, whether enjoyments or endeavours: As the Lord first *Gave himself* to be their God in Christ, by the Spirit; and then with himself *gave them all things.* For there must be some Correspondence betwixt the *Fœderate Parties* in the Mutual *Articles of Agreement.*

For further clearing of this, Consider; 1. *That God required, and* Israel *restipulated*; That they would be a Covenant-People to God. 2. *What it implyes*, To be a Coyenant-people to God. 3. *Why* Israel *must be such a Covenant-people.* 4. *What Inferences may hence Result.*

First, That God required, and *Israel* restipulated, *That they would be a Covenant-people to God*; is plain divers ways, *viz.*

1. *By Gods Preparatory Introduction to this* Sinai-*Covenant three days before the solemn Promulgation of it.* Herein God told *Israel* by *Moses*, (x) *If ye will obey my voice indeed, and keep my Covenant, then ye shall be a Peculiar-treasure unto me above all people: though all the Earth be mine.* As if God had said; O *Israel*, I am now about to make a *Covenant* with thee here on *Mount Sinai*, which Covenant if thou wilt faithfully keep, know this for thine encouragement, I will accept thee as a peculiar *Covenant-people* to my self above all other people. For the *Hebr.* word סגלה *Segullah*, *Peculiar-treasure*, is in the New Testament (alluding to this phrase) rendred, (y) *A peculiar people to God.* And if God, upon this their *Covenant keeping*, would account them as his *Peculiar people in Covenant*: Consequently they were to be, and to demean themselves towards God, as his *Covenant-people.*

(x) Exod. 19. 5, 6.

(y) Tit. 2. 14. 1 Pet. 2. 9, 10.

2. *By the Current and sense of the* Sinai-*Covenant it self.* The *Sinai-Covenant* is Summarily comprized in the ten words of the *Moral Law*: All *Ceremonials* and *Judicials* are reducible thereunto, as comprized therein. Now in the *first Commandment* (which *Luther* was

was wont to call, (z) *The measure of all the rest*) The Lord propounds himself to *Israel* (a) as his *Covenant-God* requiring *Israel* to *accept him and him alone as his Covenant-God.* The Lord could not fully be accepted by *Israel* as their *Covenant-God*, unless they should sincerely and wholly give themselves, in Minde Conscience Will and Affections, in Senses and Members, of Soul and Body unto God, so many and so great so extensive and intensive, are the duties required from *Israel* to God in this Commandment that if they reserved from God and his service, any faculty of the soul any affection of the heart, any part of the body, they should therein have come short of full *having* and *worshipping the Lord as their God*. This Commandment requires, *The minde* should be Gods, to know him, *The Conscience* Gods, to serve him; *The will* his, to obey him; *The affections* his, to embrace him, and avoid all things contrary unto him; *The members* of the body his, to be weapons of righteousness and holiness towards him; yea that the *whole man* be his, to glorifie him. This *Commandment* therefore (*which is the most glorious and Comprehensive part of this* Sinai-*Covenant*) doth unquestionably require that *Israel* should be entirely his *Covenant-people*, that they might own, accept and worship him alone as their *Covenant-God*.

(z) Primum principium omnium & mensura est omnium aliorum *Lath. Tom.* 1. *Latin. p.* 71. *a. b.*

(a) Exod. 20. 2, 3.

3. *By the after-explanations of this Covenant and the tenor thereof.* After the promulgation of this *Sinai* Covenant, the Residue of *Moses* writings are principally spent in Explaining of this Covenant. Among other explanations that is very observable: (b) *If ye walk in my statutes, and keep my Commandments and do them — I will walk among you, and will be your God and ye shall be my people.* This last clause, [*ye shall be my people*] hath in it both A *Dignity*, and *A duty*. 1. *A Dignity*, put upon them, that God would own and account them A people to himself: 2. *A Duty* expected from them, that they should yield up themselves to God as his People, and walk accordingly. And elsewhere God chargeth Israel: (c) *Thou shalt love the LORD thy God with all thine heart, with all thy soul, and with all thy might*, &c. Doth not this imply, That *Israel* must entirely dedicate themselves, even their whole man to God, and be wholly his? *with all thine heart*: That takes in all the affections: *with all thy soul*: That takes in all the faculties: *with all thy might*, That takes in both all inward and outward abilities of soul and body: So that all these conclude the whole man. Hence (as (d) *Augustine* fitly) *all the thoughts, all the understanding, all the life, are to be bestowed upon God: from whom thou hast all those things which thou bestowest on him.*

(b) Levit. 26. 3–22.

(c) Deut. 6. 4, 5, 6 &c. & 10. 12, 13

(d) Deum vero ex toto corde & ex tota anima, & ex tota mente: ut omnes cogitationes tuas, & omnem vitam, & omnem intellectum in illum conferas, a quo habes ei ipsa quæ conferis. Cum ait, toto corde, tota anima, tota mente, nullam vitæ nostræ reliquit partem quæ vacare debeat, & quasi locum dare ut alia re velit frui, sed quicquid aliud diligendum venerit in animum, illuc rapiatur ut quo totius dilectionis impetus curret. *Aug. de Doctr. Christian. l.* 1. *cap.* 22. *Tom* 3.

4. *By*

4. *By the rehearſal of ſome part of this Covenant in the land of* Moab. Wherein *Moſes* tels Iſrael (e) *ye ſtand, this day all of you before the LORD your God, — That thou ſhouldſt enter into Covenant with the LORD thy God, — That he may eſtabliſh thee to day for a people unto himſelf, and that he may be unto thee, a God.* In theſe words the grand Covenant-obligations betwixt God and *Iſrael* mutually are recited, *viz.* On God's part, *That he might be a God to* Iſrael. On *Iſraels* part, *That they might be for a people to God.* By Gods Covenant both theſe obligations are mutually ſetled and eſtabliſhed.

5. *By the Lords acceptation and acknowledgement of* Iſrael *afterwards to be his Covenant-people.* After the ſolemnity of this Covenant the Lord did own and avouch *Iſrael* for his people; (f) *The Lord hath avouched thee, this day to be his peculiar people, as he hath promiſed thee.* Heb. *The LORD hath-made-thee-ſay this day to be unto him for a people of a peculiar treaſure:* That is the Lord hath made thee Promiſe, or to give thy word, *&c.* This is the tenour of the Covenant according to this after-explanation of it. And long after this God ſaid: (g) *Bring her to me my Saints that have ſtricken my Covenant with Sacrifice. — Hear O my people and I will ſpeak: O* Iſrael, *and I will teſtifie.* — This ſeems to have ſpecial reference to the *Sinai-Covenant*, (h) ſolemnly *ſtruck* betwixt God and *Iſrael by Sacrifice*: whereupon God ſtiles *Iſrael*, *My Saints*, *My People.* viz. his *Covenant-Saints*, his *Covenant-people.*

Secondly, What it implies, *To be a Covenant-people to God.* This may be reſolved two waies. *More Generally*; What doth not this imply on *Iſraels* part by way of Condition and Reſtipulation towards God? When the Lord Covenanteth to be (i) *a God to them*; this is the higheſt and moſt Comprehenſive Bleſſing that he could Promiſe, This is the foundation of all Mercies, This hath all bleſsings and mercies in it: So when *Iſrael* promiſed to be a *People to God*, This is the higheſt and moſt complexive Duty that they could reſtipulate, This is the foundation of all duties, This hath all Duties in it. When (k) God gives himſelf and his ſon to us, *with himſelf and Son he freely gives us all things*: when we give ourſelves to God, with ourſelves we freely give God all things.

More Particularly, To be *Gods Covenant-people* implies.

1. *To be his Covenant-people ſolely and only, by Fœderal Appropriation. viz.* To be ſo ſeperated, ſegregated, divided, diſobliged, *&c.* from all others, that might ſtand in *oppoſition againſt God*, or might come in *Competition with God*: that they may have no contrary dominion over us, intereſt in us, or claim to us, to obſtruct or hinder Gods *Covenant-claim*, intereſt, and Dominion. (l) The firſt Commandment requires us, as to be Gods *wholly*, ſo to be Gods *only*. Then we are Gods *Covenant-people*, when we are his *only*. When we *come out from among* other things, when we *are ſeperate* from them, when we reject and Deny them, addicting and devoting

(e) Deut. 29. 1. 10, 11, 12, 13.

(f) Deut 26. 16 17, 18. האמיך.

(g) Pſal. 50. 5, 6, 7.

(h) Exod. 24.

(i) See formerly in *Gods Covenant with* Abraham, *Chap. III. Book III.*

(k) Rom. 8. 32.

(l) Exod 20. 36 *with* Deut. c. 5. 13, 14. & 10 20. Math 4. 10.

devoting ourselves to God only. As, when we are, 1. *Not Sin's*; 2. *Not the World's*; 3. *Not Satan's*; 4. *Nor our own, any longer*: but are divorced from them, that we may be God's. When all these streams are dammed up: that the united Current may flow towards God *only*. We must be divided from every thing, that would divorce us from God.

(1) *Not Sin's.* Sin may be, yea inevitably will be, (m) *in us*: but we are not *in Sin*. Sin doth not possess us, act us, domineer over us. It hath a *residence*, but no (n) *Reign*. It's a *Disease*, not a *Delight*, in us. As a Wen, a Mole, a Plague-sore, *&c.* which we would fain have cured. It is (o) *in us*: but it is not *of us*: It (p) enters not into our frame and constitution; it is not woven into our hearts; this *scum* is not *boiled into them*, &c. But contrariwise (q) we *hate* it, abandon it, *deny* it, *cast it way*, *abstain from it*, &c. desiring to *have no fellowship with it*.

(2) *Not the world's*, Gods Covenant people are *in the world*, but are not *of the world*: Christ hath (r) *chosen them out of the world*. They may *have the world*, may possess much of the world, *&c.* but the *world hath not them*, possesseth not them. They must not inordinately (s) *love the world, nor the things of the world*, nor the dearest things in the world, like God or Christ: *that the love of the father may be in them*. They must *not serve* (t) *Mammon*: that they may *serve God*. They must (u) *not trust in the uncertainty of riches: but in the living God*. They must (x) *not be the servants of man*, so as to hinder them or withdraw them from *Christs service*, so as to serve them against Christ, so as to subject and enslave their souls and Consciences to the authority Dictates or impositions of any man on Earth: for *they are bought with a price*, that they might be Christs servants peculiarly, and wholly depend upon him. They (y) must not, by way of vain-glorious affectation, or Pharisaical ambition after primacy and principality, gape after high Titles, as of *Rabbi Rabbi*, *Father Master*; (though the dignity of Order and superiority which God himself hath set in *Church Commonwealth* and *Family* ought to be observed as Gods Ordinance:) For *God*, is the *Principal Father*, and *Christ* is the *primary Rabby and Master* whose Authority and Doctrine must absolutely and Universally sway them. They must not *lie* (z) *with the world in wickedness*, nor (a) *run with the world to all excess of ryot*, nor be (b) *conformed unto this present evil world: but be transformed by the renewing of their mindes*, &c. (c) *denying all wordly lusts*, (d) *crucifying all earthly affections, and setting their hearts on things above*, (e) *rejoying, as if they rejoyced not, weeping, as though they wept, not possessing, as if they possessed not, using this world, as not abusing it*.

(3) *Not Satan's.* Gods People were once (f) *children of disobedience*, acted by the *Power of the Prince of the air, led captive by him at his will*; were once *children* (g) *of Satan wilfully* set upon *doing his lusts*: but when Satan the (h) *strong man armed* is cast out by Christ *stronger then he*, and they are (i) *turned from the power of Satan to God*: They

(m) Rom. 7. 10, 21. *with* 8. 8, 9 *&* 6 12, 13.
(n) Rom 7. 23, 24.
(o) Rom. 7. 20.
(p) Psal 66. 18. *with* Ezek. 24. 6. 12.
(q) Psal. 119 104. Tit. 2. 12. Rom. 13. 12. Iude 23. 1 Thes. 5. 22 Eph 5. 11.
(r) 1 Iohn 5. 19 1 Iohn 5. 19.
(s) 1 Iohn 3 15 Math. 10 37. Luke 14. 26.
(t) Math. 6. 24.
(u) 1 Tim. 6. 17.
(x) 1 Cor. 7 23
(y) Math. 23. 8, 9, 10.
(z) 1 Ioh 5. 19
(a) 1 Pet. 4. 3, 4.
(b) Rom. 12. 1, 2, 3.
(c) Tit. 2. 11, 12.
(d) Col. 3. 1, 2 3. *&c.*
(e) 1 Cor. 7. 29, 30.
(f) Eph. 2. 2, 3. 2 Tim. 2. 24, 25.
(g) Iohn 8. 44.
(h) Luke 11. 21.
(i) Acts 26. 18.

are now no longer to do the luſts of this damned Father, no longer to be poſſeſſed, captivated or acted by him and his Temptations: but to (k) *reſiſt him ſtedfaſt in the faith*, and with the (l) *Armor of light*, that *whole armor of God*, to fight againſt Satan and all the powers of darkneſs. For they cannot at once be under the power of Satan, and in Covenant ſavinly with God.

(k) 1 Pet. 5. 9.
(l) Eph. 6. 11, to 20. Rom. 13, 12.

(4) *Not their own.* God's *Covenant-people* are not their own, but Gods. They are God's, by all manner of Right: *viz.* 1. By right, of Creation: (m) *He made them, not themſelves.* 2 By right of Gubernation and Providence: *In him we live, and move, and have our being.* 3. By right of Redemption: He hath (o) *bought us with a price*, even the great price of Chriſt's invaluable blood. So that God hath much more right to us, whether we conſider our being, or our well-being. (p) *What, know ye not that your body is the Temple of the Holy-Ghoſt, which is in you, which ye have of God, and ye are not your own? For, ye are bought with a price: therefore glorifie God in your body, and in your Spirit, which are Gods.* God hath all the Title, claim, intereſt and property in his people. Therefore, they muſt not live, think, ſpeak, act or walk, as their own: but as his. They (q) muſt *deny themſelves*, and all their ſelf-wiſdom, ſelf-will, ſelf-love, ſelf-eſteem, ſelf-excellencies, ſelf-righteouſneſs, ſelf-unrighteouſneſs, ſelf-relations, ſelf-intereſts, and ſelf-ends, whatſoever: not ſeeking their own things, but the things of God and of Jeſus Chriſt every way.

(m) Pſal. 100. 3.
(n) Acts 17. 28.
(o) 1 Cor. 6. 20. 1 Pet. 1. 18, 19. Acts 20. 28.
(p) 1 Cor. 6. 19, 20.
(q) Luke 9. 23. 1 Cor. 3. 18. Luke 11. 2. & 14 26. Phil. 3. 7, 8, 9, 10. Tit. 2. 12. Mat. 10. 37. Luke 14. 33.

2. *To be his Covenant-people by Fœderal Profeſſion and Denomination.* This implyed in being a people to God in Covenant: 1. *That* they confeſs, profeſs, declare, or openly (r) avow themſelves to be Gods Covenant-people: They are not aſhamed nor afraid to own God and his Covenant, but rather rejoyce and glory therein, as in their great priviledge and happineſs. (ſ) *Praying* to God and *Praiſing* him, as *his people*: and this is often urged as a potent and prevailing Argument with God. And by this (t) diſtinguiſhing themſelves from all other people of the Nations. Such profeſſion is moſt frequent and familiar to the *Iſraelites* in the *Old Teſtament*. 2. *That* they are alſo called by Gods name: haue their denomination from God being brought into Covenant with God, as the wife being brought into Covenant with her husband bears his name. Thus *Daniel* prayed for the Captive Jews; (u) *Defer not, for thine own ſake, O my God: for thy City, and thy people are called by thy name.* Thus Jeremiah; (x) *we are called by thy Name, leave us not.* Thus the Church prayed againſt her Heatheniſh Enemies, (y) *we are thine, thou never beareſt Rule over them, they were not called by thy Name.* The Gentiles are a (z) *Nation not called by Gods name.* Thus when the Prieſts bleſſed the people, God ſaid: (a) *And they ſhall put my name upon the ſons of* Iſrael: *and I will bleſs them.* Thus now under the New Teſtament, the (b) *name of Father, Son, and Holy-Ghoſt* is put upon the baptized. And they

(r) Deut. 26. 17, 18. Pſal. 100. 3.
(ſ) Deut. 9. 26. 29. Exod. 32. 11. 12. & 33. 13, 16. & 15, 16.
(t) 2 Sam. 7. 23, 24. 1 Chr. 17. 21.
(u) Dan. 9. 19.
(x) Jer. 14. 9.
(y) Iſa. 63. 19.
(z) Iſal. 65. 1.
(a) Numb. 6. 27.
(b) Math. 28. 19.

that

that inhabit the *New Jerusalem* which is from above, (c) *see the face of God, and his name is in their fore-heads.* (d) *Of him the whole Family in Heaven and Earth is named.* They are named Gods people, The Lords people, His peculiar treasure, *&c.*

(c) Rev. 22. 4.
(d) Eph. 3. 15.

3. *To be his Covenant-people in Christ, that right Covenant-foundation.* The *Covenant of Faith* in every discovery and dispensation thereof, is peculiarly founded on Christ: as the *Covenant of works*, was founded upon mans own ability. Since man's fall, *all* (e) *the Promises of God are in Christ yea, and in him Amen.* They all have their prime establishment on him, as their *Center* and their chief accomplishment in him, as their *Scope.* (f) *To* Abraham *and his Seed were the Promises made. He saith not, And to seeds, as of many; but as of one, and to thy Seed, which is Christ. And this I say, That the Covenant was fore-confirmed of God in Christ.* ——*Christ* is here taken *Complexively, in aggregation*, for both Head and body: not *individually* and *personally*, for the Head alone. Christ, thus complexively taken, is the *Covenant-party with God*: all the elect, as one with Christ, and accepted in Christ, are taken into Covenant with God. Without Christ since the fall, man is wholly incapable of Gods Covenant: having no *Covenant-ability* either in himself, or in a Surety; *Not in himself*: because he is fallen: *Not in a Surety*: because the only Surety for Sinners Jesus Christ is none of his. And the *Covenant of works* must be fulfilled *by us*, or by our Surety to *Salvation*: or it shall be fulfilled *upon us*, to *Destruction.* Therefore to be *Gods Covenant-people*, is to be in Christ by faith the sole *Covenant-performer*: In whose compleat *Covenant-abilities* and *Performances* we compleatly keep this Covenant through faith in him. Thus to be Gods *Covenant-people in Christ*, denotes, *The Supernaturalness*, *The Sufficiency*, *The Supereminency*, And the *Perpetual stability* of our Covenant-Condition. 1. *The Supernaturalness of our Covenant-state.* For Christ the *last Adam*, and the *Covenant of Faith* in him, is wholly *supernatural*: as the *first Adam* and the Covenant of works in him was *Natural.* 2. *The sufficiency of this Covenant-state.* Because Christ is all-sufficient to Covenant-performances, though we be wholly insufficient. And all Christs sufficiencies are by this *Covenant of Faith* made ours. 3. *The supereminency of this Covenant-state.* Because the first-Covenant-Condition, was upon mans finite and mutable ability: but this last Covenant-state in Christ, is founded upon Christs infinite and unchangeable ability: made ours, *fully* by Imputation: *sufficiently*, by Gradual Communication. 4. *The stability and perpetual security of this Covenant-state.* Being now not in our own, but in Christs keeping.

(e) 2 Cor. 1. 20
(f) Gal. 3. 16, 17.

4. *To be his Covenant-people in all Covenant-Relations.* A *Covenant-state* with God, brings in certain *Covenant-Relations* to God in Christ, peculiarly resulting from that *Covenant-state.* In all such Relations we stand towards God when we are brought into Covenant with him: and our being his *Covenant-people* compre-

hends in it thoſe Relations. And the Duties of thoſe Relations. As,

(g) Pſal. 16. 15. & 73. 28.
(h) Exod. 19. 5. Deut. 32. 9.
(i) Eph. 2. 22. 2 Cor. 6. 16, 17, 18. 1 Cor. 3. 16, 17.
(k) 2 Cor. 6. 16, 17, 18. Eph. 2. 19.
(l) Hoſ. 2. 14 *to the end.* Ezek. 16. 8. Ier. 31. 32. Rev. 21. 12.
(m) Eph. 5. 23. 30, 31, 32.
(n) 1 Cor. 6. 20.
(o) Iohn 20. 27, 28.

(1) God is our (g) *Portion*: we are his (h) *Peculiar treaſure* and *inheritance.* Therefore we ought to be fully contented with him, wholly at his diſpoſal, under his Cuſtody, *&c.*

(2) God is our *Inhabitant*: we his (i) *Temples, wherein he dwels and walks.* His Temples we muſt not ſinfully pollute or defile, pull down or deſtroy: but endeavour to purifie and edifie the ſame, *&c.*

3. God is our (k) *Father* adopting us to himſelf in Jeſus Chriſt into his *Houſhold*: we are his *children, his ſons, and daughters, of the Houſhold of God.* Therefore we muſt fear him, love him, obey him, be in holy ſubjection to him, Truſt and depend upon him for Proviſion, Protection, *&c.* and be wholly at his diſpoſal, *&c.* as children to a wiſe, faithful and loving father.

(4) God and Chriſt is our (l) *Huſband*: we his *Spiritual Spouſe.* The Church is *the Lambs Wife, his Bride*, &c. we muſt therefore forſake all other corrivals and competitors and cleave only to him in all conjugal faithfulneſs, love obedience, ſubjection, *&c.*

(5) God and Chriſt is (m) *our Head* myſtically: we *his body, and members.* Therefore we muſt honour him as our Head, be guided and governed by him, Receive all Spirit and influences from him, *&c.*

5. Finally, *To be a Covenant-people to God, implies, To be his people wholly and entirely, according to all Covenant-Obligations to himſelf.* viz. 1. *In all we are*; 2. *In all we have*; 3. *In all we can do, or procure*; 4. *In all we can undergo or Endure: for the Lord our Covenant-God.* As hath been in part formerly noted in opening the Nature of *the Covenant of Faith in General.*

(1) *In all we are*, Being Gods Covenant-people, we are and ſhould be entirely and wholly his, in all we are: that is, in our whole *Souls and Bodies.* All we are, is comprized under *Soul* and *Body.* (n) *ye are bought with a price; Therefore glorifie God in your Body and in your ſpirit, which are God's.* As if he had ſaid: By right of Redemption ye are wholly and entirely Gods, and not your own, nor any others: All you are, *your Body, your Spirit*, all is God's: therefore with all, you are *to glorifie God.* Your *Body*, with all the bodily ſenſes members and abilities thereof are and ſhould be God's: your *eyes*, to behold his wondrous works: your *years*, to hear his heavenly and ſaving words, your *ſmell*, to ſavour his ſurpaſſing ſweetneſs in his creatures: your *Taſte*, to reliſh not only Gods pleaſantneſs in corporal food, but alſo Chriſts deliciouſneſs in the ſpiritual food of his *Supper*, as ſometimes the Jews in the Paſſover: your *Touch* to groap after God in his works, (yea as it were) to handle Chriſt crucified in his Sacraments, as (o) *Thomas thruſt his finger into the print of his nails, and his hand into his ſide.* All theſe ſenſes are

as *Caſements in the body*, every way to be God and Chriſt into the Soul. Your *Faces*, as a Mirrour of Gods Wiſdom and Beauty, your *Tongues*, as (p) *your glory*, To trumpet out, and triumph in, his prailes; your *hands*, as skilful Artiſts, to work that, which is good; your *feet*, as diligent travellers to walk in his ways; All your *members*, as Organs and inſtruments of Gods Spirit and the Sanctified ſoul unto Holineſs, Righteouſneſs, and Sobriety according to their reſpective Capacities. But eſpecially your *Souls and Spirits*, with all the Faculties, Affections and Endowments thereof, are and ſhould be Gods: your *Minds* and underſtandings his; To know, diſcern and contemplate upon him graciouſly, and upon all his ways; the *Memories* his, to treaſure up and retain his Counſels, Covenants, Promiſes, and ſweet experienced diſpenſations; your *Conſciences* his, as Vice-gerents and Deputy-judges over the ſoul under God, To bind and looſe, to (q) *accuſe*, or *excuſe*, to pacifie or terrifie, *&c.* as cauſe ſhall require; your *Wills* his, to will, or nill, in ſubordination to his will that perfect Rule of all Righteouſneſs; your *Deſire* his, to long for him, your *Deteſtation* his, to fly every thing inconſiſtent with him; your *Love* his, dearly to embrace him; your *hatred* his, to abhor every thing contrary to him; your *joy and delight* his, to acquieſce fully and contentedly in him; your *grief* his, to mourn for every thing offenſive to him, or obſtructive to your delightful enjoyment of him. And as thus all the *affections* in the *Concupiſcible part*, ſo all in the *Iraſcible part*, *Hope*, *Fear*, *Anger*, and their oppoſites, are and ought to be his alſo ultimately tending to his glory; yea, your whole man, (r) ſoul and body being every way his, not your own, ſhould be his *living Sacrifices*, every way acceptably ſerving him according to his Word; and ſhould be his *living Temples*, wherein he might delightfully dwell and walk by his Holy Spirit. Thus we are truly and really Gods *Covenant-people*, when we are willingly his, in *all we are*, as of right we ought to be when all *within us* is entirely and ſincerely devoted to him. This is to (ſ) *love the LORD our God, with all our heart, with all our Soul, with all our mind, and with all our might.*

(p) Pſal 20. 12. & 57.8. & 108.1.

(q) Rom. 2. 15.

(r) 1 Cor. 6. *with* Rom. 20. 1.

(ſ) Deut. 6.5. Mat. 22.37. Luk. 10.27.

(2) *In all we have.* As we are to approve our ſelves Gods *Covenant-people in all we are:* ſo we ſhould, *in all we have.* What have we, but we have Received? And what have we Received, but Primarily *from him*, and Ultimately *for him?* (t) *For, of him, and through him, and to him, are all things; to whom be glory for ever; Amen.* Therefore, Gods people we ſhould be in all the *Relations*, *Qualifications*, and *Poſſeſsions* which we have. 1. *In all the Relations which we have; eſpecially thoſe that are ſubordinate to us.* We ſhould improve our intereſt and diligence, that with us they might be the Lords people alſo in all they are. *Are we Magiſtrates?* We ſhould uſe our beſt endeavours that all the ſubjects and people that are under us in the Common-wealth ſhould be the Lords people, worſhipping and ſerving him as the Lords people:

(t) Rom. 11. 36.

As

As did (u) *David*, (x) *Solomon*, (y) *Jehoshaphat*, (z) *Asa*, (a) *Hezekiah*, (b) *Josiah*. *Are we Ministers?* we should *take heed to our selves and to all the flock*, so to guide and feed them, that they may *be presented as a chast Virgin unto Christ, without spot and blemish*: abounding in Truth, Unity, Purity, and all Holiness. This was the care of (c) *John*, (d) *James*, (e) *Jude*, (f) *Peter*, (g) *Paul*. *Are we Masters of Families?* we should endeavour that our Families and children after us, serve the Lord, keep his way, and walk religiously with him. As did (h) *Abraham*, (i) *Joshuah*, (k) *Iob*, (l) *David*, (m) *Cornelius*. 2, *In all the Qualifications and endowments which we have*; whether *Natural*, propagated with us; *Artificial*, acquired by us; or *Supernatural*, of divine grace infused into us. All our understanding, skill, gifts, graces, abilities, should sweetly run out towards God and his service: to extol and advance him, to promote and further his Gospel, Kingdom, cause, and all his ways. For (n) *the Lord hath made all things for himself*. And (o) *the manifestation of the Spirit* in all common and special endowments *is given to every man*, to please God, and *profit* man *withall*. 3. *In all the outward Goods and Possessions which we have*. Our wealth and riches, *&c.* we should according to our state and ability, imploy to his honor, to the furtherance of his Worship, Gospel and Religion: as also to the spiritual advantage of our selves and ours therein. (p) *Honor the LORD with thy substance, and with the first-fruits of all thine increase*. All *Israel* (q) offered liberally for the erecting of the *Tabernacle*, *David* and his people afterwards (r) more bounteously for building of the *Temple*, and from *Moses* till Christ, the whole body of the *Iewish* Church were constantly at very great cost for maintaining Gods publique worship therein. Many *godly women* (s) *ministred* to Jesus Christ in the days of his incarnation, *of their Substance*, while he was discharging the office of his *Mediatourship*. The Apostles were relieved by certain (t) Churches, and (u) godly persons, whilst they preached and planted the Gospel in the Nations of the world. And, as they (x) which *wait at the Altar, are partakers with the Altar: Even so hath the Lord ordained, That they which preach the Gospel, should live of the Gospel*.

(3) *In all we can do, or Procure*. We should approve our selves the Lords *Covenant-people*, In all *we can do* for him, Our selves; and in all *we can well procure* to be done for him, by others. I. *All we can do our selves for God*, All our Believing and Obeying, All our Godly, Righteous and Sober living, All our Duties, Performances and Abilities thereunto; All should scope at God, should tend to God, should terminate and center in God, as the principal, ultimate and perfectest end of all. 1. *If all we are*, should be Gods, which is greater: much more *all we can do*, which is less. 2. All our (y) *abilities*, Natural and Supernatural, are from God; therefore all our *Actings* from those Abilities should be to God. As the Sea sends forth springs into all parts of the Earth: and the Earth returns

(u) Ps. 101. 8. 1 Chr. 29. 5.
(x) 2 Chr. 3. & 4. & 5. & 6. & 7.
(y) 2 Chr. 19. 4. *to the end.*
(z) 2 Chr. 15. 8. *to the end.*
(a) 2 Chr. 29. & 30. & 31.
(b) 2 Chr. 34. & 35.
(c) 1 Ioh. 1. & 2, &c.
(d) Iam. 1. & 2, &c.
(e) Iude Epist.
(f) 2 Pet. 1. 15. & 3. 1, 2, &c.
(g) Act. 20. 28, &c.
(h) Gen. 18. 19.
(i) Iosh. 24. 15.
(k) Iob 1. 5.
(l) Psal. 101. 1, 2, 3.
(m) Act. 10. 1, 2.
(n) Prov. 16. 4.
(o) 1 Cor. 12. 7.
(p) Prov. 3. 9.
(q) Exod. 35. & 36.
(r) 1 Chr. 28. & 29.
(s) Luk. 8. 3.
(t) 2 Cor. 11. 8. Phil. 4. 15.
(u) Phil. 2. 25. 2 Tim. 1. 18.
(x) 1 Cor. 9. 13, 14.
(y) Act. 17. 28. Phil. 2. 13.

turns those springs again in floods and Rivers into the Sea. 3. All which we can do for God, is Gods Due from us: yea and we owe much more, then we can perform to him. God cals for all; (z) *Whether ye eat, or drink, or whatsoever ye do, do all to the Glory of God.* (a) *For none of us liveth to himself, and no man dyeth to himself. For, whether we live, we live unto the Lord: and whether we dy, we dy unto the Lord: whether we live therefore or dy, we are the Lords. For to this End Christ both dyed, and Rose, and revived, that he might be the Lord both of dead and living.* 4. Gods faithful people have thought nothing they could do for God, too much, nothing enough. The (b) *zeal of Gods house did even eat up our blessed Saviour.* It was *meat to do the will of him that sent him, and to finish his work. Davids* Soul did even (c) *break for the longing that it had to Gods judgements at all times.* —— And *his zeal had consumed him, because his enemies had forgotten Gods Words.* Paul (d) *counted not his life dear to himself, so that he might finish his Course with joy, and the Ministry which he had received of the Lord Iesus, to testifie the Gospel of the Grace of God.* 5. When all we can do hath its ultimate tendency to God, our doing is elevated to the highest perfection. This highest End nobilitates all our actions and endeavours: and lifts them up on high. II. *All we can procure or provoke others to do for God, should also be endeavoured by us.* We should not think it enough to act for God our selves; but excite and engage others also, as we have interest or opportunity, to act from him, to do all they can for him. We should endeavour to make *Gods party* as strong as is possible, against all opposite *Parties*. And let us diligently Consider, 1. That God requires this from us. (e) *Exhort one another daily while it is called to day.* (f) —— *Let us Consider one another, to provoke unto love, and to good works.* (g) —— *Comfort* (or *Exhort*) *your selves together, and edifie one another.* 2. The people of God have been frequent in quickning and encouraging and provoking one another. Not only the Apostle, (h) *exhorted and charged the* Thessalonians, *as a father doth his children, to walk worthy of God:* but also (i) *they themselves comforted and edified one another.* Not only *David* offered liberally to the building of the Temple himself: but he excites also his Princes and great men, saying; (k) *And who then is willing to consecrate his service this day unto the LORD?* 3. This is a successful course. By mutual incitements and encouragements we are more and more engaged for the Lord. One hot coal kindles another. (l) *As iron sharpeneth iron: so a man sharpeneth the countenance of his friend.* (m) *The Elders of the* Jews *builded, and prospered, through the Prophesying of* Haggai *the Prophet, and* Zechariah. Quickning words are as spurs and *goads* in the sides of the sluggish, to make them active for God and his ways.

(4) Finally, *In all we can undergo or endure, we should be for God* For, 1. To do for God, is an Honour: To suffer for God, a double Honour. (n) *To you it's given, in the behalf of Christ, not only to believe*

(z) 1 Cor. 10. 31.
(a) Rom. 14. 7, 8, 9.
(b) Psal. 69. 9. Ioh. 2. 17. & 4. 34.
(c) Psal. 119. 20. 139.
(d) Act. 20. 24.
(e) Heb. 3. 13.
(f) Heb. 10. 24.
(g) 1 Thes. 5. 11.
(h) 1 Thes. 2. 11, 12.
(i) 1 Thes. 5. 11.
(k) 1 Chr. 29. 1. to 6.
(l) Prov. 27. 17.
(m) Ezra 6. 14.
(n) Phil. 1. 29.

lieve on him, but also to suffer for his sake. (o) —— *If ye be reproached for the name of Christ, happy are ye, for the Spirit of glory and of God resteth upon you.* So that when the Apostles had been beaten before the Councel, (p) *They departed from the presence of the Councel, rejoycing that they were Counted worthy to suffer shame for his name.* 2. God hath given Christ to endure a thousand times more for us, then we can undergo for him. Christ shed his *blood* for us: shall we grudge our *tears* for God? Christ had his hands, and feet, his Head, his side, his heart, his very soul peirced for us: shall we think much to have our States, our Names, our bodies wounded for him? Christ was laid *dead in grave* for us: shall we think strange to be *laid alive in prison* for Christ? *&c.* 3. We cannot approve our selves Gods true-hearted people and Christs (q) *Disciples*, unless denying all that's dear to us, we are ready to suffer for Christ, and *take up our Cross daily* with all willingness, *and follow him.* 4. No sufferings that we can undergo for God, can (r) *separate* us from God: yea rather they bring us nearer and closer to God. That *Martyr* said sweetly; *I was in Prison till I came into Prison*, (s) *for there I find my good God always.* 5. All the sufferings for God or Christ which we can possibly undergo in this world, are incomparably short of the recompences which we shall have in the world to come: and these sufferings augment those recompences. *This Cross*, is nothing to *that Crown.* This *Martyrdom*, is nothing to that *Kingdom.* This (t) *Momentary lightness of affliction*, is nothing to that *hyperbolical eternal weight of glory.* (u) *The afflictions of this present time are not worthy to be compared with the Glory that shall be revealed in us.* 6. Finally, How zealous have Gods sincere people been to honor God by sufferings! Yea, they have gloryed therein exceedingly. *Moses* (x) *esteemed the reproach of Christ greater riches, then the treasures of* Egypt. *Paul* (y) gloryed in his *bonds*, in his *prisons*, in his *chains*, in the *marks of the Lord Jesus* more then if he had had imperial crowns set upon his head: He (z) *took pleasure in sufferings for Christ*: yea, he professeth (a) his *weeping friends broke his heart*, when they sought to deter him from sufferings, being *ready not only to be bound, but to dy at* Jerusalem *for the Name of the Lord Jesus.* Think of those (b) *Worthies* that sayled through such a Sea of troubles for Christ, not accepting deliverance. Think of those blessed *Martyrs*, that Sung in prison, embraced the fagots, kissed the stake, and triumphantly clapt their hands in the midst of devouring flames. Think of *Ignatius*, who said, (c) *Now I begin to be a disciple: I am zealous after nothing of visibles or invisibles, that I may obtain Christ. Let Fire, Cross, Concourse of wild Beasts, the dissection, tearing in peices and dispersion of my bones, the dissipation of my members, the dissolution of my whole body, and the damnation of the devil, come upon me, only that I may obtain Iesus Christ.*

Thus we see, what it is, *To be Gods Covenant-people*, viz. 1. *To be his only*: Not Sin's; not the world's; not Satan's; Not their own.

(o) 1 Pet. 4. 14.

(p) Act. 5. 40, 41.

(q) Matth. 10. 37. Luk. 14. 26. & 9 23.

(r) Rom. 8. 35, &c.

(s) See to this effect *Ir Efords Epist. ad matyren. in Act. & Mon. vol.* 3.

(t) 2 Cor. 4. 17.

(u) Rom. 8. 18.

(x) Heb. 11. 25, 26, 27.

(y) Eph 6 20. Phil. 1, 7. 13, 14, 16. Col. 4. 3, 18. 2 Tim. 2. 9 Philem. 1, 9. Act. 28. 20. 2 Tim. 1. 16. Gal 6. 17.

(z) 2 Cor. 12. 10.

(a) Act. 21. 13.

(b) Heb. 11. 35. to end.

(c) *Ignat. in Epist. ad Roman. p.* 86. *Oxon.* 1644.

own. 2. *To be his by Covenant-Profession and Denomination.* 3. *To be his in Christ, that true Covenant-foundation.* 4. *To be his in all Covenant-Relations.* 5. *To be his wholly according to all Covenant-Obligations: In all we are; In all we have, In all we can do, or procure; In all we can undergo, or endure, for our blessed God in Covenant.* All *Israel* were thus Gods people *Professedly*: The Elect thus his *Really*.

Thirdly, *Why was it requisite that* Israel *should be such a Covenant-people to God? Answ.* For many and weighty Causes. *viz.*

1. Because, *The Lord declared himself by this Covenant to be A God to* Israel, *as hath been proved: Therefore proportionably and answerably* Israel *must be a Covenant-people to God.* For, 1. His being to them *a God*, and Their being to him *a People*, in Covenant: are *Covenant-Relatives*: And (d) *Relatives mutually infer, and remove one another.* His being their *Covenant-God*, implyes they must be his *Covenant-people*: and their being his *Covenant-people*, implyes that God is their *Covenant-God.* 2. Again, There must be some suitable and Answerable correspondency betwixt the *Fœderates.* The Nature of a *Covenant* consists in their mutual agreement: And agreement is concluded, upon suitableness of mutual obligations. As therefore the Lord promiseth *To be to them, a God*: so it was most equal, they should re-promise, *To be to him, a people.* For, Their being *his*, doth most suitably Answer to His being *theirs.* 3. Add hereunto, *Israel* could no way so really render to the Lord a grateful return for his being *their God*, as by their own becoming *his People.*

(d) Relata mutuò se ponunt & tollunt.

2. Because, *Gods Covenanting with a People, is his Spiritual Espousing and Marrying of a people to himself.* His Covenant is a *Marriage-Covenant*, A *Conjugal-Covenant* with his people: God himself the *husband*, *Israel* the *Spouse* of God. This is clear, both in Gods *Constitution* of the people *Israel* a National Church by his *Sinai-Covenant*, which both (e) *Ieremiah*, and (f) *Ezekiel*, declare to be a *Marriage-Covenant* betwixt God and *Israel*; And also in Gods *Restitution* of the people *Israel* from their idolatries and back-slidings, by another *Conjugal-Covenant*, as (g) *Hosea* testifies. Now this *Sinai-Covenant*, being Gods *Marriage-Covenant* betwixt God and *Israel*, doth plainly declare in the Nature of the Covenant, that The Fœderate Parties did therein mutually give up themselves one to another: as the *Husband* and *Wife* in Marriage do reciprocally give themselves each to other: God gave himself to *Israel* to be their God and *husband*, and *Israel* gave himself to God to be his *Spouse* and people. God gave himself to *Israel, of Grace*: *Israel* gave themselves to God, *of Duty.* If at Marriage the *woman* give not herself to the *man*, as well as the man give himself to the woman, theres no *Marriage-Covenant* established betwixt them, it must be mutual: So here, there had been no Spiritual *Marriage-Covenant* betwixt God and *Israel*

(e) Ier 31.32.
(f) Ezek. 16 8.
(g) Hos 2.19, 20, &c. See from *ver.* 14. *to the end.*

at *Sinai*, if *Israel* had not given up themselves in that Covenant to God, to be his people, as God gave himself to them to be their God. Therefore (h) both God and *Israel* declared their express Consent to this Covenant, when it was solemnly established betwixt them.

(h) Exod. 24. throughout.

3. Because, *Israel was to be a peculiar and select people to God, distinct and separate from all other people upon the face of the Earth.* The glorious Lord, of his meer Grace, was pleased to set his love upon them, to single and choose them out from among all Nations, to distinguish them from all others, to appropriate and bring them nigh unto himself; that they might be his special delight, portion and inheritance. To this end, he brought them into a gracious distinguishing Covenant with himself at *Mount Sinai*, The chief clause whereof was, *That he would be their God, and they should be his people:* hereby discriminating them from all other Nations. If therefore *Israel* should not have closed with God in this Covenant, to become *his people*, as he became *their God*: they had despised Gods distinguishing Mercy, they had remained in the common Covenantless condition of the hopeless Nations without any difference from them, and they had rejected Gods Covenant with their Father *Abraham* and his Seed.

4. Because, *Till a people becomes Gods Covenant people, they cannot enjoy his Covenant-Benefits by Covenant-right.* By the *Common bounty of Gods Providence*, they may perhaps enjoy many Outward Mercies for this life: But by this general right they enjoy neither Spirituals, nor hope of Eternals at all; no nor yet temporals by Covenant-right. The *Special Covenant-right* to Temporals, Spirituals and Eternals, is only to them that are in Covenant, that are Gods Covenant-people. For all *Communion* is founded upon *Union*. The *Cions* hath no Communion with the life, sap and fruitfulness of the stock, but by being ingraffed and united thereunto; The *woman* hath no Communion with the man in his goods and possessions, but by being united to him in Marriage: So we have no Communion with God in Covenant-benefits, as Sanctification, Justification, Adoption, *&c.* but as we accept Gods Covenant, are his Covenant-people, are fœderally united to him. It was necessary therefore, that *Israel* should become Gods *Covenant-people*, that so they might have a true *Covenant-claim* to all Gods *Covenant-Blessings*. They that become Gods *Covenant-people* only outwardly, by visible *Profession*, they only obtain the Externals of the Covenant: but they who become his *Covenant-people* as well inwardly in *power*, as outwardly in Profession, obtain with the externals the internals also of the Covenant.

5. Because, *There's no possibility of true keeping Covenant, and walking therein with God acceptably, till men first become Gods Covenant-people.* For, 1. Till then, their Persons are (i) uncalled, unsanctified, defi-

(i) 1 Pet. 2. 8, 9.

led

led, unclean, and abominable. They that lay hold of Gods Covenant really, become really holy indeed: all without the Covenant remaining unholy. Now while (k) mens persons are *unclean*, all their performances are unclean also, and their actions abominable to God. 2. Till then, they are (l) *without Christ. Without Covenant, without Christ.* For, Christ is the Matter, Mysterie, and very Marrow of the Covenant: Hence (m) *he is called the Covenant* it self. And (n) *without Christ we can do nothing* truly acceptable to God. In him only all (o) *our spiritual sacrifices are acceptable to God.* 3. Till then, we are without Faith. For when we believe, we close with the Covenant, that Record that God hath given of his son: 1 *John.* 5. 10. and when we close with the Covenant, we believe. But without Covenant-state as Gods people, without Faith. Now (p) *without Faith it is impossible to please God.* And, (q) *whatsoever is not of Faith, is sin.* For, that which is not of Faith, is not of Christ, but of Satan, and of our selves; and whatsoever is of Satan and of our corrupt selves, is corrupt and sinful, like Satan and our selves. 4. Till we be indeed Gods Covenant-people, not only in *formality*, but also in *reality*, All we do or can do in matters of Religion is meer Hypocrisie. Till then, our selves are meer formalists and hypocrites: and such are all our religious professions and actions, though never so specious, meerly hypocritical. An hypocrite can produce nothing but hypocrisie. Nothing can act beyond the sphere of its activity. Now both (r) *Hypocrites*, and all *Hypocritical actions* in matters of Religion, are extreamly detestable and abominable in the sight of God. Thus, till persons become Gods Covenant people, they are *Uncalled*, *Christless*, *Faithless*, and *meer Hypocrites* in Religion: and therefore totally unable in any Evangelical sense to keep Covenant with God. *Israel* therefore must become Gods *Covenant-people*, that they might Evangelically perform Gods Covenant.

(k) Hag. 2. 14. Tit. 1. 15.
(l) Eph 2. 12.
(m) Isa. 49. 8.
(n) Joh. 15. 5.
(o) 1 Pet. 2. 5.
(p) Heb. 11. 6.
(q) Rom. 14. 23.
(r) Isa. 1. 10. *to* 16. Jer. 7. 3. *to* 12. Mat. 6. 1, 2, 5, 16. & 23. 13. *to* 43. & 24. 51. 2 Tim. 3. 5, 6. Tit. 1. 15, 16.

6. Because, *when any People become Gods Covenant-people indeed: then all they are, all they have, all they can do, all they can endure for God, become Gods also indeed, so that they are wholly and entirely Gods with all their heart, soul and might.* And this Entireness of self-resignation to God, as it is oft required by him, so it is most acceptable to him.

Fourthly, *Inferences* hence may be these, *viz.*

1. Hence, *How great Dignity, Advantage, and Duty did God cast upon* Israel, *in bringing them into Covenant with himself at Mount* Sinai! For, by taking them into Covenant with himself, he made them his *Covenant-people.* And to be Gods *Covenant-people*, O how great a Matter is it! It implies,

(1) *Singular Dignity*, whereunto the Lord hath advanced them.

(2) *Manifold benefit and Advantage*, wherewith the Lord hath enriched them.

(3) *Great and Weighty Duties*, which the Lord hath imposed upon them. Is it a small matter to be *Gods people?* are there small things comprized therein? Is it a small matter, 1. To be *Gods People only*;

Not sins, Not the worlds, Not Satans, Not our own: 2. To be his *by Profession and Denomination*: 3. To be his *in Christ* that true Covenant-foundation: 4. To be his *by all Covenant-Relations*: 5 To be *his wholly* by all Covenant-obligations, In all we are, In all we have, In all we can do, In all we can endure for God? But of the 1. *Dignity*, 2 *Advantage*, and 3. *Duty*, of being Gods *Covenant-people*, I have (f) formerly spoken in Opening Gods *Covenant with Abraham*: Thither I refer the Reader, for Brevity sake.

(f) Book III. Chap 3. Aph. 3. § 1. *In that branch. A God in Covenant. Inference* 3. Abraham and his true Seed are Gods Covenant-people. p. 424. to 527.

2. Hence, *Its very plain, That a great part of* Israel *came utterly short of their Covenant-Duty towards God.* For, though the whole body of *Israel* became Gods *Covenant-people* by visible *Profession*, and *Denomination*: yet very few of them became his *People indeed*. 1. How few of them were only his? but either Sin's, or the World's: or Satan's; or their own: as all the carnal *Israelites*. 2. How few of them were his in Christ, by Faith? But contrariwise, They (t) *tempted Christ in the wilderness*, who led them, and went before them, and thereupon were destroyed of *fiery Serpents*. They (u) *resisted the Holy Ghost, and which of the Prophets did they not persecute? yea they slew them which shewed before of the Coming of the just one.* Yea, when *in fulness of time* (x) *Christ came to his own Covenant-people* these Jews, *his own Received him not*; (y) *none of the Pirnces of this world knew him*; They (z) reviled him, persecuted him, plotted and conspired against him, how they might destroy him; and at last they rejected him, preferring *Barrabas* a murderer, before him: yea they became betrayers and murderers of him, taking him, and by wicked hands crucifying and slaying him; and afterwards were cruel Persecutors of the Apostles that preached this crucified Jesus to be the Christ. Though *Israel* was *as the sand of the Sea, yet was but a* small *remnant of them saved* by Jesus Christ, for they believed not the Prophets report of Christ *before his coming*, nor Christs own Testimony and Doctrine *at his coming*, nor the Apostles preaching of Christ afterwards: and they, for the greatest part of them, miserably miscarried in that great point of (a) *Justification: seeking it*, not by Faith in Jesus Christ according to *Moses* and the Prophets rightly understood, *but as it were by the works of the Law*, ignorantly mistaking the end and mysterie of the Law, this *Sinai Covenant, for they stumbled at that stumbling stone* Jesus Christ, and sn *attained not the Law of righteousness which they sought for*, though the *Elect* amongst them *obtained it, and the rest were blinded*. 3. How few of them were Gods *Covenant-people* indeed by the inward life of *Covenant-Relations*? 4. Yea, how extreamly did they come short in being entirely and wholly Gods *Covenant-people* by all *Covenant-Obligations, In all they were, had, could do or endure*: the generality of their waies being diligently observed according to the (b) Scripture-declaration thereof. Their *Covenant-Duty* was great: and their Profession of obedience and *Covenant-keeping* in all things was very large and liberal: but their Performance was extreamly short and

(t) Numb 21. 5, 6. 1 Cor. 10. 9.
(u) Acts 7. 51, 52.
(x) Joh. 1, 11. Gal. 4. 4.
(y) 1 Cor. 2. 8.
(z) Mat. 12. 24. Joh. 15. 20. Acts 4. 25, 26, 27, 28. & 3. 13, 14, 15. & 7. 52. & 2. 23. 1 Thes. 2. 14, 15, 16.

(a) Rom 10. 27. to the end. & 11. 7. 8.

(b) See these Psalms throughout. Ps. 50. & 78. & 81. & 106. & 107.

and defective: their great failings in Covenant-duty, after large Professions and Promises, may be our warning and Caution that our *Covenant-performances* come not short of our like *Covenant-professions.*

3. Hence, *The same Great Covenant-Duty laid on Old* Israel *by the Old Testament, or* Sinai-*Covenant, is imposed also upon New* Israel *by the New Testament, or New-Covenant.* For, as the *Old Testament Israel* was to be Gods *Covenant-people*: so the *New Testament Israel* is to be Gods Covenant-people also, as both (c) *Jeremiah*, (d) *Hosea*, and (e) *Paul*, speaking of the New-Covenant, do testifie. By this we may see, 1. *That*, both Old and New Testament have a sweet Harmony, as in the substance of *Blessings Promised*, So in the Substance of *Duties restipulated.* 2. *That*, in *Israels* Duty of being Gods Covenant-people and the extent thereof: we may see our own Duty and the Compass thereof, *viz.* of Being God's *Covenant-people* likewise, and walking accordingly: As hath been laid down in Opening this Duty both here, and heretofore. For these things were written for our Instruction: The same *Covenant of Faith* for Substance requiring the same duty for Substance.

(c) Jer. 31. 31, 32, 33.
(d) Hos. 2. 14. *to the end.*
(e) Heb. 8. 8, 9, 10.

(f) *In Book III. Ch. 3. Aph. 1, &c. as is before alledged.*

4. Hence, *One special way to discover whether a people be in Covenant with God, is to examine and try themselves whether they be the Covenant-people of God.* All in Covenant with God, and partakers of *Covenant-Blessings*, whether heretofore under the *Old Testament*, or Now under the *New*, were Gods *Covenant people*: They therefore that are Gods *Covenant-people*, are in Covenant with him; they that are not his *Covenant-people*, are not in Covenant with him, nor have any *Covenant-right* or claim to the Benefits and mercies of the Covenant. Men may be Gods *Covenant-people*, and so in Covenant with God two wayes, *viz.* 1. *Formally*, Outwardly, appearingly; by a meer visible Profession of the Faith and Covenant of God: as all carnal men and hypocrites in *Israel* were heretofore, and such like now are in our visible Churches. These reap only some visible and Common benefits of the Covenant: As, To be accounted by God Fœderally Holy, and Sanctified: 1 *Cor.* 7. 14. *Heb.* 10. 29. 1 *Cor.* 1. 2. *Deut.* 10. 6. Yea a Special and peculiar people unto God above all other people that are out of Covenant, *Deut.* 10. 6. & 14. 2. 2. & 26. 18. To have their children and Seed, together with themselves, accounted Holy: The lump holy with the first-fruits, and the branches Holy with the root, *Rom.* 11 16. 1 *Cor.* 7. 14. To have the Priviledge of the Oracles and other Ordinances of God, *Psal.* 147. 19, 20. *Rom.* 3. 1, 2. & 9. 4. *Eph.* 4. 11, 12, 13. 1 *Cor.* 12. 28. *Gen.* 17 7, 8, 9, 10, &c. *Exod.* 12. 48, 49. *Mat.* 28. 19, 20. *Acts* 2. 38, 39. To have some common gifts of the Holy-Ghost, *Act.* 2. 38, 39. *Heb.* 6. 4, &c. All which are great advantages. 2. *Really*, and inwardly by an invisible effectual and powerfull Participation of true saving Faith and *Covenant-interest*: as well as all true believers. These reap both inward and outward, visible and invisible benefits of the Covenant, and that savingly.

Now

Now we may discover and try *whether we be inwardly, really, and savingly Gods Covenant-people or no*, by these and like Properties or Adjuncts of Gods Covenant-people, *viz.* Gods sincere Covenant-people.

(1) Are inwardly and effectually called, *Rom.* 9.23,24,25. 1 *Pet.* 2.9,10. *Acts* 26. 18. *Gen.* 12.1,2,3. *with Gal.* 3.16.

(2) Are an Holy, Select and Separated people, in inward, as well as outward state and condition, from all carnal people, 2 *Cor.* 6.16, 17. 1 *Pet.* 2.9, 10. *Exod.* 19.5,6.

(3) Are a Self-denying people, *Gen.* 12.1,2,3,&c. *Phil.* 3.5. *to* 11. *Psal.* 45.10,11. *Math.* 16.24,&c.

(4) Are a willing people, *Psal.* 110.2,3.

(5) Are Gods own Spiritual Temple, 2 *Cor.* 6. 16,17, 18. 1 *Pet.* 2.5. *Eph.* 2 21,22. 1 *Cor.* 3. 16.

(6) Are an Holy and Royal Priesthood. Kings and Priests to God, 1 *Pet.* 2.5,9, 10. *Rev.* 1 6. *&* 3. 21. *Lev* 19.6.

(7) Are Gods own adopted children, his spiritual sons and daughters, *Rom.* 9.26. 2 *Cor.* 6. 16,17,18.

(8) Are more Christs, then their own, 1 *Cor.* 3.22,23. *&* 6.15, 19,20. *Gal.* 3.29.

(g) In *Book IV. ch.* 5. *Sect.* 3. *Aph.* 1. *Art.* 4. *Inference* 11. *p.* 1500. *to* 1504.

All these evidences of being Gods people, See (g) hereafter explained in opening of Gods *New Covenant*. Let such, as desire further Satisfaction in these particulars, consult those Explanations. To which may be added these that follow from the explanation of the present *Covenant-Duty* of Being Gods People.

(9) Are his people in Christ, the foundation of the Covenant.

(10) Are his people by all dear Covenant-Relations.

(11) Are his People only, by peculiar appropriation to himself. Not Sin's: Not the world's: Not Satan's: Not their own.

(12) Are Gods People wholly, and entirely: In all they are; In all they Have: In all they can do: In all they can undergo.

And all these are cleared and opened already. Look a little back, and be satisfied herein.

5. Hence, *Let all that would approve themselves to be in Covenant with God, and interested in all his Covenanted-Mercies, study and strive to the uttermost to become the People of God truly and really in Jesus Christ by believing.* (h) Many Considerations and Motives are hereafter at large opened and urged in Gods *New Covenant*, very fitly applicable to this present purpose.

(h) In *Book IV. chap.* 6.

Thus of the *First-Covenant-Duty* restipulated by *Israel* to God: *viz. To be his Covenant-people.*

II. **To keep and perform this Covenant of God entirely.** That is, 1. *By true Faith in Jesus Christ.* 2. *By sincere, entire and Constant obedience accordingly.*

In

In the General it is evident; 1. *That* God required and expected from *Israel*, the entire keeping and performance of his Covenant. (i) *Now therefore, if ye will obey my voice indeed, and keep my Covenant: then ye shall be a peculiar treasure unto me above all people,* &c. (k) —— *And he declared unto you his Covenant, which he commanded you to perform, even Ten Commandments and he wrote them upon two Tables of stone.* (l) —— *Take heed to yourselves, lest ye forget the Covenant of the* LORD *your God. The* LORD *hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his Commandments.* The tenour of his Covenant is laid down (m) by way of Commandments: even in *Ten Precepts*, which are the Compendium, Abstract, or Epitome of all Gods Ordinances, *Moral*, *Ceremonial* or *Judicial*, belonging to this Covenant. And presently after promulgation thereof, he pathetically adds: (n) *O that there were such an heart in them that they would fear me, and keeep all my Comandments alwaies: that it might be well with them and with their children for ever!* But Contrariwise, God oft times warned, cautioned, threatned, condemned and punished *Israel* and their Seed for breaking of this Covenant: as is abundantly testified both by (o) *Moses*, and the (p) *Prophets*. 2. *That, Israel* also restipulated and re-promised unto God, again and again, To obey Gods voice, keep his Covenant, and do all that the Lord should command them. As, (1) Immediately before the Promulgation of this Covenant, *Exod.* 19. 5. 6. 8. (2) Presently after the Promulgation thereof, *Exod.* 20. 18, 19. *Deut.* 5. 27, 28, 29. (3) As also on the solemn day of Gods entring into Covenant with *Israel* afterwards, at the skirts of Mount *Sinai*, *Exod.* 24, 3. *to* 9. *Deut.* 26. 16, 17, 18. Thus its plain in *the General*, That God required, and *Israel* restipulated, *To keep God, Covenant made with them at Mount* Sinai.

In Particular, it is also clear: That both God, and *Israel* (all of good knowledge and understanding among them in the things of God) intended, That keeping of Gods Covenant which is effected: 1. *By true Faith in Jesus Christ.* 2. *By sincere, entire and constant obedience resulting from such Faith.*

First, *As touching* Israels *keeping this Covenent with God by true faith in Jesus Christ*: These things had need to be a little unfolded and cleared, *viz.* 1. *What true faith in Jesus Christ is.* 2. *That true Faith in Jesus Christ was intended by God and* Israel *in this Covenant, for their performance and keeping of it.* 3. *How true Faith in Jesus Christ was required in this* Sinai-*Covenant.* 4. *What Inferences may hence flow,*

1. *What true Faith in Jesus Christ is.* It may be briefly thus described.

True Justifying and saving Faith in Christ, is a saving Grace wrought in the hearts of the elect at their Regeneration by Gods Spirit and word, whereby they not only know, Assent to, and Apply to themselves the Promises,

(i) Exod. 19. 4, 5, 6.

(k) Deut. 13, 23.

(l) Deut. 26. 18.

(m) Deut. 5. 2. *to* 22.

(n) Deut. 5 29.

(o) Deut. 8. 10. 11. & 4. 23. & 17 2 & 29. 18 19, 20, 21. & 31. 19 20.

(p) Iosh. 7. 11. 15. & 23 16. Judg. 2 19. 20 Psal 78. 37. Ier. 11. 3. *to* 9.

misses, Gospel and Doctrine of Jesus Christ for Gods glory in their justification and salvation; but also whereby they afterwards walk as becometh justified Persons.

(q) Book III. Chap. 3. Aph. 5. Quest. 1. (r) In Aph. 3. Sect. II.

This Description of Faith I have (q) already confirmed and explained, in Treating of Gods *Covenant with Abraham*. There See. As also (r) before that, I have at large manifested, what it is to walk before God in Faith, *viz.* It implies, 1. *Having of true Faith.* 2. *Acting true Faith had.* 3. *Living by Faith had and acted* 4. *Progress in Faith unto Perfection.* 5. *Perseverance in Faith unto the end.* These things are all of them of important consequence to set forth abundantly the true Nature of Faith in Christ: and they are so fully insisted upon, that now I need to say no more.

2. *That true faith in Christ was required of* Israel *by God, for the Keeping and performance of this Covenant.* This may be evinced by many Arguments, *viz.*

(1) True Faith in Jesus Christ was required in the three fore-going and lesser expressures of the Covenant of Faith, and accordingly performed. For, 1. In the *First expressure of this Covenant of Faith* from *Adam* till *Noah*, (f) Christ is promised as *the Seed of the woman to bruise the Serpents head* for the salvation of all the Spiritual Seed of Christ the second *Adam*: the Serpent having, by seducing of the woman, brought condemnation upon all the meer *Natural seed* of the *first Adam*. Here Faith in Christ was implicitly required, for the receiving of this Promise and the benefit thereof: without which faithful reception, the Promise could not actually work unto salvation. And the Godly testified their faith in this Seed, by (t) *Sacrifices* and (u) *walking with God*. 2. In the *second expressure of the Covenant of Faith* from *Noah* till *Abraham* Faith in Christ was tacitly required, when (x) God Promised to save *Noah* and his family in the Ark by water. And *Noah believing* this, (y) *became heir of the righteousness, which is by Faith.* Thus God expected, and accepted his Faith. 3. In the *third expressure of the Covenant of Faith* from *Abraham* till *Moses*, God, (z) promising that *in his seed all the Nations of the earth should be blessed*, implicitly expected that *Abraham* should believe in this *promised* (a) *Seed*, which *was Christ*: And (b) *Abraham believed in the LORD, and that was counted to him unto righteousness.* Had not God expected and required Faith from *Abraham*, how can we imagine, that God would have so accepted and recompensed his faith, *imputing it to him unto righteousness?* God would never have accepted or rewarded any will-worship or inventions of man which himself had not required.

(f) Gen. 3. 14, 15.

(t) Gen 4. 4, 5. Heb. 11. 4. (u) Gen. 5. 24. Heb. 11. 56. (x) Gen 6. 18. &c. 1 Pet. 3. 20, 21. (y) Heb. 11.7. (z) Gen. 12. 1, 2, 3. (a) Gal. 3. 16. (b) Gen. 15. 6.

Now, if in these three expressures of the Covenant (which were much more imperfect and dark then this Dispensation thereof at Mount *Sinai*) true Faith in Jesus Christ was required and restipulated, at least implicitly: how much more must it needs be required in this *Sinai-Covenant*, which is more clear, full and compleat then all that went before?

(2) In

(2) In this *Sinai*-Covenant Jesus Christ is frequently tendered unto *Israel*, and that in variety of Notions and considerations as hath been abundantly manifested: The (c) *Tabernacle*, the *Veil*, the *Ark*, the *Mercy seat* over the Ark, the *High priest* with his Consecration, Garments, Office, &c. The *Sacrifices* of all sorts, The Altar of Incense, The Altar of burnt-offering, &c. they all typed out and tendered Christ to *Israel*. Consequently true Faith in Christ must herein be necessarily implyed and required of *Israel* for discerning Christ in these mysteries, for apprehending and applying him unto themselves for righteousness and salvation accordingly. For without such *Faith* to apprehend and apply Christ, All these Manifestations of Christ to *Israel* had been vain, useless and ineffectual.

(3) As in this *Sinai-Covenant* Jesus Christ was many waies typed out and tendred to *Israel*: so *Faith in Jesus Christ* was therein also shadowed forth and required of *Israel*. Especially in these two particulars, *viz.* 1. *in the bunch of Hyssop*, (d) whereby the blood of the Sacrifices, at the *deidcation of this Covenant*, was sprinkled upon the people. As *Augustine* hath noted, (e) *Hyssop is Faith*: and the actual sprinkling of the blood of Sacrifices upon the people denoted the actual applying of Christs blood to their souls by Faith: But of this, See formerly in the *third Spiritual blessing promised in this Covenant*, viz. *Justification. Sect.* (3) 2. *In the Eye of a Serpent-bitten* Israelite *looking up to the brazen Serpent for Cure, according to Gods Ordinance. The biting of the fiery Serpents* represented the fiery and deadly sting of the old Serpent the devil by Sin. The *brazen Serpent* lifted up upon a pole in the wilderness for the healing of this sting, typified Jesus Christ lifted up upon the tree of the Cross for curing of all the sinful wounds and bites of the old Serpent the Devil and Satan. And the *eye looking upon that brazen Serpent for obtaining of healing*, shadowed out Faith in Jesus Christ that eye of the soul whereby they were to look up to Jesus Christ for cure and healing of their Sins the fruit of the old Serpents biting. This Christ himself teacheth us thus to understand, (g) *As Moses lifted up the Serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him, should not perish, but have eternal life.* Where, *The son of man* is interpreted to be the Mysterie of the *Serpent lifted up*: and *looking on the Serpent*, to be *believing on Christ*: and *healing by that look*, to be their *not perishing, but having everlasting life.* We should scarce have been bold to have interpreted this (h) *Serpent*, of Christ, seeing in Scripture the *Devil* is called the *Serpent*, had not Christ himself (as *Hierom* noteth) thus directed us.

(c) As it hereafter explained in the *General Corollaries. Coroll. VII.* There See at large

(d) Exod. 24. 5 6, 7, 8. *with* Heb. 9. 19, 20.

(e) *August. Quæst. sup. Numeros l.* 4. c. 33.

(f) Numb. 21. 6, 7, 8, 9.

(g) Ioh. 3. 14, 15, 16.

(h) Et cum sciamus Diabolum in Scripturis serpentem nominari, quis auderet de domino ita credere, nisi ipse in serpentis similitudinem verbis propriis expressisset dicens; Sicut Moyses exaltavit serpentem in deserto, &c. *Hieron. Comment. in Job* 38. *Job finem. Tom.* 7.

(4) Christ, Faith, and Justification by Faith in Christ Jesus, is the great End, Scope and Mysterie of the Law; The very Life and Soul of this *Sinai*-Covenant. For, (i) *Christ is the End of the Law for righteousness to every one that believeth.* (k) —— *The Law was our Schoolmaster to bring us unto Christ, that we might be justified by Faith.* And some refer that of *Pauls* elsewhere, to this *Sinai*-Law, or Covenant; (l) *Now the End of the Commandment is charity, out of a pure heart, and of a good conscience, and of Faith unfeigned. Love* arising from *Faith* (m) *purifying the heart*, is the end of the Law. Justification by Faith in Christ, is the Doctrine of this Covenant: As (n) *Paul* proves out of *Moses.* True *Faith* then in Christ is singularly intended and required in this Covenant; without which, neither Christ, nor justification by him, could possibly be received or applyed. And the Apostle (o) reckons it as the great ignorance and mistake of the *Jews*, that they did not thus understand the *Law.* Whereupon they fell into that gross fundamental error in the grand point of *Justification*; *seeking to establish their own righteousness as it were by works of the Law, being ignorant of Gods righteousness* by faith in Christ intended in the Law.

(5) This Covenant required sincere and entire (p) *love* to God, with all the heart, and with all the soul, and with all the might; promising *Heart-Circumcision, viz.* Sanctification of Heart, to that End. Now, God *Promising* to them heart-Sanctification, promised (q) *Faith* to them, which is an eminent Sanctifying Grace, and as a Captain-Grace unto the rest. And God *Requiring* such hearty entire love to himself, required *Faith* also, (r) which is as the Mother and Nurse of Love; and *worketh by love.* Hence one observeth; (s) *The Sum of the Law is faith, or Love: And both these carry the same sense; because though* Moses *make mention of Love, and* Paul *of Faith; yet that Love doth comprehend Faith, and this Faith doth contain live.* Love therefore in some sense, (t) presupposeth Faith, and is enlivened and actuated by Faith.

(6) In the first and great Commandment of the *Sinai*-Covenant, True *Faith* in God through Jesus Christ is *implyed* and *required: Implyed,* in the Promissory; *Required,* in the Mandatory part of it. (u) *I am* (or, *I will be*) *the* LORD *thy God, &c.* for in the Hebr. no verb at all is expressed, but understood): *Thou shalt have none other gods before me,* viz. *I will be thy God, Thou shalt have me for thy God,* and *Thou shalt have me alone for thy God.* Herein true Faith is undenyably required. For God was not the *Covenant-God* of *Israel*, but only in and through Jesus Christ the Mediator; All that are accepted of God, being (x) *accepted in the beloved* only: And *Israel* could not have the LORD for their *Covenant-God*, but only by Faith in Jesus Christ the Messiah, *the* only *way unto the Father.* (y) *Jesus said, I am the way, The truth, and the life; No man cometh unto the Father, but by me.* And *Paul* said; (z) *Without Faith it is impssible to please God: For he that cometh to God, must*

(i) Rom. 10. 4.
(k) Gal. 3. 24.
(l) 1 Tim. 1. 5.
(m) Act. 15. 9
(n) Rom. 10. 6. *to* 14. *with* Deut. 30. 12, *&c.*
(o) Rom. 10 1, 2, 3, 4.
(p) Deut. 6. 4, 5, 6. *&* 30. 6.
(q) Gal. 5. 22. *with* 2 Pet. 1. 5, 6, 7.
(r) 1 Tim. 1. 5. *with* Gal. 5. 6.
(s) *Mr. Jo. Ball of the Covenant, ch.* 7. *p.* 106.
(t) Deut. 10. 12. *vid. Jo. Calvin. ib d.* Rom. 10. 4.
(u) Exod. 20. 2, 3.
(x) Eph. 1. 6.
(y) Joh. 14. 6.
(z) Heb. 11. 6.

must believe that he is, and that he is a rewarder of them, that diligently seek him. None can acceptably *seek him*, but by faith in Christ: none can comfortably expect rewards from him, but through and for Christ by faith. The Sinner hath forfeited all rewards of debt, by falling from the *Covenant of Works*. True Faith then in Jesus Christ, or in God through Christ, is required in this *first Commandment*; without which *Israel* could not have the LORD for their God.

(7) Finally, God frequently requiring entire impartial obedience to his Law and Covenant, doth presuppose and implicitly require *Faith*, the necessary Spring-head and root of all sincere and acceptable Obedience. Obedience to all Gods commands, is the Condition which God most frequently urgeth in this *Sinai-Covenant* upon *Israel*, both in the (a) *Promulgation*, (b) *Sanction*, and (c) *Explication* of this Covenant: and which *Israel* restipulated to perform again and again. But can we think, that Obedience, which God *required*, and *Israel promised*, was a faithless Obedience? Assuredly no. For, (1.) *Unbelievers* (d) have *nothing pure to them: their mind and Conscience is defiled: they are abominable disobedient, and to every good work reprobate.* Though for matter and substance the works they do be never so warrantable Saint-like and Angelical: yet they are polluted to unbelievers. (2.) All true obedience flows from true love to God and man: and all true love ariseth from, and is acted by, true Faith. (e) *Faith which worketh by love.* (f) —— *The End of the Commandment is love, out of a pure heart, and a good Conscience, and Faith unfeigned.* Therefore without this *Faith* all obedience and works are formal, hypocritical, dead, vain; the meer corps and carkase of a good work without Faith, which is the life and soul of all obedience. (3.) Without *Faith*, no obedience or works can be done in and through Christ, or be sprinkled with his bloud for the washing and cleansing away of the spots and deformities adhering to them. *Faith is the only bunch of Hyssop*, that applyes the bloud of Christ to us and our Spiritual Sacrifices. (4.) And therefore consequently, without Faith no works or obedience can be acceptable to God, but must needs be utterly abominable, as loss and dung. God (g) *accepting* no dead works, hypocritical obedience, faithless Service, or Christless Sacrifices. Thus God pressing so much obedience and works, presseth also *faith*, and condemneth *unbelief*. That passage is very observable, (h) *Ye shall not tempt the LORD your God, as ye tempted him in* Massah. *Ye shall diligently keep the Commandments of the LORD your God, and his Testimonies and Statutes which he hath commanded them.* How did they tempt God in *Massah*, but by (i) *unbelief? Unbelief* therefore is here forbidden, as a ground of their disobedience: and *faith* is required, as a foundation of their true Obedience. Thus its plain, *That true Faith in Christ was required of* Israel *to the keeping of this Covenant.*

(a) Deut. 5. 2. *to* 22. & 4. 13. & 5. 27, 29.
(b) Exod. 24. 3, 7, 8.
(c) Deut 6. 1. *to* 10. 16, 17, 18, 24, 25. & 7. 12, 13. & 8. 1. & 11. 1, 18. *to the end.* & 12. 1. & *often.*
(d) Tit. 1. 15, 16.
(e) Gal 5. 6.
(f) 1 Tim. 1 5.
(g) Heb 9. 14. Isai 1. 10. to 21. Heb 11. 4. with Gen 4. 4, 5. 1 Pet. 2. 5.
(h) Deut. 6. 16, 17.
(i) Exod. 17. 7.

3. *How true Faith in Christ Jesus was required in this* Sinai *Covenant*; comes next to be considered. This may be briefly resolved in these two Positions. *viz.*

(1) *True Faith is not required in the Covenant of Faith or Grace for the performance thereof; in such sort, as it was required in the Covenant of Works or Nature, for the keeping thereof.* 1. *Some General Agreement may be granted*; *Faith* required in both these Covenants, (1) Had the same Author; *viz.* God. *Adam's* Faith in Innocency, and the Elects faith since, were both wrought in them by God. (2) Had the same General Nature or Substance of the Duty; both of them being a Perswasion of Gods love. (3) Had the same General effect; both of them breeding a reciprocal love again to God, breaking forth into Obedience. 2. *But Particular disagreements and differences betwixt them are great.* For, they differ; (1) In the peculiar Notion and Consideration of their Author, God. *Faith* required in the *Covenant of Nature*, was of God, as a Creator, *per modum Naturæ*; it was con-created in, and with *Adam*: But *Faith* required in the *Covenant of Grace*, was of God, as a Redeemer, *per modum Gratiæ supernaturalis*: it is supernaturally infused and instilled into man by the (k) *Spirit* of Christ. (2) In their Proper Subject. *Faith* required in the *Covenant of Nature*, was seated in the heart of *Adam* perfectly upright: But *Faith* required in the *Covenant of Grace*, is seated in the heart of Sinners, effectually called, but imperfectly Sanctified. (3) In their ground or foundation. *Faith* required in the *Covenant of Nature*, leaned and was bottomed upon the Promise of life, upon perfect doing, and the Title of the perfect Creature; and therefore man being lapsed it hath no place: but *faith* required in the *Covenant of Grace*, leaneth and is founded upon the (l) gratuitous Promise made in Jesus Christ. (4) In the peculiarity of their Object. *Faith* required in the *Covenant of Nature*, had God, immediately without a Mediator, for it's object as Creator, Preserver and Rewarder with life and continued happiness in case of perfect obedience Continued: *Faith* required in the *Covenant of Grace*, hath God mediately in the Mediator Christ Jesus, for its Object, as Redeemer and (m) *Rewarder of them that diligently seek him* by Faith, with everlasting life. (5) In their proper fruit and effect. *Faith* required in the *Covenant of Works*, considered *Absolutely* as a *work*, did in part afford *Adam* A perfect Righteousness, but mutable; because depending upon the title of perfect Nature, which was mutable: But the *Faith* required in the *Covenant of Faith*, considered *Relatively* as an *Instrument*, doth afford unto believers a more perfect Righteousness, *viz.* Christs, and that immutable, because depending upon Gods free grace and faithful Promise in Christ, not upon the strength of the believer.

(k) Gal. 5. 22.

(l) Rom. 4. 18.

(m) Heb. 11, 6.

(2) *True Faith was not required in such sort under the Old-Testament, as now it is under the New Testament.* Both of them were the *Covenant of Faith* and *Grace*, not *of Works* or Nature; as hath been proved:

proved: But the ſeveral Adminiſtrations of them were very different. Accordingly *faith* required in them both, was the ſame for *Subſtance*, but different in ſome *Circumſtances*. 1. *In Subſtance, Faith required in the Old and New Teſtament was the ſame*: Having, (1) The ſame Spirit of God, for the Supernatural Author; (2) The ſame gratuitous Promiſe in Chriſt, for the foundation; (3) The ſame Chriſt and Mediator betwixt God and man, for the Object; (4) And the ſame *righteouſneſs of Faith in and through* Chriſt, for the effect and fruit thereof. 2. *In Circumſtance notwithſtanding they differ.* For, (1) *Faith* required in the *Old Teſtament* this *Sinai-Covenant*, was revealed and required more Implicitly: *Faith* required in the *New Teſtament*, was revealed and enjoyned moſt explicitly. (2) *Faith* required in this *Old Covenant*, looked on Chriſt as Promiſed only and to be performed afterwards in fulneſs of time: but *Faith* required in the *New Covenant* looks at Chriſt as performed already, and actually exhibited in our fleſh already. (3) *Faith* required in this *Old Covenant* did conſequently behold Chriſt more remotely and darkly in the Proſpective-glaſſes of Levitical Types and Shadows: but *Faith* required in the *New Covenant* beholds Chriſt (n) more nearly and clearly *as with open face*, all veils and ſhadows of the Old Teſtament being totally removed away. (4) Finally, *Faith* required in the *Old Teſtament* delivered not *Iſrael* from that ſpirit of bondage and ſervitude which had Fear in it, the Church being then as a child in Minority: but *Faith* required in the *New Teſtament* delivers the *Iſrael* of God from this Spirit of bondage, and furniſhes them with the Spirit of Adoption and ſonlike liberty, whereby we cry *Abba* Father, The Church being now grown up to Manlike Maturity.

(n) 2 Cor. 3. 18.

4. **Inferences** hence reſulting are divers, *viz.*

Firſt, Hence, *The* Sinai-*Covenant or Old Teſtament ought of right to be ranked and reckoned among the Expreſſures or Adminiſtrations of the Covenant of Faith.* True Faith in Jeſus Chriſt being thus required by God, and reſtipulated by *Iſrael*, for keeping and performance of this Covenant, as hath been proved; it's plain, *Faith in Chriſt is a ſpecial Condition of this Covenant.* And therefore this Covenant adminiſtration at *Mount Sinai*, muſt needs be a Covenant of Faith, (*viz.* one of (o) *the Covenants of Promiſe* before Chriſt); and cannot be a *Covenant of Works*, as it hath been heretofore too commonly miſ-apprehended. In the *Covenant of Works* there being no uſe or need at all of *Chriſt*, or of *Faith in Chriſt*. One great difference betwixt the *Covenant of Works*, and the *Covenant of Faith*, being this; *The different Condition required in them: That* requiring perfect and perpetual Works in a mans own perſon, *This* requiring true Faith in Chriſt. From which two oppoſite *Conditions*, theſe Covenants have their diſtinct *Denominations*.

(o) Eph. 2. 12.

Secondly, Hence *See in what ſenſe it is ſaid*, (p) *The Law is not of Faith; but the man that doth them, ſhall live in them.* According to the

(p) Gal. 3. 12.

the judgement of ſome, (q) *The Meaning is this, The Law doth not preſcribe faith in the Meſsias: neither doth it promiſe life to him that believeth in the Meſsias, but to him that doth the things contained in the Law. In theſe words* Paul *adds a new Argument to the former, thus; Juſtice is by Faith: The Law is not of Faith: Therefore the Law is not our juſtice. Or again, thus; He that is juſtified, is juſtified by Faith, The Law Juſtifies no man by Faith: therefore the Law doth not juſtifie.* But though it be true, That the Apoſtle here ſpeaks of the Law in reference to Juſtification, and in that reſpect here oppoſeth it to the Goſpel; The Law holding forth Juſtification by perfect perſonal doing, The Goſpel by believing in Chriſt: yet this ſeems not fully to clear the Apoſtles meaning, and therefore ſatisfies not. For, I have already proved, *That the Law is of Faith*, requiring true Faith in Chriſt Jeſus to the *Iſraelites* keeping or performing of this Evangelical *Sinai-Covenant* with God. And the Apoſtle (r) oft-times aſſerts *juſtification by Faith* out of the Law, as adminiſtred by *Moſes*.

Here therefore, for further clearing the Senſe of theſe words, *The Law is not of Faith*; we are to diſtinguiſh, of *Faith*, and of the *Law*. 1. *Faith* is twofold, (1) *Con-natural*, con-created in man in his firſt ſtate of integrity, having for its ſpecial Object God the Creator and Governor of man and of all the world. (2) *Supernatural*, New-created in mans heart, ſince the fall, by (f) the *Spirit of Chriſt*, having for its peculiar object God the Redeemer and Saviour of man in Jeſus Chriſt. 2. The *Law of God* may be Conſidered alſo two ways, *viz.* (1) *More Abſtractedly*, As a Meer Covenant of works written in *Adam's* heart in innocency. (2) *More Concretely*, As mixt and moulded up with the Goſpel, or Doctrine of Sinners Salvation by Faith in Chriſt Jeſus. And thus the *Law* was contempered with, intwiſted or woven into the texture or Frame of the *Goſpel*; *Partly*, In the Adminiſtration of the *Old Teſtament*, this *Sinai-Covenant*, promulged by God (t) *Covenant-wiſe*, and (u) *written in two Tables of Stone*. *Partly*, In the Diſpenſation of the *New Teſtament* or *New Covenant*, ſince Chriſt, promiſing the writing of Gods Law in two ſpiritual Tables, the *Mind* and *Heart*.

Theſe things premiſed, we may thus Reſolve. 1. *If we take the Law* More Abſtractedly, *as a meer Covenant of works; ſo it is not of Faith Supernatural, but of Faith Connatural.* That is, The Law as a meer *Covenant of works*, though it require Faith in God, *as Creator* and Preſerver, yet doth it not admit or require Faith in Chriſt *as Mediator* and Redeemer, the Covenant of works knowing no Redeemer or Mediator, nor conſequently any Faith in a Redemer. And the (x) carnal *Jews* with the *Legal Juſtitiaries*, groſsly miſtaking Gods end and meaning in the giving of this *Sinai-Covenant*, abſtracting it from Chriſt and Faith, and apprehending it as a *Covenant of works*, ſought for juſtification and life *by the works of the Law*, *ſtumbling*

(q) *Mr. W. Perkins in his Comment. on Gal. 3.12.*

(r) Rom. 10. 4, 6. to 11. *with* Deut. 30. 12, &c. Gal. 3. 23, 24.

(f) Gal. 5. 22.

(t) Deut. 5. 2, &c.

(u) Deut. 4. 13.

(x) Rom. 10. 1, 2, 3, 4. *&c. with* Rom 9. 30, 31, 32, 33.

ſtumbling at that ſtumbling ſtone. Againſt which miſ-apprehenſion of theirs the Apoſtle ſo much diſputes, in his Epiſtles to the *Romans* and *Galatians*, as ſome judge; rather then againſt the *Law it ſelf* as diſpenſed by *Moſes*. 2. *If we take the Law* More Concretely, *as Moulded and woven into the very frame of the Goſpel: So the Law is of Faith*; that is, requires Faith in Chriſt unto life and juſtification, holding forth juſtification by Faith in Chriſt, both as Diſpenſed from *Mount Sinai*, and from *Mount Sion*, in Old and New Teſtament, by *Moſes* and by Chriſt: yet with this difference The Law at *Mount Sinai*, requiring faith in Chriſt to come afterwards: The Law from *Mount Sion* requiring Faith in Chriſt as come already. Theſe diſtinctions judiciouſly underſtood and apply'd, will (I think) unty all Knots of this Nature.

Thirdly, Hence, *All that acceptably performed and kept with God this* Sinai-*Covenant, or Old Teſtament, were true Believers in Jeſus Chriſt the Meſsiah Promiſed.* Such Faith God required, and *Iſrael* reſtipulated in this Covenant in order to the keeping thereof, as hath been evidenced: therefore all that kept it acceptably in the ſight of God, muſt needs be true believers, As *Moſes*, *Aaron*, *Caleb*, *Joſhuah*, &c. The true inviſible Church of Chriſt was made up of true Believers, under the *Old Teſtament* as well as under the New.

Fourthly, Hence, *Jeſus Chriſt the only true Meſsiah was revealed and offered to Sinners for life and righteouſneſs, as well under the Old Teſtament as under the New.* For Faith in Chriſt being required, Chriſt, the pecular Object of that Faith, muſt needs be implyed: Saving *Faith* and *Chriſt* being ſuch ſpecial Relatives, one to another. Chriſt then was offered under a veil: but now *the veil is done away.*

Fifthly, Hence, *True Faith in Jeſus Chriſt was a Duty Conditioned, and the oppoſite unbelief A Sin Condemned, under the Old Teſtament as well as under the New.* But under the *New Teſtament* Faith in Chriſt is more plainly, frequently and vehemently preſſed, The diſpenſation of grace being greater: and unbelief is more clearly and ſeverely threatned, The Augmentation of means of Grace adding the greater Aggravation to all contrary Sins.

Sixthly, Hence, *All acceptable Covenant-keeping with God was founded upon Ieſus Chriſt under Old Teſtament as well as under the New* For, Faith in Chriſt being required to that end, fetches all ability for *Covenant-keeping* from Chriſt, which abilities are accepted and the infirmities thereof covered and waſhed away, only for and through the bloud of Sprinkling and merit of the Lord Jeſus.

Seventhly, Hence, *The Old Teſtament reveals Juſtification by Faith in Ieſus Chriſt the true Meſsiah, as well as the New.* God in this Covenant Promiſeth Chriſt, and in him Pardon of Sin and Juſtification, as hath been manifeſted: but requires *Iſrael* to apprehend

prehend and receive this Pardon and Righteousness by believing in Christ. So true is that of (y) *Augustine*, *The same Justification by the Faith of Iesus Christ was given, is given, and shall be given to Believers, before the Law, under the Law, and after the Law.*

(y) Iustificatio per fidem Iesu Christi data est datur, & dabitur credentibus. Ante legem, sub lege & post legem, eadem. *Augustin.*

Secondly, *As touching* Israels *keeping this Covenant with God by Sincere, Entire and Constant Obedience*, these things shall be opened briefly for clearing of it, *viz.* 1. *What we are to understand by Sincere, Entire and Constant Obedience.* 2. *That God required*, *and* Israel *restipulated such Obedience for Keeping of this Covenant with God.* 3. *How and in what notion such Obedience was required in this* Sinai-*Covenant.* 4. *What Rule God gave to* Israel *for such obedience.* 5. *What Inferences may hence flow.*

1. *What we are to understand, by Sincere, Entire and Constant obedience.* Hereby we may understand, Sincere and Perfect walking before God in all good works unto all well-pleasing in Jesus Christ. And of this (z) I have spoken at large in opening *Gods Covenant with* Abraham: thither I refer the Reader, for brevity sake, for his Satisfaction.

(z) *Book III. Chap. 3. Aphor. 3. Sect. 2.*

2. *That God required, and* Israel *Restipulated such Keeping of Covenant with God by Sincere, Entire and Constant Obedience in all good works*, may be evidenced variously, *viz.* 1. *On Gods part*; and 2 *On Israels.*

That God on his part required such Obedience from Israel is plain.

(1.) By his affectionate desire of such obedience from them. (a) *Oh that there were such an heart in them, that they would fear me, and keep all my Commandments always, that it might be well with them, and with their children for ever!* This pathetical wish or Desire God uttered presently after the Promulgation of his Covenant: wherein The Obedience desired is described, 1. By the Sincerity of it. It must arise, From *the Heart*; From *such an Heart*, so seasoned and Qualified with Grace and Principles of true Obedience; And From the *Fear of the Lord.* 2. By the Entireness or integrity of it: *and keep all my Commandments.* 3. By the Constancy of it: *Always.* 4. By the everlasting Benefit thence redounding to them and their posterity: *That it might be well with them, and with their children for ever.*

(a) Deut. 5. 29.

(2.) By his frequent Commands, requiring such Obedience, Both in the Covenant it self, the ten Commandments; And in the following Explanations of that Covenant. (1) The Sum and Substance of the (b) Covenant is Comprized in the *ten words*, published on *Mount Sinai.* And they are all proponnded in a *Mandatory way*, by way of command. Hence its called, (c) *The word which he commanded to a thousand generations.* —— *Confirmed to* Jacob *for a Law, to* Israel *for an Everlasting Covenant*, &c. (2) The (d) following

(b) Deut 4. 13 Exod. 20. 2. *to* 18 Deut. 5. 1 *to* 22.
(c) Psal. 105. 8, 9, 10.
(d) Deut. 6. & 7. & 8. *throughout.* & 11. 18, 19, 20, 21. & 12. 1. & 27. 1. *to* 11. wherein also they are commanded to write all the words of this Covenant upon Great Stones, very plainly, when they should have passed over *Iordan*, for a Memorial and Motive of Obedience. Deut. 28, 1.

Expla-

Explanations and urgings of this Covenant, do alſo often Call for and Command ſuch Obedience.

(3) By his gracious Promiſes unto them in reference to ſuch Obedience, *viz.* 1. To give them ſupernatural ability thereunto, (e) by a Sanctified or ſpiritually Circumciſed frame of Heart. 2. To keep and multiply upon them abundantly all (f) ſorts of bleſſings thereupon, both *Temporal, Spiritual* and *Eternal.*

(4) By his ſevere Prohibitions and Threatnings of all contrary Diſobedience to his Covenant and Commandments. And theſe, 1. In the (g) Body of his Covenant it ſelf, the *Ten Commandments.* 2. In the following (h) Explanations thereof, moſt abundantly.

(e) Deut. 30. 6. & 26. 18. (f) Exod. 20. 12. Lev. 26. 3. *to* 11. Deut. 11. 13, 14, 15. & 5 29. & 28 1. *to* 15. Exod. 19. 4, 5 6. Lev. 26. 11, 12. Deut. 5. 16. 32, 33. (g) Exod. 20. 3, 4, 5, 13, 14, 15 16, 17, (h) Deut. 6. 12, 7. 10, 11. & 8. 11, 19, 20. & 11. 26, 27, 28 & 28. 15. *to the end.* Lev. 26. 14. &c.

(5) Finally, By his Anſwerable Retributions both to the *Obedient* and *Diſobedient* reſpectively. 1. *To the Obedient* he rendred of his free grace according to his Promiſes, Sundry and great favours; (i) *Caleb* and *Joſhuah, following the Lord fully*, had the great priviledge of continuing in life in the wilderneſs, of entring into and poſſeſſing of the land of Promiſe, when all the people of *Iſrael* of that Generation for their unbelief and diſobedience periſhed in the wilderneſs, not one of them entring into *Canaan*, but only their little ones. 2. *To the rebellious and Diſobedient* he rendred Divers and Severe Puniſhments. (1) Some were (k) kept out of the land of Promiſe: (2) Some fell by the ſword of Juſtice, (l) 3000. being ſlain by *Moſes* Command for their Idolatry in the *Calf of Aaron*, and afterwards (m) twenty thouſand being put to death about the matter of *Peor*: (3) Some were (n) *deſtroyed by fiery Serpents* in the wilderneſs: (4) Some were ſwept away by Gods immediate ſtroke the plague of Peſtilence, as the evil ſpies, *Numb.* 14. 37. 23000. about the *matter* (o) *of Peor*, and probably others (p) about the *Calf of Aaron*: (5) Some were dreadfully (q) *ſwallowed up alive of the Earth*, as *Korah* and his Confederates, with all that belonged to them: (6) Some were Conſumed by fire from the Lord, As (r) *Nadab and Abihu* for *offering ſtrange fire before the Lord*, and as (s) the 250 men who offered incenſe *in the matter of Korah*: (7.) And after they were got over *Jordan* into the Land of *Canaan*, (t) ſome fell by the *ſword of the Canaanites*, becauſe of *the accurſed thing* that was amongſt them.

(i) Numb. 14 22 *to* 40. & 26. 63, 64, 65. (k) Numb. 14, 22, 23, 2. (l) Exod. 32. 16, 27, 28. (m) Numb. 25. 4, 5, 9 *with* 1 Cor. 10. 9 (n) Numb 21. 5, 6. *with* 1 Cor. 10. 9. (o) 1 Cor. 10. 8. Numb 25. 9. (p) Exod. 32. 34, 35. (q) Numb. 16 31. to 35. (r) Lev. 10, 2. (s) Numb. 16 35 (t) Joſh. 7. *throughout.*

By all this its clear, *That God in this Covenant required ſuch Obedience from* Iſrael *for keeping thereof.*

That Iſrael *alſo on their Part reſtipulated ſuch Obedience to God*, is in like manner evident. And this *Before*, *At*, and *After the Sanction of this Covenant.*

(1) Before the Sanction of the Covenant, *Exod.* 19. 4. *to* 9. & 20. 19. *Deut* 5. 27. *Exod.* 24. 3.

(2) At the solemn Sanction of the Covenant. *Moses* read the Covenant in the peoples hearing: and they Promise entire Obedience, *Exod.* 24. 7, 8.

(3) After the Sanction, *Deut.* 26. 16, 17.

Thus *Israel* restipulated entire Obedience to God, in order to the keeping of this Covenant.

3. *How, and in what Notion, such sincere and entire Constant Obedience was required in this* Sinai-*Covenant?* is next to be opened. This may be Resolved *Generally*, and *Particularly*.

Generally, That since entire Constant Obedience is not required in this *Sinai-Covenant* in a *Legal*, but in an *Evangelical Sense*; Not as an exact condition of the *Covenant of works*, but as an upright Condition of the *Covenant of Faith*. For, 1. This Covenant at *Mount-Sinai* was there made and given, not as a *Covenant of works*, but as a *Covenant of Faith*: as (u) hath formerly been proved. And, being a *Covenant of Faith*, it could not formally require the Condition of the *Covenant of works*, as such. As the *Covenant* was *Evangelical*: so the *conditioned Obedience* was *Evangelical* also. 2. The Obedience required in this Covenant, is accepted of God, as agreeable to the Covenant, so it be sincere, entire or impartial, and constant; although it be not in every point and degree compleatly accurate and exact. *God calls for exactness: accepts uprightness of Obedience*; as (x) *Moses*, (y) *David*, (z) *Paul*, and (a) *James* do not obscurely intimate. But the Obedience required in the *Covenant of works*, must in every part and degree be accurately exact and Compleat and so continued, else the Covenant is utterly broken, *Gal.* 3. 10. *Deut.* 27. 26. 3. The Obedience required in this Covenant (b) was to flow from the supernatural Principle of Heart-Circumcision or true Sanctification: but the Obedience required in the Law as a *Covenant of works* (c) was to flow from the Principle of *Natural integrity* wherein man at first was created.

Particularly, sincere, entire and constant Obedience was required in this *Sinai*-Covenant.

(1) Not as an (d) *Antecedent Condition* of the Covenant, moving God to enter into Covenant with *Israel*, or meriting in any sense any such thing from God: But as a *Consequent Condition* of the Covenant, required by the Covenant from all that accept Gods Covenant.

(2) Not as performable *Legally* by a mans own meer Natural ability, as it was in the *Covenant of works* made with all, in the First *Adam*: But *Evangelically*, by supernatural ability from Christ, *who gives both to will and to do*: which ability also this (e) Covenant Promiseth. (f) Evangelical Rules and motives for Obedience to this Law have been already propounded.

(3) Not *as opposite to true faith and Grace*: as in the *Covenant of works*, (g) *Doing* and *works*, were opposed to *Faith and Grace*, *Adam* was

(u) *In this fourth Chap. Aph.* 2.

(x) Exod. 34. 6, 7. Deut. 30. 1, 2, 3.
(y) Psal. 18. 20. *to* 27. 1 Kings 15. 5. Psal 19. 7, 12, 13.
(z) Rom. 7. 14. *to the end.* & 8. 1, 2, 3, 4.
(a) Jam. 3. 2.
(b) Deut. 30. 6, 7, 8.
(c) Eccles. 7. 29 Gen. 1. 26, 27. & 2. 16, 17.
(d) of such Conditions *See Book II. Chap. 2. Aph. 2. Sect. 5. Corol. 4.*
(e) Deut. 30. 6, 7, 8.
(f) *In Chap. 4. Aph. 1. Inference 5.*
(g) Rom. 11. 6.

was to have life by working in and from himself, not by believing in a Mediator: But *as Consequent from, and subservient to Grace and Faith.* True Obedience is a consequent fruit or effect of Faith, and Faith is a fruit of divine Grace. *How Doing is here required with tendency Faith.* See (h) formerly opened.

(4) Not *as a Con-cause or joynt-cause with Faith* in Justification: for, (i) *Christ was the end of the Law for righteousness to every one that believeth*, and (k) *the Law was our Schoolmaster to bring us to Christ that we may be justified by Faith*, and *Moses* reveals the *righteousness of Faith* (l) in this *Sinai* Covenant as *Paul* evidenceth, and *Justification by Faith in Christ* excludes Justification by our own works in a proper sense, whereupon the Apostle so plainly affirms, (m) *we are justified by Faith without the Deeds of the Law*: But *as a proper fruit and effect of true Justifying Faith*; True justifying Faith being a lively working fruit-bearing Faith, not a dead workless fruitless Faith, as (n) *James* at large manifesteth. *Faith* justifies our persons before God, applying Christs righteousness to that end: *Obedience* sincere entire and constant *justifies* our *Faith* before God, ourselves and men, God requiring true obedience from Faith, ourselves & others discerning and discovering truth of Faith by true Obedience. And in this sense that passage of *James* seems to be understood: (o) *But wilt thou know O vain man, that Faith without works is dead? was not* Abraham *our Father, justified by works, when he had offered* Isaac *his Son upon the Altar? Seest thou, how Faith wrought with his works and by works was Faith made perfect? And the Scripture was fulfilled which saith*, Abraham *believed God, and it was imputed to him unto righteousness.* But this (p) passage, as also that whole Paragraph in *James*, hath been explained already, Consult the place. To this effect, *Good works* of all sorts are, by (q) some, said to be necessary to our Continuance in the state of *Justification* and to our *final absolution*: not as *Instrumental*

(h) *Book III. Chap. 3. Aph. 2. Answ. to Object. 7.*
(i) Rom. 10. 4.
(k) Gal. 3. 23, 24.
(l) Deut 30 11, 12, 13, 14 *with* Rom 10. 6. &c.
(m) Rom. 3. 28.
(n) Iam. 2. 14. *to the end*
(o) Iam 2. 20, 21, 22, 23.
(p) *Book III. Chap. 3. Aph. 5. Quæ. 5.*
(q) Faith was the efficient cause of that

precious oblation in *Abel*, of Reverence and preparing the Ark in *Noah*, of Obedience in *Abraham*: But it was the Instrument only of their Justification. For it doth not justify as it produceth goodworks, but as it receiveth Christ; though it cannot receive Christ, unless it brings forth good works. A Disposition to good works is necessary to Justification, being the Qualification of a lively and active Faith. Good works of all sorts are necessary to our Continuance in the state of Justification, and so to our final Absolution, if God give opportunity: but they are not the Cause of, but only a precedent Qualification or Condition to final forgiveness and eternal bliss. *Mr. Ioh. Ball in his Treat. of the Covenant. Chap. 3. pag. 20. Lond. 1645. And afterwards more fully he speaks to this effect, hinting some ground thereof*; The Faith that is lively to embrace mercy is ever conjoyned with an unfeigned purpose to walk in all well pleasing; and the sincere performance of all holy obedience, as opportunity is offered, doth ever attend that Faith whereby we continually lay hold upon the Promises once embraced Actual good works of all sorts (though not perfect in degree) are necessary to the Continuance of actual Justification; because Faith can no longer lay faithful claim to the Promises of life, then it doth virtually or actually lead us forward in the way to Heaven. *For if we say we have fellowship with God & walk in darkness, we lie and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another*, 1 Ioh. 1. 6, 7. This [*walking in the light, as he is in the light*] is that Qualification whereby we become immediately capeable of Christs righteousness, or actual participants of his propitiation, which is the sole immediate cause of our justification, taken for Remission of sins, or Actual Approbation with God. The truth of which Doctrine S. *Ioha* likewise ratifies in terms equivalent, in the words presently following; *And the blood of Christ cleanseth us* (walking in the light as God is in the light) from all sin. *ibid. pag. 1.*

Causes of our Justification, but only as *precedent Qualifications* or *conditions of final forgiveneſs and eternal bliſs*. Such paſſages had need to be very wiſely and warily underſtood, leſt thereby the minds of any be withdrawn from the pure doctrine of *Juſtification by Faith in Ieſus Chriſt*.

(5) Finally, *Obedience* in this *Covenant* is not required *ſo clearly* without darkſome types and ſhadows, *ſo ſpiritually* without Carnal Commandments obſervances and promiſes, nor *ſo filially* without fear and an heavy yoke of bondage, as in the *New Teſtament*, wherein all Obedience is urged with greateſt *Clearneſs Spiritualneſs* and *Liberty*.

Thus of the ſenſe and Conſiderations in which this Covenant required *Iſraels* Obedience.

4. *What Rule God gave* Iſrael *for Regulating, Guiding, Bounding and Ordering of their Obedience, which he conditioned for, in this Covenant*; comes next to Conſideration.

The Rule of their *Covenant-Obedience* was the Covenant itſelf. God not only required their Obedience in *General*, but alſo accurately Deſcribes that Obedience in *Particular*, in this Covenant: and that in ſuch ſort, as he had never ſet forth mans Obedience to himſelf in any fore-going Covenant. This he did, *Generally* in his *Moral*, *Ceremonial* and *Indicial Laws*, which were all digeſted into one Covenant, as I have (r) formerly ſhewed: *Spiritually* and moſt *Eminently* in his *Ten words*, or *Ten Commandments* ſummarily comprehending in them not only all *Morals*, but alſo Reductively all *Ceremonials* and *Indicials*. Hence theſe *Ten words* are, by way of eminency, ſtiled, *Gods Covenant*, *which* (as the Rule of their Obedience, as well as of their Faith) they were *Commanded to Perform*; (ſ) *And he declared unto you his Covenant, which he commanded you to Perform, even Ten Commandments, and he wrote them upon two Tables of ſtone.*

(r) *In this fourth Chapter Aph. 2. partic. 11.*

(ſ) Deut. 4. 13.

And here, That the Nature of *Iſraels* Obedience required in this Covenant may be more fully laid open, It will be very proper and ſeaſonable briefly to explain this moſt requiſite and accurate Rule of their Obedience, *viz.* Their *Covenant, the Ten Commandments*. Herein I ſhall chiefly intend this thing, viz. *To lay down* **General Rules** *for underſtanding and obſerving of the whole Covenant, Theſe Ten Commandments*; As may be moſt ſuitable to my preſent undertaking for unfolding of *Gods Covenants*: And as for *larger particular explications* of *Queſtions*, *Caſes of Conſcience*, *Common-places*, &c. touching the ſame, I refer the Reader to ſuch as have purpoſely Treated of the *Ten Commandments*: eſpecially to (t) *theſe* here noted. in the Margin.

(t) *As* And. Rivet. Prelect. in Cap. 20. Exod. *a moſt ſolid piece* —— The Moral Law Expounded by Biſhop Andrews; *A learned work.* —— Mr. Ioh. Dod's Expoſition of the Commandments; *very Plain, Familiar and Practical.* — Zach. Urſin. in his Catechiſm, Queſt. 92. to Queſt. 116. *A ſound and uſeful Treat. now in Engliſh.* —— Edw. Elton —— Hieron. Zanch. lib 1 cap. 11. &c. ad fin. lib. Tom. 4. —— Ioan Calvin Inſtitut. lib 2 cap. 8. —— Hen. Alſted. in Theol. Catech. Sect. III. cap. 1. ad cap. 13. —— Ioan. Gerhard. de Leg. Del Tom. 3. ad Init. —— Pet. Martyr. loc. com. Claſs. Secund. cap. 3. ad cap. 16. *Beſides many others in their Common-places.*

General

General Rules, for the right understanding and keeping of the Ten Commandments.

Rad 891

(1) Rule.

THE Sinai-*Laws*, *The Ten Commandments, are very Spiritual.* Paul testifies, (u) *We know that the Law is Spiritual, but I am carnal*; How is the Law *Spiritual*? Not in *Origens* sense, *The Law is Spiritual*, that is, *It is not to be understood Literally; but Spiritually in an Allegorical sense.* This is a dangerous interpretation, and besides the Apostle's intention. Here *Spiritual*, is opposed to *Carnal*. *Pareus* said well: (x) *Its called Spiritual, because it prescribes a Spiritual*, that is, *an evangelical and Divine integrity to men.* The *Spirituality* of this Law, the *Ten Commandments* is very eminent; The *Author*, *Matter*, *Object*, and *End* thereof being all *Spiritual.* 1. *The Author*, God: now (y) *God is a Spirit.* Yea as one saith, (z) *He is the most spiritual Spirit.* Above all Spirits. But we call him a *spirit*: because we have not an higher word to express him by. And these *Ten Commandments* are a most lively character or Expressure of Gods most holy and Righteous will. 2. *The Matter is spiritual* which is here Commanded *viz.* (a) Entire Love to God and to our neighbour both *elicit* and *imperate*, inwardly *conceived* and outwardly *expressed.* Theres an *inward spirituality* as well as *Outward Letter*, of Du-ty in every Commandment. 3. *The Object is Spiritual* about which these Commandments are conversant: *viz.* The soul and spirit of a man. They reach all the faculties of the Soul, all the affections of the Heart, and all the acts of them: as well as the Body, Senses, Parts, Acts, Words and Gestures thereof. These we must keep with our *Spirits* as well as with our *Bodies*. 4. *The end is spiritual.* That, as the true worshippers, we might *worship God in* (b) *Spirit and Truth*, and live *Spiritually* to him in all *Holiness*, *and Righteousness.*

(u) Rom. 7. 14.

(x) D. Pareus in Com. ad Rom. 7. 14.

(y) John 4. 24. Ex. 20. 1.

(z) Deus est spiritus spiritualissimus. *Less. de perfection Divin.*

(a) Math. 22. 36. *to* 41.

(b) Joh. 4. 24.

(2) Rule.

THis Law of the Ten Commandments (*though laid down throughout by a Synecdoche of the part*) *is perfect compleat and most Comprehensive.* David notably testifies this, (c) *The Law of the LORD, that is perfect* (d) ——*I have seen an end of all Perfection, but thy Commandment is exceeding broad.* No perfection here below like the Perfection of Gods Law. Its perfect in, 1 Wisdom, *Deut.* 4. 5, 6. 2. Righteousness, *Deut.* 4. 8. *Rom.* 7. 12. 3. Incomprehensiveness, a perfect discoverer of sin: a perfect Rule of Universal Righteousness towards

(c) Psal. 19 7. *&c.*

(d) Psal. 119 96.

wards God, man, and ones own self. It is so perfect *Extensively* and *Intensively* in every regard, that it (e) obligeth All persons (that come to the knowledge of it) in their whole man, soul and body to be fully conform to all *Holiness* and *Righteousness*, for kind and degree therein required, and that at all times even for ever, *More Particularly* the Perfection and Comprehensiveness of it is evident in these respects. For,

(e) Rom. 3. 19, 20. Deut. 5. 29. Math 22. 37, 38, 39 & 5. 22. *to the end.* Iam. 2. 10.

First, *When any Duty is Commanded herein, under that General, all Specials, Individuals and all degrees thereof, Outward and inward together with all Causes, Means, Helps, Occasions and Signs thereof, are Commanded also.* This Law is so *Spiritual* and *Perfect*, that it reacheth not only to all outward Acts in Deed, Word, Gesture, *&c.* but to all inward acts of heart and Spirit also, requiring the utmost Perfection of every Duty, *Outward* and *Inward*, for *Parts* and *Degrees*. Thus in the *first Commandment*, being commanded *to have the LORD alone for our God*, we are therein commanded also to (f) know him, to acknowledge him, to believe in him, to fear him, to love him with all our Heart, Soul, Minde and Might, *&c.* To know and accept Christ: that the Lord may be our God in him. To signifie and profess the (g) Faith in God through Christ, and true love and obedience to him: Not smothering Gods graces in us, but sincerely (h) manifesting them for Gods glory, our own satisfaction, and others imitation. We (i) are *to provide things honest* not only *in the sight* of God, *but of all men. Means* useful for furtherance of all Duties, are; 1. *The* (k) *word preached*, instructing and encouraging unto Duty. 2. *The Sacraments dispensed*, obliging to and strengthning for Duty, from our (l) *Communion with*, and nourishment by Christ therein. 3. *Prayer*, (m) fetching all ability from God, having no sufficiency of our selves. 4. *Good company*, (n) Society of Gods people, inciting to love and good works. Such *Davids delight. Depart from me ye evil-doers, for I will keep the Commandments of my God, Psal.* 19. 115. Thus in the *fourth Commandment*, The *Sabbath* is not only to be sanctified, by an outward Holy Rest; but also by all Religious (o) Duties, publikely and privately, Counting the (p) *Sabbath a delight, not doing our own waies, nor finding our own pleasure; nor speaking our own words*: by *Remembring the Sabbath*, to prepare for it aforehand that it may be duly Sanctified, *&c.* Like be said of all other *Commands*.

(f) 1 Chron 28. 9 Ich. 17 3. Prov. 3. 6. Gen. 15. 6. Isai. 8. 13. Math. 22. 37, 38.
(g) John 14 1.
(h) Rom. 10. 9 10.
(i) 2 Cor. 8 21.
(k) Rom. 10. 14. 17.
(l) 1 Cor. 10. 16. & 11 20.
(m) Psal. 119 33. *to* 39 2 Cor 3 5.
(n) Prov. 2 20. Heb. 10. 24. Psal. 16. 3.
(o) Acts 20 7
(p) Isai. 58. 13.

Secondly, *When any sin is forbidden in any Commandment; Under that General sin expressed,* (q) *All the specials, sorts, individuals and degrees of that sin, together with all the Causes, Means, Inlets, Occasions, Provocations or Appearances thereof, or fellowship with others therein, are forbidden.* Thus in the *second Commandment*, not only *Image-making* and *worshipping* is forbidden: but also all superstitious devices of men, *Acts* 17. 22. *Col.* 2. 21, 22, 23. All tolerating of false Religion, *Deut.* 13. 6. *to* 12. *Zech.* 13. 2, 3. *Rev.* 2. 2, 14, 15, 20. *&* 17. 12. 16, 17. All contempt or neglect of Gods true worship and

(q) Math. 5. 21, 22, 27. 28. & 15. 4. 5, 6. Heb. 11 24, 25. 1 Thes. 5. 22. Jude 22. Gal. 5. 16.

and ordinances, &c. *Mat.* 22. 5. *Mal.* 1. 7. 13. *Exod.* 4. 24, 25, 26. Thus in the *fifth Commandment*, (r) the not relieving of Neceſſitous Parents, under pretence of *Gifts to the Temple*, is condemned, as a diſhonouring of them. Thus in the *ſixth Commandment*, (ſ) under the term of *Killing* and *Murder*, all *Cauſeleſs raſh anger*, and like *wrathful words* or *expreſſions* are forbidden. Thus in the *ſeventh Commandment*, (t) under the groſs name and ſin of *Adultery*, all *luſtful looks*, and all *luſtful thoughts* are condemned by our Bleſſed Saviour. Whence we may learn, *That we are to count no ſin ſmall.*

In reference to theſe two branches of this ſixth Rule, there is a notable paſſage in *Peter* Martyr, ſaying; (u) *Further we muſt obſerve, All the Commandments of God, to command or forbid ſomething. And they Command not only that ſomething be done lightly, but that it be done with all* the ſoul, and with all the heart, and with all the ſtrength, *and moſt accurately: that there ſhould be nothing at all in us, which ſhould not obey the divine will. And what they forbid, they not only forbid it that it be not done by us: but alſo that there ſhould not be left in us, ſo much as an Affection or propenſion unto it. And therefore God hath ſaid,* Thou ſhalt not Covet: *that with minde, will, and even all the parts both of ſoul and body we ſhould abhor thoſe things, which God hath prohibited. And thus theſe two Commandments mutually anſwer one another,* Thou ſhalt love the LORD thy God with all thy ſoul, with all thine heart, &c. *which is to be repeated in all the Precepts Commanding any thing: And the laſt,* Thou ſhalt not Covet, *which in like ſort is to be underſtood in all things which are forbidden. Wherefore the Energy and (as I may ſay) the Soul of the Law is underſtood to be in theſe two Commandments, as without which the reſt of Gods Commandments cannot be full and perfect.*

Thirdly, *When any ſin is expreſly forbidden, the Contrary Duty is implicitly commanded: and contrariwiſe, when any Duty is expreſly required, the Contrary ſin is Implicitly prohibited.* This flows from the Law of Contraries, which are ſtill to be underſtood by a like parity and proportion of Reaſon. Thus, in the *ſixth Commandment*, (x) Where the groſs act of *Murder*, *Tongue-Murder* and *Heart-murder*, are forbidden: The contrary preſent *Reconcilement to an offended brother*, and *ſpeedy agreement with an adverſary*, is commanded. Thus, in the *ſeventh Commandment*, (y) not only *adulterous acts*, *adulterous looks*, and *adulterous thoughts*, are forbidden: but the cutting off of all occaſions of ſuch offences, though as dear as right-eye or right hand, is contrariwiſe commanded. So, in the *eighth Commandment*, (z) As the ſin of *ſtealing* is forbidden: ſo the contrary Duty of *diligent labour, that we may have to give the needy*, is Commanded. And ſo, in the *third Commandment*. (a) As *Perjury*, *Raſh-Swearing*, *Swearing by Creatures*, &c. are forbidden: So the Contrary Duty of true ſober inoffenſive Communication is Commanded. *Hence*, The Diſtinction of the Commandments into *Affirmative*, as the fourth and fifth: and *Negative*, as all the reſt, is not a Diſtinction

(r) Math. 15. 3, 4, 5, 6.
(ſ) Math. 5. 21, 22.
(t) Math. 5. 27, 28.
(u) Porro obſervare debemus, omnia mandata Dei vel præcipere aliquid vel interdicere —— Quare in his duobus mandatis Energia & (ut ita dicam) Anima legis eſſe intelligitur; ut ſine quibus, cætera Dei mandata, plena & perfecta eſſe non poſſunt. *Pet. Martyr in Loc. Comm. claſſ. Secund. c.* 3. § 24.
(x) Math. 5. 21. *to* 27.
(y) Math. 27. *to* 31.
(z) Eph. 4. 28.
(a) Math. 5. 33. *to* 38.

on of the thing, but of the Manner of expreſſion. Every *Affirmative* implies his *Negative*, and every *Negative* his *Affirmative*.

Fourthly, *When the Duties or Sins of Relatives are commanded or forbidden, the Anſwerable Duties or Sins of Correlatives are commanded or forbidden proportionably.* This flows from the Law of *Relations* and *Relatives*, which have ſtill a reciprocal reſpect one to another: and cannot conſiſt without one another. Thus in the *fifth Commandment*, (b) As children muſt *honor* and *obey Father and Mother*: So parents are charged *not to provoke their children to wrath, but to bring them up in the nurture and admonition of the Lord.* As (c) *Servants* muſt obey their Maſters reverently, ſincerely, heartily, willingly: So *Maſters muſt do the ſame thing, forbear threatning, give unto them what is right*, &c. As (d) *wives* muſt be *ſubject to their husbands*, &c. ſo *husbands muſt love their wives*, &c.

Fifthly, *When any Promiſe is expreſſed for well-doing, the Contrary threatning is implyed to the oppoſite evil-doing: and ſo contrariwiſe.* Thus, (e) As *long life* is promiſed to them that *honor father and mother*: ſo untimely death is threatned to them that mock and deſpiſe their parents. So, (f) As God threatens, not *to hold him guiltleſs that taketh his name in vain*: on the other hand, he promiſeth to him a place in his Church Militant and Triumphant that honoreth and reverently uſeth his Name. And in the *ſecond Commandment*, (g) both the *Promiſe* to pure worſhippers, and the *threatning* to falſe idolatrous worſhippers, are expreſſed.

Sixthly, *What is commanded or forbidden to our ſelves in our places, we are obliged in our place and calling to endeavour that it may be performed, or forborn by others according to the Duty of their places and callings.* Thus (h) Governors of Families muſt not only *Sanctifie the Sabbath* themſelves: but alſo take care that their *children, ſervants*, and *ſtrangers within their gates* Sanctifie it alſo. (i) *Parents* and *Magiſtrates* muſt not only worſhip and ſerve the true God only themſelves: but take care that their *Families* and *Subjects* do the like with them. Chriſtians, as they muſt not ſuffer ſin upon themſelves: nor muſt they (k) *ſuffer it upon their brethren* without due reproof.

Seventhly, *According to our Places and Callings, we ſhould help others to perform their Duties commanded them: and avoid all fellowſhip in their ſins forbidden them.* Thus, *Miniſters* ſhould miniſterially (l) be *helpers of the* peoples *joy*, graces and gracious exerciſes; and *People* ſhould (m) *edifie and comfort one another, provoking each other to love and good works*, &c. Thus alſo *Miniſters* ſhould be ſingularly vigilant againſt all *partaking in other mens ſins*, either (n) by *laying hands ſuddenly upon any* unworthy perſons deſiring *ordination*, or (o) by any miſcarriage in Doctrine or Converſation in their Miniſterial Courſe, to the Spiritual corrupting of the flock: And in like ſort, Every of the *people* ſhould ſtudiouſly eſchew all (p) *fellowſhip with the unfruitful works of darkneſs* in any, *but rather reprove them*:

We

(b) Eph. 6. 1, 2, 3, 4. Col. 3. 20, 21.
(c) Eph 6. 5. *to* 10. Col. 3. 22. *to the end.* & 4. 1.
(d) Col. 3. 18, 19. Eph. 5. 22 *to the end.*
(e) Exod 20. 12. *with* Prov. 30. 17.
(f) Exod 20. 7. *with* Pſal. 15. & Pſal. 24. 1. *to* 6.
(g) Exod. 20. 4, 5, 6.
(h) Exod. 20. 10.
(i) Gen. 18. 19. Deut. 6. 6, 7. Joſh. 24. 15. 2 Chron. 34. 32.
(k) Lev. 19. 17.
(l) 2 Cor. 1. 24. 1 Theſ. 2. 11, 12.
(m) 1 Theſ. 5. 11. Heb. 10. 24, 25.
(n) 1 Tim. 5. 22 24.
(o) Act 20. 26, 27. 2 Cor. 6 3, 4.
(p) Eph 5. 11

We must neither be *Principals*, nor ([q]) *Accessories* in Sinning. *Actors* and *Consenters* are alike guilty and ([r]) punishable.

Now, because, **The guilt of other Sins may be contracted upon our own Consciences Many ways**; And the clearing of this will add much light and furtherance to the due Knowing and Observing of all the Commandments: here I shall briefly explain this Partnership in Sin. We are in danger of having fellowship with others in their Sins, chiefly three ways, *viz. Before, In, After the Sin.* **I. Before, In Breeding the Sins of others.** As, 1. *By Permitting others sins to be, which Might and ought to be prevented.* ([f]) He that can, and ought, and yet will not, hinder others sins: in effect commands them, and partakes of them. As, ([t]) *Magistrates*; ([u]) *Ministers*; ([x]) *Parents*: especially are apt to do. 2. *By becoming Patterns or Examples in Sin, before others.* And the more Eminent any person is: the more dangerous will be his evill example, 1 *Sam.* 2. 12. *to* 18. *Gal.* 2. 11, 12, 13. 3. *By* ([y]) *Provoking and inciting unto sin*, ([1]) Through insinuating allurements, *Prov.* 1. 10, *&c. &* 7. 10, *&c. Gen.* 3. 1. *to* 7. 1 *King.* 12. 28. *to the end. Isai.* 56. *ult. Rev.* 17. 4, 5. ([2]) Through corrupting Counsel, *Rev.* 2. 14. *with Numb.* 25. 1, *&c.* 1 *King* 13. 15, *&c.* 2 *Sam.* 13. 1, *&c.* 2 *Chron.* 22. 3, 4. ([3]) Through importunate instigation unto sin, 1 *King.* 21. 25. *Psal.* 137. 7. *Obad.* 11. 12. *Act.* 26. 11. *Gal.* 5. 26 4. *By wicked Precept*, or Commands, 2 *Sam.* 11. 15, 16, 17. *with* 12. 9. 1 *Sam.* 22. 18, 19. 2 *Sam.* 13. 28, 29. especially in making and executing wicked Laws and edicts publiquely, *Isai.* 10. 1, 2, 3. *Dan.* 3. 4, 5, 6. *&* 6. 7, 8, 9. **II. In the Production or bringing forth of others Sins unto Act.** As *Instruments, Consenters*, or *Confederates.* 1. As Instruments, 1 *Sam.* 22. 18, 19. 2 *Sam* 11. 15, 16, 17. *Dan.* 3. 20, 21, 22. *Matth.* 2. 16. 2. As Consenters to the act of sin, *Act.* 8. 1. *with* 22. 20. Such *Consent* is declared, ([1]) *By* Symbolizing Actions. *Saul* shewed his *Consent* to *Stevens* Death, by *keeping the Rayment of them that slew him, Act.* 22. 20. ([2]) *By* words, *Matth.* 27. 22, 23. *Act.* 26. 10. ([3]) *By* ([z]) Silence, *Levit.* 19. 17. 1 *King.* 1. 6. *Ezek.* 33 8. ([4]) *By* Needless Presence amongst offenders, whereby they are animated and countenanced the more in their offensive acts, *Revel.* 18 4. *Psal* 26. 4, 5, 6. 3. As Confederates in sinful actions, *Psal.* 83 3. *to* 9. *Prov.* 1. 10, *&c. Psal.* 50. 18, *Act.* 4. 25, 26, 27, 28. *&* 9. 1, *&c.* Thus *receivers* become guilty of *theft*, by confederating with *theives*: *Bawds* of *Adultery*, by confederating with *Whores*, &c. **III. After the Acting of Sin and bringing it forth, by Nourishing or Nursing it up.** And this is done; 1. *When* we grieve not at the sins of others, which ought to be lamented, 1 *Cor.* 5. 1, 2, *&c. with Psal.* 119. 136. *&* 2 *Pet.* 2. 7, 8. 2. *When* we conceal the sins of others, which ought to be revealed, *Levit* 5. 1. *Deut.* 13. 6 8. *&* 21. 7. 3. *When* we *Approve* the sin of others, which ought to be ([a]) *Reproved* and Condemned: which Approbation of others sins is done; ([1]) *By*

([q]) Accessorium sequitur naturam principalis.

([r]) Agentes & Consentientes, pari pœna plectuntur.

([f]) Qui cum possit, non prohibet, jubet.

([t]) Neh. 13. 17.

([u]) Ezek. 3. 18. Rev. 2. 18, 20.

([x]) 1 Sam. 3. 13 1 King. 1. 6.

([y]) 1 King. 21. 25.

([z]) Qui tacet, Consentire videtur. Ut malus Sermo inducit in peccatum; sic malum silentium relinquit in peccato. *Augustin.*

([a]) Eph. 5. 11.

delighting, or taking pleasure in the Sinful acts and Actors, *Ier.* 5. 31. *Rom.* 1.32. *Hos.* 4.8. (2) *By* countenancing the Sin of others, 1 *Cor* 8.9,10,11. *Neh.* 13.17. (3) *By* commending and applauding the sins of others, which should be condemned, *Prov.* 24. 24. (4) *By* defending, justifying, excusing or extenuating others sins, beyond the bounds of judgement or charity, *Iudg.* 20.13,14. *Prov.* 17. 15.

By all these Instances the admirable Perfection and Comprehensiveness of this Law of the *ten Commandments* both extensively and Intensively, is very evident. So that though the *words* be few, the *Sense* is much. And all the *Commandments* are laid down by God, and are to be understood of us, (b) *By a Synechdoche of the part for the whole*; without which consideration we shall never reach the sense of the *Decalogue*. Which *Synechdoche* we shall best understand, by observing diligently the particular intent and scope of every several Commandment.

(b) In omnibus Præceptis Decalogi Synechdochen esse agnoscendam; qua specie unâ propositâ, intelliguntur omnes sub eodem Genere: & externa actione imperatâ, intelligitur etiam interna: similiter in prohibitionibus. Id probat ipsa Legislatoris Natura, qui non tam actionem externam, quam Cordis puritatem requirit, &c *And Rivet Explic. Decal. in Exod.* 20.1. *pag.* 6. *Lugd.* 1637. *Hen. Aisted. in Theol. Catechet. Sect.* 3. *cap.* 1. *Regul.* 13.

(3) Rule.

These ten Commandments are clearly and perfectly distinct one from another, in respect of the Matters or Doctrines therein comprized. But they are so nearly linked together, and so inseparably depending one upon another, in respect of Practise, that no one can be perfectly obeyed, unless all be obeyed, and (c) *he that breaks one Commandment, transgresseth the whole Law.* As he that breaks but one link of a gold-chain, breaks the whole chain. Thus, a man cannot prophane the *Sabbath*, but in so doing He contemns *the Lord his God*, contrary to the *first Commandment*: He despiseth Gods true *worship*, contrary to the *second Commandment*: and he *takes Gods name in vain*, not reverencing his Authority and Ordinances aright, contrary to the *third Commandment*.

(c) Deut. 27. 26. Gal. 3. 10. Iam 2,10,11.

(4) Rule.

The Commandments and obedience of the first Table, have a singular Preheminence and Predominancy over the Commandments and obedience of the second Table. That is, 1. *Where the Obedience of both cannot at once stand together, Our obedience to the Commands of the Second Table must give place to our obedience to the Commands of the First Table.* The *lesser* Commandment must give way to the *greater* and weightier. *Because*, The *First Table* hath immediate reference to *God*, The *Second* hath immediate respect to our *neighbour*. And we are to love *our neighbour for God*, not *God for our neighbour*: our love to God is the ground of our love to our neighbour, 1 *Ioh.* 4.20.

4.20. & 5.1,2. Our love to our neighbour a Teſtimony of our love to God, *Rom.* 13.8, &c. So that the *firſt Table* is of greater dignity, and hath a nobler End; the End of the *ſecond Table* being regulated by it. The Duties of the Firſt Table are more excellent, and the breaches of it more grievous, 1 *Sam.* 2. 25. whereupon (as ([d]) *Peter Martyr* obſerves) *Luther* in his Catechiſm did prudently repeat the end of the firſt Table to every Precept of the ſecond, thus; *Becauſe God is to be beloved with all thine heart, and all thy ſoul, Thou ſhalt not Kill: Becauſe God is to be loved with all thine heart, and all thy ſoul, Thou ſhalt not commit adultery, &c.* Beſides, The Duties of the *ſecond Table* are not ſo durable as thoſe of the *firſt*. As *Luther* ſaid, well; ([e]) *What is the Second Table without the firſt? For the ſecond Table is of ſhort time, Parents ceaſe, Our bodies, wife, children, houſhold, poſſeſſions ceaſe: but the Matters of the Firſt Table ſhall not ceaſe.* Thus Chriſt teacheth; ([f]) that *Father, Mother, Wife, Children, Brethren, Siſters, yea and a mans own life* is to be *hated*, for *Chriſt, that we may be his diſciples*; that is, when both cannot be loved together, when theſe come into *oppoſition* againſt Chriſt, or *Competition* with Chriſt. So Inferiors are to obey their Parents and Superiors: ([g]) but only *in the Lord*. Therefore when Superiors Command any thing which is Contrary to the Lord, As when the *Iewiſh* Rulers ([h]) forbad the Apoſtles to *preach any more in the Name of Chriſt*, when Chriſt had commanded them ſo to preach; when ([i]) *Nebuchadnezzar* Commanded the three *Iews* to worſhip his idolatrous golden image, which was Contrary to Gods Command; when ([k]) *Darius* had made a Decree, that *whoſoever ſhould ask any thing of God or man for thirty days, except of himſelf, ſhould be caſt into the Den of Lyons*, which was contrary to the Duty of Gods daily worſhip by him required, *&c.* In ſuch caſes, *It is juſt in the ſight of God to hearken unto God, rather then to man.* For the Obedience of the *ſecond Table* muſt not be *Oppoſite*, but *Subordinate* to the Obedience of the *Firſt Table*. 2. *But notwithſtanding, The Ceremonials and Poſitive Commandments of the Firſt Table, yield to the Morals of the Second Table.* And this, Becauſe ([l]) God *will have Mercy, and not Sacrifice*: that is, Rather Mercy then Sacrifice, when both cannot ſtand together. Thus, *To* ([m]) *feed the hungry* and thirſty, though an enemy, is a *Moral* Duty of the 2nd *Table*: That ([n]) *Prieſts only ſhould eat the Shew-bread*, was a *Ceremonial* pertaining to the *Firſt Table*: yet *David*, in his hunger and neceſſity, did eat the Shew-bread, The Things Conſecrated ſhould not be converted to common uſe, was a ([o]) *Ceremonial* pertaining to the *firſt Table*: The Subjects arming and aſſiſting the chief Magiſtrate in caſe of neceſſity is a *Moral* of the *ſecond Table*: Hereupon ([p]) *Abimelech* the Prieſt armed *David*, the chief Captain of King *Sauls* Army, in his neceſſity, with *Goliah's ſword*, though conſecrated. So, the Sanctifying of the ([q]) *Seventh day* Sabbath by reſting from ſervile work therein, was a *Poſitively Moral Commandment* of the *Firſt Table*: Preſervation of life, by

([d]) P. Martyr in loc. com. Claſs Secund. cap. 3. § 11.

([e]) Quid eſt ſecunda Tabula ſine prima? Eſt enim brevis temporis ſecunda Tabula; ceſſant Parentes, ceſſant noſtra corpora, Uxor, liberi, res Familiaris. Res autem primæ Tabulæ non ceſſabunt. *Luth. in Pſal* 122. *p.* 432. *b.*

([f]) Luk. 14. 26.

([g]) Eph. 6. 1, 2, 3.

([h]) Act. 4 18, 19 20.

([i]) Dan. 3.

([k]) Dan. 6.

([l]) Hoſ. 6.6. Matth. 9. 13.

([m]) Prov. 25. 21,

([n]) Exod. 29. 32, 33. Lev. 8 31. & 24. 9. 1 Sam. 21. 6. Matth. 12. 3, 4.

([o]) Numb. 16. 37, 38. Ioſh. 6 19.

([p]) 1 Sam 21. 8, 9.

([q]) Exod. 20. 8. *to* 12. Deut. 5. 12, 13, 14, 15.

preparing neceſſary food, or by defence againſt enemies, *&c.* is a neceſſary *Moral Duty* of the *Second Table*: Hereupon (r) the Apoſtles being hungry, *rubbed the ears of corn and did eat them, as they went through the corn fields on the Sabbath day*; and the (ſ) *Maccabees* reſolved to defend their lives by fighting with their enemies, though on the *Sabbath-day*. Like is to be ſaid, of (t) *Healing a Sick-perſon on the Sabbath day*, of Quenching fire in an houſe, lifting an Oxe or Aſs, *&c.* out of a pit, foddering them, or leading them out of the water on the Sabbath-day. And upon this account, three ſorts of ſervile and laborious works are allowable on the Sabbath-day, whereon we ought to reſt, *viz.* 1. *Works of Piety*, not only the very acts of pious worſhip themſelves, which are laborious, as Preaching the Word, *&c.* but alſo ſuch other works as are ſubſervient to Gods worſhip, as the Prieſts killing the Sacrifices, blowing the Trumpets to gather the aſſembly together, our ringing of a Bell to that end, *&c.* 2. *Works of Neceſſity*; as Fighting with enemies for our own defence, Quenching of fire, *&c.* 3. *Works of Charity*; as Feeding the hungry, *&c.*

(r) Mat. 12. 1, 2, 3, &c.

(ſ) Mac. 2. 41.

(t) Ioh. 5. 15 16, 18. Luk. 13 13, 14, 15, 16.

(5) Rule.

THe Firſt Commandment, and the Obedience thereof, muſt be the Ground and End of Obedience to all the reſt of the Commandments. This *Commandment* muſt give light to the whole *Decalogue*. For, we muſt perform all the reſt, from the true Faith and love which we have to God, and the ſincere affection which we bear to his worſhip: elſe all we do is but hypocriſie. And we muſt do all (u) for God, and *for his Glory*, as the Apoſtle directs; elſe all we do is Self-ſeeking. (x) *For of him, and through him, and to him, are all things.* All true obedience to every other Commandment muſt be, *From God*, as the Principal Motive; and *For God*, as the ultimate End. Hence *Luther* notably; (y) *All flow from that great Ocean of the Firſt Commandment, and flow back into it again*, &c.—— *The Firſt Commandment contains in it all the reſt. For he that keeps this, keeps all: and he that keeps not any, keeps not this, becauſe his heart regards another thing then God alone.*—— *All the Commandments are in the firſt Commandment as in their Head. For all ſin is a Contempt of God, and hereupon contrary to the Firſt Commandment*, &c.

(u) 1 Cor. 10. 31.

(x) Rom. 11 36.

(y) Omnia fluunt ex Oceano illo magno primi Præcepti, & rurſus in ipſum refluunt, &c. *Luth. p.* 108. *a. Tom.* 3 *latin.* —— Primum mandatum omnia alia in ſe continet. Qui enim hoc ſervat, omnia ſervat; & qui aliquod non ſervat, hoc non ſervat, quia Cor ejus alium quam ſolum Deum reſpicit. *Luth. p.* 137. *a. Tom.* 1. *latin.* —— Omnia præcepta ſunt in primo præcepto tanquam capite ſuo. Nam omne peccatum eſt Contemptus Dei, ac per hoc ipſum contra primum præceptum; nec poteſt aliquid præceptum læsi, niſi ſimul & primum lædatur quod Continet omnia. *ibid. p. pag* 170. *b.*

(6) Rule.

(6) Rule.

As the *General End and Scope of this Law of the ten Commandments, directs to the true Sense and right use of this whole Law: So the Particular immediate end of every Commandment, leads to the right Sense and use of that individual Commandment.* 1. *The General and Great End of the whole*, is Jesus Christ promised under Types and Figures, together with life and righteousness by him through Faith, for Sinners: As hath been evinced. Hence, This is (z) *a Law of Faith, not of works*: Is to be expounded *Evangelically*, not *Legally*: And, so far as not peculiarly restrained, to that people, to that Administration, and those times, remains of use to Christians now under the *New Testament*. So that this is, *The Key of the Interpretation*: which some not duly considering, have involved themselves and their Readers into many intricate puzling doubts and difficulties: yea have engaged themselves in inevitable and yet unsufferable Errors. 2. *The Particular Scope of every Particular Commandment*, clearly observed, tends accurately to distinguish *Commandment* from *Commandment*, to describe the distinct sense of every one of them, and their harmonious Connexion and dependance one upon another. The peculiar Scope of each Commandment, See in the (a) *Analitical Table of the Decalogue* formerly propounded, and then judge of the Sense of every *Commandment*.

(z) Rom. 3. 27.

(a) In this 4. Ch. Apho. 1. Quest 2. part. 6. III.

(7) Rule.

Inward worship of God is simply and always necessary, and by it self is acceptable to God in Jesus Christ: Outward worship is not simply and always necessary, nor doth it please God by it self, but as it ariseth from inward worship, and as it is not repugnant to the Glory of God, and love of our neighbour. We must distinguish betwixt *Inward* and *Outward worship*. *The inward worship* of God, by knowing him, believing in him, loving him, fearing him, &c. By performance of outward worship, with sincerity, integrity, and spiritualness of Heart, By inward and upright reverence of heart to his Name, By inward delighting in his Sabbaths, &c. is simply and always necessary, admits of no Dispensation, and highly pleaseth God, who cals for the (b) *Heart and Spirit*. This the Life and Soul of all worship. *Outward worship* publique or private is not always necessary; A Christian need not always be hearing, always praying, &c. but in their seasons: and the most Eminent seasons of outward worship admit of dispensations. A man may leave the outward worship, To defend himself against Enemies, to Quench a sudden fire, &c. And (c) no *outward* worship can please God, without the *inward*: being meer hypocrisie; and so, extreamly abhorred of God, *Ye Hypocrites, well did* Isaiah *Prophesie of you, saying; This people draweth*

(b) Prov. 3, 1. ch. 4. 23, 24.

(c) Isai 1. 10, 20 16. Ezek. 33 31, 32, 33. Mat 15. 4. 10 10. Tit. 1. 16.

draweth nigh unto me with their mouth, and honoreth me with their lips: but their heart is far from me, &c. Hence, We are never to reſt in the outward worſhip, without the inward.

(8) Rule.

The Duties herein commanded are Perpetual, to be practiſed as the Lord gives Opportunity and calleth thereunto: But all ſins here forbidden are to be declined, and that both always, and at all times. What Good the Lord Commands in any of theſe precepts, is (d) *always* our Duty, (as To *Sanctifie his Sabbath-day*, To *honour ſuperiors*;) yet ſuch Duty is not to be acted or done at all times, (works of (e) *Neceſsity* and of *Charity* diſpenſe with the *Sanctification of the Sabbath*, and the office of Magiſtracy or Miniſtry may ſometimes ſuſpend the Duties of the *fifth Commandment*): But what Evil the Lord forbids (f) is at no time to be acted, no not upon any pretence whatſoever of obtaining the greateſt Good. Circumſtances may ſometimes ſo diſpenſe with Duties required, that they may be omitted: but no Circumſtances can render evil forbidden, lawful to be acted. This Rule ſome expreſs thus, (g) *Affirmative Precepts bind always, but not to every Particular time: Negative Precepts bind always, and to every particular of time.*

(d) Deut. 4. 8, 9.
(e) Mat. 12 7.
(f) Iob 13. 7, 8. Rom. 3. 8.
(g) Præcepta Affirmativa obligant ſemper, ſed non ad ſemper; Præcepta Negativa obligant ſemper, & ad ſemper. H. Alſted. in Theol. Cat. Seſſ. 3. c. 3 Reg. VIII.

(9) Rule.

One and the ſame Duty or Sin may be commanded or forbidden in ſeveral Commandments, under ſeveral reſpects and Conſiderations. This is the rather to be noted, that ſo the preciſe bounds and proper limits of every Commandment may be preſerved diſtinct and entire, though commanding or forbidding the ſame things, whilſt it is upon different grounds, and for different Ends. Thus, *Idleneſs* is forbidden; *In the fourth Commandment*, As (h) Contrary to the *Sanctification of the Sabbath* by religious exerciſes, The Idlemans Sabbath being but *Sabbathum Aſinorum*, The Aſſes Sabbath, for by bare Reſt and Idleneſs an Aſs may keep the Sabbath as well as he; *In the ſeventh Commandment*, As an (i) Occaſion of luſt and incontinency; and *In the eighth Commandment*, As an (k) Occaſion of beggery, want, *&c.* which induce men unto ſtealing. Thus, *Covetouſneſs* is forbidden; *In the Firſt Commandment*, As (l) occaſioning error from the faith of God, and as Idolatry with the Creature; *In the fourth Commandment*, as (m) weary of the Sabbath, and diſtracting the heart in Sabbath-imployments; *In the ſixth Commandment*, as (n) Deſtructive to mans life; And *In the laſt Commandment*, As (o) oppoſite to true Contentment. Thus *Lying, falſe Teſtimony, and Perjury* are forbidden; In the *third Commandment*, As taking the name of God in vain; *In the ſixth Commandment*, As unjuſt means of deſtroying our neighbours life;

(h) Act. 20. 7.
(i) 2 Sam. 11. 2, 3, 4, 5.
(k) Eph. 4. 28
(l) 1 Tim. 6. 10. *with* Col. 3. 5.
(m) Amos 8. 4, 5, 6.
(n) Prov. 1. 19 & 1 Tim. 6. 10.
(o) Heb. 13. 5.

In

In the eighth Commandment, As taking away unjustly our brothers Goods; And *In the ninth Commandment*, As unjustly blasting our neighbours (p) *good-name*, which to him is *better, then precious oyntment*.

(p) Eccl. 7. 1.

(10) Rule.

THe ten Commandments (*comprizing not only Summarily all Morals, but also reductively all Ceremonials and Judicials*,) were given at Mount Sinai, *Not Absolutely as a Law, But Relatively as a Covenant*. 1. That the *ten Commandments* do *summarily* Comprize in them all *Morals*; Reductively All *Ceremonials*, and *Judicials*, (q) hath been formerly noted. And to these *ten words* learned writers Reduce all *Morals, Ceremonials*, and *Judicials*. Thus *Calvin* (r) by way of *Harmony*, Ranks all these in the Books of *Moses* after the Promulgation of the Law, to these *ten Words*, and so expounds them. And (s) *Cartwright* refers, in *a Table* on purpose, all the *Proverbs* or *Moral Aphorisms of Solomon*, to the *ten Commandments*. It is to like effect noted by some of the *Jewish Rabbins*, (t) *That the Manner of the* Hebrew *writing in the Decalogue is somewhat singular; one and the same word having oft-times three Accents*: and this they suppose to be done, *because Mountains of Sentences do hang upon the Decalogue*: 2. That, The *ten Commandments* were given in this latitude, and that, not *Absolutely* as a Law, but *Relatively* as a Covenant; (u) hath also been sufficiently cleared heretofore by many Arguments. Since the Fall, These *ten Commandments* were never given, but in a *Covenant-way*.

q) *In this* 4. *ch. Aphor.* 2. *partic.* 2.
(r) *J. Calv. in Penteteuch. Comment.*
(s) *Th. Cartwright, Com. in Proverb Tab. Poster.*
(t) Vid. *H. Alsted. in Theolog. Catech. Sect.* 3. *c.* 1. *Reg.* 15.
(u) *In this* 4. *chap. Aphor.* 2. *Partic.* 1.

(11) Rule.

THe Covenant *of the ten Commandments was given at* Mount Sinai, *not as a Covenant of Works, intending Justification and Life by* Israels *own Doing, as the common mistake runs; but as a Covenant of Faith, Intending and Revealing Justification and Life by unfeigned supernatural Believing in Jesus Christ*. Now for Evincing of this, I have (x) formerly at large Stated this *Question*, refelled *three Opinions* repugnant hereunto, Proved this *Assertion*, and Answered the Contrary *Objection*, that might militate against the same. There See.

(x) *In this* 4. *chap. Aphor.* 2. *Partic. III.*

(12) Rule.

HEnce *this Covenant of Faith the ten Commandments* (*in the forementioned latitude*) *had Jesus Christ, and life unto Sinners by him through Faith, for the* (y) *Primary and more immediate Scope or End thereof; Requiring Obedience exactly, Discovering Sin compleatly, and Denouncing Gods wrath for Sin Severely, that hereby* Israel *might be more*

(y) Rom. 10. 4, 6, &c. Gal. 3. 23, 24.

more powerfully Divorced from themselves, Conducted to Christ, and Directed in Christ. This Rule flows necessarily from the former. For, if this *Covenant* were such a *Covenant of Faith*, intending Justification and Life by believing in Christ: Consequently Jesus Christ, and Sinners Life by him, must needs be the chief more immediate End and Scope of this Covenant. As Justification by a mans own Doing, is the end of the *Covenant of Works*: So Justification by Christ, and believing in him, is the end of the *Covenant of Faith.* In this Rule Note, 1. The chief immediate End and Scope of this Covenant; *viz.* Christ and life by him for Sinners, through Faith. 2. Gods Contrivance of this Covenants Administration in such sort, as might most effectually attain this End: *viz.* Therein (1) Requiring Obedience most exactly; (2) Discovering of Sin most Compleatly; (3) Denouncing of wrath for sin most severely; That thus by the clear view of their Sin and Misery they might be driven out of themselves, and from all Self-Confidence, unto Christ alone by Faith for life and righteousness, and might also be directed as by an exact Gospel-Rule how to walk with Christ in all integrity. But all these particulars (z) have in effect been sufficiently spoken to before, though not in this very order. See there, *The mysteriousness of this dispensation unfolded.*

(z) See *in this 4. Ch. Apbor. 2. Partic. III. Especially, The Confirmation of the 4. Opinion, The Answers to Objections, and Inferences thence resulting.* Consult these diligently.

(13) Rule.

HEnce, *Though this Covenant of the ten Commandments doth command duty, and forbid sin most exactly: yet it accepts Sincerity and Integrity in and through Jesus Christ, both in doing of good and eschewing of evil.* This flows from the two last foregoing *Rules.* This *Rule* must needs stand. For, 1. If *exactness* were not required, the Highest degrees of performance were not Duty; the least contrary faylings were not sin: those were not to be endeavoured, nor these to be avoided. If *integrity* herein were not accepted in Christ: no obedience of believers since the fall could be accepted, for none, not the best can be exact; nor should this be a *Covenant of Faith*, wherein God is Merciful to his people, transgressions and failings, but a rigorous *Covenant of Works.* But this is contrary to what hath been already proved. 2. Under this *Old Testament*, *David* (a) had many failings, but they are passed by, and his *uprightness* is accepted. *Asa* also (b) had his miscarriages, yet they are covered, and his constant integrity commended. *Israel* had many and grievous sins upon them, especially Idolatry in the Calf of *Aaron*, and unbelief with murmuring against the Promised land: For *that*, (c) God threatned to with-draw his presence from *Israel*; For *this*, (d) God destroyed all that present generation in the Wilderness, except two persons, that they should never enter into *Canaan.* Notwithstanding, *In the former case*, God endeavours, both by denying his Presence, and removing the Taber-

(a) 1 King. 15.5. Psal. 18. 21. & 19. 12, 13.
(b) 2 Chron. 15.17.
(c) Exod. 32. throughout. & 33.1,2,3.
(d) Numb. 14.1,2,3,4, 10, 22. to 40. & 26.63,64, 65.

Tabernacle out of the Camp afar off,(e) To humble them and bring them to repentance for their idolatry, and then, *Israel* repenting, reveals himself. *The* LORD, *The* LORD *God, merciful, and gracious, long suffering and abundant in goodneſs and truth, Keeping mercy for thouſands, Forgiving iniquity and tranſgreſſion and ſin*; viz. to the penitent. Herein declaring how he would pardon their ſins, and accept their integrity even under this exact *Covenant* And, *In the later caſe*, The integrity of *Caleb* and *Joſhuah* was (f) accepted, who *followed the* LORD *fully*; not in *exactneſs*, but in *uprightneſs*: and they alone of that generation were poſſeſſed of *Canaan* after the Carkaſes of all the reſt had fallen in the wilderneſs. 3. Finally, The many Sacrifices appointed under this Covenant, did, among other things, intimate thus much to Iſrael, that though they had many Corruptions in themſelves, yet if they did ſincerely repent and believe *in Chriſt the true Sacrifice of Sacrifices*, their ſins ſhould be purged away in his blood, their perſons and ſervices ſhould be accepted in Chriſt.

(e) Exod. 33. 3. *to* 8. *with* 34. 6, 7.

(f) Numb. 14. 24, 38. & 26. 65. Joſh. 14. 6, 9. 14.

(14) Rule.

HEnce, *This Covenant of the ten Commandments, ſo far as it was not peculiarly limited and appropriated to the Jewiſh Church or Commonwealth, concerns all Chriſtians whether unregenerate or Regenerate under the New Teſtament.* This alſo flows from the *third* and *fourth Rules*. As it is in the general a *Covenant of Faith* in Chriſt: As Chriſt, Faith, and Juſtification by Faith in Chriſt, are the End of this Covenant: And as it is a Goſpel-Rule of Faith and Obedience: It concerns Chriſtians as well as Jews, The ſubſtance of the Covenant of faith in all ages being one and the ſame. But, as it erected *Ceremonial worſhip*, pointing out Chriſt to come afterwards: As it comprized *Judicial Laws* for the commonwealth of *Iſrael*, &c. Thus it was peculiar to Jews. But *How far this Sinai-Law is Abrogated, or remains ſtill in force to us now under the New Teſtament*, (g) hath been formerly diſcuſſed at large.

(g) *In this* I. I. *Book, Ch.* 4. *Aph.* 1. *Queſt. VII.*

(15) Rule.

HEnce, *The whole Performance of this Covenant of Faith the Ten Commandments, on Gods part toward his People, and on his Peoples part towards God, is only in and through Jeſus Chriſt.* As this Covenant had its *foundation* upon Jeſus Chriſt alone: ſo it is to have its *accompliſhment and Conſummation*, in and through Jeſus Chriſt alone. 1. *On Gods part*, all the Mercies and Covenant-bleſſings Promiſed, whether to his Jewiſh People *Immediately*, or to his Chriſtian People *Mediately*, according to their proportionable Concernments therein, were to be performed and made good, in and through Jeſus Chriſt alone. God made theſe Promiſes in Chriſt, of meer free-Grace: God makes good theſe Promiſes in

Christ of meer faithfulness. (h) *All Gods Promises in Christ are yea, and in him Amen.* Christ is the *Center*, and *Circumference* of them all. Without Christ, or Out of Christ, the Performance of none of them is to be expected. 2. *On his peoples Part*, (i) All the Covenant Performance and Obedience restipulated by his Jewish People, in reference to the *Morals*, *Ceremonials* and *Judicials* of this Covenant, was to be done and presented to God, (as the *Ceremonials* did notably touch them,) in and through Jesus Christ alone; Upon whose Grace and Merit only all their (k) *Ability* thereunto, and all their (l) *acceptation* therein, doth fully depend. In the Preface to the Law, Christ as Mediator and Redeemer is made the foundation of Obedience to the whole Law. (2) All the Covenant Obedience required of his Christian People in reference to the *Morals* thereof, is to be done and presented to God also in Jesus Christ alone, through his Grace and Merit; (l) *from a pure Heart, good Conscience, and Faith unfeigned.* The *Morals* of this Covenant being for substance required in every dispensation of the *Covenant of Faith*, whether revealed, To certain *Families* as all the Covenants with *Adam*, *Noah*, and *Abraham*, before this: To the *whole Nation of Israel*, as this *Old-Covenant*: Or *To all Nations of the world*, as the *New Covenant*. This Moral-Obedience, as a Golden thread, runs through them all.

(h) 2 Cor. 1. 20.

(i) John 15. 5. Phil. 2. 13. (k) Eph. 1. 6. 1 Pet. 2. 5.

(l) Eph. 2. 10. 1 Tim. 1. 5.

(16) Rule.

Hence, *This Covenant of Faith in Christ the Ten Commandments, is to be expounded by the word of Christ*: viz. *By the Sacred and divinely inspired Writings of Moses, The Prophets, Apostles, and of other Holy Pen-men of Holy Scriptures.* The whole Scriptures are stiled, (m) *the word of Christ.* And deservedly: for, 1. *Christ is the Author of them from the Father, Revealing and inditing them by his own Spirit.* Christ is the *essential word*: by him the Father speaks his will to his Church. Christ is the great Prophet, revealing the Father and his will savingly unto us. 2. *Christ is the chief Subject-matter of the Scriptures.* All the Scriptures are the sacred Swadling-cloaths of this blessed child Jesus. 3. *Christ is the end of them all.* Therefore this *Covenant of the Ten Commandments* (being a *Covenant of Faith* in Jesus Christ, which is the compendious Mysterie of the whole Scriptures revealed since the Fall) is to be explained by the whole word of Christ in Old or New Testament: revealed since this Covenant was established. All the *Ceremonials* explain the *First Table*, All the *Judicials* the *Second Table*, All the *Morals both the Tables*, All the ensuing Scriptures are one way or other Comments upon these most wise (n) *Holy and Righteous and Good Commandments.* The *Ten Commandments* are these *Scriptures contracted*: These *Scriptures* are the *Ten Commandments enlarged.* These (o) *Ten Commandments* are (as *Pet. Martyr* notes) like the *Ten Predicaments*: For, as all things in *Nature* may be referred to these: so all sins and duties in *Religion* may be reduced to those.

(m) Col. 3. 16.

(n) Rom. 7. 12. (o) *Pet. Mart in loc. Com.*

(17) Rule.

(17) RULE.

THE *Due Diſtribution of this whole* Sinai-*Covenant into Laws*, Moral, Ceremonial and Judicial: *And of the Morals*, 1. Into Ten words, or Ten Commandments: 2 Into two great Commandments of love to God, and love to man: 3. Into two diſtinct Tables, *viz.* The Table of Holineſs, and the Table of Righteouſneſs; *is very uſeful and advantagious to the clear and diſtinct underſtanding of this Covenant.* Of all which (p) formerly.

I conclude theſe Rules with that note of *Alſted*; (q) *As in the firſt Table, The Beginning is from the foundation of piety, Gods Inward worſhip, and thence Progreſs is to Geſtures, Speech and works; and in the fourth Commandment as the cloſe of the Firſt Table, The Outward worſhip of God is Joyned with the Inward; And as in the midſt of the Commandments all the Duties of both Tables are reduced to practiſe on the Sabbath, whence that Rule,* **The Neglect of the fourth Commandment draws along with itſelf the Neglect of all the reſt:** *So in the Second Table, Obedience to Superiors is firſt ordered as the Baſe and Mother of all Duties propounded in the four following Precepts, And in the Tenth Commandment there is an Exegeſis or Explanation, whereby God takes care touching all the five foregoing Precepts of the ſecond Table, that they ſhould not be miſunderſtood of outward actions only.*

5. **Inferences.** Did God Condition and Covenant with *Iſrael*, and *Iſrael* Reſtipulate with God, to keep this *Sinai-Covenant* by Sincere, Entire and Conſtant Obedience, In ſuch ſenſe, and according to ſuch an exact Covenant-Rule as hath been expreſſed and explained? Then, Hence theſe things may be inferred, *viz.*

Firſt, *That, the chief ſtreſs of Conditions, expreſly required from* Iſrael *to the Keeping of this* Sinai-*Covenant, conſiſted in Obeying or Doing.* True *Faith* in Chriſt was *more Implicitly* required from *Iſrael*, as hath been already cleared: and True *Repentance* was alſo more ſparingly enjoyned them, as ſhall after be ſhewed. But the main ſtreſs of Conditions expreſly required, ſtood in *Obeying* and *Doing*. It is very obſervable, (1) *That*, Obedience was the (r) chief matter hinted by God to *Iſrael*, and conſented unto by *Iſrael* in his *Introductory Preparation* of *Iſrael* for this Covenant. (2) *That*, Obedience was the chief thing, which God (s) expreſly called for in *Promulgation* of this *Covenant of the Ten Commandments*: every Commandment preſſing them to many diſtinct Acts of Obedience: and which *Iſrael*, then extreamly terrified, did (t) Promiſe to God. (3) *That*, Obedience was the Principal Duty (u) which God required and *Iſrael* reſtipulated expreſly in that *ſolemn Sanction* of the Covenant afterwards. (4) *That*, Obedience was that Fœderal Duty which God moſt frequently and moſt expreſly urged upon *Iſrael* both by *Moſes* and the *Prophets*, in all their Explanations of this Covenant, during the

(p) *Book III Chap. 4. Aph. 1. Queſt. 2. partic. 3.*

(q) *Hen. Alſted. in Theol. Catechet. Sect. 3. cap. 1. in fin.*

(r) Exod. 19. 4, 5, 6, 8.

(s) Exod. 20. 3. *to* 18. Deut. 4. 13. & 5. 1. *to* 22.

(t) Exod. 20. 18, 19. Deut. 5. 27, 28, 29

(u) Exod. 24. 3. *to* 9.

the whole *Old Testament*: As every one that is but slenderly acquainted with *Moses* and the *Prophets* may easily discern with half an eye. (5) *That* the main strength of all Gods (x) *Promises* and *Threats* laid down afterwards in the whole *Old Testament* writings, tend most fully and expressly to Encourage *Israel* to such Obedience, and to deter them from the Contrary Disobedience. (6) *That*, the (y) Mercies conferred and judgements inflicted, upon *Israel*, had Principal and special reference to their Obedience or Disobedience. So that, it is very clear, The chief current and stream of *Conditions* required from *Israel* in this Covenant did most plainly and fully run in this channel of *Obeying* and *Doing*.

(x) Deut 28. throughout. Lev. 26. throughout.

(y) Psal. 105. throughout, especially note ver. 45. & 106. & 107. & 78. Ezra 9. Neh. 9.

But why did the Lord, in this Sinai-*Covenant, thus press upon* Israel, *Obeying and Doing, more then Believing: seeing Believing is a more necessary and excellent Duty? Answ.* The Lord seems to have done this, in his infinite wisdom and goodness, for these Reasons, 1. *Because*, The full and compleat Reavealing of the Doctrine of Believing in Jesus Christ was reserved till the actual exhibition of Jesus Christ in our flesh. (z) *But before faith came* (that is, before the Doctrine of Faith in Christ came, fully and compleatly: for, more imperfectly, it came and was revealed to *Israel*, to *Abraham*, to *Noah*, to *Adam*) *we were kept under the Law, shut up unto the Faith, which should afterwards be revealed. Faith* in Christ was revealed even by the Law, as hath been shewed; but so obscurely and imperfectly in comparison of the after-Revelation thereof under the *New Testament*, that till the *New Testament*, *faith* in Christ seemed as it were not to be revealed at all. Hereupon God urged *Faith* the less: but *Obedience* and *Doing* so much the more, not to shut them out from, but to *shut them up to*, *The Faith, which should afterwards be revealed*; that so they might still be necessitated to, and kept in, the way of Faith in Christ. But now Christ being already come, *Obedience* is insisted upon so much the less: and *Faith* in Christ is urged so much the more under the *New Testament*. 2. *Because*, Naturally Man is more capable of, and disposed to, *Doing*, then to *Believing* in Christ. For even in corrupted Nature there are some Principles of Obeying and Doing, which remain; whereupon even (a) *Pagans do by nature the things contained in the Law*: But, neither in *Upright Nature* before the fall, nor in *Corrupt Nature* after the Fall, are there any prints or Principles at all of *Believing in Jesus Christ*: *Faith* in Christ being in no degree *Natural*, but wholly *Supernatual*. Besides, *Believing* doth (b) utterly empty a man of himself, totally denude him, strip him, and take him off his own bottom, leaving him nothing at all to boast of, or rest upon in himself, in reference to Salvation: and this makes flesh and blood so averse to believing in Christ. But *Doing* seems to have some foundation in Nature. The Lord therefore in this Covenant, Guides and directs *Israel* in *right Doing, and that from Faith*, That their Obedience might be acceptable. 3. *Israel* was a people very dull of understanding and ap-

(z) Gal. 3. 23.

(a) Rom. 2 14.

(b) Phil. 3. 7, 8, 9, 10.

apprehenſion in Spirituals, as (c) *a childe under age*, during the whole time of the *old Teſtament*, and their Infant-time was at Gods making this *Covenant of the Ten Commandments* with them. Hereupon God urged upon them the more eaſie and familiar work of *Doing*, abundantly: but the more intricate and ſtrange work of *Believing*, very ſparingly. 4. *Iſrael* was a people extreamly prone to backſliding and defection from God by *Idolatry*: God therefore abounds in his Commands of Obedience to them, that ſo filling their hands full of all ſorts of *Obeying* and *Doing*, they might be the leſs expoſed to temptations and ſolicitations of departing from him. Want of full imployment, leaves active ſpirits too open unto Temptations to ill imployment. 5. Finally, In this Covenant God required ſuch obedience as did incomparably ſurpaſs all obedience required in all falſe Religions: that thereby he might endear the hearts of *Iſrael* to the conſtant love and eſteem of his true Religion alone above them all.

(c) Gal. 4. 1, 2.

Secondly, *That* Iſraels *Sincere, Entire and Conſtant Obedience to God, was Covenant-keeping; their Contrary Diſobedience, was Covenant-breaking with God.* The Conditions and Fœderal terms (which are the ſtrength of the Covenant) performed, or neglected: The Covenant it ſelf is proportionably kept or violated. And thus God interprets *Iſraels* (d) *Obedience*, or (e) *Diſobedience*. Its true, their *Unbelief* and *Impenitency* were Covenant-breaking as well as their diſobedience, their *Faith* and *Repentance* were Covenant-keeping as well as their Obedience: but (yet the ſtreſs of their Covenant-Conditions being laid upon their *Obeying* and *Doing*) their Covenant-keeping or breaking was more emphatically imputed to their Obedience or Diſobedience, throughout all the *Old Teſtament*.

(d) Exod. 19. 5. Deut. 4. 13. Ier. 11. 3, 4.
(e) Deut. 17. 2, 3. Ier. 31. 32.

Thirdly, *That Hence*, Iſraels *Obedience was ſo acceptable to God, and their Diſobedience ſo abominable: Their Obedience being more expreſly Conditioned, and more frequently required, then any other Condition whatſoever.* 1. *The acceptableneſs of their Covenant-Obedience unto God*, appears illuſtriouſly in that: (1) He (f) Commanded it, and called for it, frequently. (2) He (g) wiſhed and deſired it moſt affectionately. (3) He made many ſweet and precious (h) *Promiſes* not only of *Temporals*, but alſo of *Spirituals* and *Eternals*, to encourage them to obedience. (4) He heaped many ſhowers of bleſſings and Mercies upon them, and all to engage and Hire them to Obedience. Hence (i) *David*, having recited a large Catalogue of Gods favours to *Iſrael*, declares this to be the end and ſcope intended by God therein, *That they might obſerve his Statutes and keep his Laws.* 2. *The Abominableneſs of their contrary Diſobedience* appears alſo moſt evidently, in that: (1) He diſallowed, (k) forbad and condemned the ſame abundantly. (2) He (l) aggravated their diſobedience variouſly and extreamly. (3) He thundred out againſt it very many and ſevere (m) Threatnings. (4) He inflicted upon them for it many heavy and dreadful (n) Judgements.

(f) Deut. 4. 13. & 5. 1. *to* 22. Exod. 20. 2. *to* 18. Pſal. 105. 8, 9, 10.
(g) Deut. 5. 28, 29. Pſal. 81. 13. *to the end*
(h) Lev. 26. 3. *to* 14. Deut. 28. 1. *to* 15.
(i) 1 Chron. 16. 7, 8. *&c. with* Pſal. 105. *throughout, & ver.* 45.
(k) Exod. 20. 2. *to* 18.
(l) Deut. 32. 16, 17, 18, 19.
(m) Deut. 28. 15, *&c.* & 29. 19, *&c.* Lev. 26. 14. *to the end.*
(n) Pſal. 78. & 106. & 107. Ezra 9. Neh. 9. Dan. 9.

Fourthly

Fourthly, *That* Iſrael *came far ſhort of performing their Covenanted obedience to God.* Sincere, Entire and Conſtant Obedience was reſtipulated by them: but how foully and frequently did they fail therein! Their frailty, weakneſs, yea wickedneſs contrary to Gods Covenant is teſtified by many witneſſes. As, 1. *By Moſes.* He clared their great failings and rebellions at (o) *Horeb* in the abominable idolatrous *calf that* Aaron *made*, whereby they did ſpeedily break Covenant with God in a moſt groſs manner. Whereupon he tels them: (p) —— *Thou art a ſtiff-necked people. Remember, forget not how thou provokedſt the* LORD *thy God to wrath in the wilderneſs: from the day that thou didſt depart out of the land of* Egypt, *until ye came unto this place, ye have been rebellious againſt the* LORD. And having (q) upbraided them for their rebellions at *Horeb, Taberah, Maſſah, Kibroth-Hattaavah*, and *Kadeſh-Barnea*, he thus concludes; *you have been rebellious againſt the* LORD, *from the Day that I knew you.* He recited their eight notorious murmurings in their journeys all along. As (r) *At Taberah*, for the (s) irkſomeneſs of their journey. (2) *At Kibroth Hattaavah*, for (t) fleſh. (3) *The murmuring of* Aaron *and* Miriam at *Moſes* becauſe of the (u) *Ethiopian woman* which he had married. (4) *At Kadeſh Barnea*, againſt the (x) Promiſed land, upon the report of the evil *Spies*. (5) *The murmuring of Korah, Dathan, and Abiram*, and their followers, (y) againſt *Moſes* and *Aaron*. (6) *The peoples murmurring* at *Moſes* for the (z) Death of the people about the matter of *Korah*. (7) *In the deſart of Zin*, (a) for water at *Maſſah* (8) Their murmuring as they *compaſſed the land of Edom*, (b) at their *diſcouraging way, light-bread*, and want of water. He ſtoried their odious whoredoms, *viz.* Their (c) *Corporal whoredoms* with the daughters of *Moab*: and their *Spiritual whoredoms* with the idols of *Moab*, how *Iſrael* joyned themſelves to *Baal-Peor*. He Prophecyed alſo (d) of *Iſraels* future rebellions and idolatries which they would run into after his death when they ſhould be poſſeſſed of the Land of *Canaan*: and by Gods appointment *wrote a Song* touching the ſame as a Memorial againſt them to all ſucceeding generations. 2. *By the Pſalmiſt*, who in divers (e) *Pſalms* recapitulates the diſobedient and rebellious carriages of *Iſrael* in the wilderneſs and in *Canaan*: aggravating them exceedingly by the contrary gracious carriages of God towards them. 3. By *Daniel*, (f) confeſſing his own and their ſins. 4. By *Ezra*, (g) bewailing their promiſcuous joyning in affinity with the idolatrous *Canaanites*. 5. By the godly and prudent *Levites*, who in their ſolemn day of Humiliation, (h) confeſs Gods mercies, and *Iſraels* ſins againſt all thoſe Mercies both in the *Wilderneſs*, and in *Canaan*. 6. By the Angelical Proto-Martyr *Steven*; (i) Who, in his zealous and pithy Sermon, having hiſtorically declared Gods manifold goodneſs to *Abraham* and his Seed till the *Covenant at Mount Sinai*, afterwards recites (k) their foul idolatrous defection from God in the wilderneſs; and their Perſecutions of Gods Prophets, and murdering

(o) Deut. 9. 8. *to* 22. *with* Exod. 32.
(p) Deut. 9. 6, 7.
(q) Deut. 9. 8. *to* 22.
(r) Numb. 11. 1, 2, 3.
(s) Numb. 11. 4. *to the end.*
(t) Numb. 12. *throughout.*
(u) Numb. 13 & 14.
(x) Numb. 16. 1, 2, 3, &c.
(y) Numb. 16. 41, &c.
(z) Numb. 20. 1, &c.
(a) Numb. 21. 4, 5.
(b) Numb. 25. 1, 2, 3, &c.
(c) Deut. 31. 16. *to the end. with* 32. 1. *to* 44.
(d) Pſal. 78. & 81. & 50. & 106. & 107.
(e) Dan. 9. 5, &c.
(f) Ezra. 9. 6, &c.
(g) Neh 9. 5, &c.
(h) Acts 6. 15. *with* 7. 55, 56, 60.
(i) Acts 7. *throughout.*

dering of Christ in the promised Land. 7. By the Apostle *Paul*, (k) Recording both their Mercies from God, and their Rebellions against God, and those his mercies in the wilderness, as also Gods judgements upon them for those rebellions. Who tels us; *Now all these things happened unto them for Types, and they are written for our Admonition, upon whom the ends of the world are come.* And it is noted by some, (l) *That as* Israels *sins in the wilderneß were many: so all sorts and degrees amongst them sinned and failed in their Obedience: and were accordingly very severely chastized.*

(k) 1 Cor. 10. 1. *to* 13.

(l) The sins which they committed in the wilderness were many and great. As open Idolatry by the Calf at Horeb, *Exod.* 32. and with Baal-Peor; *Numb.* 25. Unbelief at Kadesh, *Numb.* 14. and afterwards presumptuous boldness in the same place; Murmurings against God sundry times, with Tempting of Christ (as the Apostle speaketh, 1 *Cor.* 10.) Contention and Rebellion against their Governors often. Lusting for flesh to fill their appetite; And loathing Manna the heavenly food. Whoredom with the daughters of Moab, and sundry the like: that this Complaint is after made of them; *How oft did they provoke him in the wilderness, and grieve him in the desert!* Psal. 78. 40. All sorts of persons sinned against God; The multitude of people very often. The mixt multitude of strangers among them. *Numb.* 11. The Princes; As, the ten spies, *Dathan, Abiram, &c.* The Levites; as, *Korah* and his Company. *Mary* the Prophetess, *Numb.* 12. *Aaron* the Priest, with her: beside his sin at Horeb, *Exod.* 32. and at the water of Meribah, *Numb.* 20. *Moses* also himself at the same place, for which he could not come into the land of *Canaan*, The Punishments laid on them by the Lord for their disobedience were many, *&c. H. Ainsworth in his Annot. on Numb.* 33. 49.

By these many and gross failings of *Israel* in their Covenanted Obedience, which was so eminently Covenanted by them, we may learn; 1. *That* the *Performances* of Gods people do oft come short of their *Promises*: Their *works* of their *wills*: Their *deeds* of their *desires*. (m) *To will is present with me*, said Paul; *but how to perform I finde not.* 2. *That* (n) He *who thinks he stands* fastest in Obedience and Well-doing, had need to *take heed lest he fall.* If *Israel* that had Covenanted such Obedience to God, yet so grosly and frequently failed: who may not justly fear! Their lapses and falls are recorded *for our admonition* and caution *upon whom the ends of the world are come.* They *fall*, that we might be kept *from falling.* 3. To call to minde and lay to heart our own failings in Covenanted Obedience to God, upon consideration here of *Israels* disobediences. Which of *Israels* rebellions, hath not *England* paralelled by like rebellions? yea *Englands* rebellions have exceeded *Israels*, in that they have rebelled against the *New-Covenant*, which is more *clear, spiritual, effectual, compleat, comfortable, continuing*, and every way *excelling* Gods *Old Covenant* with *Israel.*

(m) Rom. 7. 18.

(n) 1 Cor. 10. 11, 12.

Fifthly, *That the Obedience required to the Keeping of this Covenant, was purely Evangelical.* For, as hath been explained; 1. The fountain of this Obedience was to be true *Faith in Jesus Christ*: without which no obedience can be acceptable to God as hath been shewed touching Keeping this Covenant by Faith. And (o) *Faith* in Christ is an Evangelical root of Obedience. 2. The *Properties* of this Obedience, (p) *Sincerity*, (q) *Integrity*, and (r) *Constancy*, are Evangelical Properties required in all true Gospel-Obedience. 3. The Notion or Consideration in which Obedience was required of *Israel, viz.* Not as an *Antecedent*, but as a *Consequent Condition* of the

(o) Gal. 5. 6. 2 Tim. 1. 13. Tit. 3. 8.

(p) 2 Cor. 1. 12. Phil. 1. 10.

(q) Jam. 2. 8. *to* 12. Tit. 2. 11, 12.

(r) Acts 23. 1. & 24. 16

the Covenant; Not as performable from our own, but from Christs ability; not as *opposite*, but *subservient* to Grace and Faith; Not as a *Con-cause*, with Faith, of our Justification, but as a *fruit or effect* of Justifying Faith: I say, this Notion or Consideration of Obedience is also plainly Evangelical. So that the *Obedience of Israel* in the *General* and for the substance of it was, as ours is, Evangelical: and The *Old Testament* was Gospel, as well as the *New*.

Sixthly, *That*, Israels *Obedience for keeping this* Sinai-*Covenant, was not to be* Israels *righteousness before God*. This follows also upon the former: for *Israels* Obedience being purely Evangelical: it is an effect of true Justifying Faith, evidencing and demonstrating (f) the truth and life thereof: but, neither the *Matter of their Righteousness*, as perfect personal Obedience once was the Matter of mans righteousness, under the *Covenant of works* in innocency: Nor the *Instrumental Mean* of their Justification, which is (t) *Faiths* sole prerogative.

(f) Ism. 2, 14. *to the end.*

(t) Rom. 3. 20. *to the end.* Gal. 2, 16 *&c.*

Seventhly, *That, Exactness of Obedience was imposed upon Israel by this Covenant, with much sweetness and Comfortableness.* Not with such rigour as upon *Adam* in innocency, when the least failing was an utter breach of Covenant under pain of death without mercy: but with such *Evangelical Moderation* and sweetness, that though *Exactness* be required, yet *uprightness* is accepted through Faith in Jesus Christ, and all failings covered and pardoned in him. And therefore this Covenant was *an easie yoke* in comparison of the *Covenant of works*, as to the Substance of Obedience in the *General*: though in regard of the *Particular* imposition of *Ceremonies*, it was (u) *a yoke which the Jews were* at last *not able to bear*. All which being done away in Christ, (x) *Christs New Testament-yoke is easie, and his burden light.*

(u) Acts 15. 10.

(x) Mat. 11. 28, 29, 30.

Thus of Israels *second Covenant-Condition, viz.* To Keep Covenant with God by true Faith in Christ, and Sincere entire constant Obedience.

III. *Lastly*, **To repent and return again to the Lord their God, in case of any failing, either in being his Covenant-people, or in keeping his Covenant by true Faith and Obedience.** This *the last condition* at least implicitly imposed upon, and restipulated by *Israel* in this Covenant. For clearing of which, note: 1. *What Repentance is.* 2. *That God in this Covenant Conditioned with* Israel *to repent in case of any failings or miscarriages against this Holy Covenant.* 3. *Inferences hence resulting.*

1. *What Repentance is.* Omitting the *Denominations* or several Names given to Repentance both in *Old* and *New Testament*: as also the *Synonimous expressions* and phrases whereby the Holy-Ghost sets it forth with great variety, All which would add much light and lustre to *Repentance*, were the Common-place of *Repentance* here to be handled, (which is besides my intention:) I say omitting these for brevity sake, Consider we, 1. *The Sorts.* 2. *The Nature of Repentance*,

tance so far as seems necessary for opening this *Covenant-Condition* of Israels *Repentance.*

(1) *The Sorts of Repentance are many and various:* But Sinners Repentance towards God, is principally of two sorts, *viz.* 1. *More General and Common both to Elect and Reprobate persons,* viz. A *Repentance,* arising from the Knowledge and Faith of God the Creator's omnipotency, (sometimes manifesting it self even in the vertues and Miracles of Christ,) and from fear of Punishments: whereby the heart is smitten with some kind of remorse and grief for sin: and some Outward expressions or Testifications thereof are made, as by confessing sin, humbling for sin with weeping, Fasting, Sackcloth, Ashes, *&c.* Thus (y) *Ahab* repented: thus (z) *Nineveh* repented; thus (a) *Judas* repented; and thus Christ saith (b) *Tyre and Sidon would long ago have repented in Sackcloth and ashes, if the mighty works had been done in them, which were done in Chorazin and Bethsaida.* This sort of repentance (as (c) *some* acutely learned judge) is required before saving Faith in Christ, and sometimes exists without subsequent Faith in Christ, and is clearly distinguished from it, as, (d) *Repent ye, and believe the Gospel.* (e) —— *Testifying Repentance towards God, and Faith in Jesus Christ.* (f) —— *Not laying again the foundation of repentance from dead works, and of Faith towards God.* And this Repentance is (g) prævious and preparatory to the other *Repentance* and unto *Faith*; whereupon some call this, *Pœnitentiam Primam, The first Repentance:* the other, *Pœnitentiam Secundam,* The *Second Repentance.* 2. *More special and peculiar to Gods Elect only,* viz. A Repentance, (h) Arising from true Faith in Jesus Christ the Saviour, or at least inseparably accompanying the same: which (i) *Faith* and *Repentance* have no foundation in man, as the former have, but are the meer *gifts of God.* This is called, (k) *Repentance unto life*: and (l) *Repentance unto Salvation*: because it is the certain way for sinners to *life* and *salvation* by Jesus Christ. Now God conditioning with *Israel* that they should *Repent,* took in both sorts: but especially and primarily intending this later, whereunto the former *Repentance* was but preparatory.

(2) *The Nature of true Repentance in this second sense,* may be thus described, *Repentance is a Grace of God, whereby a sinner, after true Sense of sin, and Godly sorrow for sin, is changed and converted in heart and life, from sin to God.* This description of *Repentance* I have (m) formerly in another Treatise, 1. *Explained and confirmed by Scriptures,* according to the several branches of it. 2. *Improved in a way of Tryal of the truth of Repentance,* by certain *Characters* of true Repentance comprized in this Description of repentance. Especially (1) *Conviction* and true sense of sin. (2) *Contrition of heart* and true godly sorrow for sin. (3) *Conversion and true change of heart and life from sin.* Touching all which, I refer the Reader to what I have there written for his fuller Satisfaction: because I hasten forward.

2. *That God in this Covenant either* explicitly, *or at least* implicitly

(y) 1. Kings 21. 27. 29.
(z) Iona. 3. 5, *&c.*
(a) Mat. 27. 3, 4, 5.
(b) Math. 11. 20, 21.
(c) *Fran. Gomar. in Part.* 1. *Explic. in* Math. 11. 20, 21, 22
(d) Mar. 1. 15.
(e) Acts 20. 21.
(f) Heb. 6. 1.
(g) 2 Tim. 2. 25.
(h) Acts 11. 17, 18.
(i) Eph. 2. 8, 9, 10. Acts 11. 18.
(k) Acts 11. 18.
(l) 2 Cor. 7. 10.
(m) In my Communion instructed. p. 127. to pag. 138. Lond. 1651.

Conditioned with Israel, *their Repentance and returning again unto him, in case of any failings or offences against his Covenant*: may be evinced by these Particulars, *viz.*

(1) Repentance in case of any sinful failings against this Covenant is a Duty implicitly enjoyned to *Israel* in the first Commandment of this Covenant as hath been manifested. For this Commandment required *Israel, To* (n) *have the only true God* JEHOVAH *alone as their Covenant-God in and through Jesus Christ*: and to worship him as such accordingly. This worship of God (o) consisted (as in other, so) in this Duty particularly, *viz.* In an holy carefulness to please their God in all things: as also consequently in Grief and Sorrow of heart and spirit with unfeigned Repentance, for every their offending of him: (p) As did *David*, and *Ephraim*, under this *Old-Covenant*.

(n) Exod. 20. 2, 3.

(o) 2 Cor. 5 9 1 John 3. 22.

(p) Psal. 51. *throughout.* Jer. 31. 18, 19, 20.

(2) Assoon as *Israel* had sinned against this Covenant, and that most grosly, in the idolatrous Calf made and worshipped while *Moses* was up in the Mount with God, the Lord in his rich mercy and compassion (q) used sundry means of reclaiming and reforming them by true *Repentance*. Which evidenceth, How much God willed their *Repentance*: and How agreeable it was to his Covenant which they had broken and transgressed, that they should *repent*. He would never have used Means to bring them to true Repentance, had he not in this Covenant, in case of failings, intended their Repentance. Now these Means and way he used:

(q) *See* Exod. 32. & 33. *throughout.*

He (r) gave *Moses* (their typical Mediator) occasion of interceding for them, that they might not presently be destroyed. For, He declared their sins to *Moses* now in the Mount with God: Whereupon *Moses* intercedes for them, and God spared them according to his Prayer.

(r) Exod. 32. 7. *to* 15.

He (s) sent *Moses* to convince them of their sin, and of the extream Haynousness of it. Which *Moses* effected, 1. *Symbolically*, by breaking the two Tables of the Covenant, at the skirt of the Mount in the sight of *Israel*: thereby signifying to them that they had already sinned so grievously, that they had broken Gods Covenant. 2. *Really*, (t) By utter (u) Abolition of their idol: *grinding it to powder, strawing it on the water that came out of the Rock, and making the people drink it*, that so the detestable Idol might go into the very draught. (2) By sharp (x) *Reprehension of Aaron*, for bringing this sin upon *Israel* by making the Calf. (3) By severe (y) *Execution* done upon the principal offendors by the sword of the Levites, to the destruction of 3000. persons. (4) By his earnest and most zealous interceding with the Lord afterwards for their Pardon, (z) *Oh this people have sinned a great sin, and have made them Gods of Gold: yet now, if thou wilt, forgive their sin: and if not, blot me I pray thee out of thy Book which thou hast written.*

(s) Exod. 32. 19.

(t) Exod. 32. 20.

(u) Exod. 32. 21. *to* 25.

(x) Exod. 32. 25. *to* 30.

(y) Exod. 32. 30, 31, 32, &c.

He took course to humble them for their sin; (1) *Partly*, by (2) refusing

([z]) refusing to go with them any longer in the midst of them, only he would send his Angel before them. ([a]) *Partly* by *Moses* his ([a]) removing of the *Tabernacle* the Sign of Gods presence, and pitching it without the Camp, afar off from the Camp.

The ([b]) People *humbling themselves* hereupon, and *Repenting*, The LORD proclaims himself; *The LORD, the LORD God, Merciful and Gracious, Long-suffering and abundant in Goodness and Truth, Keeping Mercy for thousands, forgiving iniquity, and transgression and sin, viz.* to the truly penitent. Which done, ([c]) He again immediately renews his *Covenant* with them, to give them *Canaan*, and to drive out the inhabitants thereof from before *Israel*.

([z]) Exod. 33. 1. *to* 7.

([a]) Exod. 33. 7. *to* 12.

([b]) *Compare* Exod. 33. 4, 5, 6 *with* 34. 6, 7.

([c]) Exod 34. 10, 11, 12, *&c.*

(3) The ([d]) LORD in all after-ages from *Moses* till the Death of Jesus Christ their only true Messiah, according to his great Patience and Long-suffering gave them space for *Repenting*, and according to his rich grace gave them both *Ordinary* and *Extraordinary* Means of Repentance. 1. *Ordinary*, by the *Ministry* ([e]) *of the Priests:* who, besides their Expositions of the Law, tending to convince and humble them for sin, offered daily Sacrifices, which were as a ([f]) *Continual Remembrance of their sins*, and an Arraignment of them daily for sin before the Lord: yea, herein *Israel* did daily *confess their sins*, and that for them they deserved to die the Death like those slain Sacrifices, and that their sins could not be purged away, but by the Death of Jesus Christ the true Sacrifice. 2. *Extraordinary*, by the *Ministry of The Prophets*, John Baptist, *and Jesus Christ himself.* ([i]) *The Prophets* were Ministers raised up extraordinarily by God for reducing *Israel* to himself from their rebellions by repentance. ([g]) —— *Many years didst thou forbear them*, (Hebr. *didst-thou-protract over them*), *and testifyedst against them by thy Spirit in the hands of thy Prophets.* How oft did he invite and importune them to repent by his Prophets? As, by Isaiah, *Isai.* 1. 16. *to* 21. Jeremiah, *Jer.* 3. 1, 7, 22, *&c. &* 4 1, 2. Ezekiel, *Ezek.* 18. 21, 27, 28 30, 31, 32. *&* 33. 11, 12, 15, 16. Hosea, *Hos.* 6. 1, 2, 3. *with* 5. 15. *&* 14 1, 2, *&c.* Joel, *Jo.* 2. 12, 13, 15, 16, 17. Amos, *Am.* 4 6. *to* 13. Zechariah, *Zech.* 1. 2, 3, 4, 5, 6. and Malachi, *chap.* 4, 5, 6. ([i]) *John Baptist* the Harbinger of Christ, preparing his way before him, was an extraordinary Prophet, yea greater then any former Prophet, in that he pointed out the Lamb of God present with his finger. This *John* ([h]) *Preached Repentance to Israel* both by his Doctrine, and Practise. (3) Jesus Christ himself, that Great Prophet of Prophets, came last of all, Preaching to *Israel*; ([i]) *Repent, for the Kingdom of Heaven is at hand.* ([k]) —— *Except ye repent, yea shall all likewise perish.*

([d]) Neh. 9. 30, 35. Mat. 21. 33. *to the end.*

([e]) Joel 2. 17. Mal. 2. 7.

([f]) Heb. 10. 1, 2, 3, 4.

([g]) Neh 9. 29, 30.

([h]) Mat. 3. 1, 2, 3, 8.

([i]) Mat. 4. 17. Mar. 1. 14.

([k]) Luk 13. 3, 5.

Now to what End did God vouchsafe *Israel* all along under this *Sinai-Covenant* the *Old Testament*, such Space and Means of *Repenting*: but that by this Covenant he conditioned and required their *Repentance?*

(4) The Lord (l) *Promised* for future to accept and pardon his people *Israel*, Repenting for their miscarriages against his Covenant. And his Promises made to their *Repenting*, imply'd his will and pleasure that they should *repent*.

(5) God Promised also to (m) *Circumcise their heart*, that they might *love him, turn to him, and obey him.* This imply'd also his Conditioning their *repentance* in this Covenant; yea (n) *he turned and instructed Ephraim, so that he repented*, &c.

(6) The Lord (o) was wont to estrange himself from *Israel* under this *Covenant*, whilst they went on in their sins impenitent. Their sins were odious to him: but their impenitency under their sins made them double odious and abominable. Because impenitency was so extreamly against his Covenant.

(7) Finally, The Lord was pleased (p) most graciously to accept and pardon his *repenting* People *Israel*, embracing them with deerest arms of his wonted favour. Because their *Repentance* was so pleasing to him, and so agreeable to his Covenant.

3. **Inferences** Hence;

(1.) *How plain is it, That this Covenant at* Mount Sinai *was a Gospel Administration: because in case of* Israels *fayling therein it conditioned and called for their Repenting! Repentance* is a pure Evangelical Condition and Duty, pressed often in the Gospel-Doctrine of *Old* and *New Testament*, as hath been already shewed: whereas the Law, that is, *The Covenant of works*, admits of no Repentance at all, no not in the least case of failing in *Covenant-Duties* but denounces Death without Mercy for the smallest transgression. So then the *Sinai-Covenant*, was a *Covenant of Faith* Evangelical, not a *Covenant of Works* Legal.

(2.) *That common Distinction of Repentance into Legal and Evangelical had need to be wisely and warily understood.* For, 1. If by *Legal Repentance* such *repentance* be understood, as is wrought by the *Law*, or *Covenant of the ten Commandments* as dispensed by *Moses*; that being a pure Evangelical Administration, *Repentance* wrought thereby must needs be Evangelical also. And therefore in this sense the distinction is not logical and proper, because thus the Members of the Distinction, *viz. Legal* and *Evangelical* are not duly opposite and contradistinct one to another. And yet, I doubt, this is the usual notion of most in this Distinction, but questionless a gross mistake. 2. If they understand by *Legal Repentance*, such Repentance as the *Law of works* required before the Fall: Such *Repentance* the Law or *Covenant-works* properly allows not, admits not in any Case. 3 But if by *Legal Repentance* they intend such *Common* and *General Repentance* upon consideration of God as Creator and Supream Judge and fear of punishment arising from the *ten Commandments*, or any thing in them, as abstracted from *Moses* Administration thereof: then the Distinction may be tolerated, as implying, *A General servile Repentance* from fear of God the Creator, and a *Special*

(l) Deut. 30 1, 2, 3. Lev. 26. 40, 41, 42. 2 Chr. 7. 12, 13, 14. 1 King. 8. 33, 34, 35, 38, 44, &c.
(m) Deut. 30 6, 8. Ezek 36. 26, 27 31.
(n) Ier. 31. 18, 19, 20.
(o) Exod 33. 1. *to* 8. Isai. 1. 10. *to* 21.
(p) *Compare* Exod. 33. 4 5, 6. *with* 34 6, 7. Hos. 14. 1. *to the end.* Ier. 31. 19, 20.

Special filial Repentance from Faith in God the Redeemer.

(3) *How Great was Gods Covenant-Mercy to* Israel *even in this terrible* Sinai-*administration, in Granting liberty of Repenting in case of Covenant-miscarriages.* Such mercy, was not vouchsafed at all under the *Covenant of works*: nor vouchsafed so clearly in any fore-going Administration of the *Covenant of Faith.* His favour was herein therefore the greater to *Israel*, But how much more to the New *Israel* of God under the *New Testament*, to whom God hath revealed most fully this liberty of Repenting. It is not only our great *Duty*, to repent: but our great *Priviledge*, that we may repent.

(4.) *How justly did the Lord multiply and aggravate his* (q) *Complaints against* Israel *by his Prophets under the Old Testament for their Impenitency, hardness of heart, and refusing to return to God!* Because their *Covenant-failings* were many: and in such cases it was God's *Covenant-Condition* that they should repent.

(q) Amos 4. 6, 9, 10, 11. Ier. 5. 4, 5.

(5.) *Not only Unbelief and Disobedience, but also* (r) *Impenitency, a Counterfeit Repentance in* Israel *was Covenant-breaking with God. Repentance* was Covenant-keeping: *Impenitency* and *Counterfeit Repentance* was consequently *Covenant-breaking.* And shall not our *Impenitency*, &c. under the *New Testament* be *Covenant-breaking* much more?

(r) Psal. 78. 34. to 38.

(6.) Hence, *When* Israel *solemnly repented of publique sins, they were wont to renew their Covenant with their God, therein a fresh promising their sincere Reformation.* Why? Because Gods Covenant called for true Repenting in case of miscarriages: therefore when they solemnly set about *Repenting* and *Reformation*, to testifie their Duty and Engage themselves more vigorously thereunto, they renewed *Covenant* with God the ground of such *Repenting.* And therefore when any Church now under the *New Testament* is upon publique *Repenting* and *Reforming*, it is a most proper and helpful course to enterprize the same by this *Gospel practise* of *Renewing Covenant with God*: as is the Manner of the true *Reformed Churches.*

(7) Finally, *Israels Duty, May be our Justification.* If under the *Old Testament Israel* was to repent in case of failings in Covenant-observances, wherein *Repentance* was urged more sparingly: How much more ought we to repent of all our failings under the *New-Covenant*, wherein *Repentance* is required more abundantly?

Hitherto of the Matter of the Sinai-*Covenant*, viz. Mercies Promised on Gods parts and Duties Restipulated on *Israels.*

AUTHOR.

APHORISM V.

5. *The Form of Gods* Sinai-*Covenant.*

THe Form of Gods Covenant with Israel **and their Seed at** Mount Sinai, **Conſisted,** *More Inwardly and Eſſentially* **in the Mutual Covenant-Agreement and Obligation betwixt the Federates, God and** Israel: *More Outwardly and Accidentally,* **In the Manner of this** Sinai **Covenants firſt Manifeſtation and Eſtabliſhment, and of it's after-Adminiſtration.**

This *Aphoriſm* I explain as followeth.

First, *The More Inward and Eſſential Form of this Covenant at* Mount Sinai *ſtood, In the reciprocal Agreement and Obligation of the Fœderates one to another,* viz. *of God to* Israel *and their Seed, and of* Israel *and their Seed to God, upon certain Terms or Conditions, Evidently Expreſſed, or Neceſſarily Implyed.*

1. *God on his part,* (as *JEHOVAH, Iſraels* God, and Redeemer) of Meer Free grace Agreed, Covenanted, and Promiſed, I. *To be a God to* Israel, *and to their Poſterity.* II. *To raiſe up unto them from among themſelves, Chriſt A Prophet, Mediator and Saviour: In whom he would be their Covenant-God.* III. *To give them the Spirit of God and of Chriſt.* IV. *To Confer upon them in Chriſt all ſorts of Bleſſings, Temporal, Spiritual, and Eternal.* 1. *Bleſſings Temporal.* And of this ſort theſe eſpecially, *viz.* (1) The Inheritance of *Canaan.* (2) The Caſting out of the *Canaanites.* (3) Long life in *Canaan.* (4) Multiplying them there. (5) A conflux of all good things for their outward Proſperity. (6) The impoſing of all the Contrary Curſes upon their Enemies. (7) Their return again into *Canaan* from all their diſperſions upon their Repentance, *&c.* 2. *Bleſſings Spiritual.* Of which ſort theſe eſpecially; *viz.* (1) Gods peculiar Acceptation of *Iſrael.* (2) His Sanctification of them. (3) Their Juſtification by Faith in Jeſus Chriſt. (4) His Enabling them to keep this Covenant. (5) His chooſing out a place for his Name to dwell in, and for his ſolemn worſhip to be exerciſed in, within the Land of *Canaan,* when they ſhould peaceably inherit it. (6) His gracious Preſence and Reſidence among them there in his Tabernacle. (7) His furniſhing them with Eminency of Church-enjoyments above all other People. 3. *Bleſſings Eternal,* viz. Eternal Life and Happine.s in Heaven: whereof *Canaan* was an eminent ſhadow.

2. *Iſrael on their part* Reſtipulate and Re-promiſe to God ſundry neceſſary Duties. As, 1. *To be a Covenant-people unto God.* 2. *To perform and keep this Covenant with God,* (1) By true and unfeigned Faith in Chriſt. (2) By ſincere, entire and conſtant obedience there-

thereunto. 3. *To repent and Return again unto the Lord, in case of any Failings or Miscarriages contrary to this Covenant.*

These *Covenant-Mercies* God Promised to *Israel* and their Seed: These *Covenant-Duties Israel* Re-promised to God. All which have been formerly cleared and explained. And in their Mutual Obligation each to other, upon these Terms and Conditions, stands the *More Inward Essential Form* of this Covenant. Touching which I need now to add no more.

Secondly, *The More Outward and Accidental Form of this* Sinai-*Covenant doth consist*, in the Outward way or Manner, 1. *Of this Covenants first Manifestation and Establishment.* 2. *Of the After-Administration of this Covenant, thus Manifested and Established.* Of Both these, Consideration may be had, (x) *More Generally*, (y) *More Particularly.*

More Generally, touching the Outward Form of this Covenant's Manifestation, and Administration, these things are Observeable, *viz.*

1. *That*, The Way and Manner of this Covenant's (z) Manifestation and Administration was singular and Eminent. No Covenant before it, or after it, was Given, or managed with such Outward Majesty and Glory: as afterwards will more fully appear.

2. *That*, This Covenant was Manifested and Revealed to *Israel*, from God, Not only by word of Mouth, as all fore-going Covenants were; but also by writing. God himself (a) *wrote* the Abstract of *this Covenant the ten Commandments, in two Tables of stone*, with his own Finger: Signifying the Perpetuity of the Covenant and Law; as also their stony hardness of Heart under the Old Testament. And *Moses* the Man of God, (b) wrote this Covenant at large, even all the *Morals, Ceremonials*, and *Judicials* thereof, *in a Book*; For the more certain knowledge and perpetual memory thereof among the people of *Israel* under the *Old Testament*, and among the *Israel* of God under the *New Testament.*

3. *That*, This Covenant was not left to *Israels* liberty to accept or reject it at pleasure, but was authoritatively imposed by God upon *Israel.* When man Covenants with man, his fellow-creature, both parties are at liberty to elect and choose such Articles and terms of Covenanting, as suit best to their several likings on both sides; but when God Covenants with man, the Creator with the Creature, The distance betwixt the federates is so infinite and extraordinary, and man so absolutely and compleatly under Gods Authority, that God may impose what he pleaseth, and man must accept & submit to such terms as God imposeth. (c) *And he declared to you his Covenant, which he Commanded you to perform, even Ten Commandments, and he wrote them upon two Tables of stone.* God Commanded *Israels* performance of this Covenant often: As (d) At the First *Promulgation* of it; (e) At the *Sanction* of it; (f) At the Renewing of it and the *Tables*;

And

(z) Exod. 19. & 20. & 24. & 34. Deut. 5. Heb. 12. 2 Cor. 3.

(a) Deut. 4. 13.

(b) Exod. 24. 3, 4.

(c) Deut. 4. 13.

(d) Exod. 20. 1, &c.

(e) Exod. 24. 3, &c.

(f) Exod. 34. 10, 11, &c.

And in the *Explanations* of it very frequently. Hence this Covenant is ſtiled, (b) *The Word which he commanded to a Thouſand Generations.* — And, *Which God confirmed to* Jacob *for a Law.*

(b) Pſal. 78. 5. 10. & 105. 8, 9, 10.

4. *That*, This Covenant was Manifeſted and Adminiſtred to *Iſrael*, not as in a Private *Family-Capacity*, as all the former Covenants were limited to the particular Families of *Adam*, *Noah*, *Abraham*; but as in a publique *National-Capacity*, as a Body Politique, both Eccleſiaſtical and Civil: yea the *House of Jacob*, being very numerous when they came to *Mount Sinai*, was by this Covenant digeſted and firſt moulded into a *National-Church* and *Commonwealth*.

5. *That*, As the Eſtabliſhment of this Covenant with *Iſrael* made them a *National Church*, and then firſt gave them that their *Infant-Church-being*: So the whole enſuing Adminiſtration of it was accommodated to *Iſrael*, as to (c) a *Church under age*, till the *fulneſs of time* came.

(c) Gal. 4. 1, 2, 3.

6. *That*, Anſwerably to this their Minority, The fulleſt Stream of Gods *Promiſes* in this Covenant did run in the channel of *temporal Mercies*, and the main ſtreſs of *Iſraels Covenant-Conditions* was laid upon *Obedience*. True *Spirituals* and *Eternals* were promiſed by God: *Faith*, *Repentance*, and other Duties were alſo required from and reſtipulated by *Iſrael*; but very ſparingly and obſcurely. Becauſe God condeſcended to the *Infant-ſtate*, to the dull and weak capacity of *Iſrael*, in this Diſpenſation.

7. *That*, God extended this Covenant (thus Manifeſted and Adminiſtred) both to *Iſrael* and their Poſterity, as (d) hath been already manifeſted: and that (e) from the *Sanction* thereof at *Mount Sinai*, till the *Death of Jeſus Chriſt*. For by Chriſts Death, The *Old Teſtament* Adminiſtration was abrogated and finiſhed: And the *New Teſtament* Adminiſtration entred and ſucceeded.

(d) *In this* 4. *Ch. Aphor.* III.
(e) Exod. 19. & 20. & 24. Deut. 5. *with* Mat. 26. 17. *to* 31. Ioh. 19. 20. Luk. 23. 45, 46. Heb. 10. 1. *to* 23.

8. *That*, The firſt Manifeſtation and After-Adminiſtration of this Covenant was ſuch and ſo managed, as might moſt advantagiouſly conduct *Iſrael* and their Poſterity to Jeſus Chriſt, the only true Meſſiah and Saviour of Sinners, that (f) by him, through Faith they might be juſtified and eternally ſaved.

(f) Rom. 10. 4. Gal. 3. 23, 24.

9. *That*, All paſſages, occurrents and events of Providence towards *Iſrael*, in the Wilderneſs, in *Canaan*, or in their Enemies lands, did ſingularly co-operate, by the wiſdom, faithfulneſs, power and goodneſs of God, to the full accompliſhment of this Covenant, in (g) Jeſus Chriſt the Mediator, who was the Foundation, Center, and Scope thereof. *In the Wilderneſs*, The *Pillar of cloud and fire* that guided them day and night; The *Mannah* from heaven, and *Water out of the Rock*, wherewith they were fed 40 years together; The *Brazen Serpent*; The *Tabernacle* erected in the Wilderneſs with the utenſils thereof; *Moſes his Mediation*, and Kingly Government over them; *Aarons Prieſthood*, and their frequent *Sacrifices*; what were they but Types of Chriſt, and of better things in Chriſt? *In* Canaan,

(g) Rom. 10. 4. Gal. 3. 23, 24.

Canaan, *the land of Immanuel*, heaven was represented as prepared for them by Christ for their Everlasting Rest; Their *conquering of Canaanites* under *Joshuah*, shadowed out their Spiritual victories in Christ Jesus; The *Temple* and *Sacrifices* there, pointed out Christ the true Temple and Sacrifice. *In Babylon*, Their 70 years *Captivity*, wherein they were as men dead and buryed, and yet afterwards their deliverance, (God as it were opening their graves,) *&c.* pointed out their natural, dead and hopeless State under sin, and their Supernatural Recovery by Christ, even beyond hope, *&c.* Thus God by all his Providential dispensations took them by the hand, to lead them on to Christ; till at last *John Baptist* pointed out Christ in person already incarnate; (h) *Behold the Lamb of God that taketh away the sins of the world* (h) Io. 1. 36. 29.

More Particularly herein two distinct Sections, Consider, 1. *The first Manifestation and Establishment of this Covenant.* 2. *The Ensuing Administration thereof*; severally.

Section I.

I. *Touching* **The Form of Gods first Manifestation of this Sinai-Covenant to, and Establishment of it with** Israel, it well best appear, by following and observing the plain *Series and Order of the History*, which most certainly represents to us the way and method of Gods mysterious Proceedings therein, and consequently his intent and end thereby. And here these ensuing Particulars are especially to be noted, *viz.*

1. *Gods Preface and Introduction to the Revealing and Manifesting of this Law and Covenant uttered in* Mount Sinai, when *Israel* was now brought to God, and encamping before the Mount. (i) ——*Thus shalt thou say to the House of* Jacob, *and tell the children of* Israel; *ye have seen what I did to the* Egyptians, *and how I bare you on Eagles wings, and brought you unto my self. Now therefore if ye will obey my voice indeed, and keep my COVENANT, then ye shall be a peculiar treasure unto me above all people, for all the Earth is mine. And ye shall be unto me a Kingdom of Preists; and an Holy Nation. These the words which thou shalt speak unto the children of* Israel. This is a most remarkable *Preface* to this *Sinai-Covenant* and Law, wherein note; 1. *Gods Commemoration of his former great Redemption and deliverance of them from* Egypt, *whereof themselves were Ey-witnesses.* Herein are three things: *viz.* 1. Gods dreadful acts and proceedings against their Enemies the *Egyptians*. Especially in the ten grievous plagues. 2. Gods gracious redeeming and rescuing them out of *Egypt*, above all dangers and difficulties. *He bare them on Eagles wings*; that is, He brought them out of their place of bondage, openly, safely, speedily, as the Eagle doth her young from their sluggish nest. See this Metaphor further urged and explained, in *Deut.* 32. 11, 12. 3. Gods Providential conduct of them to (i) Exod. 19. 2 3, 4, 5, 6.

Mount Sinai, where probably his Pillar of cloud (that token of his ſpecial preſence) pitched, and in which Mount God had formerly promiſed his people ſhould ſerve him. Thus God *brought them to himſelf.* II. *Gods Promiſe of eminent future bleſsings to them, in caſe they ſhould dutifully and faithfully demean themſelves towards him their Redeemer in Obeying his voice, and keeping his Covenant.* The Bleſſings Promiſed on Gods part are three, *viz.* 1. *That they ſhould be a peculiar treaſure unto God, above all the people of the Earth*, that is, Gods peculiar people above all People. סגלה *Segullah* ſignifies ([k]) the moſt choyce, rich, rare, precious things, which Kings and Princes put into their Treaſuries. 2. *That they ſhould be unto God a Kingdom of Prieſts.* This ſeems to intimate their future liberty, dignity and honor, oppoſite to their former baſe ſervitude and bondage in *Egypt*; and ſeems to allude to the condition of the *Kings* and *Prieſts* in *Egypt*, who lived in honor, retaining their lands and liberties in the famine, when all the reſt of the *Egyptians* were forced to ſell theirs: So when others ſhould be debaſed, deſpiſed, &c. *Iſrael* ſhould be honored and provided for, as *Kings* and *Prieſts*: yea, as *Kings*, they ſhould reign on Earth: as *Prieſts*, they ſhould offer Sacrifices to God. Thus under the New Teſtament. ([l]) *Chriſt makes us Kings and Prieſts to God.* 3. *That they ſhould be an holy Nation.* Even Conſecrated, Dedicated and Devoted to God, above all Nations. The Duty conditionally required on their part, was; 1. *Obedience to Gods voice.* 2. *Faithfulneſs in his Covenant.* Whereby God intimates, That he was now about to renew his Covenant with them, which was done in this ([m]) *Covenant of the ten Commandments.* And in this brief *Preface* thereto he gives them a fore-taſte of the *Matter of his Covenant* intended, an *Epitome or Abſtract of the Covenant-obligation betwixt him and them.* Thoſe things he would perform to them, on his part: and theſe things he required from them, on their part. This excellent Introduction ([n]) *Moſes* reports from God to the Elders of *Iſrael*: All the people anſwer together; *All that the* LORD *hath ſpoken we will do.* Here's their unanimous and actual conſent. *Moſes* returns the peoples words unto the LORD: who thereupon tels *Moſes*, that he would ſpeak with him in the thick cloud in the peoples hearing, that they might *believe him for ever*; thus he would convincingly evidence to them the Divine Authority of *Moſes* Doctrine.

2. *The Manifold and extraordinary Preparation of the People for the Hearing and Receiving of the Law and Covenant from God on* Mount Sinai. The Lord receiving this tractable Anſwer from the People, Commands *Moſes* now to prepare them. Their preparation was effected, 1. *By* Moſes *Sanctifying them two daystogether*; commanding them, *To waſh their clothes, And not to come at their wives.* ([o]) *To waſh their clothes.* Thus the *Prieſts* afterwards muſt ([p]) *waſh their hands and feet* at the river before they approached to the Altar to

([k]) *Thus this Heb. word is uſed in* 1 Chr. 29. 3. Eccleſ 2. 8.

([l]) Rev. 1. 6. & 5. 10. 1 Pet. 2. 5, 9.

([m]) Deut. 4. 13. & 5. 2, 3, &c.

([n]) Exod. 19. 6, 7, 8, 9.

([o]) Exod. 19 10.

([p]) Exod. 40. 30, 31, 32.

to Minister, or entred into the Sanctuary. This Ceremony of *washing*, peculiar to those times, implyed the inward purity and cleanness of their Hearts and Spirits wherewith they should approach to God. Hence *David*, (q) *I will wash mine hands in innocency, and so will I compass thine Altar, O Lord.* *Pagans*, in imitation hereof, (r) *washed* before their Sacrifices; yea this Ceremony was superstitiously observed in the Christian Church, as (s) *Tertullian*, and after him (t) *Chrysostom* have observed. This *washing their clothes* signified to them, what Holiness, cleanness and purity of Heart was necessary to them for the Receiving of Gods Law and Covenant. (u) *Not to* (v) *come at their wives.* Some here understand such of their *wives*, as were legally unclean. Rather understand here, all their *wives*: *Conjugal Society* is forbidden for a time, not as *Sinful*, but that they might withdraw their hearts from their lawful earthly comforts, to attend the Heavenliness and Spiritualness of Gods Law the more intentively. 2. *By* Moses (x) *Sanctifying the Mount, setting bounds round about it, that neither Priests nor People, man nor beast, might go up into it, nor touch it, or the very border of it, lest they be put to death: only* Moses *and* Aaron *might go up into it.* This very Mount was separated from all other Ground, and from all common use, for the time; in reference to the purest majestical presence of the most holy God there, and to the Lords Giving of his pure Law, and holy Covenant thence. Hence it is called, *The Mount of God* (y). *Israel* must be abased and humbled at their Law-givers feet: They must highly reverence both God and his Law. 3. *By the* LORD's (z) *discovering himself, and descending in fire upon the top of the Mount on the third Day in the Morning, with most terrible tokens of Divine Majesty, able to subdue and amaze the stoutest heart*, viz. *Thunders*; *Lightnings*; *Thick-cloud and darkness*; *voice of Trumpet exceeding loud*; Mount Sinai *altogether on a smoak, ascending as the smoak of a furnace*; *The Mount burning with fire unto the Heart of Heaven*, that is, the midst of Heaven; *The whole Mount quaking greatly*; *Insomuch, That all the people in the Camp trembled*; *And so terrible was the Sight, that* Moses *said, I exceedingly Fear and Quake.* These were dreadful tokens, (1) *Of* the Majesty and terrour of the Lord; (2) *Of* the severity and terribleness of the Law to Carnal man, that can do nothing but break and transgress it; (3) *Of* the fear and bondage of the *Old Testament* dispensation (fitted to the proud, stiff-necked, and hard-hearted disposition of the *Iews*,) in comparison of the more free, filial and sweet dispensation of the *New Testament*: for herein the (a) Apostle placeth a great difference. 4. *By* Moses (b) *bringing forth the people* Israel *out of the Camp, to meet with God.* And they stood at the skirt of the Mount, without the bounds that were set. Probably All *Israel* at this time stood together before God at the skirt of the Mount, in the same (c) Order that they stood in when *Moses* renewed the Covenant about 40 years after *in the land of*

(q) Psal. 26. 6.
(r) *Plaut. in Aulul. Act.* 3. *Scen.* 6.
(s) *Tertul. de Orat. c.* 11.
(t) *Joan. Chrysost. in Mat. Hom.* 52.
(u) Exod. 19. 14, 15.
(x) Exod. 19. 12, 13, 23, 24.
(y) Exod. 24. 13.
(z) Exod. 19. 16, 17, 18. Deut. 4. 11, 12. Heb. 12. 18, 19, 20, 21.
(a) Heb. 12. 18. *to* 25.
(b) Exod. 19. 17.
(c) Deut. 29. 1, 10, 11.

Moab: *viz. First*, The First-born, the (d) Priests, who were to come neareſt to God at that time. *Secondly*, After them the Captains or Heads of their Tribes the Rulers. *Thirdly*, Then the Elders. *Fourthly*, The Officers. *Fifthly*, All the men of *Iſrael*. *Sixthly*, Their little ones. *Seventhly* The women. *Eightly*, The Strangers which were within their gates. Thus they preſented themſelves before the Lord every of them individually in their own perſons, not by Proxies or Repreſentatives, being now to receive ſuch a Law from God, and to enter into ſuch a Solemn *Covenant* with God: that hereby the incomprehenſible Majeſty and terror of God, The Glory, Greatneſs, Authority and Excellency of his Law and Covenant, might have the deeper impreſſion upon them.

(d) Exod. 19. 22.

5. Finally, *By the* LORD's (e) *calling Moſes* (after he had thus placed the People,) *to the top of the Mount, and ſending him down again, to charge the Prieſts to ſanctifie themſelves, and to conteſt with, or charge, both Prieſts and People not to break through, to come up into the Mount to gaze, leſt the Lord break forth upon them.* All this ſingular Caution and Solicitude tending to advance highly the Majeſty of the Law-giver, and authority of the Law; as alſo to engrave more deeply and indelebly a moſt awful reverence to both in the hearts of all *Iſrael*.

(e) Exod. 19. 19. *to the end.*

3. *Gods* (f) *Promulgation of the Moral Law, The Covenant of the Ten Commandments, (immediately after all his Preparation,) from Mount* Sinai, *to all* Iſrael. Herein note; 1. *The Matter promulged*, and 2. *The Manner of promulgation.*

(f) Deut. 5. 22. & 4. 13.

(1) *The Matter promulged* was the (g) *Ten Commandments*, all ſtoried in expreſs Terms. Theſe *Ten Commandments* I have formerly in the General, *Analytically explained*, ſo as to point out the peculiar and diſtinct Scope of every one of them, with their mutual reference to, and dependance upon each other.

(g) Exod. 20. 3. *to* 18.

(2) *The Manner and way of Gods Promulgation of theſe ten Commandments*, was in this ſort, viz. I. *In the ſame Method and Order, wherein they are left upon record for us by Moſes.* 1. The Commandments of *Religion* and *Holineſs* to God, being ſet before the Commandments of *Rigteouſneſs* and *equity* to men. Thoſe being *the Firſt and Great Commandment*: Theſe *the ſecond like unto it*. 2. The *firſt* and *laſt Commandments*, being the moſt Comprehenſive piercing ſpiritual and convincing Commandments among all the reſt: and as it were comprizing all the other between and within them. Shewing the extenſiveneſs and ſpiritualneſs of this Law. 3. The *fourth Commandment* being ranked in the midſt of them: the Sabbath being as the Prop and Pillar upholding both Holineſs to God, and Righteouſneſs to man. In this Order *Moſes* recorded them. And in this order God uttered them. II. *In the ſame words and number of the Commandments God uttered his Moral Law, wherein* Moſes *afterwards wrote them*, (h) *God ſpake all theſe words*, (i) —— *even ten words*, or ten ſayings, *viz.* ten commanding ſayings. (k) —*And he added*

(h) Exod. 20. 1.
(i) Deut 4. 13.
(k) Deut. 5. 22.

added no more. That is, He added no more distinct Moral precepts: or, He added no more words at all immediately to all *Israel*: what he spake besides these, he spake immediately to *Moses*, and by him mediately to all the people. In these *ten words* the whole *Moral Law* is comprized compleatly. III. *God promulged not these ten Commandments meerly and nakedly, as so many bare precise precepts: but with a notable Preface prefixed, and Promises annexed.* 1. The preface prefixed; (l) *I am the* LORD, *thy God, which brought thee out of the Land of Egypt, out of the house of Servants.* This *Preface* contains Reasons for keeping all the *Commandments* in General: and the *first Commandment* in particular. Wherein are three General Arguments, perswading to the observance of the whole Law. They are drawn, (1) *From* Gods incomparable Nature and essence: *I am* JEHOVAH. (2) *From* Gods Covenant-Relation to *Israel*, as the Seed of *Abraham*; *Thy God, viz.* Not only by Creation and Providence commonly, but by special Covenant peculiarly. (3) *From* Gods wonderful Act of Grace in Redeeming them from Egyptian bondage; *which brought thee out*, &c. An eminent Type of Christs spiritual Redemption of of his Church. 2. The Promises annexed to some particular Commandments expresly were two, *viz.* (1) A more General Promise, of *shewing mercy to thousands of them that love him and keep his Commandments*, added to *Commandment second.* (2) A more Particular Promise of *long life in Canaan*, whither *Israel* was now going, annexed to the *fifth Commandment*, (m) This is called, *The first Commandment with Promise*: either, because its the *first Commandment* with *particular* Promise, the former being *general*: Or, the *first Commandment* of the *second Table* with Promise. But I like best the former Reason. This *Preface*, and these Promises are so evangelical, that they notably evince this Law to have been given as a *Covenant of Faith in Jesus Christ.* IV. *God Promulged all these words immediately to all* Israel *from Mount* Sinai *with an audible voice.* (n) *God spake all these words saying.* —— Hence the Apostle cals the Law, by way of eminency, (o) *The voice of words.* (p) *These words God spake with a Great voice to all their Assembly.* This *voice* was so Great, that it (q) *shook the very earth.* V. *God spake this Law* (r) *out of the midst of the fire, he uttered these words out of the midst of devouring flames.* Hence its called (s) *A fiery Law*; or, Heb. *A fire of Law.* This intimated the terrour of God, and of his Law to transgressors. VI. *God spake these words also* (t) *out of the midst of the cloud, and of the thick darkness.* The *cloud* seems to be that *pillar of cloud* that went before *Israel* and covered them, which now rested on *Mount-Sinai*: It was a Type of Christ, in whom this Law and Covenant was given: As also a token of Gods special presence and protection. The *thick darkness*, is often used to set forth (u) *Gods glorious Presence, Majesty and Greatness*, as here also to denote his severe and darksome judgements against the transgressors

(l) Exod. 20. 2. Deut. 5. 6.

(m) Ephes. 6. 2

(n) Exod. 20. 1.

(o) Heb. 12. 19.

(p) Deut. 5. 22.

(q) Heb. 12. 26.

(r) Deut. 5. 22.

(s) Deut. 33. 2.

(t) Deut. 5. 22.

(u) Psal 18. 9, 11, 12. & 97. 1, 2, 3.

greſſors of his Law and Covenant. The Apoſtle calls it (x) *blackneſs and darkneſs and tempeſt.* Beſides God ſpeaking out of the *cloud and thick darkneſs* ſeems to imply the obſcurity and darkneſs of that Diſpenſation and Covenant: The *Old Teſtament* was all veiled under clouds, darkneſs, Types, figures and ſuch dim repreſentations.

VII. Finally *God in promulging his Law, made uſe of the* (y) *Miniſtery of Angels about the former particulars.* Steven ſaith, *Iſrael received the Law by the diſpoſition of Angels.* Hence, *Paul* cals it, (z) *The word ſpoken by Angels.* And thoſe words of *Moſes* in his Bleſſing *Iſrael* before his Death, viz. (a) *The LORD came from* Sinai, —— *and he came with ten thouſands of Saints,* &c. are by ſome interpreted of *Holy Angels*: though they may be referred to the holy people of *Iſrael* that received the Law. *Angels* are miniſtring ſpirits, imployed by God both about diſpenſation of Law and Goſpel, Old and (b) *New Teſtament,* and are (c) *ſent forth in* many regards *for their good that ſhall be heirs of ſalvation.* This imployment of *Angels* in giving of the Law tends to magnifie the dignity and excellency of the Law: as alſo the ſupream Majeſty Authority and Glory of the Law-giver. This was Gods way and manner of promulging his Law.

4. Iſraels (d) *extream fear and terror, by reaſon of Gods mighty voice and dreadful promulgation of his Law, ſo that they removed and ſtood afar off: and being unable to hear the voice of God any more immediately, they deſired that God would ſpeak to them by a Mediator: which requeſt the Lord highly approving, condeſcended to them in it.* This is a very obſervable paſſage. Herein eſpecially note three things, *viz. Their Fear, Their Deſire, The Lords fulfilling of their Deſire,* I. *Their Fear* at this dreadful promulgation of the Law was ſo great, that (e) they removed from the bounds of the Mount where *Moſes* had ſet them, and *ſtood afar off*: all the (f) heads of their tribes and elders ſaying to Moſes, *This great fire will conſume us. If we hear the voice of the LORD our God any more, then we ſhall die.* Whereupon the Apoſtle ſaith, —— *And the voice of words, which voice they that heard, intreated that the word ſhould not be ſpoken to them any more, for they could not endure that which was commanded.* This their fear intimated, 1. Their guiltineſs under ſin where theres no ſin, theres no cauſe of ſlaviſh fear: but guilt of ſin fils with fear and terror at Gods preſence. Guilt made *Adam* (h) flie, and hide himſelf: guilt makes *Iſrael* remove, and ſtand afar off. 2. The penetrating and convincing power of the Law to diſcover ſin. (i) *By the Law is the knowledge of ſin.* (k) —— *And without the Law ſin is Dead.* Had not the Law detected to them their ſin, why ſhould they thus have feared? 3. The effect of the Law upon the guilty Conſcience; it (l) fils with terror, and *gendereth to bondage,* all that are under it. It fils the carnal awakened ſoul with *thunder and lightning,* with flaſhes of *fire,* with *blackneſs and darkneſs and tempeſt,* &c. 4. Their utter inability to keep the Law in the exactneſs of it, in that they were now unable to hear it (m): *They could not*

(x) Heb. 12. 18.
(y) Acts 7. 53. Gal. 3. 19.
(z) Heb. 2. 2.
(a) Deut. 33. 2.
(b) Heb. 12. 22.
(c) Heb. 1. 13, 14.
(d) Exod. 20. 18, 19, 20, 21. Deut. 5. 23. *to the end.* & 18. 15. *to* 20.
(e) Exod. 20. 18, 19, 21.
(f) Deut. 5. 25.
(g) Heb. 12. 19, 20.
(h) Gen. 3.
(i) Rom. 3. 20.
(k) Rom. 7. 9.
(l) Gal. 4. 24, &c. Rom. 8. 15.
(m) Rom. 8. 3. Gal. 3. 21, 22. Heb. 12. 19, 20.

not endure that which was commanded. Therefore the Law *could not give life*: because of their inability to keep it. Thus of their *Fear*. II. *Their desire arising and resulting from their fear*, was; That God would not speak to them any more immediately, but by *Moses* mediately. (n) *And they said unto* Moses, *speak thou with us and we will hear, but let not God speak with us, lest we die.* Thus they are brought to see the necessity of a *Mediator* betwixt God and them, and pitch upon *Moses* for that *Mediator*. Hence, 1. The sinful creature is not able to approach to God, or to converse with God immediately, without the intervention of a *Mediator*. The distance and disparity betwixt God and sinners is so infinite. God is Holiness and purity in the highest, Sinners are meer lumps of impurity. They are as chaff or stubble: but God, without a Mediator, is to them a consuming fire. 2. The Law notably discovers the utter inability of the sinner, and the absolute necessity of a *Mediator*, for Communion with God. *Israel* is now taken off their own bottom, driven out of themselves to a *Mediator* by whom they may have access to God and knowledge of his will. This was one eminent End and effect of the Law, to take the sinner off his own bottom, and discover the necessity of a Mediator. (o) *The Law was our Schoolmaster, to bring us to Christ.* III. *The Lords fulfilling of this their desire of a Mediator, to pass betwixt God and them,* is very eminent. For, 1. He (p) heard, their voice in this behalf. 2. He commended their request; (q) *They have well said all that they have spoken.* 3. He (r) wished *such an heart in them*, as that they might constantly fear and obey him, for the eternal good of them and their children 4. He Dismissed them from the terrible presence of God on Mount *Sinai*, (s) *Go say to them, get you into your Tents again.* 5. He accepted *Moses* as a present *Typical Mediator* betwixt himself and them. (t) Commanding him to *stand by him*, to receive all the *Commandments Statutes* and *Judgements* which he should teach *Israel*. 6. He hereupon also further promised to them the true Mediator Jesus Christ, (of whom *Moses* was but a figure,) to speak to them all that God should command him. And this according to their desire in Horeb, (u) —— *And the LORD said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him*, &c. They desire *Moses* for a *Mediator*: God grants them *Moses* for present, & Promiseth *Christ* for the future: gives them the *Type*, assures them of the *Anti-type*, according to all, yea above all that they desired of God in *Horeb*. Hence we may note (x) *How compassionate and condescending God is to sinners*. When they cannot endure to approach his presence and receive his Law *immediately* he yields to them to deal with them *mediately*. When they cannot ascend to him: he will descend and condescend to them. (z) *How acceptable a thing is it to God, when sinners desire to come to him, and to converse with him, by a Mediator!*

(n) Exod. 20. 19. Deut. 5. 23. to 28.

(o) Gal. 3. 24.

(p) Deut. 5. 28.

(q) 28.

(r) 29.

(s) 30.

(t) 31.

(u) Deut. 18. 15. to 20.

He

He ſeems to be much taken and exceedingly affected with *Iſrael's* deſire of a Mediator. And after this their requeſt, he never ſpake to them immediately without a *Mediator* as before: but mediately by *Moſes*.

5. *Gods ſpeaking to* Moſes *out of the thick darkneſs on Mount* Sinai, *at the ſame time (after he had accepted their requeſt for a Mediator,) ſome* (x) Additionals to his *Moral Laws*. The people now were either gone to their Tents: or through fear they ſtood afar off: Only Moſes *drew neer to the thick darkneſs where God was*, to receive Gods further pleaſure. Theſe *Additionals* which God ſpake to *Moſes*, were either *Moral*, *Ceremonial*, or *Judicial*. I. **Moral**: *viz.* Some further Explication of the *ſecond Commandment*, about Gods outward worſhip. Seeing (y) they only heard Gods voice from heaven, *ſaw no ſhape* of him, they muſt not *make with him to themſelves Gods of ſilver or gold*. He knew how prone their nature was to *Idolatry*; He foreſaw their *Idolatry* which they would ſhortly run into in the *golden Calf*: therefore he thus plainly repeats and explains the ſenſe of his *ſecond Commandment*. II. **Ceremonial**: *viz.* About Gods outward worſhip preſcribed in the *ſecond Commandment*. Theſe Ceremonials were touching an *Altar*, *Sacrifices*, and *Places of Gods publique worſhip*. All touched very briefly. 1. *Touching an Altar* he preſcribes; *Partly*, The Materials of it, *viz.* Earth, or Stone un-hewen with any tool. *Partly*, The way of framing it, *viz.* without tool. *The tool would pollute it*. *Partly*, The Site and poſture of it. It muſt not be ſuch as that they ſhould need to go up *to it by ſteps, leſt their nakedneſs be diſcovered thereon*. This (a) *Altar* was a *Type of Chriſt*, eſpecially of his Divine Nature, ſanctifying his Sacrifice: and the Earthly Materials a ſhadow of his Earthly humane nature. 2. *Touching Sacrifices to be offered thereon*. Here two ſorts are mentioned, *viz.* Burnt-offerings, and Peace-offerings. Both Types of Jeſus Chriſt crucified, who is our true Sacrifice. 3. *Touching the Places of Gods publique worſhip*, where ſuch Sacrifices ſhould be offered upon the Altar, *viz. In all Places where I record my name*. And there God promiſes to *come unto them and bleſs them*. Such places were, Many encamping places in the Wilderneſs, Sundry places afterwards in *Canaan*, eſpecially the *Tabernacle*, and *Temple*. Which *Tabernacle* and *Temple* were eminent (b) Types of Chriſt, *in whom the fulneſs of the Godhead dwelt bodily*. Theſe are the *Ceremonials*, at this time very briefly mentioned: but afterwards, they, with many others, are more fully deſcribed. Hence, let this be remembred, *That immediatly after the terrible Promulgation of the Moral Law to Iſrael, and their deep conſternation thereupon, deſiring that God would not ſpeak to them any more by his own immidiate voice, which was ſo terrible and intolerable to them, but by* Moſes, *as an intervening Mediator, whereunto the Lord Conſented*; *I ſay, immediatly after theſe things the Lord ſpake theſe Ceremonials to* Moſes, *which were evident Types of Chriſt*. III. **Judicial**; *viz.* The main body of his (c) *Judicial Laws*, called

(x) Exod. 20. 21, &c.

(y) Exod. 20. 22, 23. *with* Deut. 4. 15, 16, 17, 18, 19, 20.

(z) Exod. 20. 24, 25, 26.

(a) Heb. 13. 10. &c.

(b) Iohn 1. 14. Heb. 9. 11. Ioh. 2. 19, 21, Col. 2. 9, 10.

(c) Exod. 21. 1. *to chap.* 24. 1.

ed *Judgements*, whereby the Civil State and *Common-wealth of Israel* was to be ordered and governed, under God himself their supream *King* and *Monarch*. In which *Judicials* notwithstanding there are some few *Morals* and *Ceremonials* touched upon, but they are very few. Now all these three sorts of Laws, *Moral*, *Ceremonial*, and *Judicial*, were (if the Series of the History be accurately observed) spoken by God on Mount *Sinai*, *partly* to Israel, *partly* to *Moses* for Israel, on one and the self-same day.

6. *The* ([d]) *solemn Ratification or establishment of these three sorts of Laws, Moral, Ceremonial and Judicial (thus promulged and published) as a Covenant or Testament betwixt God and* Israel; *which seems to be done*, partly *on the self-same day that the Law was promulged; and* partly *in the morning following*. God is not content only to promulge immediately to *Israel* his *Moral Law*, and to *Moses* for *Israel* some *Morals*, *Ceremonials*, and the main body of his *Judicial Laws*: but he will have these Laws most solemnly Confirmed as a *Covenant* betwixt himself and *Israel*, that so his intention in thus publishing them might be evidently understood, which otherwise would have been very dark and doubtful to the people. In this *Solemn Confirmation* of these *Laws for a Covenant*, note especially, 1. *The Place*, 2. *The Manner*, 3. *The event thereof*. 1. *The Place where this Confirmation was had*, ([e]) *was threefold*, according to the three Ranks and Degrees in *Israel*. *viz.* 1. At the foot or skirt of the Mount without the bounds; *there all the people must stay*. 2. In the Mount afar off, *viz.* about the middle of the Mount: *There*, Moses, Aaron, Nadab *and* Abihu, *and seventy of the Elders of* Israel *must worship afar off*. Some ([f]) think this number of seventy Elders representing *Israel* was here made use of, to remember them of the seventy persons that went down into *Egypt*, which were now according to Gods promise so wonderfully multiplyed into above six hundred thousand, able for war, besides women and children under twenty years old. 3. On the top of the Mount near unto God: *There* ([g]) Moses *alone, with his Minister Joshuah*, (both Types of Jesus Christ the true Mediator,) *were to come near the* LORD. These things were not as yet acted by them; but only *by way* of preparation for the Covenant commanded by the Lord. In this threefold rank of persons appointed by God according to these three places, we may note: *Partly*, The difference of gifts offices and places which God confers upon men in his Church, some superior, others inferior, not all in a level of equality. *Partly*, The eminent greatness and extraordinary excellency of the Benefit or *Covenant* now to be dispensed to them, whereunto God so prepares them by this previous Command. *Partly*, The Nature and impotency of this Dispensation, wherein they were not brought near, but kept afar off from God, only the Mediator approaching near him. Whereas ([h]) the *New Testament* brings us nearer to God in Christ. *Partly*, That God would have a compleat number of witnesses, besides *Moses*, to testifie Gods gracious and

([d]) Exod. 24. 1. to 12.

([e]) Exod. 24. 1, 2.

([f]) *Andr. Rivet Com. in* Exod. 24. 1. *Joan. Calvin Com in* Exod. 24. 1, &c.

([g]) Exod. 24. 2, 13, 14.

([h]) Heb. 10. 19, 22. & 12. 18, 22, &c.

and heavenly manifestation of himself to them: whereby also the authority, not only of *Moses*, but also of The *Priests and Elders*, might be of more note and validity with the people. II. *The Manner of this Confirmation or Ratification*, was such, that it appears evidently to be an Eminent and Solemn Fœderal transaction betwixt The Lord and *Israel*, *Moses* Mediating betwixt them therein. More Particularly, The way and Manner (doubtless according to Gods appointment) was thus: 1. (i) *Moses* (having received *Morals*, *Ceremonials* and *Judicials* from God, and afterwards Command about their three degrees of approach towards God,) came and *told the people all the words of the* LORD, *and all the Judgements*, *viz.* All the Lords words from *Exod.* 20. 1. hitherto. 2. The people unanimously consent to all Gods Commands. (k) *And all the people answered with one voice, and said, All the words which the* LORD *hath said, will we do.* Thus God and *Israel* mutually and voluntarily consent to the Covenant. 3. Moses (l) *wrote all the words of the* LORD foremention'd, *viz.* Morals, Ceremonials and Judicials, *in a Book*. For certainty of Remembrance, and conveniency of use upon all occasions. But after this God wrote the *Morals*, *the ten Commandments* in *Tables of stone*. Hitherto the History seems clearly to have recorded all Gods Transactions with *Moses* and *Israel* only for one and the same day, wherein God promulged his *Law*, his *ten Commandments* on Mount *Sinai*: On the Even thereof probably *Moses* wrote the Lords words. 4. Moses (m) *rose up early in the morning*, (probably it was the very next morning,) *and under the Hill, he builded an Altar, and twelve Pillars according to the twelve tribes of Israel*; or, Heb. *for the twelve tribes of* Israel: *viz.* for to represent them. *The Altar* a Type of Christ, and token of Gods presence represented God in Christ the first and chief Fœderate Party: *The twelve pillars*, builded near the *Altar*, represented the twelve Tribes of *Israel* the other and secondary Fœderate party. The twelve pillars (n) were built near the Altar, to intimate to them, that, by their distance of place, they were not rejected from God, nor excluded from the Holiness of his Altar, but instructed in their unworthiness of God, before whom they should appear with fear and trembling. 5. *He* (o) *caused Burnt-offerings and Peace-offerings of Oxen*, &c. *to be offered to the Lord, by young men*, viz. *by the first-born, which were Priests, till the Levites were separated to that office*. These sorts of Sacrifices were formerly mentioned: and are hereafter more fully described. They were (p) types of Jesus Christ and his death, whereby Gods *Covenant* was established for ever, and his people fully purified to present themselves acceptably and thankfully as spiritual sacrifices to God. The use of *Sacrifices* in making and Confirming Covenants, hath been formerly spoken to: there see. 6. *He* (q) *sprinkled half of the blood upon the Altar*. 7. Having (r) read the Book of the Covenant in the audience of the people, and Received the Peoples consent and restipulation

(i) Exod. 24. 3.
(k) Exod. 24. 3.
(l) Exod. 24. 4, 7. Heb. 9. 19.
(m) Exod. 24. 4.
(n) Jo. Calv. Com. in Exod. 24. 4. p. 416. Genev. 1583.
(o) Exod. 24. 5. with 20. 24. & Lev. 1. & 3. chap.
(p) Heb 9. throughout.
(q) Exod. 24. 6.
(r) Exod. 24 7, 8.

stipulation thereto, saying, *All that the* LORD *hath said will we do, and be obedient; He sprinkled the other half of the blood upon the People, and said, Behold the blood of the Covenant which the* LORD *hath made with you Concerning all these words.* Thus (f) *the first Testament was not dedicated without blood,* both Altar and People were sanctified by blood: signifying, *that Christ by his own blood and death should consecrate himself for his people, and sanctifie his people to himself, under a better Testament.* This was the manner of this illustrious *Federal Sanction*, *Moses* still intervening as a *Typical Mediator* betwixt God and *Israel*. III. *The Event of this fœderal-Sanction, or Confirmation of the Law, for a Covenant*, was (according to Gods former prescription in *ver.* 1, 2. twofold, *viz.* The first event, was the *Ascent of* Moses, (t) *The Priests and Elders into the Mount to worship afar off*, as they were commanded, and their vision of God there without hurt. *And they saw the God of Israel*: [that is, not perfectly in his essence, which is invisible; or in his full glory; whereof mortality is incapable: but (u) in such a dispensation, and according to such manifest tokens of his presence, as was most suitable to the present occasion and their Capacity:] *And there was under his feet, as it were a work of brick of Saphir, and as it were the body of heaven in his clearness.* Here was no image of God but of his foot-stool. His foot-stool was *like brick-work of Saphir, and as the body of heaven for clearness.* The (x) *Saphir-stone* is one of the most excellent precious-stones, yea the chiefest, as *Rivet* hath it out of *Rueus*; It is of a transparent clear-skie-Colour, as *Boetius* (y) notes: By which symbole God would set out his most bright and most excellent majesty, transcending infinitely all the splendor and glittering brightness both of heaven and of all precious stones which are below the glory of his very feet. *The work of Brick*, thinks (z) *Ainsworth*) *might call them to remember their brick-work in* Egypt, *Exod* 1. 14. & 5. 16, 19. *From which bondage God had now brought them, to labor in the heavenly work of his Law, and the mysterie of the same, whereby the Throne of his glory should be erected among them, and his Church (which is the foot-stool of the Lord*, Lam. 2. 1.) *should have the foundation laid with Saphires*, Isai. 54. 11. *and such should be the polishing of the Saints*, Lam. 4, 7. *This clear heavenly appearance did set forth the favour of God towards them that keep his Covenant; as on the Contrary, a dark or cloudy heaven is a sign of Gods displeasure*, Jer. 4. 23, 28. Zeph. 1. 15. *It signified also the clearness and purity that should be in the people of God.* So he. This *vision* they had of God, and yet *he laid not his hand on them, viz.* he hurt them not: yea *they did eat and drink, viz.* without fear, and with chearfulness they did Feast of the Peace-offerings, then sacrificed. When God promulged his *ten Commandments*, *Immediately*, nor Priests nor Elders might ascend the Mount, or touch it, or go beyond the bounds, under pain of Death: But now that he gives his Laws by a *Mediator*, *Moses*, and had brought the people into Covenant with himself, both Priests and

(f) Heb. 9. 19. Heb. 9 13, 14 1 Pet. 1, 2.

(t) Exod. 24. 9, 10, 11.

(u) *Joan. Calvin. Com. in* Exod. 24. 9.

(x) *Andr. Rivet Com. in* Exod. 24. 10.

(y) *Anselm. Boëtius Hist. Lap. l.* 2. *c.* 42.

(z) *H. Ainf. Annot. on* Ex. 24. 10.

Elders (the representations of the people) might ascend to the middle of the mount, and have this reviving and comfortable manifestation of Gods favourable presence with them, and fear no harm; which divine manifestation doubtless they declared to the people, at their return to them, with singular joy. Thus *without a Mediator*, the Law is most terrible and intolerable to Sinners, so that they dare not approach to God: but *by a Mediator* the Law is tolerable and comfortable to sinners, so that they dare approach gladsomely to God. As a *Law of works* it kills: As *a Law and Covenant of faith* it revives the Sinner. Thus of the *first event*. 2. *The second event, was the further Ascent of* Moses (*with his Minister* Joshuah,) *from the Priests and Elders towards the top of the Mount, near unto God, to receive more perfect instruction in his Law and Covenant for* Israel. In this Event, note; (1) Gods (a) calling of *Moses* to ascend up to him into the Mount, and abide there: that he might receive from God the written Law, to teach it to *Israel*. (2) *Moses* his (b) going up into the *Mount* (after he had substituted *Aaron* and *Hur* in his stead, for all matters of the people, till his return:) and his waiting on God six daies before the Lord spake to him, and this without the cloud. This was to prepare *Moses* and to elevate his minde to such further manifestation of Gods Glory and Law as he should please to reveal. The *people* were prepared *three dayes*, for hearing the Law and Covenant spoken: *Moses* is prepared *six daies* for receiving the Law and Covenant written. This highly extols the dignity and authority of the Law. (3) The (c) *Cloud covering the Mount six daies, and the glory of the* LORD *appearing, over the Cloud, on the top of the Mount, like devouring fire*, in the eyes of *Israel*. Tokens of Gods presence: though obscure, and terrible to transgressors of his Law. (4) Gods further (d) calling of *Moses* on the seventh day, out of the midst of the cloud, to come up to him into the cloud. (5) *Moses* his higher ascent into the Mount, into the (e) midst of the cloud. (6) *Moses* his (f) abode in the Mount with *God forty daies and forty nights, during which time he did neither eat bread nor drink water*. Whilst he enjoyed Gods presence and conference with him he needed neither bread nor water. An excellent emblem of the heavenly happiness, wherein the Elect shall be like the Angels needing no corporal food, while they have eternal vision and fruition of God. Thus (g) *Eliah* fasted forty daies and forty nights, going unto *Horeb* the Mount of God. Thus (h) *Christ* fasted forty daies and forty nights, before he entred into his publique Ministry. These *the three great Fasters*; *Moses*, Gods Law-giver: *Eliah*, the great Reformer and Restorer of Gods worship: and *Christ*, the great and only Redeemer of the world. To draw these miraculous extraordinary Fasts into ordinary imitation, argues, in the Papists, extream ignorance, and ridiculous superstition. (7) The Lords Communing or speaking with *Moses* on the Mount, in the midst of the cloud, during this his abode there: The substance of his speech with *Moses* being Touching The framing

(a) Exod. 24. 12.
(b) Exod. 24. 12, 13, 14, 15. &c.
(c) Exod. 24. 15, 16, 17.
(d) Exod. 24. 16.
(e) Exod. 24. 18.
(f) Exod. 24. 18. Deut. 9. 9.
(g) 1 Kings 19. 8.
(h) Math. 4. 2.

framing of the Tabernacle, and of the Utensils thereof: Touching Priests: their vestments or Ornaments for Ministration, and their Consecration: Touching certain Sacrifices: touching The Altar of incense, Atonement-Money, The Brazen laver, The holy anoynting oyl, The holy perfume, The workmen called by God to frame all these things, and the strict Sanctification of the Sabbath, about (i) these things especially God conferred with, and gave Commandments to *Moses* on *Mount Sinai*. (k) The LORD's (k) *giving unto* Moses (*when he had made an end of communing with him on* Mount Sinai,) *Two Tables of Testimony, Tables of stone, written with the finger of God.* These Tables (l) *were the work of God: and the writing, the writing of God graven upon the Tables;* —— *The Tables were written on both their sides, on the one side and on the other were they written.* They were, *two Tables*, in regard of two grand parts of our Obedience, *Religion* and Holiness to God; *Righteousness* and temperance towards man and our selves. *Tables of stone*, to signifie, the perpetuity of the Law, men being wont to write things in brass or stone for durableness, *Job* 19.24. As also the *stoninesse or hardness of mens hearts*, under the Old-*Testament-dispensation*, far more then under the New Testament more efficacious Administration, 2 *Cor.* 3. 3, *&c. written on both sides*, (m) To note (saith *Calvin*) *the Laws fulness, perfection, and compleatness, there being no space or room left for any addition, it was not lawful for man to add any thing*, God had comprized all things in these ten words, whereof all the other Laws Ceremonial and Judicial were as Expositions and Commentaries, and whereunto they were to be referred. (n) *Ainsworth* thinks, *This manner of writing on both sides, Signified; In respect of the Law it self, that it hath both the Outward Letter, and Inward Spiritual meaning*, Rom. 7. 14. Gal. 4. 24. *In respect of men, That the Law should be written Outwardly in their Actions, before men; and Inwardly in their hearts, before God*, Mat. 5. 16. Heb. 8. 10. Rom. 2. 28, 29. *The Tables were the work of God, and the writing was the writing of God, with his finger.* Not as if God had body, hand, or finger, properly: but metaphorically, what man doth with his finger, is ascribed to the vertue and power of God. Here was nothing at all *Humane* or *Angelical*, but all wholly *Divine* about these Tables, which highly commends the Divine Authority and excellency of the Law in every regard. Thus, of the *second Event* of the *fœderal Sanction* or Ratification of the Law and *Covenant of the ten Commandments*. And in this Manner, and with these events ensuing, the Law (*Moral, Ceremonial*, and *Judicial*,) was solemnly ratified as *a Covenant of Faith* or *Testament* betwixt God and *Israel* on *Mount Sinai*. All this is diligently to be considered.

7. *The notorious transgression of this Law, and horrid* (o) *breach of this Covenant of Faith, by the people of* Israel *in their odious Idolatry to the Calf which* Aaron *made, whilst* Moses *was with the Lord in the Mount, and absent from the people.* This sad Narrative sets forth, How

(i) Exod. 25. 1. *to* 31. 18.

(k) Exod. 31. 18.

(l) Exod. 32. 15, 16.

(m) *Joan. Calvin Com. in Exod.* 32. 15, 16.

(n) *H. Ainsw. in his Annot. on Exod.* 32. 15.

(o) Exod. 32. 1. *&* 34. 1. Jer. 31. 32. Heb. 8. 9.

How the *Israelites*, (who with one voice promised, (p) *All the words which the LORD hath said, will we do,*) violated that great commandment, which (q) both God himself had spoken to them from Heaven, and after repeated by *Moses*. That so the (r) *impossibility of the Law, in that it was weak through the flesh*, might be evidenced in this people at the very first, before any obedience at all was performed thereunto. Here Particularly are described, I. *Their heynous sin it self*; set forth by the *Occasion*, *Matter*, and *Manner* of it, *Exod.* 32. 1. *to* 7. II. *The Lords Cognizance of their Sin*, Accusing and Threatning them with destruction for it: But at *Moses* intercession, Gods fury was asswaged, *Exod.* 32. 7. *to* 15. III. *The Singular zeal of* Moses *both towards God and his People* Israel, *having vehement indignation against this Sin, when he returned out of the Mount into the Camp.* This Zeal he manifested. 1. *By* casting the Tables out of his hands, and breaking them before the peoples eyes, beneath the Mount, at the sight of the idolatrous calf: which he did not rashly, but purposely and advisedly; to signifie to them their breach of Covenant with God, by their idolatry, *Exod.* 32. 15. *to* 20. This fact is (t) again recited in the *Repetition of the Law*, as done on purpose by him: And is no where condemned in all the Scripture. Questionless he brake them, by special and secret direction from God himself. 2. *By* demolishing utterly and most disgracefully the idolatrous molten calf: Burning it with fire, grinding it to powder, casting the powder into the water of the brook that descended out of the Mount, from the (u) *Rock in Horeb*, a *Type of Christ*, and causing the people to drink of it, *Exod.* 32. 20. The fire made it, and marr'd it: that done, he reduced it to powder as small as dust, by grinding, or filing it, that not the least relique thereof might remain: *He strawd the dust on the water of the brook*, that it might be utterly abolished: And *caused them to drink of it*, that so their idol might go into their bowels, and be mingled with their dung, in execration and abomination of their idolatry. Under these Acts also the mysterie of (w) *Christs washing away their sins in the stream of his own blood, through repentance and faith*, seem to be figured unto them: these *waters being a Type of the blood of Christ the Spiritual Rock smitten.* 3. *By* his sharp rebuking of *Aaron* as principal in this Sin, though his elder brother, *Exod.* 32. 21. *to* 25. 4. *By* causing the sons of *Levi* to slay 3000 men with the sword the same day, of those that were chief agents in this idolatry, *Exod* 32. 25. *to* 30. 5. *By* his most fervent intercession unto the Lord for the people, *Exod.* 32. 30, *&c.* IV. *The Lords resolute purpose of visiting this sin upon* Israel: and his actual plaguing them for it, *Exod.* 32. 35. V. *The Lords threatning to withdraw*

(p) Exod. 24. 3. & 19. 8.
(q) Exod. 20. 4, 5, 6, 23.
(r) Rom. 8. 3. Neh. 9. 13, 16.
(t) Deut. 9. 15, 16, 17. See *H. Ainsw. his Annot. on this place.*
(u) Deut. 9. 21. Exod. 17. 6. 1 Cor. 10. 4.
(w) By this they were taught the way of Salvation from their sins; whiles *Moses* (that is, the Law) giveth the knowledge of sin and condemnation for the same, Rom. 3. 20. Gal 3. 10. and forceth men unto Christ, the Rock from whom do flow the waters of life, wherein all sin is swallowed up to the repentant believing sinners who by drinking the dust thereof with the waters of the Gospel, into their own bowels, do acknowledge the curse which they have deserved, and do judge themselves, who are else to be condemned of the Lord, Gal. 3. 24. Ezek. 36. 31. & 20. 43. 1 Cor. 10. 31. compare Numb. 5. 17, 18. *H. Ainsw. in Annot. on Exod.* 32. 20.

Ex. 33.

his

his wonted presence from them, though he would send his Angel before them, to conduct them to the promised Land, *Exod.* 33. 1, 2, 3. VI. *The Peoples Repentance hereupon: testified by their mourning, and refusing to put on their ornaments*, *Exod.* 33. 4, 5, 6. This their Repentance *Moses* endeavours to detain and exercise them in a while, that it might be more through and serious: by *removing the Tabernacle afar off out of the camp*. The Camp was now defiled by idolatry: therefore unfit for Gods habitation, who would remove from such *Covenant-breakers*, *ver.* 7. *to* 12. VII. *The peoples Reconcilement again to the Lord after their Repentance upon* Moses *his Intercession.* The Lord promising his favourable presence to *Moses* and to *Israel*, and to *Moses* a peculiar and visible manifestation of his glory, *viz.* of his *back-parts*, so far as *Moses* was able to bear it, *Exod.* 33. 12. *to the end*.

8. *Gods gracious renewing of this Law and Covenant with that ungrateful, backsliding, idolatrous, Covenant-breaking people, but now repenting of their wickedness.* In this great act of Divine Grace, many things are very remarkable, *viz.* I. The Restoring of the Tables of the Law and Covenant. (x) *And the LORD said to* Moses, *How thee two Tables of stone, like the First: and I will write upon the Tables, the words which were on the first Tables which thou brakest*, &c. God calls *Moses* again up to the top of the Mount to receive the writing of God on the Tables: None must ascend with *Moses*, nor be seen throughout all the Mount: nor must flocks or herds feed before the Mount: And *Moses must hew the Tables*, which God would write upon. *Moses* did all accordingly. Here I note two differences betwixt Gods giving of *these*, and the *former Tables*. 1. *In the Preparation of the Tables.* The former Tables were prepared by God, were his own immediate work, as the writing was only his: Here *Moses* must hew and prepare these later Tables, and God would write on them the words of the former Tables. The Restoring of the later Tables is parted betwixt God and *Moses*. —— And though there be some doubt among learned men, whether *Moses* also did not write the *ten Commandments* in these later Tables, as well as form the Tables, from that passage in *Exod.* 34 27, 28. where God saith to *Moses*, *Write these words*, ——*and he was there with the LORD forty days*, &c. —— *He did neither eat bread*, &c. —— *and he wrote upon the Tables the words of the Covenant, the ten Commandments*: yet if the Context and manner of speaking be well considered, this doubt may be clearly and easily resolved. For, (y) That which God Commanded *Moses* to write in *ver.* 27. was not the *ten Commandments*, but some *additional explanations thereof*. And in *ver.* 28 the word [*He*] in the two first Sentences or propositions is to be referred plainly to *Moses*; in the third Proposition, to *God himself*. 2. *In the manner of* Moses *Ascent into the Mount to receive the Tables from God.* In the former ascent (z) *Moses* went up accompanyed with *Aaron* the

(x) Exod. 34. 1. to 5.

(y) Compare Exod. 34. 10. to 27. with ver. 27.

(z) Ex. d. 24. 9, 10, 13.

Ex: 34

the *Prieſt*, and *Joſhuah* that was to ſucceed *Moſes*, and bring *Iſrael* into *Canaan*, and 70 *of the Elders of Iſrael*, as the repreſentatives of the 12 tribes, though *Moſes* alone went near the Lord to receive the Law: But in this later aſcent *Moſes alone* muſt come into the Mount, and beſides him no man might be ſeen in all the Mount. In this different diſpenſation, learned men think there was ſome myſterie intended: though ſomewhat hard to be found out. (l) *Some* think, hereby the *Jews* were taught, that the Law was void and fruſtrate, unleſs they offered ſtony hearts to God, wherein he might write the Law. But (a) *Calvin* counts this ſubtile & frivolous. (l) *One* ſaith; (b) *The Tables which God made and gave before, were written on: Theſe which* Moſes *made were hewed, but empty, till God wrote upon them. So the Law is written in mens hearts, and they do by Nature things of the Law*, Rom. 2. 14, 15. *but corrupting themſelves in the things that they know, their hearts are hewed only by* Moſes *Miniſtry; and however they boaſt of the Law, yet through the breaking of the Law they diſhonour God*, Rom. 2. 23. *till that be fulfilled which God hath promiſed, I will put my Laws into their mind, and write them in their hearts*, Heb. 8. 10. (3) *Moſt* are of opinion, that though (upon their repentance) God was pleaſed to reſtore his Law and Covenant again to them, yet it *ſhould be with ſome maim or defect of glory that was in the former Tables. Theſe* were prepared as well as written only by God: *Theſe* hewed by *Moſes*, but written by God. Something of man was in them. Though God would heal their wound: yet ſome ſcar thereof ſhall remain in the very *Tables of the Covenant* hewed by man; to remember them of their ſin, and to humble them for it continually, (c) *Calvin*, (d) *Rivet*, (e) *Oleaſter*, and (f) *others* go this way: conſult them. II. The Lords ſhewing to *Moſes* (according to his Promiſe) his back-parts, and (g) proclaiming all his goodneſs in ſuch Attributes as tend moſt to the Conſolation of the penitent, and terrour of the impenitent amongſt them. 1. The three firſt Attributes ſetting forth Gods Eſſence, diſtinguiſhed in three Perſons: 2. The ſeven next Attributes revealing Gods ſweet and gracious diſpoſition towards penitent and believing Sinners 3 The two laſt Attributes declaring Gods ſeverity upon the impenitent wicked, and thier wicked poſterity. III. The (h) manner of the Lords renewing of Covenant with his people. *Herein note*, 1. *Moſes his interceding* with the Lord for his preſence, and pardon. 2. *The Lords Covenanting* to expel the *Canaanites*, Adding divers explanatory *Ceremonial Laws*, Commanding *Moſes* to write them, who was forty days and forty nights in the Mount as at firſt; The Lord himſelf writing in the Tables the words of the Covenant the ten Commandments. 3. *The Glorious* (i) *ſhining of* Moſes *face*, when he came down from the Mount with theſe *later Tables*, (Gods glory had made *Moſes* glorious;) So that the people *being afraid of him, he put a veil over his face while he ſpake with them.* In this the (k) Apoſtle points out a Myſterie; For hereby was ſignified

The

(a) *Io. Calv. Com. in Exod.* 34. 1.
(b) *H. Aynſw. in his Annot. on Deut.* 10. 3.
(c) *Ioan. Calv. Com. in Exod.* 34. 1.
(d) *And. Riv. Com. in. Exod.* 34. 1.
(e) *Hieronym. ab O caſtro in Annot. ad Exod.* 34 1.
(f) *Lond. Annot. on Exod.* 34. 1, *&c.*
(g) Exod. 34. 5, 6, 7.
(h) Exod. 34. 8 *to* 29.
(i) Exod. 34. 29 *to the end of the chap.*
(k) 2 Cor. 3. *throughout*

The glory of the Law and of the Ministration of Moses, which the brighter it is, and so discovering sin, the more terrible it is to Sinners, they cannot endure it, they cannot behold the primary proper and true end of it, Christ. But *this Glory was under a veil*; which imported both the *darkness of that dispensation* then, and the *darkness of the peoples hearts by ignorance and unbelief* to comprehend it, till this veil be done away in Christ by the surpassing Glory and Brightness of the Gospel, *transforming us from glory to glory.* 4. The (l) laying up of these two *later Tables in the Ark*, according to Gods appointment, into which Ark the two *former Tables* never came, being broken before the Ark was made. This *Ark* is said, in the Repetition of the Law, to be (m) *made by Moses*: and elsewhere, in the former Narrative of the History, it is said to be (n) *made by Bezaleel*. Not that there were two distinct Arks made, *The one Temporary before the Tabernacle was made*, which afterwards should be laid aside: *The other Continuing still in the Tabernacle.* For, we read of no such *Temporary Ark*: It was one and the same *Ark* which the Lord had (o) formerly described and appointed to keep the *Testimony* in. And *Bezaleel is said to make it*, because he was the *Workman* that framed it; *Moses is said to make it*, because he from the Lord commanded and directed *Bezaleel* about the makeing of it, the supervising and ordering of the whole work lay upon *Moses*. This *Ark* was peculiarly made for the keeping of the two Tables of the Testimony therein: neither (p) *was there any thing in the Ark besides them.* These *Tables* were called, (q) *The Testimony*: because they *testified* what was the Covenant betwixt God and the people, and would *testifie* against all that should break the same. Hence the Ark is stiled, (r) *The Ark of the Testimony*: And the Tabernacle containing the Ark, (s) *The Tabernacle of the Testimony*; yea, because these two Tables had the Covenant of God engraven on them, they are called, (t) *The Tables of the Covenant*: and proportionably the Ark, (u) *The Ark of the Covenant.* Here we have excellent *Mysteries* of Christ adumbrated; For as the *Law* and *Covenant* of God in the *two Tables* was contained in the *midst of the Ark*, The *Mercy-seat* covering that Law in the Ark, The *two Cherubims* looking towards the *Mercy-seat*, the Lord himself dwelling between the Cherubims, vouchsafing his gracious presence and Answers to his people from over the Mercy-seat: So *Jesus Christ*, our true (x) *Ark of God*, had Gods (y) Law and Covenant perfectly *in his heart, in the midst of his bowels*, is our true (z) *Mercy seat* or *Propitiatory*, covering the curse of the Law and our sins from the eye of God, (a) *in whom* the Lord vouchsafes his *favourable presence* and guidance to his Church. This custody of the *Tables* in the *Ark* did highly commend the Dignity, Glory and Authority of the Law, this *Sinai-Covenant.*

Thus of the Manner or Way of Gods giving his Law, in these eight Particulars especially.

Hence we may easily Infer *and conclude*;

(l) Exod. 25. 10. *to* 23. *with* Deut. 10. 1. *to* 6
(m) Deut. 10. 1, 2, 3, 4, 5. *with* Exod 25 10 &c.
(n) Exod. 37 1, &c.
(o) Exod. 25. 10. *to* 23.
(p) 1 King. 8. 9
(q) Exod. 25. 16. Deut. 31. 26. Exod. 31. 18.
(r) Exod. 25. 22.
(s) Exod. 38. 21. Act. 7. 44.
(t) Deut. 9 9, 11, 15.
(u) Numb 10. 33. Heb. 9. 4.
(x) Rev. 11. 19.
(y) Psal 40. 7, 8. Heb. 10.
(z) Rom. 3. 25. 1 Joh. 2. 2.
(a) Eph. 2. 18. 20, 21, 22.

1. That, *The Law-giver is most glorious.* No Judge or Law-giver like unto him in the whole world; 1. *In wisdom how glorious!* Most wisely providing in *Ten words*, in *Ten short commanding Sayings*, For all sorts and degrees of Duties, and Against all sorts and degrees of sins, perfectly. As all things may be referred to the *ten Predicaments*: So all Duties are commanded, and all sins forbidden, in the *ten Commandments*, As (b) *Peter Martyr* hath in effect observed. No such wisdome in any of all the sons of men in framing their Laws: they cannot make sufficient provision at once for all cases and corruptions, hence they are still making new Laws, upon new Emergencies, so that huge volumes cannot comprize all their Laws. 2. *In Holiness how glorious!* The Matter of this Law is (c) *Holy*: So holy, that there is no print nor shadow of unholiness or impurity in it: yea, it is a perfect Law and Rule of Holiness to all his Covenant-people, in the *first Table* in four words. 3. *In Justice and Righteousness how glorious!* Every Duty required, every Sin forbidden, every Mercy promised, every Judgement threatned, in his Law declare his righteousness. (d) *The Law is just*: and the Rule of all Righteousness and Temperance to man, in the *second Table* in six words, and How severely did God punish *Israels* breach of this Law, with the death of 3000 at present, with his own removal out of their camp, and with divers (e) after-reckonings! 4. *In Goodness and Mercy how glorious!* *Israel* could not Endure to hear his immediate voice: therefore he condescends to speak to them by a Mediator. (f) He tels *Moses* of their Sin, bids him *let him alone, that he might consume them*: hereby putting an opportunity into *Moses* his hand to intercede for them, that their destruction might be prevented. He said, *Let me alone*: that *Moses might not let him alone.* How willing was God, that *Moses* intercession should prevent *Israels* destruction! And when they had so heynously transgressed and broken Covenant with God, yet (g) the Lord gives them hearts to repent, and upon their repentance *proclaims all his goodness* for their comfort, and afterwards *renews the Tables of the Covenant* with them. Oh how infinite this his goodness! 5. *In Supream Majesty how glorious* was God in this dispensation! Such *Preparation* for his Law, Such *promulgation* of his Law, such terror upon the People, and upon *Moses* himself thereupon, proclaim his incomparable Majesty. Think of the Trumpet sounding, The Lord descending in fire on the top of *Sinai*, Ten thousands of his Saints attending him, The thunder and lightnings, the blackness and darkness, and tempest, the Mountain smoaking, and all on a light fire burning to the heart of Heaven, *Israel*, *Moses*, and the dead Mount it self quaking and trembling at the Lords presence: and (h) then admire his glorious greatness and Majesty.

(b) P. *Martyr in Loc. Com.*

(c) Rom. 7. 12.

(d) Rom. 7. 12.

(e) Exod. 32. 34.

(f) Exod. 32. 7, 8, 9, 10.

(g) Exod. 33. 4 5, 6, 19. & 34. 5, 6, 28, 29.

(h) Psal. 96. 1, &c. & 97. throughout.

2. That, *The Law, the Moral Law is most excellent, in Authority, Purity, Equity, Extent, Spiritualness, Durableness, and Outward Glory.* 1. *It Excels in Authority*: God having engraven his own Authority upon

upon it so immediately and variously. God *spake* it once by immediate voice: *wrote* it twice by his own finger in Tables of stone: and *Gave* it to *Israel* under the Solemn Ratification by Sacrifices and blood as his Covenant with them. 2. *It excels in Purity*: The purest God giving it; *Israel* the purest people must be sanctified, washed and prepared for receiving it; It commanding purity in the highest, forbidding impurity in the least and lowest degree imaginable. 3. *It excels in equity*: being a perfect Rule of all Righteousness. 4. *It excels in extent*: reaching to all sorts and degrees of persons; to all sorts, degrees and circumstances of actions, good or evil; not only to the outward works, but to every word, to every thought, to every imagination, and (if there be any thing before the imagination) to every first motion or stirring of corruption even before deliberate consent. Well might *David* say; (i) *I have seen an end of all perfection, but thy Law is exceeding broad.* 5. *It excels in Spiritualness*: it reacheth to the *Spirit* within, as well as to the *body* without; it requires the Soul and Spirit, as well as the body of any action. (k) *The Law is Spiritual.* The Author of it is a *Spirit*: The Matter of it is chiefly *Spiritual*: The end of it is *Spiritual*, an holy spiritual heavenly life. 6. *It excels in durableness*: being twice written in Tables of Stone by Gods own finger, for perpetuity thereof. (l) *Heaven and Earth shall pass away, but this Law shall not pass away.* The (m) Doctrine of Faith *doth not destroy, but establish the Law*: Christ himself did not *nul* it, but *fulfil* it. 7 *It excels in outward Glory*: God having put such and so many characters of visible Glory and Dignity upon it, in all those eight particulars. The (n) Apostle acknowledgeth this Glory to be very great: though the *New-Testament Glory* surpass it. The *Antinomians* therefore deal ignorantly and impiously against this Law of God, whilst they study to evacuate its Authority, and to trample the glory and dignity of it in the dust.

(i) Ps. 119 96.

(k) Rom. 7. 14.

(l) Mat. 5. 18. Luk 16. 17.

(m) Rom 3. 31.

(n) 2 Cor. 3.

3. That, *Lapsed Sinners are not able to endure the voice of God in his Law immediately.* They cannot draw near to God and his Law, without a *Mediator*: but *Moses* could draw near to God, a *Mediator* could come immediately into his presence. And no wonder; *For*, 1. God, immediately considered without a Mediator, (o) is to the lapsed Sinner a *Consuming fire*; a *God of vengeances*, that *will not*, cannot, *clear the guilty*, without full satisfaction to his justice offended. The lapsed Sinner is utterly unable for such satisfaction, Gods justice being infinite: and therefore must be swallowed up of divine wrath for evermore. 2. The Law, Considered without a *Mediator*, is (p) only a *Ministration of Death* and *condemnation*, a *Killing Letter*, to the Sinner. Requiring impossibilities, through the *weakness of the* Sinners *flesh* that cannot keep it; and yet denouncing Death, and thundering out the Curse against the least transgression without Mercy, without ability or liberty of Repenting. There being no *Mediator* to Endure that Curse which lapsed Sinners have deserved, that so they may be redeemed from it: not to fulfil the

(o) Heb. 12. 29. Exod. 34. 7.

(p) 2 Cor. 3. 6, 7, 8, 9 Rom 8. 3. Gal. 3. 10.

Law for them, as their Surety, which themſelves could not keep. Hence, without Chriſt the true *Mediator*, no Sinner ſince *Adam's* fall can endure God or his Law immediately: they ſwallow up the Sinner with horror and Confuſion, with deſpair and Death. But Chriſt the Mediator draws near to God, to his Law; (q) endures it, and fulfils it compleatly for us: and ſo in him lapſed Sinners can comfortably endure both God and his Law.

(q) Gal. 4. 4. 5. & 3 13, 14.

4. That, *The Law was ſo given from God on* Mount Sinai, *as might beſt ſet forth the Neceſſity and Sufficiency of Chriſt, and bring Sinners to him.* Here's the wiſdom and grace of God in a Myſterie. The Myſterie is; Chriſt in the Law. We wonder not to hear of *Chriſt* in the *Goſpel:* But is *Chriſt* in the *Law?* How can that be? Not to inſiſt upon that which ſome well obſerve, (r) *That Chriſt was the Angel, who gave the Law to* Moſes. Mark well the former Manner of the Laws diſpenſation, and then you ſhall See *Chriſt* in it, yea *Chriſt* chiefly and eſpecially in it, nothing being in it ſo much as *Chriſt.* For, 1. *Chriſt is in the Preface to the Law fundamentally. As our Mediator,* (s) in whom alone the Lord is our God; And as our Redeemer, that hath alone brought us out of more then *Egyptian* bondage, all our Spiritual thraldom. This his Mediation and Redemption is laid down as the foundation of all out Obedience to the Law. 2. *Chriſt is in the Precepts and threats of the Law, intentionally*; for, (t) the *end* of theſe impoſſible precepts, and intolerable threats, is to drive Sinners out of themſelves, that conſequently they may flie to Chriſt alone, for performance and happineſs. 3. *Chriſt is in the Promiſes of the Law virtually*; The Mercy promiſed generally in *Commandment ſecond*, and *Canaan* (the type of Heaven) promiſed particularly in *Commandment fifth*, are through the vertue and efficacy of his merit only; in which regard (u) *all the Promiſes of God are in Chriſt Yea, and in him Amen.* In effect (x) we *obtain no mercy*, till we obtain Chriſt: and there's no coming to the promiſed eternal *Canaan* but by Chriſt. 4. *Chriſt is* (y) *in the Mediator of the Law*, Moſes; *and in the Ceremonials annexed to the Morals, and in the Sanction of the Law, typically: Moſes*, all the Ceremonies, and the Sanction of the Law, being evident types of Chriſt, that great Prophet, the body of thoſe ſhadows, who by his own death and blood eſtabliſhed his own Teſtament. 5. *Chriſt*, in a word, *is in the renewing of the Covenant and Tables broken, Evangelically*: for that, (z) in Chriſt lapſed Sinners find place for *repentance*, and *pardon, mercy and reconcilement* to God up-

(r) If any man ſhall think, That Chriſt (the ſecond Perſon in Trinity to be incarnate, who is called *the Angel of the Covenant*, or *Meſſenger of the Covenant*, *ſcil.* by whom it was ſent unto *Moſes*, Mal. 3. 1. and the *Angel of his preſence*, Exod. 23. 20, 21. & 33. 14. Iſa. 63. 9.) did deliver the Law unto *Moſes*, I will not gainſay it, becauſe it is expreſly ſaid; That *Moſes was in the Church in the Wilderneſs with the Angel, who ſpake to him in the* Mount Sinai, Act. 7. 37. who is called *Chriſt*, 1 Cor. 10. 9. And this Covenant of Grace was made in Chriſt, the Promiſed Seed. For, God was not the God of *Iſrael*, but in and through the promiſed Meſſiah: whoſe Perſon and Offices are more fully deſcribed, whoſe Death and Reſurrection is more lively typified in this expreſſure of the Covenant, then in either of the former. *Had ye believed Moſes* (ſaith Chriſt himſelf the Author of Truth) *ye would have believed me; for he wrote of me*, Joh. 5. 46. that is, Chriſt was, if not the ſole ſubject, yet the only Scope of *Moſes* his writings. *Mr. Iob. Ball in his Treat. of the Covenant, Chap. 8. p. 124, 125. Lond.* 1645. (s) Exod 20. 1, 2. with Exod. 12. 11, 12, 13. 1 Cor. 5. 7 Heb 9. 13, &c. (t) Rom. 10. 4. Gal. 3. 23. Rom. 8. 3, 4 (u) 2 Cor. 1. 20 (x) 1 Pet. 2 8, 9. (y) Deut. 18. 15. *to* 20. Col. 2. 16, 17. Heb. 10. 1, &c. (z) Luk. 24. 47.

on

on their Repentance. By all this it is clear, That God so and in such manner purposely gave his Law on *Mount Sinai*; that it might be *Israels* (a) *School-master to bring them to Christ, that they might be justified by Faith.* Thus *the Law is full of Christ.* Where now is the Rayling and black-mouth'd *Antinomian*, belching out his hatred, scorn, contempt and reproaches against the Law with bittrest invectives? Cease to blaspheme Gods Law, lest you blaspheme Christ: for the Law, as given on Mount *Sinai*, abounds with Christ, and sets forth much of Christ every way.

(a) Gal. 3. 23

5. That, *The Lord is well-pleased when Sinners, sensible of their own inability to endure God and his Law immediately, do flie out of themselves to a Mediator.* How doth the Lord seem to be affected, when *Israel* (terrified with Gods voice, being *unable to endure that which was commanded*) fled to *Moses* the *typical Mediator*, that he might pass betwixt God and them, and in *Moses* to *Christ* the *true Mediator* typifyed: Now God had obtained one end of this terrible publication: now he had taken this self-conceited people in some measure off their own bottom, that they might not rest upon their own abilities and actions for justification, which were weak and insufficient: but only upon the abilities and sufficiencies of a Mediator, *viz.* In Christ especially. In like sort, the Lord is abundantly delighted when by the severity of the Law, any sinner is brought out of himself, taken off his own Base, to lean only upon Christ for salvation. This takes all glorying from the Creature: and devolves the whole glory upon God alone.

6. That, *The Law promulged on Mount* Sinai *was given to* Israel *as a Covenant.* It was not given precisely and *absolutely as a Law*, but as a *Fœderal Law*, or *Covenant Law*. For, 1 This Law given on Mount *Sinai* is divers times stiled (b) *a Covenant.* 2 The Tables wherein this Law was written, are called, (c) *The Tables of the Covenant*, and (d) *The Covenants.* 3 The Ark containing these Tables is called, *The* (e) *Ark of the Covenant.* 4 Gods (f) *Preface* to the Promulgation of the Law, is a Summary Abridgement of the Covenant and mutual Fœderal Obligations betwixt the Fœderate Parties. 5 The (g) *Preface* prefixed, and Promises intermixed, in the Law promulged, clearly import the Nature of a *Covenant* therein. 6 The Solemn (g) *Fœderal Sanction* or Ratification of this Law, by erecting an Altar to represent God the chief party to the Covenant, and twelve pillars by the Altar to represent the twelves tribes; By killing of Sacrifices and sprinkling the blood thereof half on the Altar, and half on the People, for mutual Confirmation thereof on both sides. 7 The breach of this Law is counted and called a (i) *breaking of Gods Covenant.* In all these regards it must needs be confessed this *Law on Mount Sinai* was given as a *Covenant.*

(b) Exod. 34. 28. Deut. 4. 13. & 5. 2, 3, &c. & 29. 1. Ier 31, 32.
(c) Deut. 9. 15.
(d) Rom. 9. 4, 5.
(e) Deut. 10. 8. & 31. 9, 25, 26.
(f) Exod. 19. 4, 5.
(g) Exod. 20. 1, &c.
(h) Exod. 24.
(i) Ier. 31. 32.

7. That, *the Law on Mount* Sinai, *though seemingly given as a Covenant of works, yet was really given and intended as a Covenant of Faith.*

Seemingly,

Seemingly, and at first blush, The Law given on Mount Sinai *appears to be, and hath a face of a Covenant of works.* For, 1. The Promulgation of the Law was with such and so many tokens of Divine Terror and Majesty, as seem inconsistent with the Gospel. 2. The tenor and Current of the Law seems to be wholly for *Doing*, not at all for *Believing*; for *Works*, not for *Faith*: and is for substance the same with the *Law of Nature*, the *Covenant of Works*, naturally engraven in mans heart in innocency. 3. *Israel* was not (k) *able to endure that which was commanded*, but fled from God, apprehending that that great fire would destroy them, and if *God should speak to them any more they should die.* 4. *Israel* are said to (l) *break this Covenant*, and the Tables were (m) *broken by* Moses to signifie so much to them. But the *Covenant of Faith* is so contrived in, and founded on Christ, as it is beyond our breaking of it.

(k) Heb. 12. 20 Exod. 20. 18, 19, 20. Deut. 5. 23, &c.
(l) Ier. 31. 32.
(m) Exod. 32. 19.

But really and indeed the Law on Mount Sinai *was intended and given as a Covenant of Faith, though very different from all the foregoing discoveries and dispensations of the Covenant of Faith.* For, 1. In the Preface of the ten words of the Law God declares himself, *The Lord*; *Their God*; *viz.* Peculiarly, By *Covenant*, (for by Creation and Common Providence he was others God, as well as theirs;) and *Their Redeemer from Egypt*: (n) A type of their Redemption from spiritual and eternal bondage by Jesus Christ. Since mans fall the Lord is not a *God in Covenant* to any, but only in Christ; nor a Spiritual and eternal Redeemer to any, but in him only. 2. The Law was given (o) *in the hands of a Mediator*, viz. *Moses*, the Typical, *Christ* the true Mediator. The *Covenant of Faith* is with a Mediator: The *Covenant of works* is without a Mediator, needs no Mediator. 3. To the *Moral Law*, the *Ceremonial* was annexed as an additional explanation thereof, especially of the first Table. (p) Both *Morals* and *Ceremonials* were given the self-same day on *Mount Sinai*. And the *Ceremonials* Types of Jesus Christ, the (q) *Body and substance of them all.* 4. The Law (r) was stablished as a *Covenant* by the death and blood of Sacrifices: shadowing out the true death and blood of Christ the true Sacrifice, whereby the everlasting Covenant was Confirmed. 5. This *Sinai-Covenant* (s) admitted of Repentance after the peoples transgressing thereof, and of Pardoning Mercy upon their Repentance: Which is according to the tenor of the Gospel, and *Covenant of Faith.* But the *Covenant of works* (t) denounceth *Death* upon the least transgression, leaving no room for repentance, nor hope of mercy. By all these Considerations its evident, *That the Law given on Mount* Sinai *as a Covenant, was given indeed as a Covenant of Faith*: And only seemed to be given as a *Covenant of Works.* None of all those former Considerations being inconsistent with the *Covenant of Faith*, nor necessarily concluding for a *Covenant of works.* For, (1) The terror of the promulgation, was but to drive that people out of themselves to a Mediator, as a (u) *Schoolmaster to bring them*

(n) Exod. 12. 10, 11, 12, &c. 1 Cor. 5. 7.
(o) Gal. 3. 19, 20.
(p) Exod. 20. & 21. & 22. & 23. & 24.
(q) Col 2. 16, 17, &c. Heb. 10. 1, &c.
(r) Exod. 24. *with* Heb. 9. 12, &c.
(s) Exod. 33. & 34. Luke 24. 47.
(t) Gen. 2. 16, 17.
(u) Gal. 3. 3, 24.

to

to Christ: and setting forth the different dispensation of the *Old estament* from the *New:* that working the (x) *spirit of bondage to fear*, this *the spirit of Adoption* to filial Confidence (y) The Law requires not only Doing, but Believing; not only works, but Faith in God in Christ; both in the *first Commandment*, compared with the *preface* prefixed, and otherwise: as hath been (y) already proved. (3) The rigour of that *Old Testament* dispensation kept *Israel* at a greater distance from God, yet drave not the people quite away from God, as the *Covenant of Works* drives the lapsed sinner quite from God: but *we* (z) *draw nigh by the blood of Jesus* under the New Testament dispensation. (4) *Israel* brake the *Sinai-Covenant*, not absolutely, so as utterly to evacuate the same for ever; For God renewed it again: but respectively, in regard of their own desert, they made forfeiture thereof, though God would not take the advantage of the forfeiture. But the *Covenant of works* once broken by *Adam*, was broken irreparably.

(x) Rom. 8. 15.

(y) In this fourth Chap. Aphor. 4.

(z) Eph. 2. 13.

8. That, *The* Sinai-*Law and Covenant was dispensed with much darkness and obscurity, with much bondage and slavish fear, keeping off the people at a great distance from God; in comparison of the New Covenant, wherein that cloudiness, veil, terror, bondage, &c. are done away in Christ.* The Church, then being in her *Minority*, (a) *was under Tutors and Governors*; now grown to *ripeness of age* is in spiritual liberty.

(a) Gal. 4. 1, 2, 3.

9. *Lapsed sinners, though brought into a Covenant of Faith, yet of themselves are not able to keep that Covenant in Faith and obedience, notwithstanding all their resolutions and promises to that end.* How fully did *Israel Promise*: but how foully did *Israel fail* and come short in Performances! ——

10. *Though Gods Covenant-people sometimes fail on their part in Covenant-performances, yet God upon their Repentance for the Mediators sake pardoneth their sins most graciously, and reneweth his Covenant with them:* Though they fail on their part, God will not on his; nor suffer his Covenant utterly to fail for evermore. Its *their Duty*, conditioned in this Covenant, to repent, in case of miscarriages against the Covenant: Its their *great Priviledge and Dignity*, that they have liberty and ability of repenting, and shall be accepted upon their Repentance. This Covenant opening such a door of Repentance for offences against it, was certainly a *Gospel Covenant of Faith* for the Consolation of *Israel* in Jesus Christ.

Thus of the Form of Gods first manifestation and Establishment of this Sinai-*Covenant with* Israel.

Section II.

II. **Touching the outward Form or Manner of this Sinai-Covenant's Ensuing Administration, after it was manifested and established**, It was actually administred and put in execution. 1. *With much external Glory.* 2. *With some darkness veiling that Glory.* 3. *With a very servile Pædagogy to a Church under age.* 4. *With a visible and successive Ministery, Ordinary and Extraordinary for application of this Covenant and Pædagogy to* Israel. 5. *With Universal respect and reference to the whole National Church of the Jews.* 6. *With a distinctive differencing of the Jewish Church,* (the then only Church in the world) *from all other people and Societies on Earth.* 7. *With such a Church of God, as was also a Theocracy, or Gods own peculiar Common-wealth.* Let me clear and open these a little.

I. *With much external Glory.* *Paul*, enumerating the Jewish Priviledges, saith, (b) *Who are* Israelites: *to whom pertaineth the Adoption and the Glory, and the Covenants, and the giving of the Law,* &c. And elsewhere, (c) *If the ministration of Death, written and engraven in stones, was glorious, in that the children of* Israel *could not stedfastly behold the face of* Moses, *for the glory of his Countenance, which glory was to be done away,* &c. Wherein he plainly declares that, This *Sinai-Covenant* had a *glorious Ministration*: though it was but a *vanishing glory, which was to be done away*; and an inferiour glory to that of the *New Testament, having no glory in this respect, by reason of the glory that excelleth.* The outward glory of this Ministration shewed it self many waies. *viz.*

(b) Rom. 9. 4.

(c) 2 Cor. 3. 7. *to* 12.

1. *In the very face of* Moses, *the First Minister thereof from God to* Israel. When he had been in the Mount with the God of Glory, to receive the Tables of the renewed Covenant, and was now come down to Administer the same to the people, (d) *the skin of his face did shine* so gloriously, that (till he had put a veil upon his face) the people were afraid of him, could not stedfastly behold him. This signified (as *Paul* intimates) The (e) *glory of this Ministration*, far surpassing the weakness of *Israels* apprehension, till it was veiled with shadows. *Israel* so received the Law, Glorious and terrible, that they could not stedfastly look to Christ the end of the Law, but only by the Grace of Christ: but when the Jews shall be turned to the Lord Christ, they shall behold Christ the end of the Law, the veil of blindness and hardness upon their hearts being taken away.

(d) Exod. 34. 29. *to the end of the Chap.*

(e) 2 Cor. 3. 7, &c. *to the end.*

2. *In the Ark of the Covenant, wherein the two Tables of the Covenant were kept.* Of all the sacred things this was most excellent. Its often, by way of Emphasis and singular dignity, called, (f) THE GLORY: being an Eminent Type of Gods *glorious Christ*, and Token of the special presence of the *glorious God* in the midst of *Israel.*

(f) Rom. 9. 4. 1 Sam. 4. 21, 22. Psal. 63. 2. & 78. 61.

rael. In reference hereunto, the *Cherubims* ſhadowing the Covering of the *Ark*, viz. the *Mercy-Seat* are called, (g) *The Cherubims of Glory.*

(g) Heb 9 5.

3. *In the Publique Places of worſhip*, viz. (h) The *Tabernacle*, and *Temple*, (the Receptacles of the Ark, *The GLORY*,) which were erected with much Outward Glory, Beauty, Splendor, and Magnificence.

(h) Exod. 25 & 26. & 27. 1 Chr. 22 5. Hag. 2. 3, 7, 9. Iſa. 64. 11.

4. *In the Sacred Utenſils of the Sanctuary*, both in Tabernacle and Temple: which were proportionably very beauteous and glorious both for the Matter, Outward form and order thereof.

5. *In the Holy-Garments and Ornaments of the Prieſts for Miniſtration therein*: which were very eminent (i) for glory and for beauty.

(i) Exod. 28. throughout.

6. *In the whole* (k) *Miniſtration in the Tabernacle.*

(k) 2 Cor. 3. 7, &c.

Now all this Outward *typical Glory* of the *Old Teſtament Miniſtration* ſhadowed out the true inward *ſpiritual Glory* of the *New Teſtaments* diſpenſation.

II. *With great darkneſs and obſcurity upon all this Outward Glory.* Though *Moſes* face did ſhine gloriouſly: yet his glorious Countenance (l) was *covered with a veil.* Though the Ark, Tabernacle, Holy Utenſils, Holy Garments, and the whole Miniſtration were outwardly beauteous and glorious: yet there was a *cloud*, a *veil* upon all this glory: the ſpiritual Myſterie and end therein intended, *viz.* Jeſus Chriſt the life and ſoul of this Covenant, was ſet forth thereby but typically and darkly. But this dark (m) *veil is done away in Chriſt under the New Teſtament.* Likewiſe the dark veil of unbelief and blindneſs upon the hearts of the Jews, (n) *ſhall be done away* when they return to Chriſt. This inward Darkneſs of their hearts, ſo aggravated the Outward darkneſs of this Covenants Miniſtration, that none but the ſpiritual Jews did behold the Spiritual End and Myſterie thereof.

(l) Exod. 34. 29, &c. 2 Cor. 3. 7, &c.

(m) 2 Cor. 3. 14.

(n) 2 Cor. 3. 16.

III. *With a ſervile and burdenſome Pædagogy.* The Church of *Iſrael* in the wilderneſs was in her extream Infancy; and from *Moſes* till the death of Chriſt, was as a Child in *Minority* under age, but growing up by degrees to Maturity. Therefore God under this Covenant gave *Iſrael* a more ſervile Pœdagogy, or childe-like ſchooling: though ſhe was *heir by Covenant*, yet ſhe remained as a *ſervant in condition*, till the fulneſs of time came. (o) *The heir as long as he is a child differeth nothing from a ſervant, though he be Lord of all, but is under Tutors and Governors, untill the time appointed of the Father: even ſo we, when we were children, were in bondage under the Elements of the world. But when the fulneſs of the time was come*, &c. This Pœdagogy, or childe-like ſchooling of *Iſrael* under the Miniſtration of this Covenant was ſo exceeding chargeable, laborious, and every way gravaminous, that *Peter* confeſſeth, it was a (p) *yoke which neither we, nor our Fathers were able to bear.* And *Paul* intimates,

(o) Gal. 4. 1, 2, 3, 4, 5, 6, 7.

(p) Acts 15. 10.

mates, it was an (q) *Intangling yoke of bondage.* And therefore by way of an Elegant *Allegory* (r) he compares this *Old Covenant* to *Hagar the bond-woman, gendring to bondage,* and the *New Covenant* to *Sarah the free-woman, gendring to freedom.* This Covenant brought forth children and heirs to God, but in a more servile condition of bondage under Tutors and Governors, till Christ. But as one notes well; (s) *There's a twofold servitude, 1. One to Damnation, which shuts the sons of such disposition out of the Kingdom of Heaven, which was figured by the bondage of* Ishmael *and* Hagar. *This, the Covenant doth not beget in it self, but in them that rejected* Christ the soul of the Law, and trusted in their works to be *justified thereby.* 2. *The other of sons, which are held under the Nurture of the the Law and Legal Rites, but rest not in them, but by them are led unto Christ; which abide still in the house, and partake of the diginity of sons though under Tutors; And this Servitude is an effect of the Covenant thus administred.* I add, This Covenant, thus administred, bred the *former Servitude Indirectly and accidentally* only, upon occasion of carnal *Israelites* abuse thereof through ignorance and unbelief: but it wrought the *later servitude directly and properly*, God intending so to nurture and train up his Church under age. Now in this servile Pœdagogy or child-like *schooling* of *Israel* under this Ministration, note briefly these Particulars, *viz.*

1. *The School-master: the Law* (t) Ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν; *The Law became our School-master towards Christ*, &c. What *Law?* Both the *Moral* and the *Ceremonial Law*, as digested into the *Old Covenant*, or *Old Testament.* For, both these school the sinner, by Instruction and Correction. And both these, by such schooling carry on and conduct the sinner towards Christ, as hath been abundantly proved.

2. *The School-House, The wordly Sanctuary, viz.* The *Tabernacle* in the wilderness, and till the daies of *Solomon:* The *Temple* from *Solomon*, till Christ. Every *School-Master* hath his *School*, wherein he Nurtues his Scholars: So this Covenant had its School for the Jews under it. (u) *Then verily the First Covenant had also Ordinances of Divine Service, and a worldly Sanctuary. For there was a Tabernacle made, &c.* Thither (x) all *Israel* must come, To seek Gods Oracles, and Answers, And to offer up all their Sacrifices. There all the Males of *Israel* must appear before the Lord thrice every year.

3. *The Lesson to be learned by the* Israelites, *from this School-master, in this School* (y) *Jesus Christ*, This Covenant administred in the Sanctuary, Primarily taught Jesus Christ to Israel: *viz.* 1. *The Necessity of Christ to Salvation*, Themselves being otherwise involved under sin and misery remedilesly, as the Law did convince them; 2. *The sufficiency of Jesus Christ unto Salvation*, As the Types and Ceremonies did evidence to them. This grand Lesson touching Jesus Christ their Saviour was more plainly & fully taught by

(q) Gal. 5. 1

(r) Gal. 4. 22. *to the end.*

(s) *Mr. Iob. Ball in his Treat. of the Cov. Chap. 8. p. 141, 142. London.* 1645.

(t) Gal. 3. 24.

(u) Heb. 9. 1, 2, *&c.*

(x) Deut. 12. 5. *to* 14.

(y) Gal. 3. 24. Rom. 10. 4.

by this, then by all the fore-going Covenants. And yet by this, only as in a more *ſervile School*; not as in a more free *Univerſity*, which is the Priviledge of the *New Covenant*. Under this Covenant from *Moſes till David*, *Iſrael* had the *A B C* and firſt Rudiments of Chriſt, they were taught, as it were, to Know their Letters, and to Spell Chriſt, in the Types and darker promiſes: *From* David *till the Captivity*, they were taught more perfectly to read Chriſt, in the Explanations of the Types and figures of Chriſt by more full and clear Promiſes: *From the Captivity to Chriſt*, they became more ripe in the knowledge of Chriſt ſhortly to come into his Temple, earneſtly deſiring him and longing for him. And ſo when Chriſt Jeſus came they were prepared for the *Univerſity-Inſtruction* of the *New Teſtament*.

4. *The way of teaching this Leſſon: was Gradual, and proportionable to the dulneſs of* Iſraels *capacity.* This Covenant taught them Chriſt eſpecially by theſe three ſteps. *viz.* 1. By exacting (z) perfect and perpetual Perſonal obedience from them, under penalty of the Curſe. Which (a) *becauſe of the weakneſs of their fleſh*, they could not poſſibly perform. 2. By detecting hereupon to themſelves their (b) *ſin* and miſery. That ſo their undone condition may convince them of the neceſſity of a Saviour. 3. By (c) *directing them to Chriſt*, that only All-ſufficient Saviour, by whom alone exactly performing all Obedience, and enduring our deſerved Curſe, they may be juſtified through Faith. *Shutting them up unto that Faith which ſhould afterwards be more fully revealed*, under the *New Teſtament*.

(z) Deut. 27. 26.

(a) Rom. 8. 3

(b) Rom. 3. 20. Gal. 3. 10.

(c) Gal. 3. 24. Rom. 10. 4. Gal. 3. 23.

5. *Allurements, and Encouragements to the learning of Chriſt, this Covenant propounded to its Scholars the Jews*, viz. (d) *Large Promiſes of a Temporal Inheritance and Outward Bleſsings.* As *School-maſters* allure their Scholars to learn their Leſſons, by promiſing them plums, apples, *&c.*

(d) Exod. 20. 12. Deut. 5. 16. Lev. 26. 1. *to* 14. Deut. 28. 1. *to* 15.

6. *School-Nurture and Diſcipline; for correcting the Delinquencies, and ſubduing the ſtubbornneſs of* Iſrael. I. For Correcting the delinquencies and faults of *Iſrael*, this Covenant had a ſharp (e) Rod of *Threatnings* of many grievous Temporal Calamities eſpecially, to keep them in aw. As *School-maſters* have their *Rods* and *Ferula's* for negligent and unruly boyes: according to the ſaying: *A Rod in the School is a neceſſary Tool.* II. For ſubduing the ſtubbornneſs of *Iſrael* (who was generally a ſtiff-necked and rebellious people) the Lord in this Covenant had divers waies and Methods. As, 1. *By* a burdenſome (f) yoke of Ceremonial Ordinances laid upon their necks, which at laſt grew intolerable to them, and is now under the New Teſtament wholly laid aſide. This was a very coſtly, painful and cumberſome yoke continually to them: and did exceedingly tend to ſubjugate and tame them. 2. *By* many Reſtraints laid upon them: confirming and abridging their liberties exceedingly, to bring them under. As, (g) He reſtrained them from (g) the uſe

(e) Lev. 26. 14. *to the end.* Deut. 28. 15. *to the end.*

(f) Heb. 9. 1. Acts 15. 10. Gal 5. 1. Col. 2. 14.

(g) Lev. 11. throughout.

of divers Creatures, in meats and drinks, &c. making many *Creatures unclean*, and so unlawful to be used, upon sundry Penalties.

(z) He propounded some things to them of a lawful and indifferent Nature, (h) which if they should meddle with, they must undertake such *washings*, *purifications*, &c. thereupon; as the enjoyment thereof countervailed not the inconveniencies annexed, nor was worth the while.

(h) Lev. 15. throughout.

7. Israels *Proficiency under this School-Nurture and Pædagogy was manifold and more or less in one regard or other, the advantage redounded to the whole body of that Church.* For, 1. *Some of them* were hereby (i) preserved from Paganish Idolatries, Superstitions, Prophannesses, and many abominable evils which they had seen in *Egypt*, and did after see in *Canaan*: their hands being full of Gods better work and imployments, which took them up. As busie children, though incapable of learning, yet are kept at School from many shrewd turns. 2. *Some of them* (k) gained knowledge in the *Moral* and *Ceremonial Duties* of the Covenant: though the mysterie of the Covenant, *viz.* Jesus Christ was veiled and hid from them. As many boyes at school learn to read, write, and cast accompt: though incapable of being *University-Scholars*. 3. *Some of them, viz.* the (l) *Spiritual* Israelites indeed; they that were *Jews inwardly*, gained a sufficient measure of the saving knowledge of Jesus Christ in this Covenant: though their clearest knowledge was dark and obscure in Comparison of ours gained under the *New Covenant*. 4. *All of them*, even the whole Church of the Jews were (m) *shut up as in a Prison, under this Covenant, to the Faith that should afterwards be* more fully *revealed*, Confined thereby within the bounds & limits of Faith, that they should not seek for Salvation any other way, then by Jesus Christ through Faith. Thus the (n) *Law was their School-Master towards Christ, that they might be justified by Faith.* This branch hath elsewhere been already (o) explained. Thus the Jews in some way or other, notably thrived under this *Pædagogy*.

(i) Lev. 18. 2, 3, 4, 5.

(k) Rom. 2. 17. *to the end of the Chapter.*

(l) John 1. 47. Rom. 2. 29. *with* 3. 3. & 11. 7.

(m) Gal. 3. 23.

(n) Gal. 3. 23, 24.

(o) *In this Chap. Aph.* 1. *Quest.* 4.

8. Finally, *The advancement of* Israel *in fulness of time, from this more servile Pædagogy of the Old Covenant, to the more free Tutor-age of the New Covenant: As good Scholars are sent from School, to the University.* (p) *But after that Faith* (that is, the more clear, and full Doctrine of sinners salvation by faith in Jesus Christ) *is come, we are no longer under a School-Master: for ye are all the children of God by Faith in Christ Jesus.* And are no longer under (q) *the Spirit of bondage*, as servants, *to fear: but under the Spirit of Adoption*, as sons and heirs come to age, *to cry Abba Father.*

(p) Gal. 3. 25, 26.

(q) Rom. 8. 15, 16. Gal. 4. 1. *to* 8.

IV. *With a visible Ministry, ordained and erected by God amongst them, for applying of this Covenant and the benefits thereof unto them, especially for applying to them Jesus Christ the grand mysterie of the Covenant.* This Ministry was twofold. 1. *Ordinary*. 2. *Extraordinary*.

1. *Ordinary*, (r) The *Levitical Priesthood*: which in a lineal descent were

(r) Heb. 7. 11, 23 & 9. 10.

were to succeed *Moses* and *Aaron till the time of Reformation, viz.* the days of the New Testament. This Levitical Preisthood had principally two sorts of imployments which were peculiar to them *viz.* 1. Offering up of ([f]) *Sacrifices* daily, *first for their own sins, and then for the Peoples.* Which ([t]) Sacrifices (though they *sanctified to the purifying of the flesh,* yet) *could not make him that did the Service perfect, as pertaining to the Conscience.* But they typed out to *Israel*, ([u]) the Sacrifice of Sacrifices, *viz.* the Body and Blood of Jesus Christ; *who through the Eternal Spirit offered himself without spot to God, and so purged the Conscience from dead works, to serve the living God.* ([x]) —— *For, by one offering he hath perfected for ever them that are sanctified.* 2. Offering up of ([y]) *Incense* daily upon the *Golden Altar* before the veil, while the people were praying without, *Luk.* 1. 9, 10. which typed out Christs continual intercession in heaven for his people by his sweetest and most acceptable Merit. Which ([z]) *incense* of his merit being put to the prayers of *all Saints*, their faithful prayers become acceptable and sweet before God as the most fragrant incense. Thus Jesus Christ our great High-Priest by his Satisfaction and Intercession swallowed up the Sacrifices and Incense of the Levitical Priesthood, as the Substance, Truth and Mysterie intended in those Types: and the ([a]) *Priesthood under the Law served unto the example and shadow of heavenly things.*

(f) Heb. 7. 27.
(t) Heb. 9. 9, 13.
(u) Heb. 10. 1 with 9. 13, 14.
(x) Heb. 10. 11. to 19.
(y) Exod. 30. 7, 8.
(z) Psal. 141. 2. Rev. 8. 3, 4. Heb. 8. 1, 2. & 9. 24. Rom. 8. 34.
(a) Heb. 8. 4, 5.

2. *Extraordinary*, the *Prophets* of all sorts which Prophesied to *Israel* during the time of the *Old Testament.* According to the true intent of this Covenant, These Prophets, 1. *Revealed Christ* the Messiah in many Promises, expounding this Covenant; 2. *Exhorted* the people frequently to come to him, and accept him by believing in him; 3. *Encouraged* them to walk answerably to him in all sincere obedience and well-pleasing; 4 *Warned* them against all sinful ways inconsistent with faith in Christ, and obedience to him, Inviting them frequently to Repentance in case of such miscarriages. All which proceedings are most obvious and observable; 1. *In* the Ministry of ([b]) all the Prophets before *John.* 2. *In* the Ministry ([c]) of *John Baptist*, *greater then all the Prophets*, pointing out Christ the *true Lamb of God* with his finger. 3. *In* the Ministry of Jesus Christ himself, ([d]) that Great Prophet of Prophets, who was under the Law, *and a Minister of the Circumcision*, till by his Death he abrogated the *Old Testament Administration.*

(b) Mat. 11. 13. 14.
(c) Mat. 11. 9, 10. Joh. 1. 29 to 37.
(d) Act. 7. 37. Gal. 4. 4. Rom. 15. 8. Joh. 19. 30.

V. *With universal reference to the whole National Church of the* Jews, *which was till Christs death the only Church of God in the whole world.* Here two things are to be considered.

1. *That this Covenant was dispensed in such manner, as to be extended to the whole National Church of the* Jews, *and their Seed from Generation to Generation,* (*the Natural Seed of* Abraham *bearing the face of the National Church*). For, This Covenant, 1. *Was* Promulged ([e]) to all *Israel*; 2. *Was* established ([f]) with all *Israel*; 3. *Was* Renewed

(e) Exod. 19 & 20.
(f) Exod. 24.

Renewed (g) with all *Israel*, after their violation thereof; 4. And *was* at last performed to the whole Church in the *Land of Canaan*, &c.

2. *That, though this Covenant was extended in the dispensation thereof to the whole National Church*, Abraham's *natural Seed: yet every of them did not alike, either perform Covenant-Conditions to God, or partake Covenant-Mercies and blessings from God.* Some were *Jews* only ἐν τῷ φανερῷ *outwardly, and in the flesh:* Some were *Jews* also ἐν τῷ κρυπτῷ, *inwardly and in the Spirit*, as the (h) Apostle lays down the distinction. Now the *Carnal Jew* had his share only in the *Carnal outward temporary blessings and outward visible Ordinances*: which yet was an high dignity above Covenantless Pagans. The *Spiritual Jew* had his part and interest both in the *Temporal, Spiritual and Eternal blessings of the Covenant.* The *Carnal Jew* shared in the Typical Sacrifices, Altar, Priesthood, Tabernacle, *Canaan*, &c. but the *Spiritual Jew* shared in Christ himself the true Sacrifice, Altar, Priest and Tabernacle, and in Heaven that true eternal (i) *Rest remaining to the People of God*, whereof *Canaan* was but an obscure typical administration. But whatsoever mercies either of them enjoyed, they enjoyed them only as *Covenant-blessings* in and through Christ of meer Grace.

VI. *With a distinctive differencing of the* Jewish *Church (the then only Church in the world) from all other people and Societies on Earth.* As God did by this Covenant appropriate *Israel* to himself, as his own People: So he did thereby separate and distinguish them from all others, as his only People. This was a distinguishing Covenant. Hence, God in his Preparing them for this Covenant, tels *Israel*; (k) *If ye will obey my voyce indeed, and keep my Covenant, then ye shall be* [Segullah] *a peculiar treasure unto me above all people, though all the Earth be mine.* And hereupon *Paul* describing the Condition of the *Gentiles* before Christ, ranks this in the Catalogue of their Spiritual miseries, that they were (l) *strangers from the Covenants of Promise*: whereupon they were a people afar off from God, when (m) *Israel was a people near unto him:* yea, this Covenant did so discriminate, and wall in the *Iews* from all others, in the Administration of it, That it is stiled, (n) *The Middle wall of Partition betwixt* Jews *and* Gentiles, *broken down by Christ:* and *the Enmity, even the Law of Commandments in Ordinances, abolished in his flesh.* So that this Covenant till the death of Christ, distinguished the *Jews* from all others, as *Forreiners*, and *Strangers*, and *Enemies. Israel* was Gods *Garden-shut-up*, his *peculiar Incloſure*: all the other Nations of the *Gentiles* were as the wild *Waste, Common, Heath*, or *Wilderness*; till Christ by his Death (o) took away this Distinction, and by his *New-Covenant* took in the *Gentiles* to the *Jews, making in himself, of twain, one New man, so making Peace; Reconciling both unto God in one body by the Cross, having slain the Enmity thereby*, &c.

VII. Finally,

(g) Exod. 34. Deut. 29.

(h) Rom. 2. 29.

(i) Heb. 4. 9.

(k) Exod. 19. 4, 5.

(l) Eph. 2. 12, 13.

(m) Psal. 148. 14.

(n) Eph. 2. 14, 15, 16, &c.

(o) Eph. 2. 15, 16. *to the end of the chap.*

VII. Finally, *The Administration of this Covenant was such, that therein he dealt with* Israel *as his peculiar Common-wealth also, as well as his peculiar and only Church.* And therefore as he gave them *Morals* and *Ceremonials* to Regulate them as his *Church* in all matters of Religion: so he gave them *Judicials* or *Judgements* to guide them as his *Common-wealth* in all matters of Civil concernment. (p) *When* Israel *came out of* Egypt, &c. —— Judah *was his Sanctuary: and* Israel *his Dominion.* Hence some stile them *A Theocracy.* Which *Judicials* were with *Morals* and *Ceremonials* (q) digested into the body of this Covenant, being *Published* by God, *written* by *Moses* joyntly in a Book, And all Read together to the People, and assented unto by them in the day of this Covenants solemn Sanction. God himself being the immediate Author, Enactor and Lawgiver of these *Judicials*, they were the most wise, equal, righteous, and full Political Laws that ever were established in any Common-wealth in the world: there being no *Folly*, *Iniquity*, *Tyranny*, or *Insufficiency* in them, which evils usually attend, more or less, all humane Laws. So that the Political Laws of other Re-publicks are best, that come neareſt to Gods *Judgements*. Thus God would appropriate *Israel* to himself peculiarly in all Capacities, as *Abrahams* Seed and Family, As a Church, and as a Common-wealth. He would be their *Father*, as his Family: Their *Redeemer*, as his Church: Their *Lord* and *King*, as his Common-wealth: Their *God*, as All. And therefore when *Israel* would have a King, like the Nations, God tels them (r) that they *had rejected him from being their King.* And so *he gave them a King in his anger: and took him away in his wrath.* O happy that people, which in every notion, capacity and consideration are Gods people!

(p) Psal. 114. 1, 2.

(q) Exod. 20. & 21. & 22. & 23. & 24. *being duly compared together.*

(r) 1 Sam 8, 7. (s) Hos. 13. 11.

Inferences. Hence observe,

1. That, *God disposed and ordered the affairs of* Israel *under this Old Covenant with infinite wisdom, care, love, and faithfulness.* This Dispensation came much short of the *New Testament administration:* but it was sufficient for *Israels* Salvation, and peculiarly accommodate to their weak apprehension and Condition. God did exceedingly *condescend* unto them, who were not able to *ascend* unto him. How *wisely*, *lovingly*, and *faithfully* did he set forth this Covenant, *viz.* 1. *With much outward Glory:* to prevent their ensnarements by the pompous idolatries and superstitions of Pagans, to retain them more delightfully in his own pure worship, and to lead them on thereby to the surpassing inward glory of his true spiritual worship. 2. *With a veil of darkness upon that glory*: For, That glory without a veil dazled their weak sight, they had such a veil of ignorance, unbelief, and hardness upon their minds and hearts that they could not receive it; They spelled Christ out in the *ABC* of veiling Types and Shadows; nor was that great mysterie of Christ to be revealed clearly without these, till the fulness of time. 3. *With a Servile Pædagogy, or child-like nurture, leading them to Christ:*

Christ: For, they were children but under age, and therefore incapable of riper instruction. 4. *With a Constant succession of an Ordinary and Extraordinary Ministry, till the very death of Christ*: For informing their judgements, For reforming their hearts and lives, for directing their practices, and for encouraging them to apply to themselves, and wait for Christ the consolation of *Israel*. 5. *With the whole body of that people and their Posterity*: His love to them had multiplyed them, and was now manifested more extensively towards them, then in any former generation: All shall reap Covenant-benefit, of one sort or another; And he will not cast off any of them or their Seed, till first they cast off him. 6. *With Distinguishing* Israel *from all People, as his peculiar-treasure*. Distinguishing mercies are eminent mercies. 7. *With reference to their Civil, as well as Ecclesiastical state*: that they might be his endeared and obliged people in all capacities.

2. That, *The advantage of the* Jews *was very great above all other people*. This Covenant-administration ([t]) was *a middle wall of Partition* betwixt them and all others. Hereupon, 1. *Israel* were *Gods peculiar-treasure*; all other Nations but as refuse and Rubbish: 2. *Israel* ([u]) the *inclosed Garden of God*; All others as a dry desart and desolate Wilderness: 3. *Israel* ([x]) *the sheep of Gods Pasture*; all others the Goats of the Mountains: 4. *Israel look'd to*, and *cared for*, by God; all others ([y]) *over-looked* and disregarded in their *ignorance* and unbelief: 5 *Israel* ([z]) *shut up unto the Faith*; All others *shut out* from the Faith: 6 *Israel* nurtured ([a]) *in the School of Iesus Christ*; All others ([b]) *without Christ, Covenant, Hope, and God in the world*.

3. That, *Israel during this Covenant, from* Moses *giving of the Law, till the Death of Iesus Christ, was in Nonage or Minority*. For all this while God bred them up ([c]) as children with Rudiments and Elements under Tutors and Governors, till the fulness of time was come. Their *Infancy* was in the Wilderness; Their *childhood* from *Ioshuah*, till *David*; Their *youth* from *David*, till the Captivity: Their *riper age*, wherein they drew neareſt to full age, was from the Captivity, till Christ. All this while they were in *Minority*: yet growing on to *Maturity*. Thus the *Old Testament* yeilded only *children*, but the *New Testament Men* in Spiritual capacities. That was a more Imperfect, This a more Perfect dispensation of Gods Covenant.

4. That, *The* Jews *were an exceeding untractable people, a stubborn, rebellious and stiff-necked Nation*. And therefore God laid this heavy iron-yoke upon their necks, to tame and subjugate them, to break them and bring them under his Scepter and Government. Whereas Christs ([d]) *New-Testament-yoke* is *easie, and his burden light*: his people being a ([e]) *willing people in the day of his power*.

5. That, *The carnal* Jews, *who embraced not Life and Salvation* in

(t) Eph. 2. 14, 15, 16.
(u) Cant. 4. 12.
(x) Ps. 100. 3.
(y) Act. 17. 30.
(z) Gal. 3. 23.
(a) Gal. 3. 24.
(b) Eph. 2. 12.
(c) Gal. 4. 1, 2, 3, 4.
(d) Matth. 11. 28, 29, 30.
(e) Ps. 110. 2.

in Christ tendred by this Covenant, were utterly inexcusable. In the day of their condemnation, they shall have no Apologie or excuse for themselves, because this Covenant was extended to the whole body of *Israel*, and salvation by Christ was therein offered to the whole body of that people, to the *Carnal*, as well as to the *Spiritual Iews*. The (f) *Election* only embrace and *obtain it, the rest are hardned.* The fault is not at all in God, but in themselves. This Covenant was administred with universal reference unto all: but the Carnal sort rested in the Carnal and outward Promises thereof, neglecting Spirituals and Eternals primarily intended. *They licked the Rock, but sucked not the hony out of the Rock.*

(f) Rom. 11. 7.

6. That, *The Old Testament-administration had much* (g) *Servitude and Bondage in it: and kept* Israel *under it in Minority, as Servants in Condition, though heirs by Promise and Covenant. Hagar* (h) the bond-woman was a Type or Allegory of this Covenant from *Mount Sinai, gendering to bondage.* ——— The Apostle stiles this, (i) *A yoke of bondage.* And elsewhere intimates, That (k) *the Spirit of Bondage to fear*, was more proper to the *Old*; *The Spirit of Adoption whereby we cry Abba Father*, was more peculiar to the *New Testament*: And that (l) Christ by his being *made under the Law redeemed them* from this Servile State, *to the adoption of sons*; from a *Servile*, to a free *Son-like* condition. This shews the Preheminence of the *New Testament* above the *Old*: and the Priviledge of *Christians* above the *Iews*.

(g) Gal. 4. 1, 2, 3, 4.
(h) Gal. 3. 22, 23, 24, 25.
(i) Gal. 5. 1.
(k) Rom. 8. 15.
(l) Gal. 4. 1, 2, 3, 4, 5, 6.

7. Finally, *That this Old Testament, in respect of the Form of Administration, was far Superior to all Covenant-Expressures foregoing, as is evident by all the former particulars: but far Inferior to the New Testament, the administration whereof is more Free, Sublime and Spiritual, as will after in due place appear.*

Hitherto of the Form of this Covenant, *Inward and Outward, Essential and Accidental.*

Aphorism VI.

6. *The End or Scope of this* Sinai-*Covenant.*

The End or intended Scope of Gods Covenant with Israel and their Seed from Mount Sinai, **was Gods fuller Revealing of Jesus Christ the Promised Saviour of Sinners, for the greater Furtherance of** Israels **Present and future Happiness, and of his own wonderful Glory.** (m) *Now Christ is the End of the Law for righteousness to every believer.*

(m) Rom. 10. 4.

In this *Apherism* the *Scope or End* of the *Sinai-Covenant* is laid down, I. As More Immediate, *viz. Gods fuller Revealing of Jesus Christ the Promised Saviour of Sinners.* II. As more Mediate and Remote, *viz.* 1. The less Principal and Subordinate End, *viz. The great furtherance of* Israels *present and future Happiness.* 2. The most Principal and Ultimate End, *viz. Gods furtherance hereby of his own wonderful glory.* In unfolding of these particulars, Gods intended *Scope* or *End* in this Covenant will be sufficiently explained. Herein I *account* Jesus Christ the more Immediate End of this Covenant, because he is the Primary Mean, for advancing of Mans Happiness and Gods Glory.

I shall for plainness sake open this *More Immediate*, and *Remote End*, in two distinct *Sections*.

Section I.

The More Neer and Immediate End of this Sinai-**Covenant, was Gods fuller Revealing of Jesus Christ the Promised Saviour of Sinners, to his people** Israel. God had already Revealed Jesus Christ more darkly and imperfectly in all the fore-going Expressures of his Covenant: but in this Covevenant he would declare and reveal this Mysterie of Christ more fully. He had now made his Church to grow exceedingly: and his Manifestations of Grace and Mercy towards them in Christ, shall grow proportionably.

That, *Gods fuller Revealing of Jesus Christ, the Promised Saviour of Sinners, to his people* Israel, *was his more Neer and Immediate End in this* Sinai-*Covenant*, may be evinced by these ensuing Particulars, *viz.*

I. *By sundry Scripture-Testimonies:* Evincing; 1. *That* (n) *Moses* wrote of Jesus Christ of his Prophetical and Mediatory office, and of his Humiliation and Exaltation wherein he should execute his Office for Sinners Salvation. 2. *That* this *Sinai*-Covenant did lead *Israel* from all Opinion of Justification by their own Works, to Gods true and only way of Justification by supernatural Faith in Jesus Christ alone. The (o) *Law shutting them up unto the Faith that after should be revealed: and being their Schoolmaster towards Christ, that they might be justified by Faith.* As hath been (p) formerly cleared more at large. 3. *That* (q) *Christ is the End of the Law for Righteousness to every one that believeth.* So that when a man, as a *Iew*, or any other believers in Christ for justification and salvation by him, the Law hath attained its intended End and Scope: its *Perfective*, not its *Destructive End.* By all which Testimonies its plain that *Iesus Christ* was Gods *more immediate End* intended in this Covenant: Their Illumination, Justification, *&c.* being mediately intended by him.

II. *By the peculiar Nature of this Covenant from* Mount Sinai. It

(n) Ioh. 5. 45, 46, 47. & 1. 45. Luk. 24. 27, 44. Act. 3. 22, 23. & 26. 22, 23.

(o) Gal. 3. 23, 24.

(p) *In this chap. Arbor* 2. *Opin* 4 *Answ. to Object.* 2.

(q) Rom. 10 4.

It is often ſtiled *a Covenant*, by God, *Moſes*, the Prophets, and the Apoſtle *Paul*; And the Nature and Properties of a Covenant evidently agree to it, As I have (r) already ſhewed. And it was given by *Moſes as an Evangelical Covenant of Faith in Jeſus Chriſt*: as (s) I have abundantly proved by many Arguments. Now; this *Sinai-Covenant* being a *Covenant of Faith* in Jeſus Chriſt: Jeſus Chriſt, as the Sinners Saviour, muſt needs be the Immediate End of this Covenant, he being the Eminent and Immediate End of every *Covenant of Faith*.

(r) In this Chap. Aph. 2. partic. 1.
(s) Aphor. 2. Opin. 4. Partic. III.

III. *By the Gradual excellency and Perfection of this* Sinai-*Covenant above all former expreſſures of the Covenant of Faith.* Though Every Diſcovery of the *Covenant of Faith* from Firſt to laſt Reveal Chriſt, yet in them all God hath kept this beautiful Order, that every ſucceeding Covenant-diſcovery Reveals Jeſus Chriſt more fully then the former: as is plain to every intelligent eye. Conſequently it muſt needs be Gods more Immediate End in this Covenant to Reveal Jeſus Chriſt to *Iſrael*, more fully then he did reveal him to any of his people in any fore-going Covenant.

IV. *By the Order and Dependance of Gods Ends intended in this* Sinai-*Covenant*. Theſe Ends are eſpecially, *God Glory, Mans Happineſs, Jeſus Chriſt, and Faith in Chriſt*. Let theſe ends now be duly compared together, according to their Order of Nature, and mutual dependance: And it is plain, That the *more Mediate and Remote Ends* of this Covenant, were, *Ultimately* Gods Glory; *Subordinately Iſraels* Happineſs: And That the *More Immediate End*, in order to the advancement of Gods glory and *Iſraels* Happineſs, was a Fuller Revealing of Jeſus Chriſt as the *Material Mean*, and of Faith in him as the *Inſtrumental Mean*; without which their Happineſs could not be promoted nor God therein glorified. Subordinate and immediate Ends may have the Nature of Means in reference to Ends More Mediate and Remote.

V. *By the General tendency of this* Sinai-*Covenant in one regard or another towards Jeſus Chriſt as the only Saviour and Redeemer of* Iſrael. Let this Covenant be deliberately conſidered in what Notion or Capacity you will, it ſtill tends to Chriſt, aims at Chriſt, leads to Chriſt, looks towards Chriſt, more immediately, in one reſpect or other. As,

1. In the (t) Firſt Revealing or Manifeſtation of it to *Iſrael* at *Mount Sinai*. It was Manifeſted in ſuch ſort, as to Reveal Chriſt. As The *Preparation* for it, *Preface* to it, and *Ceremonials* annexed do abundantly evince.

(t) Exod. 19. & 20. & 21. & 22. 23.

2. In the ſolemn Sanction or Dedication of it. It was (u) ſtabliſhed in ſuch ſort, as that its ultimate foundation was Jeſus Chriſt, the true Sacrifice of Sacrifices.

(u) Exod. 24.

3. In the Lords gracious (x) Renovation of the broken Tables and Covenant: which he did of meer Grace and favour in Jeſus Chriſt. The *Covenant of works* without Jeſus Chriſt, admits of no Reparation, when once violated.

(x) Exod. 24. 1, &c.

4. In (y) the *Preface*, *First Precept*, and *Promises*, of the Moral Law; which, being the Marrow and Abstract of the Covenant, is by way of Eminency called (z) *God Covenant*. In all which Jesus Christ is necessarily implyed. For God is not the special and spiritual Redeemer of Sinners, nor the Covenant-God of any people, Nor makes he (a) Promises unto any, but only in and through Jesus Christ.

5. In all the additional Adumbrations of the (b) *Ceremonial Law*, annexed to the *Moral*, and digested with it into one Covenant. All those *Ceremanies* being Types and (c) *shadows of good things to come: but the body was Christ*. What were all the *Ceremonies*? but *Christ veiled*; but this *Sun of righteousness under a cloud*; but the *Promised Seed and blessed Babe wrapped up in Levitical swadling-clothes*. This see more particularly demonstrated in the VII. *Aphorism next following, Corollary* 7.

6. In the Explanations of this Covenant, by *Moses* and the Prophets, both in *Morals* and *Ceremonials*. Their Explanations in great part being clearer Promises, Predictions and Descriptions of Jesus Christ under manifold Notions and Considerations.

7. In the Administration of this Covenant from *Moses* till the Coming of Christ, which was in such Form and Manner, (d) as to lead the Jews along by the hand, as *children under age*, towards the Lord Jesus Christ, till at last Christ was actually presented and exhibited to them in Person, according to Gods Covenants and Promises from age to age.

Thus all the *Streams* of this Covenant flow towards this *Sea*; All the *Lines* of this Covenant tend to this *Center*; All the *beams* of this Covenant meet in this *Sun*, **Jesus Christ**. These Particulars I (e) have formerly cleared in several places, and therefore do but now briefly mention them.

(y) Exod. 20. 2, 3, 12.
(z) Deut. 4. 13.
(a) 2 Cor. 1. 20.
(b) Exod. 20. *to Chap.* 24.
(c) Heb. 10. 1, &c. Col. 2. 17.
(d) Gal. 4. 1, 2, 3, 4, 5, 6.
(e) See in this *fourth Chap. Aphor.* 2. *Opinion* 1 V. *Partic.* 3. *in divers of the Reasons.* —— And, there *in Answer to Objection* 1. —— And there *in Inference* 11. —— And *in Apb.* V. *Sect.* 1. & 2. *throughout.*

Section II.

The more Remote and Mediate End of this Covenant, was two fold. 1. Less Principal and subordinate. 2. Principal and Ultimate.

I. *The less Principal and Subordinate End of this Covenant*, was, *The great furtherance of Israels present and future Happiness*. One eminent branch of this happiness *Paul* mentions, *Jesus Christ is the end of the Law for righteousness, &c.* The Lord singularly intended and aimed at the Good and Happiness of his Israel in this Covenant: and that both in *Temporals, Spirituals* and *Eternals*; As is abundantly evident on *Partly*, by Gods Liberal Promises of all these three sorts of blessings to Israel in this Covenant; *Partly*, by the Covenant-

(f) Rom. 10. 4.

Duties restipulated by Israel: both which have been (g) formerly explained. Why did the Lord Promise in this Covenant such a Confluence of all these *Blessings*; and require from Israel such *Duties*; but because it was his gracious aim and intention therein highly to promote and further Israels welfare and Happiness in every regard? So that if all these sorts of blessings Covenanted and promised to Israel on Gods part, and of Duties restipulated to God on Israels part, be duly considered, nothing more at all need to be added for proof of this Particular.

(g) *See in this Chap. Aphor. 5. IV Sect. 1. & II.*

II. *The Principal and ultimate End* which God intended in this Covenant, was *a fuller advancement of his own Glory, then by any or all former Covenant-Expressures.* Gods glory is the chief End of all his Acts; Before Time, or in Time. And therefore Gods Glory must needs be his last and highest End, in all his Gradual Discoveries of his Covenant: Every subsequent degree thereof tending to advance his most excellent Glory, beyond the former. God advanced his own Glory in this Sinai-Covenant, far more then in the discoveries of fore-going Covenants. Herein he Eminently magnified;

1. *The glory of the Riches of his free-grace.* And this sundry wayes. 1. *By* selecting them, and appointing them by this Covenant to be (h) his *Segullah*, his *peculiar-treasure above all the people of the world, (though all the world be his): setting his love upon them, and choosing them*, not for any thing in them, but *because the LORD loved them.* 2. *By* renewing this violated Covenant to Israel again, of meer Grace: Promising, (i) *I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.*

(h) Exod. 19. 4, 5, 6. Deut. 7. 6, 7, 8. & 9. 5, 6.

(i) Exod. 33. 19. *with* 34. 1, &c.

2. *The Glory of his Goodness, Mercy, Loving-kindness, &c.* 1. *By* replenishing this Covenant, beyond all the former, (k) with *Precious Promises* of Temporals, Spirituals and Eternals. Of (l) *Mercy* Promises are made: of *Truth* they are made good and performed. 2. *By* accepting Israel to be his (m) *Covenant people* in expres terms: which in former Covenants was but *implyed*. 3. *By* Proclaiming his name, and (n) *making all his goodness pass before Moses*, at the Renewing of the Covenant broken by the peoples Idolatry: which Goodness was so proclaimed for the Consolation of repenting Israel. 4. *By* Revealing Jesus Christ more abundantly and clearly in this, then in any former Covenant: Especially in all the (o) *Ceremonials*, which were *shadows of good things to come, but the body was of Christ.* 5. *By* taking Israel for his own *Family*, his own *Church*, his own *Common-wealth.*

(k) See *Aph. IV. Sect.* 1.
(l) Mic. 7. 20.

(m) Levit. 26. 12.
(n) Exod. 33. 18, 19. *with* 34. 1. *to* 10. *&c.*

(o) See in *this Chap. Aph.* 7. *Corol.* 7.

3. *The Glory of his infinite Wisdom.* 1. *By* his most wise contrivance of this Covenant: making it up of *Law and Gospel*, of the substance of the *Covenant of works*, and of the *Covenant of Faith.* That *Israel* might see, how the *Covenant of works* must be performed and satisfied by the Exactness of the Obedience and sufferings of Christ their Surety, that Gods *truth* and *justice* might not be impeached: And how the *Covenant of Faith* must be performed by the uprightness

uprightneſs of all Chriſts members true Faith and Obedidience in Chriſt, that Gods *goodneſs, mercy*, &c. might be exalted. 2. *By* his moſt wiſe Revealing of this (p) *Covenant in ten words*, or *ten Commandments*; ſo Conciſe in ſentences, ſo comprehenſive in Senſe: That, *There's no Sin*, for kind, degree or aggravation, but is therein condemned; *There's no Duty* to God, man, or our ſelves, but is therein commanded: *There's no Curſe or Miſery* due to ſin, but is therein implyed; *There's no Promiſe* for the life that now is, or that which is to come, but is therein virtually comprized. 3. *By* his moſt wiſe Adminiſtration of this Covenant in ſuch ſort, as might moſt avail, *To* force *Iſrael* out of themſelves; *To* conduct *Iſrael* towards Chriſt; and *To* prepare *Iſrael* for Chriſt.

(p) Deut. 4. 13.

4. *The Glory of his moſt vigilant and accurate Providence, in* (q) *managing all the affairs of* Iſrael *continually, in an infallible ſubordination to, and ſubſervience of this Covenant.* And this, 1. *In* the wilderneſs for forty years together. 2. *In Canaan* for many hundreds of years together. 3. *In* their Enemies Lands, even under their deepeſt Captivity.

(q) Neh. 9. 8. *to* 32. Pſal. 106. 19. *to the end.*

5. *The Glory of his Truth and Faithfulneſs.* 1. *By* bringing all things exactly to paſs according to this Covenant and Promiſe. He caſt out the *Canaanites*, he (r) poſſeſſed *Iſrael* of *Canaan*, giving them reſt round about. (r) *There failed not ought of any good thing, which the* LORD *had ſpoken unto the houſe of* Iſrael: *all came to paſs.* 2. *By* performing his Covenant moſt accurately; (t) *Againſt all interpoſing difficulties, and ſeeming impoſſibilities.* No wilderneſs wants or Miſeries, No death of all that whole Generation of Warriours, No proud waves of the River *Jordan* which they were to paſs, No numerous enemies, No fenced Cities, with walls reaching up to heaven, No ſons of *Anak*, &c. could hinder their promiſed ſettlemnt in *Canaan*. (x) *Againſt all tract or length of time betwixt Promiſe and Performance. Canaan* (one Covenant-Mercy) was performed after their 40 years ſojourning in the wilderneſs: The Temple (another Covenant-Mercy) was builded about 440 years after their entring *Canaan*: Jeſus Chriſt (the great promiſed Prophet) was raiſed up to them about 930 years after the building of *Solomons* Temple. Yet at laſt in their Seaſon theſe Promiſes were fulfilled, not one failed. (y) *And* (which is moſt of all) *contrary to* Iſraels *many and hainous* (f) *ſins*, juſtly endangering and deſerving the avoidance of Gods Covenant, yet Gods Covenant was fulfilled to them of his infinite faithfulneſs.

(r) Ioſh. 21. 44, 45. & 23. 14.

(f) Neh. 9. 8. *to* 32. Pſal. 106. 19. *to the end.* & 78.

6. *The Glory of his Patience and Long-ſuffering.* By forbearing them ſo long in the wilderneſs, in *Canaan*, and in their Enemies Lands, (notwithſtanding all their many and grievous provocations, for which they had juſtly and often deſerved to be deſtroyed;) yea, By labouring to overcome their evil with his goodneſs in keeping his promiſed bleſſings upon them.

7. Finally, *By this Covenant God Magnified the Glory of his infinite Power*

Power and Majesty. *For*, 1. *How* (t) glorious was his Might and Majesty in promulging this *Covenant at Mount Sinai*! 2. *How* glorious his power and Majesty in the establishment of his Covenant, enabling his mortal people to behold a (u) *vision of his greatness without harm*! 3. *How* great his Power and Majesty, when he (x) renewed this Covenant, in putting such *glory upon* a Mortal creature, *Moses his face*, that *Israel* was not able to look upon him but through a veil! 4. *How* great his Power and Majesty, (1) In Conducting and sustaining such a people so long in the wilderness; (2) In possessing them peacebly of (y) *Canaan*, in despite of all their enemies; (3) In (z) returning their Captivity into their own land beyond all probability; (4) And especially, in (a) raising up Jesus Christ, the Prophet promised of the Seed of *Israel*, against all ordinary possibility, A *virgin* bringing forth a Son without the loss of her virginity, yea, a *Sinner* bringing forth a *Saviour* for sinners, a true and perfect man without any propagation or derivation of sinful impurity to him.

(t) Exod. 19. & 20

(u) Exod. 24.

(x) Exod. 34.

(y) Psal. 44. 1, 2, 3. & 78. 54. 55.

(z) Ezek. 37. 11, 12, 13, 14. Psal. 126. 1. 2, 3.

(a) Deut. 18. 15. Acts 7. 37, 38. Isa. 7. 14. Matth. 1, 25. Luke 1. 47. Heb. 4. 17.

So that by all this its clear, God in this Covenant had a singular, a principal intent and eye to his own glory.

Inferences. Are these the chief Ends of this *Sinai*-Covenant?

1. Then, *One and the self-same Covenant may have several Ends*. And this without any inconvenience or absurdity: provided those *Ends* be some of them *More neer and Immediate*, others *More Remote and Mediate*; Some of them *subordinate*, others of them *Ultimate*. And such are all these forementioned Ends in this Covenant. Jesus Christ, the life and Salvation of *Israel*, was the *More Neer and Immediate end of it*: Israels Temporal Spiritual and eternal Happiness by Jesus Christ through Faith was the *more Remote and Subordinate end of it*: The further advancement of Gods Glory in and by both was the *Principal and ultimate end of it*.

2. Then, *This* Sinai-*Covenant was not a meer Carnal and Temporal Covenant touching a Temporal* Canaan, *and outward earthly blessings there: as some have fondly imagined: but was a spiritual Covenant, principally intending Christ Jesus the Saviour*, Israels *spiritual and eternal happiness by him, and Gods eminent Glory in all*. The Lord did not feed the fathers under the Old Testament only with the *husks of earthly Blessings*; but by them as Types he led them on to the truth of Spiritual and Eternal benefits especially intended. Though it cannot be denyed that God dealt with his *Israel* (then his (b) Church *under age*) more darkly, carnally and outwardly, in tendering *Spirituals* and *Eternals* to them: but now more clearly, Spiritually and inwardly, in tendering *Spirituals* and *Eternals* to his riper Churches under the *New Testament*.

(b) Gal. 4. 1, 2, 3, 4, 5.

3. Then, *The End of this Covenant was not meerly or partly Legal*, viz. *to lead* Israel *unto Justification by works without Jesus Christ: but was purely and only Evangelical, viz. to carry* Israel *on* (c) *to Justification by Faith in Jesus Christ alone*. True, The manner of this Covenants Pro-

(c) Rom. 10. 4. Gal. 3. 23, 24.

Promulgation and Administration, the frequent and exact pressing of *works* and *Doing* to the uttermost Perfection, and that upon pain of the *Curse* in case of the least failing, may at the first blush make a man suspect this was a *Law* or *Covenant of works*: But, if the inward nature and substance, The many Evangelical Promises, Duties and Passages, The Truth of all the Types and Ceremonies, and the intended ends of this Covenant be intentively & judiciously considered; it is plain, beyond contradiction, that this is a pure Evangelical *Covenant of Faith*, (d) As hath formerly at large been proved, and the Contrary *Objections refelled*.

(d) Book III. Chap. 4. Aph. 2.

4. Then, *This* Sinai-*Covenant did gradually much transcend and excell all the Former Covenants since the Fall, with* Adam, Noah *or* Abraham. For, All the ends of this Covenant are gradually advanced higher, then the ends of those Covenants. For Substance the ends were the same in them all: but those in this Covenant excell in Degree. *Christ*, one end of this Covenant, is in this Covenant more fully Revealed; *Israels happiness in Christ*, another end of this Covenant, is in this Covenant more advantagiously promoted; *And Gods glory in both*, the last and chief end of this Covenant, is herein more eminently advanced. Thus God enlarged the Expresions of his grace unto his Church, from age to age, as the (e) *waters of the Sanctuary* swelled up higher and higher till they became *unpassable*. Proportionably *Israel* should have enlarged their Hearts, Affections and Duties towards God under this Covenant, beyond those of their Fathers under former Covenants.

(e) Ezek. 47. 2, 3, 4, 5.

5. Then, *The Carnal Jews that rested only in the Letter and carnality of this Law and Covenant, not penetrating into the inward mysterie and end thereof, but* (f) *stumbled at Jesus Christ and Justification by him through Faith, did quite mistake and miss the great end of this* Sinai-*Covenant*. 1. Their gross *ignorance of Gods Righteousness* revealed in this Covenant; 2. Their Erroneous opinion about *their own righteousness*, that the Law intended it, and God would have accepted it; 3. Their prejudice against Christ, and Justification by faith alone in him; 4. Their blind zeal in pursuing their own, but opposing Gods righteousness; These deprived the carnal *Israelites* of the true ends and intended benefits of this Covenant.

(f) Rom. 9 31, 32, 33. & 10. 1, 2, 3, 4, &c.

6. Then, *Those Spiritual Jews*, Israelites *indeed, that in this Covenant did seek and finde, Jesus Christ, their own Justification and happiness by him; and Gods glory in all, did attain the right ends of this Covenant, and rightly improved the same*.

7. Then finally, *If in reading the Old or New Testament touching this* Sinai-*Covenant we would reach to the inward mysterie and very marrow of it, we must rightly fix our Eye upon these ends of this Covenant, Christ*, Israels *happiness by Christ, and Gods glory in both, and consider well, how all things in this Covenant peculiarly tend to these ends*. Otherwise we shall read the *Old Testament* with a *veil upon the face of Moses*, and a veil upon our hearts, darkening all things to us, yea making

making us grosly mistake by reason of darkness. But by eying Christ, and life by him herein, we shall remove this veil, and very evidently behold the great mysterie of the *Old Testament*, which now under the *New Testament* is set forth to us with much spiritual glory.

Thus of the Final Cause, *or* End, *of this* Sinai-*Covenant.* viz. *Gods fuller Revealing of Iesus Christ the sinners Saviour, for the greater furtherance of* Israels *present and future Happiness, and of his own wonderful glory.*

Aphorism VII.

7ly. *General Corollaries from this whole Discourse about the* Sinai-*Covenant.*

HAving thus far at large Treated, 1. *Of Gods giving of his Law to* Israel *newly redeemed out of* Egypt, *at Mount* Sinai *in the wilderness, precisely* 430 *years after his Promise to* Abraham. 2. *Of Gods giving that Law to* Israel *at Mount* Sinai, *as* A COVENANT, *not of works, but of* FAITH. 3. *Of the Fœderate Parties to this Covenant*, viz. on the one hand, *God, As* JEHOVAH, *their Covenant-God, Redeemer, Law-giver, and Husband*: On the other hand, Israel *and their Seed, As* Abraham's *Seed in Covenant with God, The Lords Redeemed, Gods espoused people, and as Heirs*, (though under age) *of the promised Inheritance which they were going forth to possess.* 4. *Of the Subject Matter or Substance of this Covenant, agreed upon by these Fœderates.* viz. *On Gods part many Covenant-Mercies Promised*; As, To be a God to them, To raise them up from among themselves Christ a Mediator and a Saviour, To give them the Spirit of Christ, To confer upon them in Christ, blessings Temporal Spiritual and Eternal. *On* Israels *part certain Covenant-Duties required and restipulated*; As, To be a People unto God, To keep God's Covenant by true Faith and by Sincere, Entire and Constant Obedience, And to repent in case of any failings in the premises. 5. *Of the Form of this Covenant*: More *Inward*, The Mutual Obligation, of the Fœderates one to another upon certain Terms; More *Outward*, The manner of Gods Manifestation and Sanction of this Covenant at First, and the way of his Administration of it afterwards. 6. *Of the End of this Covenant*, More *Immediately* a fuller Revealing of Jesus Christ then formerly; More *Mediately* The greater furtherance of *Israels* Happiness, and Gods Glory. Having (I say) largely discoursed of these Particulars, for unfolding

of the Myſterie of the *Sinai-Covenant*: It now remains, that I cloſe up this Diſcourſe with ſome **General Corollaries** or **Inferences** naturally and evidently reſulting from the whole. And they may all be wrapped up together in this enſuing and cloſing *Aphoriſm*. viz.

From this whole foregoing Diſcourſe touching this Sinai-**Covenant, we may eaſily Diſcern and Conclude:** 1. That, **The Law given at** Mount Sinai, **was given to** Iſrael **as a Covenant, and that not of works but of Faith:** 2. That, **This Covenant was manifeſted and Adminiſtred very myſteriouſly and extraordinarily:** 3. That, **Gods Covenant of works hath its eminent accompliſhment in the Covenant of Faith:** 4. **What are the Properties of this** Sinai-**Covenant:** 5. **Wherein this Covenant agrees with, and wherein it excels all former Covenants:** 6. That, **This** Sinai-**Covenant was** Iſraels **eminent Privilege, although they were conſtantly held under it in a very ſervile condition:** 7. That, **The** Sinai-**Covenant was full of Chriſt therein eminently revealed:** 8. That, **This** Sinai-**Covenant the Old Teſtament was pure Goſpel as well as the New, for ſubſtance revealing** (though in a different ſort) **to lapſed Sinners One and the ſelf-ſame way of Life and Salvation:** 9. That **The diligent ſtudy and ſolid underſtanding of the Old Teſtament as well as of the New is very neceſſary and advantagious to all Chriſtians.**

This *Aphoriſm* and the dependance thereof upon all the former, I ſhall a little clear and explain, in the ſeveral branches of it, as followeth, *viz.*

Corollary I.

THat, **The Law given at** Mount Sinai **was given to** Iſrael **as a Covenant and that not a Covenant of works, but of FAITH.** No *Fœderal Diſcovery* is more, or ſo much, miſtaken by writers and Chriſtians, as this at *Mount Sinai*. Many ſuppoſing it to be given meerly as a *Law*, or at leaſt as a *Covenant of Works*. But, by what hath been (g) already ſaid, I think it is ſufficiently cleared to unbyaſſed judgements: 1. *That* the ten Commandments, comprizing all *Morals*, *Ceremonials* and *Judicials* were not given at Mount *Sinai*, *Abſolutely*, as a Law, but *Relatively* as a *COVENANT*. Or, *A Law digeſted into a Covenant*. 2. *That* this Covenant at *Sinai* was not given or intended by God as a *Law of works*, or *Covenant of works*, holding forth Juſtification and life to *Iſrael*, upon the meer condition of their own perfect and perpetual Perſonal Doing: but was given and intended only as *A Law of Faith*, or *Covenant of Faith*, tendering Juſtification and life to *Iſrael* upon Condition of true Evangelical believing in Jeſus Chriſt alone. For, of

(g) *In this 4. chap. Aphor. 2 and the Explanation of it throughout.*

of this *Sinai*-Law *Paul* ſaith; (h) *Chriſt is the End of the Law for Righteouſneſs to every one that believeth.* And, (i) —— *The Law was our Schoolmaſter towards Chriſt, that we might be juſtified by Faith.* But touching the *Law of Works* he ſaith; (k) *And the Law is not of Faith, but the man that doth them ſhall live in them.* And elſewhere, (l) —— *Where is boaſting then? It is excluded. By what Law? Of works? Nay, but by the Law of Faith. Therefore we conclude, That a man is juſtified by faith without the deeds of the Law.*

(h) Rom. 10 4.
(i) Gal. 3. 24.
(k) Gal. 3. 11, 12.
(l) Rom. 3. 27, 28.

Corollary II.

THat, **This Covenant from** Mount Sinai (m) **was at firſt Manifeſted, and afterwards adminiſtred, very myſteriouſly, and ſomewhat** (n) **extraordinarily.** For,

1. It was (o) *Promulged* with great Majeſty and terror at firſt: but afterwards ſolemnly (p) *eſtabliſhed* with much Sweetneſs; and (q) *renewed* after the violation of it with much Compaſſionateneſs, Loving-kindneſs, and Comfortableneſs. At the *promulgation* God ſpake to them, out of the midſt of devouring fire, with a great voice that made the Earth it ſelf to ſhake: But at the *Eſtabliſhment* of this Covenant, they had a ſweet viſion of the Lord as a well-pleaſed God; And at the *Renewing* of the Covenant, God *proclaimed and made all his goodneſs paſs before* Moſes. This the myſterie; *God promulged his Covenant immediately without a Mediator*, then *Iſrael* could not endure it: The Sinner cannot endure to deal with God immediately, without the intervention of a Mediator. *But he ſtabliſhed, and Renewed his Covenant Mediately by* Moſes *a typical Mediator, promiſing alſo Chriſt the true Mediator*; then *Iſrael* could behold God, and approach towards him with Comfort: A Mediator brings ſweeteſt terms of peace betwixt God and Sinners.

(m) *See in this 4. Ch. Aphor. V. throughout.*
(n) *Aph. 2. Opin. 4. I.*
(o) Exod. 20. *with* Heb. 12. 18, 19, 20, 21.
(p) Exod. 24. *throughout.*
(q) Exod. 34. *throughout.*

2. The *Moral Law* ſeemed to be, for Subſtance, Only *The Law of Nature*, or *Covenant of works*, Revived; The *Ceremonial Law*, only the *Covenant of Faith* Revealed in Jeſus Chriſt the Truth of all thoſe Types: yet both theſe are incorporated together and digeſted into one and the ſame Covenant with *Iſrael*. This ſeems very ſtrange, that the *Law of works and Faith* ſhould thus be marryed together, which ſeemed irreconcileable! *The myſterie is*; God hereby would have us know, *That the Covenant of Nature, or of Works, muſt be accompliſhed and fulfilled upon Man, or by man one way or other: Upon man*, by his enduring the penalty of Death therein threatned; or *by man*, by performing the perfect obedience therein required, either in his own *Perſon*, or in his *Surety*. *The Covenant of works* exacts this Obedience in every man's *own perſon*, elſe no way but to die the Death: The *Covenant of Faith* accepts this Obedience in the *Sinners Surety* Jeſus Chriſt received by Faith. The Subſtance of both are here digeſted into this one Covenant, that the Sinner may be driven

quite out of himself, to Jesus Christ his surety for obtaining of life, by performance of Gods Covenant.

3 This Covenant was made with *Israel* now newly (r) *redeemed out of* Egypts *bondage*; and yet it was laid upon them as an heavy servile (s) *yoke of bondage*, which seems to be, not a removal, but an exchange of one bondage for another. *The mysterie is*; 1 The Lord would put a difference betwixt his Churches *Minority*, and her *Maturity*; that, before Christ, this, after Christ. A *spirit of bondage* did best suit with the Church in her *Minority*: A *Spirit of Adoption* better agrees with her in her *Maturity*. (t) *The heir whilst he is a child, differeth nothing (in Condition) from a servant, though* (by hereditary right) *he be heir of all, &c.* 2 Besides, the bondage or *yoke of Christ* is perfect freedom, in comparison of the thraldom of Sin and Satan shadowed out in Egypts bondage. They (u) who *labour and are heavy laden under sin, coming to Christ, shall find rest to their Souls*: but must *take upon them Christs yoke, which is easie, and his burden, which is light.*

4. This Covenant was no sooner made and *stablished* with *Israel*, but (x) presently it was *violated*: and yet after that breach by *Moses* mediation speedily *restored* and *renewed*. *The Mysterie is*; The Sinner cannot of himself keep Covenant with God, no not the *Covenant of Faith*, without Jesus Christ the true Mediator: but through the Mediator all Covenant-failings are pardoned upon repentance, and Covenant-favours are renewed from the Lord.

Yea, the main carriage of this Covenant was so *Extraordinary* and *Mysterious* as may appear in the (y) *Form* of this Covenant, that it may well be stiled, *A Map of Mysteries, wherein Christ is the chiefest Mysterie.* Therefore well-advised wisdom and judgment are very necessary for finding out Gods intents and purposes therein, Seeing the *Well is deep.*

(r) Exod. 19. 1, 2, 3, 4, &c.
(s) Gal. 5. 1. Act. 15. 10.
(t) Gal 4. 1, 2, 3, 4, 5, 6.
(u) Mat. 11. 28, 29, 30.
(x) Exod. 20. & 24. with 32. & 34.
(y) Aphor. V.

Corollary III.

That **Gods Covenant of Works hath its Eminent accomplishment in the Covenant of Faith.** The accomplishment of the *Covenant of Works* might be two ways; 1 *Actively*, by exact (z) performance of Duty required, this was first and chiefly intended. 2 *Passively*, by just enduring of the Penalty threatned, Death it self. *Actively*, the Covenant of works was accomplished by *Adam* whilst he stood: *Passively*, it was accomplish't upon *Adam*, after he fell. But his *Active Doing*, continued not: His *Passive Enduring* satisfied not; his sufferings being as himself, *finite*, could not fully satisfie offended justice, which is *infinite*. But this *Covenant of Works* hath its best accomplishment in the *Covenant of Faith* by Jesus Christ the Sinners Surety: *Actively*, by his perfect and constant personal Obedience; *Passively*, by his Satisfactory Sufferings and Death, All being of infinite value, through the

(z) Gen. 2. 16, 17.

the infiniteneſs of his Perſon. Both which are not obſcurely intimated and intended in this *Sinai-Covenant*: requiring moſt exact perſonal obedience in the *Moral-Law*, which for Sinners Chriſt exactly performed; and deſcribing moſt extream ſufferings and Death, deſerved for ſin, both in the *Moral* and *Ceremonial Law*, which Jeſus Chriſt for Sinners fully endured. So that this *Sinai-Covenant* moſt lively repreſents *The Covenant of Works* receiving its fulleſt accompliſhment in the *Covenant of Faith*, not by the Sinner, but by the Sinners Surety Chriſt Jeſus, Perfectly Doing for us in the *Moral Law*, (containing the ſum of the *Covenant of Works*); and Satisfactorily Dying for us in the *Ceremonial Law*, (containing the myſterie of the *Covenant of Faith*). Jeſus Chriſt is the End, and Soul of them both. Both of them are contrived into one *Covenant of Faith*: as ſhewing the moſt eminent accompliſhment of the *Covenant of Works* therein, through Jeſus Chriſt.

Corollary IV.

HEnce, **we may diſcern, what are the true Properties of this** Sinai-**Covenant.** And they are principally theſe and ſuch like, *viz.* The Lords Covenant from *Mount Sinai* with his people *Iſrael*, was, 1. *Evangelical.* 2. *Spiritual.* 3. *Political.* 4. *Diſtinctive.* 5. *Preceptive.* 6. *Teſtamentary.* 7. *Obſcure.* 8. *Servile.* 9. *Holy.* 10. *Juſt.* 11. *Good.* 12. *Wiſe.* 13. *Exact.* 14. *Sure and faithful.* 15. *Conſolatory.* 16. *Perpetual for Subſtance, though for Adminiſtration waxing Old, and vaniſhing away upon the Commencing of the New-COVENANT.*

I. **Evangelical.** This *Sinai Covenant*, was ſo *Law*, as that it was alſo *Goſpel*. Not a *Legal Covenant of Works*, tendering Life and Happineſs to *Iſrael* upon terms of their own *exact Doing*: but an Evangelical *Covenant of Faith*, tendering life and happineſs to *Iſrael* upon terms of *Sincere Believing in Jeſus Chriſt*. Caſt but an unprejudiced Eye upon, 1. The Nature and kind of this *Covenant* (a) formerly demonſtrated; 2. The Fœderate parties, and in what Notion they were Fœderates in this Covenant; 3. The Subſtance or Matters Covenanted, Goſpel-Mercies on Gods part, Goſpel-Duties on *Iſraels*; 4. The Evangelical Form or Manner of Covenanting; 5. The Evangelical Scope and End of this Covenant: And then it will be eaſie to conclude, That this *Covenant from Mount Sinai* was purely *Evangelical*. It was *Goſpel veyled*; Goſpel ſhining through the dark clouds of Levitical Types; *Goſpel in its Minority*: Jeſus Chriſt, and Salvation by him through Faith, being the Foundation, Center, Subſtance, and End thereof.

(a) See in this 4. Ch. Aphor. 2. to Aphor. 7.

II. **Spiritual.** This properly hath been (b) formerly explained.

(b) Book III. chap. 4. Aphoriſ. 4. In the General Rules for underſtanding, &c. of the ten Commandments, Rule 1.

III. **Political.** All the former Covenant-Expreſſures were more Private and *Domeſtical*, being made with particular perſons and

and their *Families* only, as with *Adam*, *Noah*, *Abraham*, and their posterity! But this Covenant was More Publique and *Political*, being made with the whole Nation of *Israel* and their Seed. And by this Covenant, *Israel* was Constituted and formed up into a double *Politie*, viz. *Eccleſiaſtical* and *Civil*: 1. *Into a more publique Eccleſiaſtical Politie*, or *National Church*, *by the Morals and Ceremonials of this Covenant*. *Family-Churches* were before: but *National-Church* none, till now. *Israel* was the firſt National Church; called (c) *The Church in the Wilderneſs*. 2. *Into a Civil Politie*, and that immediately under Gods own Government, by the *Judgements*, or *Judicial Laws*, annexed to the *Morals* and *Ceremonials*, and digeſted with them into one Covenant. This Civil Politie, is called by *Joſephus* a *Theocracy*, becauſe immediately under Gods own Laws and Government. And the Apoſtle ſtiles it, (d) *The Common-wealth of* Iſrael: becauſe the people *Israel*, and proſelytes adjoyning themſelves to them, were the members of this body politique, and ſubjects of this *Common-wealth*.

(c) Act. 7. 38.

(d) Eph. 2. 12.

IV. **Diſtinctive.** As this Covenant was *Political* and *National*, taking in the whole Nation of *Israel*, as Fœderates with God: So it was *Diſcriminative*, diſtinguiſhing the Nation of *Israel*, as Gods Covenant people and *Peculiar treaſure*, from all the Nations and people in the whole world. When God was firſt Preparing *Iſrael* for this Covenant, he tels *Moſes*, and them by *Moſes*, that (e) *if they would obey his voice indeed and keep his Covenant, then they ſhould be a peculiar-treaſure unto him above all people*, &c. Then, this Covenant ſhould be a *Diſtinguiſhing Character* or *Mark*, whereby *Israel* ſhould be known and differenced from all others. They alone ſhould be *Gods Covenant-people*: all others remaining (f) *aliens to the Covenants of Promiſe*. Hereupon *Paul* compares this Covenant-Diſpenſation, eſpecially in reference to the Ceremonials thereof, to (g) *A Middle wall of Partition*, that diſparted and divided betwixt Gods own Nation *Iſrael*, and all the Nations of the world, and made as it were an enmity betwixt them, whereupon it is called (h) *The Enmity*. And ſo long as this Covenant-Miniſtration ſtood: ſo long this *Wall of Partition* ſtood, *viz.* till the Death of Jeſus Chriſt. During all which time (i) *Iſrael* was *within*; All other Nations *without*: *Iſrael* was, *near unto God*; All others, *afar off*: *Iſrael* was, *Gods own People*; all others, *Not a people*: *Iſrael* had *obtained Mercy* in Chriſt; All others, *had not obtained Mercy*.

(e) Exod. 19. 4, 5, 6.

(f) Eph. 2. 12. *with* Levit. 26. 12.

(g) Epheſ. 2. 14, &c.

(h) Eph. 2. 15.

(i) Eph. 2. 12, &c. *with* 1 Pet. 2. 8, 9, 10.

V. **Preceptive.** This Covenant was not only *Promiſſory*, in regard of *Mercies* which God promiſed to *Iſrael*: but alſo *Preceptive* or *Mandatory* in reſpect of *Duties* which God commands from *Iſrael*. And the ſtream of the Covenant promulged did run upon Commands, much more then upon promiſes. (k) *And he declared unto you his Covenant, which he commanded you to perform, even Ten Commandments; and he wrote them upon two Tables of Stone.* Whence Note;

(k) Deut. 4. 13. God commanded *Moſes* to teach them, and by *Moſes* commanded *Iſrael* to obſerve them, *Deut.* 4. 1, 2, 5 6. 14, 40. & 6. 1, 2, 3 *to* 10. 17. & *often.*

Note; 1. *That* Gods declaration of his will to *Israel* at *Mount Sinai* was a *Covenant.* 2. *That* this Covenant then declared was the *ten Commandments.* 3. *That* God *Commanded* Israel *to perform* this Covenant of the *ten Commandments.* 4. *That* this Covenant of the *ten Commandments*, thus Commanded to *Israel*, God *wrote in two Tables of Stone*, thereby denoting, not only the ſtoneneſs and hardneſs of their hearts in reference to this Covenant, but alſo the Perpetual Nature of this Covenant which with conſtant obedience and duty *Israel* was to obſerve.

VI. **Teſtamentary.** It was not only eſtabliſhed as a *Covenant*: but alſo, in ſome ſort, as a *Teſtament.* The Apoſtle counts this the *First Teſtament*, diſtinguiſhing it from *the New Teſtament*, declaring that a Teſtament hath its force and confirmation from the Death of the Teſtator. (l) *For this cauſe he is the Mediator of the New Teſtament, that by means of Death for the redemption of the tranſgreſſions under the Firſt Teſtament, they which are called might receive the promiſe of eternal inheritance. For where a Teſtament is, there muſt alſo of Neceſsity be the Death of the Teſtator. For a Teſtament is of force after men are dead: otherwiſe it is of no ſtrength at all while the Teſtator liveth. Whereupon neither the Firſt Teſtament was dedicated with blood. For when* Moſes *had ſpoken every precept to all the people, according to the Law, he took the blood of Calves, and of Goats, with water and ſcarlet wool, and Hyſop, and ſprinkled both the book and all the people; Saying, This is the blood of the Teſtament which God hath enjoyned unto you.* Now, foraſmuch as no *Will* or *Teſtament* is Confirmed but by the *Teſtators Death*, And the *Teſtator* is only Chriſt Jeſus, therefore the Apoſtle here intimates that Jeſus Chriſt the Teſtator dyed two ways, *viz.* 1. *Typically*: 2. *Really* and truly. 1. *Typically* Chriſt dyed in the Death of all thoſe Sacrifices (m) whereby the *Firſt Teſtament* was Dedicated and Eſtabliſhed: All thoſe ſlain Sacrifices being Types of Chriſt that was to be ſlain for our ſins. And thus, (n) Chriſt is *the Lamb ſlain from the foundation of the world, viz.* in typical Sacrifices. And by this Typical Death he Confirmed this Firſt Teſtament, or Old Covenant. 2. *Really and truly* Chriſt dyed, when (o) he *by the Eternal Spirit offered himſelf actually to God as a lamb without ſpot*: and by this his Real death he eſtabliſhed the *New Teſtament.* So that, *Hence*; 1. This *Sinai*-Covenant was the *Firſt Will* and *Teſtament* of Jeſus Chriſt the Teſtator. 2. All the Covenanted-mercies in and under this *Teſtament*, were Chriſts gracious *Legacies* and *Bequeſts* to his people *Iſrael.* 3. All theſe *Bequeſts* and *Legacies* were typically confirmed and ratified to *Israel* by the *Death of the Teſtator* in a *Figure*: that they needed not to ſcruple their right and Title thereunto. 4. This *Firſt Teſtament* was (as to the Form of Miniſtration) *revoked and diſannulled* by Chriſts own actual Death, whereby he dedicated and ſtabliſhed his *Second* or *New Teſtament.* The *Laſt Will* and *Teſtament* being that which ſtands.

(l) Heb. 9. 15. *to* 21. *with* Exod. 24. 4. *to* 9.

(m) Exod. 24. 4. *to* 9.

(n) Rev. 13. 8.

(o) Heb 9. 14, 15, 16.

VII. **Obſcure.** This Covenant was *Clear* in Compariſon of all Cove-

Covenant-expreſſures that went before: but *Obſcure* and *dark* in Compariſon of the *New Covenant* that came after. *That* was as the Sun-ſhining after the Riſing thereof: *This* as the Sun ſhining in his full ſtrength at mid-day. *In that* (p) there was *a veil upon* Moſes *face*; betokening, Both the Darkneſs of that Miniſtration, And the Darkneſs of *Iſraels* apprehenſions thereof: *In this*, the double *veil is done away in Chriſt, ſo that we all with open face behold as in a glaſs the glory of the Lord*, &c. *That* had the (q) ſhadow: *this* the Body. *That* the Types: *this* the Truth. *That* repreſented the (r) *Patterns of things in the Heavens*: *This* the *Heavenly things themſelves.*

(p) 2 Cor. 3. 13. *to the end.*
(q) Col. 2 17. Heb. 10. 1. &c.
(r) Heb. 9. 23.

VIII. **Servile, and ſlaviſh.** The *Sinai-Covenant* is compared to (t) *Hagar* the Bond-woman, *gendering to Bondage. Iſrael* under it were Gods children, but (t) *under age*, in Condition of Servants, *under Tutors and Governors*, The *Law being their Schoolmaſter*, &c. whereupon *the Spirit of bondage to fear*, was upon them, by reaſon of this heavy *yoke of bondage*, till Chriſt came, and brake this yoke off their necks. But (u) of this formerly in the *Form of this Covenant.*

(t) Gal. 4. 22. *to the end.*
(t) Gal. 4. 1, 2, 3. & 3. 24. Rom. 8. 15.
(u) *In this Ch. Aphor.* 5. *Sect. II. partic.* 3.

IX. **Holy.** *Paul* ſaith; (x) *The Law is Holy, and the Commandment Holy.* He here ſpecially intends the *Law of the ten Commandments*, as the fore-going verſes do plainly evince: and this was the *Covenant* from *Sinai.* The whole *Law*: and every particular *Commandment was Holy.* It was in every regard *Holy.* 1. The Author of it, The moſt Holy God, infinitely Pure. 2. The Fœderates with God in it, were an *Holy People*, ſeparated, ſanctified, and dedicated to God from among all other people on earth. (y) *An Holy Nation.* Hence Gods cals them; *My Saints*: Saying; (z) *Gather my Saints together to me, thoſe that have made a Covenant with me by Sacrifice.* 3. The Mercies therein Promiſed were *Holy*: as all the Spirituals and Eternals eſpecially. 4. The Duties therein conditioned and reſtipulated were *Holy*: even the whole way of *Holineſs* towards God in the *Firſt Table.* 5. The Form of Manifeſting, Eſtabliſhing and Adminiſtring it was *Holy*: as may at large appear by that *Form* already deſcribed. 6. The Ends of it were *Holy*: as the further revealing of Jeſus Chriſt (a) *the Holy one of God*, &c. 7. The Mediator of it was Holy, *viz.* Typically, (b) *Moſes the Man of God.* Truly and Antitypically Jeſus Chriſt (c) *Holy, harmleſs, undefiled and ſeparate from Sinners.* No wonder therefore that *David* ſaid, (d) *Thy Word is very pure*, (Heb. *tryed, refined*:) *therefore thy ſervant loveth it.* It's all perfect gold, there's no droſs of folly or defilement in it.

(x) Rom 7. 12. *with ver.* 7, 8, 9, 10, 11.
(y) Exod. 19. 5, 6. Deut 7. 6.
(z) Pſal. 50. 5.
(a) Mar. 1. 24.
(b) Pſ. 90. *title.*
(c) Heb. 7. 26.
(d) Pſal. 119. 140.

X. **Juſt.** So *Paul* adds; (e) *And the Commandment juſt.* And *Moſes* pathetically ſaith; (f) *What Nation is there ſo great, that hath ſtatutes and judgements ſo righteous, as all this Law which I ſet before you this day? David* alſo notably expreſſeth himſelf; (g) *The judgements of the LORD are truth, and righteous altogether*, And elſewhere; (h) —— *Thy Word is true from the beginning*: *and every*

(e) Rom. 7. 12.
(f) Deut. 4. 8.
(g) Pſal. 19 9.
(h) Pſal. 119. 160. & 138. & 128.

every one of thy righteous judgements endureth for ever.—Thy Teſtimonies that thou haſt Commanded, are righteouſneſs and very faithfulneſs.—I eſteem all thy precepts concerning all things to be right. This *Covenant of the ten Commandments* muſt needs be very *righteous*: For, 1. The Author is the moſt righteous God, whoſe will is the Rule of all righteouſneſs. He hath not given theſe Laws becauſe they are righteous: but they are righteous becauſe he hath given them. (i) *Righteous art thou O LORD, and upright are thy judgements.* 2. The Fœderates with God herein are righteous, *viz. Iſrael* as Chriſts profeſſed members in Chriſt, in Covenant already with God. 3. The Matter of it righteous. Its the exacteſt diſcoverer of iniquity, and Rule of all righteouſneſs. No unjuſt or unequal thing is therein impoſed. 4. The end of it righteous, *viz.* The glorifying of God by further (k) Revealing of Jeſus Chriſt for *Iſraels righteouſneſs of Faith.*

(i) Pſal. 119 137.

(k) Rom. 10. 4. Gal. 3. 23, 24.

XI. **Good.** So *Paul* addeth: (l) *The Commandment holy, juſt and good,* &c. He hath ſpecial reference to the *laſt Commandment.* And, as that, ſo all the reſt being of like Nature muſt needs be *Good.* This Covenant was given by God, who is the only ſupream abſolute and infinite Good. (m) *None Good, ſave one, that is God.* Was promulged and eſtabliſhed as a *Goſpel-Covenant of Faith*, and the Goſpel is, (n) *The good word of God.* And intended the Temporal, Spiritual and Eternal good of *Iſrael.* And, as it was *good* to them in theſe reſpects, ſo is it ſtill *good* to all the *Iſrael* of God under the *New Teſtament*, ſo far as it remains of uſe to them, as hath (o) formerly been declared.

(l) Rom. 7. 12, 13.

(m) Math. 19. 17.

(n) Heb. 6. 5.

(o) *In Book III. Chap. 4. Aphoriſm 1. Queſt. 7.*

XII. **Wiſe.** For, 1. *He that framed this Covenant*, is (p) *God only wiſe.* 2. *The Matter, Myſterie and Intended Scope in this Covenants contrivance, evince an excellency of wiſdom therein:* As, *That*, All Duties to God and man ſhould be required, and all contrary ſins forbidden, in *ten words*; *That* the Subſtance of the *Law of works* ſhould be digeſted into the *Law of Faith*, and formed up into one *Covenant of Faith*; *That*, (q) Chriſt ſhould *be the end of this Law for righteouſneſs* by *believing*, which ſeems to urge nothing but *Working* and *Doing*; *That* this Covenant ſhould be ſo promulged, as to fright *Iſrael* out of themſelves, and force them to cry out for a *Mediator*; *That* this Covenant ſhould be ſo eſtabliſhed and adminiſtred afterwards as to (r) *ſhut them up unto the Faith that after ſhould be Revealed*, and be their *School-Maſter towards Chriſt*; *That* this Covenant ſhould be ſo accurately accommodated to the dull capacity and preſent neceſſity of *Iſrael* repreſenting Chriſt and the Goſpel to them under familiar viſible rudiments of *Ceremonies*, and filling their hands with religious obſervances to himſelf in much outward glory to keep them from wandering away from him into the by-paths of idolatry, *&c.* 3. *The effect of this Covenant, duly kept and obſerved, was ſingular wiſdom and underſtanding to Gods people.* Hereupon, *Moſes* ſpeaking of the Statutes and judgements of this

(p) Deut. 4. 13. *with* 1 Tim. 1. 17.

(q) Rom. 10. 4.

(r) Gal. 3. 23, 24.

Covenant, saith, (f) *Keep therefore and do them, for this is your wisdom and this is your understanding in the sight of the Nations, which shall hear all these Statutes, and say, Surely this great Nation is a wise and understanding people.* And *David* saith; (t) *The Testimony of the* LORD *is sure, making wise the simple.* And he offers us his own experience to this effect, saying; (u) *Thou through thy commandments hast made me wiser then mine enemies: for they are ever with me. I have more understanding then all my teachers: for thy Testimonies are my Meditation. I understand more, then the ancients: because I keep thy precepts.* — *Through thy precepts I get understanding: therefore I hate every false way.* Now all this hath special respect to this *Sinai-Covenant*, and to the word of God by *Moses* and the Prophets expounding the same.

XIII. **Exact, Compleat and Perfect.** *Perfect* in the Substance of it. (x) *The Law of the* LORD *that is Perfect.* It is spoken emphatically, and as it were by way of correction: It far transcends all the perfection and excellency of the *Book of the Creature*, so magnified in the former part of the Psalm. But of the Perfection of this Law and Covenant, enough (y) *formerly.* Though it was *Imperfect* for the Ministration of it, in comparison of the *New Covenant.* Hence God is said to *finde fault* with this Covenant, when he promised the New Covenant: (z) *For if that first Covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the daies come, saith the Lord, that I will make a New Covenant,* &c. And *Paul* saith: (a) *The Law made nothing perfect: but the bringing in of a better hope did.*

XIV. **Sure and Faithful.** Hence *David* saith; (b) *The Testimony of the Lord is sure.* And (c) — *Thy Testimonies which thou hast commanded are righteousness and very faithfulness.* *Joshuah* testifies: (d) *There failed not ought of any good thing, which the* LORD *had spoken to the House of* Israel: *all came to pass.* Notwithstanding all *Difficulties, Delaies,* or *Sins* of *Israel*, interposing betwixt Promise and Performance, as (e) hath been shewed. How can this *Covenant* chuse but be *Sure and Faithful?* For, 1. *God* himself spake and uttered it, by his own voice: 2. *God* stablished it by the Solemnity of Sacrifices at the Dedication thereof: 3. *God* wrote it with his own Finger in two Tables of stone of his own preparing: 4. *God* renewed it again of free-grace after *Israel* had notoriously broken it: *God* wrote it a second time in two Tables of stone of *Moses* preparing: 5. And *God* founded it upon *Christ Jesus*, (f) *yesterday and to day and for ever the same.*

XV. **Comfortable.** Considering the former *Properties* of this Covenant, it must needs be *Comfortable*: reflect upon them advisedly to this End. And yet further Consider: 1. The LORD assured *Israel* (g) he would *be their God*: and he is the *Father of tender Mercies, and God of all Consolation.* 2. Jesus Christ is promised to be raised up (h) a *Prophet* and Mediator *to them from among themselves*: and he is *the consolation of Israel.* 3. The Spirit is promised to be bestowed

(f) Deut. 4. 5, 6.
(t) Psal. 19. 7.
(u) Psal. 119. 98, 99, 100, 104.
(x) Psal. 19. 7.
(y) Book III. Chap. 4. Aph. 4. General Rules for understanding the ten Commandments. Rule 2.
(z) Heb. 8. 7, 8, 9, &c
(a) Heb. 7. 11, 19. diligently weigh Chap. 7 & 8. & 9. & 10. to this effect.
(b) Psal 19. 7.
(c) Psal. 119. 138.
(d) Josh. 21. 44, 45. & 23. 14.
(e) In this Char. Aph 6. The Glory of his Truth &c.
(f) Heb 13. 8.
(g) Lev. 26 12 with 2 Cor. 1. 3.
(h) Deut. 18. 15, to 20 with Luke 2. 25.

ſtowed upon them, to (i) *Circumciſe their Hearts*: And he is *The Comforter abiding with Gods people for ever* 4. Yea, a rich Confluence of Temporals, Spirituals and eternals are Covenanted: and theſe very *Comfortable*. 5. And finally, though this Covenant required *exactneſs*, yet it accepts *uprightneſs* of obedience in Chriſt: and this is very ſweet and *Comfortable*.

(i) Deut. 30. 6 *with* John 14. 16, 17.

XVI. Finally, *This Covenant was* **Perpetual** *for Subſtance, though in regard of Adminiſtration waxing old and vaniſhing away upon the Commencing of the* NEW-COVENANT.

That it was and is Perpetual and everlaſting for Subſtance, is plain. For, 1. *Ieſus Chriſt* and Sinners Happineſs by him, is the Subſtance of it, as hath been proved: Now *Chriſt abideth for ever*; is (k) *yeſterday and to day and for ever the ſame*: is (l) *a Prieſt for ever after the order of Melchizedeck*: (m) *ſhall reign for ever and ever, and of his Kingdom there ſhall be no end.* 2. *The Goſpel*, or Glad-tidings of Sinners Salvation by Chriſt through Faith, is the Subſtance of it: And the Goſpel is an (n) *Everlaſting Goſpel.* 3. The *Moral Laws* impoſing *Moral Duties* upon the Fœderates in Chriſt, are alſo of the (o) Subſtance of this Covenant: But theſe Morals are ſtill of force even under the *New Teſtament* as well as under the *Old.* The *New Teſtament* (p) *ſtabliſhing the Law*, and frequently preſſing the performance of theſe Moral precepts by believers: and theſe *Morals* ſhall have their fulleſt accompliſhment in Heaven, when *Love to God* and *to our neighbour* (*which is the fulfilling of the Law*) ſhall be compleatly full and perfect. (q) *Concerning thy Teſtimonies I have known of old that thou haſt founded them for ever.*

(k) Heb. 13. 18.
(l) Heb. 7. 16, 17.
(m) Luke 1. 33.
(n) Revel. 14. 6.
(o) Deut. 4. 13.
(p) Rom. 2. *ult.* Eph. 6. 1, 2, 3. Iam. 2. 8. *to* 13. Mat. 1. 5. 21. *to the end. & ver.* 17, 18.
(q) Pſal. 119. 152.

That notwithſtanding in regard of the Manner and way of Adminiſtration this Covenant was waxing Old and vaniſhed away upon the Commencing of the NEW-COVENANT: is alſo as Evident. For, 1. The Apoſtle Teſtifies in effect thus much, ſaying; (r) *For, if that Firſt Covenant had been faultleſs, then ſhould no place have been ſought for the ſecond. For finding fault with them, he ſaith; Behold, the daies come* (*ſaith the Lord*) *when I will make a New Covenant with the Houſe of* Iſrael *and the Houſe of* Judah; *Not according to the Covenant that I made with their fathers.* —— *In that he ſaith a New Covenant, he hath made the firſt* OLD. *Now that which decayeth and waxeth Old, is ready to vaniſh away.* 2. All the Ceremonials were of the manner of Adminiſtration and they all being (s) *ſhadows of good things to come, but the body of Chriſt*, vaniſhed and gave place at Chriſts appearing, as the ſhadows of the night diſappear at the riſing of the Sun. 3. The ſervile (t) *Tutor-age* and *Schoolmaſterſhip* of the Law over *Iſrael* as a Church under age, was another myſterie in this Adminiſtration, leading to Chriſt that ſhould be revealed afterwards: *but Chriſt being come*, and that Church at his Coming being grown to a kind of fulneſs of age, *they were no longer under this School-Maſter* and ſervile Tutor-age, but *received the Adoption of Sons.* Whence the Apoſtle exhorts; (u) *Stand faſt therefore in the Liberty wherewith*

(r) Heb. 8. 7, 8, 9, &c. 13.
(s) Heb. 10. 1. Col. 2. 17.
(t) Gal. 3. 23. *to the end.* & 4. 1, 2, 3, 4, 5, 6, 7.
(u) Gal. 5. 1, 2, 3, 4.

Christ hath made us free, and be not entangled again with the yoke of bondage. These *Ceremonials* and Administrations, were Alwaies *Mortales*, *Mortal*, of a Dying, Perishing and Vanishing Nature: At Christs death, *Mortuæ*, *Dead*, though the use of them was a while continued, in favour of the weak Jews; and *Moses* was to be honourably buried: But afterwards, when the (x) Apostles had sufficiently instructed the Churches in the true Christian liberty, they became *Mortiferæ Deadly* to the users of them.

(x) Gal. 5. 2. 4.

Thus of the Properties *of this Covenant.*

Corollary V.

That, **This Sinai-Covenant in many things Agrees with, and in many other things disagrees from, and in some things excels all the former Covenants.** This *Agreement*, and *Disagreement* will yet further illustrate the excellent Nature of this Covenant. As for this *Old Covenants Agreement* with, or *Difference* from the *New Covenant*, they will come more fitly to be considered in the unfolding of the *New-Covenant*.

I. This Covenant from Mount Sinai had Agreement with the three former Covenants.

1. *In the kind or sort of Covenant.* Those three being *Covenants of Faith* in Christ promised: and this being a *Covenant of Faith*, not *of works*; An Evangelical not a Legal Covenant, as (y) hath been proved. Yea, all these four Covenants were (z) *Covenants of Promise*, revealing life and recovery to lapsed sinners in Jesus Christ Promised and in fulness of time to be performed.

(y) In this fourth Chap. Aphorism 11.
(z) Eph. 2. 12.

2. *In the efficient and Impulsive Cause.* God alone being the efficient cause or Author of all these four Convenants. *The Inward Impulsive* or *Moving Cause* in them all, being his own meer Grace: *The Outward Impulsive* or Motive being the Merit of Jesus Christ the Mediator. There being nothing in *Adam*, *Noah*, *Abraham*, or *Israel*, that might move or incline the Lord at first to make or stablish his Covenant with them.

3. *In the General Consideration of the Fœderates.* For, as in the three former Covenants, so in this, *The LORD God* is the Party Covenanting Promising Mercies, *Christ and his Seed* are the Party Restipulating and Re-promising Duties.

4. *In the General Nature or Substance of Mercies Promised, and Duties required and Restipulated.* For the Sum and Substance of all *Covenant-Mercies* in them all four, is The Restauration and happiness of lapsed sinners in and by Jesus Christ Promised: All may be reduced to this grand Mercy. And the Sum of all Conditioned and *restipulated Duties* in them all being a true lively working fruitful Faith in Jesus Christ.

5. *In the Mysterie of Gods Justification of lapsed Sinners Revealed:* which

which was in them all by Faith in Jesus Christ alone. For, as under the *First Covenant*, (a) *Abel* obtained Testimony by his *Faith that he was righteous:* under the *Second Covenant*, (b) Noah *became heir of the righteousness, which is by Faith*; And under the *third Covenant* (c) Abraham *believed in the* LORD *and that was imputed to him unto righteousness*, So under this *Sinai-Covenant* (d) David *describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered: Blessed is the man, to whom the Lord will not impute sin.* And Paul (e) proves the *Righteousness of Faith* out of *Moses*: and declares, that (f) *Christ is the end of the Law for righteousness to every believer*; and that, the (g) *Law was* Israels *School-Master to bring them to Christ, that they might be justified by Faith.*

(a) Heb. 11. 4, 5, 6.
(b) Heb. 11. 7.
(c) Gen. 15. 6. Rom. 4. 3, 9, &c.
(d) Rom. 4. 6, 7, 8. Psal. 32. 1, 2
(e) Rom. 10. 6 *to* 11. *with* cut 30. 12, 13, 14. Rom. 3. 21, 22.
(f) Rom. 10. 4.
(g) Gal. 3. 23, 24.

6, *In their Common foundation and establishment.* One way or other all these 4. Covenants are founded and established on Christ, and on the Promises of Christ: as hath been abundantly evinced.

7. *In their Sameness of end.* The singular advancement of Gods Eminent glory in the Recovery and Salvation of lapsed Sinners by Jesus Christ through Faith, being the Primary End and intended Scope of them all.

II. This Sinai-Covenant Disagrees and differs notwithstanding from all these three foregoing Covenants, in these ensuing particulars. *viz.*

1. *In the Peculiar Notion and Consideration of God as Efficient Cause or Author thereof.* For, God was Author, Of the *First Covenant*, as (h) a *Destroyer of the Serpent* in Christ the womans Seed; Of *the Second*, as (i) *Preserver and Saviour of an Elect remnant* by the blood of Christ, typified by water, from the common destruction coming upon the world of the ungodly; of *the Third*, as a (k) *God All-sufficient* to give *Abraham* a Seed, and an Inheritance of *Canaan*, and *in his Seed Christ to make him and all the Families of the earth blessed:* But God was Author of this *Sinai*-Covenant, (l) as *JEHOVAH* giving actual existence to his Promises, *Their Covenant-God, Redeemer, Law-giver* and *Husband.*

(h) Gen. 3. 15.
(i) Gen. 6. 17, 18, &c. 1 Pet. 3. 21.
(k) Gen. 17. 1, 2, 8, & 12. 1, 2, 3.
(l) See *Book III. Chap. 4. Aph. 3.*

2. *In the Special Consideration, or Capacity of the Fœderates with God.* Jesus Christ and his Elect Seed were the Fœderates with God in them all: But with this difference; In the first Covenant, *As the Seed of the woman*; In the second Covenant, *as the Seed of Noah*; In the third Covenant, *as the Seed of* Abraham *in which all the Nations of the Earth should be blessed*; And in all these three Fœderal Dispensations God dealt with them in a more private *Family-capacity*: But in this *Sinai-Covenant Israel* in Christ became (m) Fœderates with God, *As* Abraham's *Seed now in Covenant with God, as the Lords Redeemed, As Gods Espoused people, And as Heirs* (though under age) *of the Promised Inheritance*, the Type whereof they were going forth to possess; and in all this, God dealt with *Israel* in a More pub-

(m) See *Book III. Chap. 4. Aph. 3.*

publique and National Capacity, as a National (n) *Church in the wilderneſs* under age, and as a *National Common-wealth*, Conſtituted by this Covenant, (o) *of whom according to the fleſh Chriſt came, who is over all God bleſſed for ever*, Amen.

(n) Acts 7. 38.

(o) Rom. 9. 5.

3. *In the Individual Mercies Promiſed, and Duties Reſtipulated.* In the two firſt Covenants, The mercies promiſed were, *The enmity of the two Seeds, The bruiſing of the Serpents head by the womans Seed, The Saving* Noah *and his Family in the Ark from the Deluge, The Continuance of the univerſal Courſe of Nature, with Security never more to be generally deſtroyed by a flood*, &c. The Duties reſtipulated, were; Implicitly, *Faith in Chriſt, and offering Sacrifices*: Explicitly, *Conflicting with the Serpent, Making and entring into* the Ark In the third Covenant, The Mercies promiſed to *Abraham*, were, *Divine Benediction, A very numerous Seed, a mighty Name, His Seeds victoriouſneſs over their Enemies, The Inheritance of* Canaan, *The cloſing up of his daies in a good old age in peace, The Lords being his ſhield, His exceeding great reward, and a God to him and his Seed by an Everlaſting Covenant*: And the Reſtipulated Duties, were, *Walking before God*, viz. in Faith and Obedience, *Being Perfect, and being Gods Covenant-people*. But in this fourth Covenant from Mount *Sinai*, the Covenant-Mercies Promiſed from God to *Iſrael*, were, *To be a God to them, To raiſe them up from among themſelves, a great Prophet and Mediator Jeſus Chriſt, To give them the Spirit of Chriſt, To confer upon them abundantly in Chriſt a confluence of bleſſings Temporal and Spiritual, and at laſt to crown them with Eternals*. And in order hereunto, the Duties Conditioned and reſtipulated by *Iſrael*, were, *To be a Covenant people unto God; To keep Gods Covenant and all the Commandments thereof, both Moral, Ceremonial and Judicial, by true Faith, and by Sincere Entire conſtant obedience; And, in caſe of any failings herein to return again to the Lord by Repenting*.

4. *In the way of Revealing that grand Myſterie of Juſtification by Faith in Jeſus Chriſt.* The *two firſt Covenants* Revealed it only Implicitly, Conſequentially and Obſcurely. The *Covenant with Abraham* Revealed it Explicitly, and Directly: (p) *Abraham believed in the* LORD, *and that was imputed to him unto righteouſneſs*: yet this very ſparingly, it is but once touched upon, and paſſed without any more expreſs mention. But this Active, and the Myſtery of it, is much more evidently demonſtrated and explained in this *Sinai*-Covenant. For, [1] *Hereby* God did clearly convince *Iſrael* of their extream ſinfulneſs and miſery, eſpecially by the *ten Commandments*: that ſo they might not reſt upon any ſelf-righteouſneſs for Juſtification, eſpecially by the *Ceremonial-Law* annexed to this Covenant: That ſo they might fly out of themſelves unto Jeſus Chriſt for his righteouſneſs by believing. (q) *Chriſt was the end of the Law for righteouſneſs to every believer*; and (r) *their Schoolmaſter towards Chriſt, that they might be juſtified by Faith*. 3. *Hereby* the full accom-

(p) Gen. 15. 6.

(q) Rom. 10. 4.

(r) Gal. 3. 24.

accomplishment of the *Covenant of works* in the *Covenant of Faith* by Christ and his Seed, is discovered. Christ exactly performing the Duty, and enduring the curse of the *Covenant of works* in his own person, as surety for his elect Seed, who without such satisfaction to divine Justice could not be redeemed and saved. And his Seed sincerely walking on towards exactness of obedience in Jesus Christ through Faith. To unveil this Mysterie, the Substance of the *Covenant of works* is here digested into the body of the *Covenant of Faith*.

5. *In the peculiar Manner of Manifestation, Confirmation and Administration.* 1. The *first Covenant* was, (1) *Manifested* by voice of God to *Adam*; (2) *Confirmed* probably by slaying and Sacrificing of Beasts, with whose skins God clothed the man and the woman; (3) And *Administred* afterwards by use of Sacrifices and offerings in private families. 2. The *second Covenant* was, (1) *Manifested* by voice of God to *Noah*; (2) *Confirmed*, explicitly by the Rainbow: Implicitly, by the Oath of God as (f) the Prophet intimateth; (3) And *Administred* afterwards by *Noah's* preaching righteousness, Blessing his sons prophetically, and offering Sacrifices in Families privately. 3. The *third Covenant* was, (1) *Manifested* by Gods immediate voice to *Abraham* alone; (2) *Confirmed*, and (3) *Administred*, By Gods Promises propounded, Repeated, and in part fulfilled; By Gods Inviolable Oath; By killing and dividing Sacrifices, a burning lamp and smoaking furnace passing between those pieces; By the two Ordinary Sacraments: By the four extraordinary Sacraments: By many observable intimations and adumbrations of the Sufferings and Death of Jesus Christ, *&c.* 4. But this *Sinai-Covenant* was, (1) *Manifested*, not only by Gods immediate voice out of the midst of the fire, with much terror and many tokens of Divine Majesty, but also by writing, God himself writing it with his own finger in two Tables of stone, and giving them into the hands of *Moses* as a Typical Mediator; (2) *Confirmed and Established*, Most (t) solemnly at the skirt of Mount *Sinai* by slaying of Sacrifices, Sprinkling the blood half of it upon the Altar, and half upon the People, the words of the Covenant being publiquely read before all Israel who expresly consented thereunto: (3) And *Administred* afterwards with much outward Glory: with some Darkness veiling that Glory: with a Servile Pœdagogy as to a Church under age: with a Successive Ministry, both Ordinary and Extraordinary, for the better application of this Covenant and Pœdagogy to Israel: with universal respect to the whole National Church of Israel: with distinctive differencing of Israel from all people upon the face of the whole Earth; and with such a Church of God as was also a *Theocracy*, viz. Gods own peculiar Commonwealth. So that the *Manifestation, Establishment* and *Administration* of this Covenant, (u) formerly at large described, was altogether *singular* and *extraordinary*. Besides that both Sacraments Ordinary

(f) Isa. 54. 9. *with* Gen. 9. 8. *to* 18.

(t) Exod. 24.

(u) *Iaths fourth Chap. 4th. V.*

and

and extraordinary, begun under the former Covenant, were continued under this, *viz. these* till their entrance into *Canaan*, *those* till the expiration of this Administration, and the commencing of the *NEW-COVENANT*.

6. *In the particularity of Ends.* For, *In the first Covenant*, God particularly intended his own Glory, in Lapsed mans Recovery by Christ the womans Seed, from the malice and mischief of the Serpent and his Seed. *In the second* he peculiarly intended his own Glory, by saving an Elect remnant of mankind in the Ark by water (typing out Christs blood) from the common destruction that fell upon the world of the ungodly. *In the third* he specially intended his own Glory, in making *Abraham* and all his children *Jews* or *Gentiles*, that after him should believe, and *walk in the steps of his Faith*, *Blessed* both in this and in the world to come. *But in this fourth Covenant from Mount Sinai* God singularly intended his own Glory, by a more Compleat and clear Revelation of Jesus Christ therein, then in all the foregoing Covenants, for the greater furtherance of *Israels* Happiness as his only Church and people by Jesus Christ, thereby leading them on by the hand to Jesus Christ, till at last he was actually exhibited in their own flesh unto them.

7. Finally, *This Covenant differs from all the former in the Gradual Perfection and compleatness of it.* This results from all the former differences. For, God herein discovering himself under more excellent Evangelical Considerations; *Israel* being embraced by God in this Covenant in more large spiritual Capacities; The Mercies promised being more compleat and clear; The Duties restipulated being more Fully; The Mysterie of Justification by Jesus Christ through Faith being more plainly discovered; The Manifestation, Confirmation and Administration of this Covenant being much more Eminent; And the Ends thereof being far more illustriously declared, then in any former Covenants: This *Covenant* must be acknowledged gradually more perfect and excellent then them all, though for kind they are all *Covenants of Faith*, and *Covenants of Promise*. Therefore, if *The First Covenant* was as the Day-dawning; *The second*, as the Morning light before Sunrising mixed with darkness; and *The third* as the Sun-rise of the Gospel; *Surely this Covenant*, (comprizing in it Gods Covenant with *David* and with the Captive-*Jews*,) was as the Sun-shining out more and more till the perfect day of the *New-Testament*.

III. **This Sinai-Covenant, as it differs from the three former Covenants, so it excels them all in regard of the Additionals therein Revealed, for compleating of the Covenants of Promise.** The forementioned Differences do hold forth in them many *Additional Excellencies* of this Covenant beyond all the former: deliberately Consider them. But more *Particularly*, this Covenant surpasseth

ſurpaſſeth all that went before, in theſe Additionals, *viz.*

1. *In a more large and Comprehenſive Extent.* All the three former Covenants were directed to three ſeveral *Particular Families*, and their Seed, *viz.* of *Adam*, *Noah*, and *Abraham*: But this Covenant is not limited and reſtrained to any ſingle *Family*, but extended to a whole *Nation*, and to all the Families therein; even to all the twelve Tribes of *Iſrael*, as a *National Church*. Herein the Grace, Love and Mercy of God becomes more extenſive and diffuſive: and the more diffuſive, the more excellent.

2. *In a more Clear Revelation and Compleat repreſentation of Jeſus Chriſt.* All the fore-going Covenants dimly and more imperfectly pointed at Chriſt: But this, more abundantly Reveals him. This is clear; 1. *By* the (x) *Preparation* to this Covenant. 2. *By* the (y) *Preface* of it. 3. *By* the (z) *Promiſes* and promiſed Mercies in it. 4. *By* the *typical* (a) *Mediator* of it. 5. *By* the *Sanction* (b) of it. 6. *By* the (c) *Renewing* of it after violation. 7. *By* the Many (d) *Explanations* of it by *Moſes*, The *Prophets*, and the *New Teſtament*. 8. *By* the (e) *Scope and End* intended in it. 9. But eſpecially, *by* the many (f) Types and Figures of Chriſt, and the things of Chriſt, in the whole *Ceremonial Law*, which is part of this *Covenant*. By theſe particulars, to mention no more, its very clear that this Covenant ſpeaks much of Chriſt, is full of Chriſt, (as ſhall after appear more at large in *Corollary VII.*) And ſo many New diſcoveries of Chriſt are excellent Additionals.

(x) Exod. 19. 4, 5, 6.
(y) Exod. 20. 1, 2.
(z) Exod. 20. 6 12.
(a) Exod. 20. 18, 19, 20, 21. *with* Deut. 5. 22. *to the end.* & 18. 15. *to* 20.
(b) Exod. 24. 4. *to* 12.
(c) Exod. 34. 1, &c.
(d) Deut. 18. 15. *to* 20.

& 30. 1, 2, 3. & 6. & ver. 11. *to* 15. *with* Rom. 10. 6. &c. Ier. 31. 32. Ezek 16. 8. Rom. 10. 4. Gal. 3. 23, 24, &c. (e) Rom. 10. 4. Gal. 3. 24. (f) Col. 2. 17.

3. *In more plentiful Promiſes of Mercies.* As is evident in the (g) Matter of the Covenant promiſed on God's part.

(g) In *Aphor.* 4. *Sect.* 1. *throughout.*

4 *In a More exact Rule of Covenant-Duties laid before* Iſrael *in this Covenant-expreſſure*, In former Covenants the *Covenant-Duties* of *Faith* and *Obedience* are required, either only implicitly, or if explicitly, yet without exact Rules and Directions for performance thereof. But in this Covenant are laid down (h) the moſt exact and perfect Rules for all *Covenant-Duties* in *Morals*, *Ceremonials*, and *Judicials*: So that *Iſrael* was not permitted in the leaſt, (i) *to adde thereto, or to take thence from.* This exact Rule was an excellent *Additional*: By it *Iſrael* might walk on with God moſt certainly, ſafely, and ſecurely.

(h) See *General Rules for underſtanding the ten Commandments. Rule* 2.
(i) Deut. 4. 2. & 12. 32. Ioſh. 1. 7.

5. *In a More Solemn and famous Sanction of this Covenant at the skirt of* Mount Sinai. As (k) hath been at large explained.

(k) In *Aphor.* 5. *of this Ch.*

6. *In a More Evident unfolding of Gods admirable and Myſterious Contrivance of Sinners ſalvation by Jeſus Chriſt.* The Salvation of Sinners by Chriſt is declared in all the former Covenants: but the admirable *Myſterie* of this Salvation by Chriſt, is not ſo diſplayd and laid open in any, as in this Covenant. For, 1. *Herein*, An exact Moral Law is propounded: which, in the ſubſtance of the

meer *preceptive part* of it, is the ſame with the *Covenant of works* engraven in *Adam's* heart in innocency. This, requiring perfect obedience, diſcovers, what man innocent could once do, but what man lapſed cannot now do: and ſo convinces him of his own (l) ſinfulneſs, and utter inability of obtaining righteouſneſs by his own *Doing*. Takes him utterly off his own bottom. 2. *Herein*, This exact Law is propounded and promulged in (m) a moſt terrible manner by Gods own mighty voyce out of the great fire, immediately to *Iſrael*. But (n) *Iſrael*, being extreamly terrified, and unable to *endure that which was commanded*, or to deal any more immediately with God, fly to *Moſes*, and deſire him to Mediate betwixt God and them, which God highly approved: giving them *Moſes* as a Typical, and *promiſing* (o) *Chriſt* as the true Mediator. Thus the ſelf-condemned ſinner, forced out of himſelf, flies to a Mediator, by whom he may enter into Covenant with God, and by whom he deals with God *mediately*, without terror or amazement. 3. *Herein*, this promiſed *Mediator Jeſus Chriſt*, is (p) abundantly repreſented to them in the whole *Ceremonial Law*: that they might truly know him. Eſpecially (q) as their *Surety* and *great High Prieſt*, offering up unto God, as a ſpotleſs Sacrifice, his pure Humane Nature, to make attonement for his ſinful people, and ſo *by his own blood, through the New and living way the veil of his fleſh, to enter for them, and open to them, the true Holy of Holies, heaven it ſelf*. Thus the Mediator Chriſt, to whom the Sinner flies, ſatisfies the Juſtice and Truth of God according to the *Covenant of works*; in dying the Death for the ſins of his Elect as their Surety, according to the *Covenant of Faith*. So, in the Nature that had ſinned, Death was endured as Gods *Truth* threatned, and his *Juſtice* would have inflicted, that neither his *Truth* nor *Juſtice* might remain unſatisfied: and for this Death of Chriſt, the Elect are ſpared and embraced in the Arms of *Mercy*; hereupon (r) *Mercy and Truth meeting together, Juſtice and Peace Kiſsing each other*. 4. *Herein*, The way of applying Jeſus Chriſt promiſed is alſo inſinuated: The blood of the Sacrifices, whereby this Covenant was dedicated, being *ſprinkled with a bunch of Hyſſop*; this ſignifying true Faith whereby the blood of Chriſt is applyed to the Conſcience. *Hyſſopus eſt fides*, *Hyſſop is Faith*, a Type of Faith: as I have formerly noted out of *Auguſtine*. 5. *Herein*, *Iſrael* having applyed Chriſt by Faith, are directed (as by a perfect Rule) to walk before God exactly and uprightly in Chriſt, in *Holineſs and Righteouſneſs all the days of their lives*; till they come to walk with him in white, in heavenly glory. By all this, to mention no more, The *myſterie* of Gods grace and wiſdom in ſaving ſinners by Chriſt is more admirably laid open, then in any former Covenant: this therefore is an *excellent Additional*.

7. Finally, *This Covenant excels all that went before, In the Eminent accompliſhment of the Grand Promiſes laid down both in this and in all*

(l) Rom. 3 20. & 8. 3. & 7. 7, 8, 9, 10, 11.
(m) Exod. 20.
(n) Exod. 20 18, &c. Deu. 5. 23, &c. Heb. 12. 20.
(o) Deut. 18 15. *to* 20.
(p) See hereafter *Cor. VII.*
(q) See *Heb.* 9. & 10. throughout.
(r) Pſal. 85. 10, 11. See *Field of the Church. Book V. ch.* 11.

all the fore-going Covenants. This Covenant, (while it was in force, *viz.* till Christs death,) was crowned with the Performance of many of their chiefest Promises: which *Performances* were *excellent Additionals* to the Glory of this Covenant. *Performances* being the End and Perfection of the *Promises*. For,

(1) *Under this Covenant Jesus Christ, the true Messiah and Mediator, that Mercy of Mercies, was exhibited in mans flesh, and Sacrificed for his peoples sins as their Surety.* For this Old Testament did not expire, The New Testament did not Commence, till Christs Death. Therefore, 1. *Now*, the Seed of the woman, the Eminent Seed Christ, (f) did bruise the Serpents head indeed, and actually destroy the Devil: according to the Promise of the *First Covenant*. 2. *Now*, the true *Noah* did (t) by water and blood save his Family from perishing in the deluge of Gods wrath which sweeps away the world of the ungodly; according to the Tenor of the *second Covenant*. 3. *Now*, the Primary Seed of *Abraham* was exhibited and performed, to (u) Bless not only the Family of *Abraham*, the *Jews*; but all the Nations of the Earth, even the *Gentiles*, especially *with all Spiritual blessings in heavenly things in Christ*: according to the great Promise again and again repeated in the *third Covenant*. 4 *Now*, the great (x) *Prophet*, like *Moses*, was raised up from among the people *Israel*; and the body of all the Levitical Sacrifices and Shadows was come: according to this *fourth Covenant from* Mount Sinai. Thus Jesus Christ, (y) *The gift of God*, The grand Blessing promised in all these four Covenants, was actually exhibited and performed only under this *fourth Covenant*, in the close of it, as the high accomplishment thereof.

(f) Col. 2.15. Heb. 2.14,15. *with* Gen. 3. 15.
(t) 1 Pet. 3. 18,19 20 21 1 Joh. 5. 6. Rom. 5. 8, 9, 10. *with* Gen. 6.18, *&c.*
(u) Mat. 1.1. Heb. 2. 16. Act. 3. 25,26 Gal. 3. 8, 9, 13, 14. *with* Gen. 12. 3.
(x) Act. 7. 37. *with* Deut. 18. 15. *to* 20. Col. 2. 17. Heb. 9. 11, 12, 13, *&c.* & 10. 1, 2, 3, 4, 5, *&c.*
(y) Joh. 4. 10.

(2) *Under this Covenant the* (z) *promised place of Gods solemn worship which God should choose out of all their Tribes to put his name there, even his special Habitation, was notably accomplished.* For, Not only the *Moving Tabernacle*, (A type of the (a) Moving and Militant State of the Church of God on Earth) was (b) erected according to Gods appointment in the Wilderness: But also the *Fixed Temple* (A Type of the fixed and Triumphant condition of the Church of God in Heaven) was (c) built by *Solomon*, at *Jerusalem*, in *Mount Moriah*, according to Gods particular Direction: An House full of magnificence, beauty and glory, far surpassing the *Tabernacle*. Herein the Promise was evidently accomplished, as (d) *Solomon* intimated in his *Prayer* at the Dedication of the Temple; and as the (e) Lord implyed in *Answering his Prayer*. And after *Solomon's* Temple was destroyed by the King of *Babylons* forces, There was, under this Covenant-Ministration, (f) a *second Temple* built by *Zerubbabel*, after the *Jews* return from the *Babylonish* Captivity, by the singular Providence of God: *the hands of* Zerubbabel *laid the foundation of this house, and his hands finished it*. And though the outward foundation and fabrick of this House came far short of *Solomon's*; yet the true *spiritual Glory* of it was far

(z) Deut. 12. 5. 10, 11, 14.
(a) Psal. 15. 1, *&c.*
(b) Exod. 25. 8, 9. *with* 40. 2. *to the end.*
(c) 1 King. 6. 1, *&c.* 2 Chro. 3. 1, 2, *&c.*
(d) 1 King. 8. 19.
(e) 1 Ki. 9. 3.
(f) Ezr. 1. 1, 2, 3, 4, *&c.* & 3. 8. *to the end.* Zech. 4. 9.

greater then that of *Solomons* by reason of Jesus Christ *the Desire of all Nations*, who came in humane Nature, and glorified this House with his sacred and blessed presence. (g) *For, thus saith the* LORD *of Hosts; yet once, it is a little while, and I will shake the Heavens, and the Earth, and the Sea, and the dry Land: and I will shake all Nations, and* THE DESIRE OF ALL NATIONS *shall come, and I will fill this House with glory, saith the* LORD *of Hosts. The Silver is mine, and the Gold is mine, saith the* LORD *of Hosts. The Glory of this later House shall be greater then of the former, saith the* LORD *of Hosts.*

(g) Hag. 2.6, 7,8,9.

(3) *Under this* Sinai *Covenant, the Inheritance of the land of* Canaan, (the peculiar (h) *land of Immanuel*, that Eminent (i) Type of Heaven it self *that better Country* and *Everlasting Rest* of the Saints) (k) *promised of old to* Abraham, Isaac, *and* Jacob, *and afterwards to* Israel, (l) *was fully performed to* Israel, *with all the Blessings thereof*; not one thing failed, that God in that respect had promised unto *Israel*.

(h) Isai. 8.8. (i) Heb. 11. 9, 10, 16. & 4. 1, *to the end.* (k) Gen 12.7. & 13. 15. & 17.8. & 15. 18 *&c.* & 26. 3 4. & 28.13. Exod. 20.12. (l) Iosh 21. 43, 44, 45. & 23. 14, 15.

Seeing then, that the accomplishment of the grand *Promises* both of this and former Covenants, were reserved for this *Sinai-Covenant*; In these *Additional*, this Covenant had a singular Prehemineence above all the fore-going Covenants.

Corollary VI.

That, **This Sinai-Covenant was Israels Eminent Priviledge, although they were constantly held under it in a very servile Condition.** Though it was a great *Bondage*; yet it was a greater *Blessing*: Though it was *Onus magnum*, a great *Burden*; yet was it *Honos major*, a far greater *Honor*. By being under this Covenant, they were kept in much servile slavery: but had they not been under it, they had been exposed to utter Misery. For; 1. *Then*, they had lain open to all idolatrous prophane and unrighteous Seducements; 2. *Then*, they had soon degenerated into meer Paganism, The former Covenant with *Abraham* almost utterly obliterated out of mind; 3. *Then*, they had been an heedless confused heap of tumultuous people without all order and Government; 4. *Then*, they had not been digested into a Divine Common-wealth; 5 *Then*, they had not been advanced to the dignity of a National Church of God; 6 *Then*, they had been left destitute of this Eminent Discovery of Jesus Christ for their Salvation.

More Particularly, though this Covenant kept *Israel* in a servile state, yet this Covenant was every way an Eminent Priviledge to them: As may appear by these Particulars, *viz.*

1. *By the Covenant-Relation herein established betwixt God and* Israel. This *Relation* was various, and precious. 1. *He* contracted with them, as JEHOVAH, giving subsistence to his Promises: *They* as Heirs of those Promises. 2. *He* as their Covenant-God by his Covenant with *Abraham*: *They* as his Covenant people being

ing the Seed of *Abraham.* 3. *He* as their Redeemer, literally from the bondage of *Egypt*, ſpiritually and myſtically from the bondage of Sin, Satan, *&c.* *They* as his Ranſomed and Redeemed. 4. *He* as their Supream Law-giver in Jeſus Chriſt: *They* as his Subjects owing to him and his Laws all poſſible allegiance and obedience. 5. *He* as their deareſt Husband; *They* as his endeared Spiritual Spouſe. How great a dignity was it therefore to *Iſrael* to be advanced *ſo nigh unto the moſt high God* in ſuch dear and ſweet Relations! were theſe ſmall things?

2. *By the Covenant-bleſſings herein promiſed by God to* Iſrael. Theſe bleſſings are many and excellent: both *Temporal, Spiritual*, and *Eternal*. Veiw them ſeverally, weigh them judiciouſly: and then conclude how great things the Lord hath done for *Iſrael* in this Covenant.

3. *By the Covenant-Duties herein reſtipulated by* Iſrael *to God. Faith* in Jeſus Chriſt, Sincere, entire, conſtant *obedience*, and *Repentance* in caſe of any failings in the Premiſes; were not only *Iſraels Duties*, but alſo *Iſraels Dignities* and Priviledges. For, 1. *Faith* is (m) *not of our ſelves, it is the gift of God.* Hereupon *Paul* ſaith; (n) *To you it is given in the behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake.* The Apoſtles expreſſion plainly intimates that God granted and gave to them a double priviledge, *viz.* of *Believing on Chriſt*, and *Suffering for Chriſt.* Believing on Chriſt is a meer ſupernatural endowment: therefore a great Priviledge. 2. *Obedience* ſincere, entire and conſtant, is an eminent (o) fruit of *Faith unfeigned*; in them only that (p) *are Gods workmanſhip, created in Chriſt Jeſus unto good works*, &c. 3. And *Repentance* is (q) *Gods gratuitous gift* to ſinners. The Sinner can no more create a *New heart* within himſelf, then he can create a *New world* without himſelf.

(m) Eph. 2. 8.
(n) Phil. 1. 29.
(o) 1 Tim. 1. 5.
(p) Eph. 2. 10.
(q) Act. 11. 18. 2 Tim. 2. 25.

4. *By the Covenant-Ends herein intended.* The *immediate End*, was a Fuller revealing of Jeſus Chriſt to *Iſrael*, then in all the former Covenants: The *Mediate End* was *Iſraels* further Happineſs, and Gods greater glory. All theſe ends were high Priviledges. Was it a ſmall matter to know more of Chriſt the Sinners Saviour, then did *Adam*, *Noah*, or *Abraham*? Was it a light matter, that further Proviſions ſhould be made for Sinners Happineſs and Gods Glory by this Covenant, then by any of the former?

5. *By the Covenant-diſtinction made herein betwixt* Iſrael *and all other people in the Earth.* This Covenant was a diſcriminating, a diſtinguiſhing Covenant. It was *a Middle Partition-wall* betwixt *Iſrael* and all other Nations, till Chriſt by his death took it down. Hereupon, *Iſrael* became (s) *Gods peculiar treaſure above all the people of the Earth: Iſrael* was Gods ſpecial incloſure; others remained as a waſte Common, or Wilderneſs: *Iſrael* his (t) *vineyard of Red wine, kept and look't to every moment night and day*; all others neglected,

(r) Epheſ. 2. 14, *&c.*
(s) Exod. 19. 4, 5.
(t) Iſa. 27. 2, 3.

lected, (n) *over-looked*, and suffered to perish in ignorance and unbelief: *Israel* drawn (x) *near unto God*; all others *afar off*: *Israel* Gods (y) *Covenant-people*; All others, *Not the people of God*: *Israel* the *Church of God*; all other Nations remaining the *Synagogue of Satan*. Here were vast distinctions betwixt *Israel* and others: and consequently very high Priviledges of *Israel* above others.

6. Finally, *By the Covenant-liberty herein couched under this Covenant-servitude.* Though this Covenant kept *Israel* in a *servile state* till Christ: yet under all their bondage they had *much freedom*. And though their *Bondage* was some Prejudice: yet their *Freedom* was a greater Priviledge. 1. *They* were in Bondage to God and Jesus Christ, whose (z) *Yoke is easie, and his burden light*: but they were at liberty from cruel tyrannical *Egypt* and all other Oppressors. 2. *They* were in bondage under the *Levitical Ceremonies* and services: but they were hereby kept at liberty from all Paganish Idolatries and superstitions. 3. *They* were in servitude under the Letter and outward Ministration of this Covenant: but they were at liberty in regard of the Spirit and inward Mysterie of this Covenant, (a) *leading them to Christ that they might be justified by Faith.* 4. *They* were in bondage, as they were kept under the Law, (b) *shut-up-together* as under lock and key: but they were at liberty under this bondage, whilst they were *shut up unto the Faith that should afterwards be revealed.* 5. *In a word they* were in bondage (c) during their *nonage*, and as servants in Condition, *under Tutors and Governors* of this Covenant: but even then they were at liberty being *children of God, heirs of all* by right, having true Title to Jesus Christ, and to all spiritual liberty and felicity in him (which all other Nations wholly wanted), and assoon as their Full-age came, they were by Christ redeemed actually from all their bondage, furnished with *the Spirit of Adoption, as sons, heirs, and coheirs with Christ.*

(n) Act. 17. 30.
(x) Psal. 148. 14. Eph. 2. 17.
(y) 1 Pet. 2. 9, 10.
(z) Mat. 11. 29, 30.
(a) Rom. 10. 4. Gal. 3. 23, 24.
(b) Gal. 3. 23. συγκέκλεισμένοι.
(c) Gal. 4. 1, 2, 3, 4, 5, 6.

Corollary VII.

That, This Covenant from Mount Sinai was full of CHRIST, therein eminently revealed. I have formerly (d) often intimated, How much this Covenant Revealed Christ and intended Christ, and this in many Particulars: As, *In his Particular descent of* Israel *according to the flesh*; *In his Person and Natures*; *In his Mediatory Office of Prophet, Priest and King*; *In his states of Humiliation and Exaltation wherein he discharged that his Mediatory Office.* Let the Reader Consult those former passages: who therein desires satisfaction.

(d) In this 4. Ch. Aphor. 1. Quest. IV. Reas. 4. & Aph. 11. Answ. to Object. 1. & Aphoris. II. Inference II.

But having now spoken to the whole *Body of this Covenant*, and unfolded it both in the *Substantials* and *Circumstantials* thereof, it is much more evident, (if we reflect upon the whole,) that *This* Sinai-*Covenant was exceeding full of* JESUS CHRIST; the Foun-

Foundation, Center, Substance, Matter, Mysterie, and Scope thereof. For,

I. *Gods* (e) *Preparatory Introduction to this Covenant was full of Christ.* For, in him alone it is that lapsed Sinners become an *Holy Nation, a Royal Priesthood, or Kings and Priests to God*, and a *peculiar people*: As there he promised, *Israel* should be, if they would keep this Covenant.

II. *Gods* (f) *Preface to this Covenant, the ten Commandments, was full of Christ.* For, 1. God is JEHOVAH, giving actual subsistence to his Promises unto Sinners, only in Jesus Christ, (g) *in whom all the Promises of God are Yea, and Amen.* 2. God was *Israels* God, (*viz.* Their Covenant-God, as *Abraham's* Seed, according to his former Covenant (h) made with *Abraham* and his Seed,) only in and through Jesus Christ. God becomes not a Covenant-God to any, nor accepts any as his Covenant-people since the Fall, but only in Jesus Christ the Mediator. 3. God was *Israels Redeemer* out of *Egypts* bondage *literally*, and out of the bondage of Sin and Satan typified thereby *mystically*, and both by Jesus Christ the only All-sufficient Redeemer of Gods Elect. This is clear (i) by the *Passover* appointed to be first celebrated on that very night when *Israel* departed out of *Egypt*: which Passover was Mystically Christ.

III. *Gods Commandments themselves*, (k) *wherein the Sum of this* Sinai-*Covenant was eminently comprized, had much of Christ in them.* For; 1. *Christ* was in the *First Commandment*: Inasmuch as none can have the LORD to be their God, or worship him as their God acceptably, but only in and through Jesus Christ, that (l) only *way unto the Father*, in whom alone (m) *all our Spiritual Sacrifices are acceptable to God.* 2. *Christ* was in the *second Commandment*: Inasmuch as the General Promise of *shewing Mercy to thousands of them that love him and keep his Commandments*, is founded on Jesus Christ. For, None can truly love God, or keep his Commandments, but in and by Christ: (n) *without whom we can do nothing.* And (o) Spiritual Pardoning Saving Mercy (which is the mercy there intended) is extended to none but only in Christ. 3. *Christ* was in the *fourth Commandment*: Inasmuch as one Reason whereby the Sanctification of the Sabbath was urged upon *Israel*, was (p) *Gods Redeeming* Israel *from the Corporal slavery of* Egypt, which typed to them their Redemption by Christ from their spiritual slavery under Sin, Satan, &c. as hath been intimated. And (q) some have Opinion, *That the seventh Day Sabbath was principally grounded on Christ as Promised; and the first-day Sabbath afterwards grounded upon Christ as performed.* 4. *Christ* was in the *fifth Commandment*: Inasmuch as the Particular (r) *Promise of Long life* in *Canaan*, annexed to that Commandment, was founded on Christ the *Basis of all Gods Promises.* The Land there intended, was the land of *Canaan, literally* called (s) *The land of Immanuel*, and Heaven it self

(e) Exod. 19. 4,5,6. *with* 1 Pet. 2. 9, 10. Rev. 1. 6.

(f) Exod. 19. 2. Deut. 4. 13.

(g) 2 Cor. 1. 20.

(h) Gen. 17. 7. *with* Gal. 3. 16, 17.

(i) Exod. 12. *throughout.* 1 Cor. 5. 7, &c.

(k) Deut. 4. 13.

(l) Joh. 14. 6.

(m) 1 Pet. 2. 5.

(n) Joh. 15. 5.

(o) 1 Pet. 2. 8, 9, 10.

(p) Deut. 5. 15.

(q) *Mr. George Walker on* Gen. 2, 3.

(r) Exod. 20. 12. 2 Cor. 1. 20.

(s) Isa. 8. 8.

ſelf typed out by *Canaan myſtically*. And long life in *Canaan*, figured out eternal life in Heaven. Now Heaven is the (t) *place which Chriſt prepares* for his elect: and (u) *Eternal life is the gift of God through Jeſus Chriſt our Lord.* 5. Finally, *Chriſt* was in The *Sum of this whole Covenant of the ten Commandments*, conſiſting in *Loving the LORD our God with all the Heart, Soul, and might, and our neighbour as our ſelves*: Inaſmuch as we can neither Love God nor our neighbour ſincerely and acceptably as we ought, but in Chriſt (x) *the Son of his love*, and through faith in him. For (y) *we love God, becauſe he firſt loved us* in Chriſt. And (z) *Faith works by love.*

(t) Ioh. 14. 2, 3.
(u) Rom. 6. 23.
(x) Col. 1. 13. Mat. 3. 17.
(y) 1 Ioh. 4. 19.
(z) Gal. 5. 6.

IV. *The Mercies Promiſed on Gods part in this Covenant, and the Duties Reſtipulated on* Iſraels *part, were full of Chriſt.* When God promiſed, (a) To *be a God to them*, (b) *To raiſe them up Chriſt a Prophet like* Moſes, (c) To give them the Spirit of Chriſt to *Circumciſe their Hearts*, And to furniſh them abundantly with Temporals, Spirituals, and Eternals; Had not all theſe Bleſſings Jeſus Chriſt engraven upon them, (d) *in whom all things are ours*, and with whom even all Temporals *are added to us?* And when *Iſrael* reſtipulated *Faith, Obedience*, and *Repentance* in caſe of miſcarriages, were not theſe Duties wholly to be performed through Chriſt aſſiſting?

(a) Lev. 26. 12.
(b) Deut. 18. 15. *to* 20.
(c) Deut. 30. 6, 8.
(d) 1 Cor. 3. 21, 22, 23. Mat. 6. 33.

V. *The Promulgation of this Covenant had much of Chriſt in it.* For, 1. It may be warrantably thought, That God delivered this Covenant *by Chriſt the ſecond Perſon in Trinity*, (who was afterwards to be incarnate) unto *Moſes*, and by *Moſes* to the people. Inaſmuch as, (e) It is expreſly ſaid, (f) *That* Moſes *was in the Church in the Wilderneſs with the Angel, who ſpake to him in* Mount Sinai. (g) This Angel is ſtiled, (h) *The Angel of his Preſence*: becauſe by this Angel the Lord vouchſafed his ſpecial Preſence with, and reſidence among *Iſrael*. And he is called, (i) *The Angel of the Covenant*, or *Meſſenger of the Covenant*: that is, That Meſſenger of God by whom the Covenant was ſent to *Moſes* for *Iſrael*. Chriſt then put this Covenant into *Moſes* his hands. Yea this Angel is elſewhere called, *Chriſt*; (k) *Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of the deſtroyer.* 2. This Covenant was promulged by God in ſuch dreadful and terrible manner, as (l) compelled *Iſrael* to ſue for a *Typical Mediator*, viz. *Moſes*, to paſs betwixt God and them: which requeſt the LORD highly commended and granted, Promiſing them alſo upon that occaſion to raiſe them up the *true Mediator* Jeſus Chriſt *A Prophet from among themſelves*, &c.

(e) Act. 7. 38.
(f) Exod. 23. 20, 21. & 33. 14. Iſa 63. 9.
(g) Mal. 3. 1.
(h) 1 Cor. 10. 9.
(i) Exod. 20. 18. to 22. Deut. 5. 22. *to the end.* & 18. 15. *to* 20.

VI. *The Solemn Sanction, Dedication, or Eſtabliſhment of this Covenant was full of CHRIST.* For, 1. The (k) Sacrifices ſlain, and the blood of thoſe Sacrifices ſprinkled. *one half on the Altar, the other half on the People*, were Eminent Types of Chriſt the true Sacrifice offered up and of his blood ſhed to purge away his peoples ſins indeed. The Death of which Sacrifices, &c. (l) did typically declare

(k) Exod. 24. 4. *to* 9.
(l) *See to this effect.* Heb. 9. 14. *to the end.*

declare *Jesus Christ the Testator of this Testament*: forasmuch as he confirmed this *First Testament* by his *own Death* in the *Type*, as afterwards he confirmed his *New Testament* by his *own Death* in *Truth*. 2. The sweet (m) *vision of God*, presently upon this Sanction, *having under his feet as it were a paved work of a Saphire-stone, and as it were the body of heaven in his clearness*, (emblemes of divine favour to his Covenant-people in the Mediator) and all this without any their hurt or terror; did also further let them see, what a vast difference there was betwixt approaching God without, and with a *Mediator*.

(m) Exod. 24. 9, 10, 11.

VII. *The Gracious Renewing of this Covenant, and the Tables thereof had much of Christ in it.* For; 1. Gods course in bringing *Israel* (n) *to Repentance* for their breach of Covenant; by denying his presence to them, and causing his Tabernacle to be removed out of the camp: 2. Gods *proclaiming*, upon their Repentance, all his goodness before *Moses*; (o) *The LORD, the LORD God, Merciful and Gracious, Long-suffering and abundant in Goodness and Truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin*: 3. Gods (p) *Renewing* of this Covenant hereby with *Israel*: All these notably pointed at Christ, in whom alone there is a door opened, for *Repentance* unto Sinners, for *Pardon* upon Repentance, and for *Renovation* of Covenant after violation thereof. The *Covenant of works* without Christ admitting of, No *Repentance* after Sining, No *Remission* upon Repenting, No *Renewing* of Covenant after breaking thereof.

(n) Exod. 33 1, 2, 3, &c.

(o) Exod. 34. 4, 5, 6, 7, &c.

(p) Exod. 34. 1, &c.

VIII. *The Additionals annexed to this Covenant of the ten Commandments, especially the whole body of the* **Ceremonials** (*which as hath been shewed, were digested into this Covenant,*) *were all full of Christ: He, one way or other, being the* (q) *Truth of all those Types, the Substance and Body of all those shadows.*

(q) Heb. 10. 1, &c. Col. 2. 17. Ioh. 1. 17.

Now, **That** JESUS CHRIST **was the Truth and Substance of all these Ceremonial Shadows, and the great Mysterie chiefly intended in all those Figures**, may briefly appear by this ensuing Induction of Particulars, *viz.* 1. *Of Sacred Places for publique worship*; 2. *Of Sacred Utensils for those Places*; 3. *Of Sacred Persons appointed to Officiate in those places*; 4. *Of Sacred Things, whereabout they were to be imployed*; 5. And *of Sacred Times, which were more Solemnly to be observed by them in their Ministrations*: According as I have already (r) marshalled these *Ceremonials* in the beginning of this chapter.

(r) In this 4. *Ch. Aphor.* 1. *Quest.* 11.

1. **The Sacred Places** *appointed under this Covenant for Gods Publique worship, were the* **Tabernacle** *built by* Moses *in the Wilderness*; *The* **Temple** *built by King* Solomon, *and the* **second Temple** *built by* Zerubbabel, *both these in the land of* Canaan *on* Mount Moriah. Now *The* **Tabernacle** and **Temple** *were Types of CHRIST*. The *Tabernacle*; For when Christ was actually incarnate, it is said of him; (s) *And the Word became flesh, and dwelt amongst us*: Gr.

(s) Ioh. 1. 14. ἐσκήνωσεν.

and tabernacled, or dwelt-as-in-a-Tabernacle amongst us: that is, he dwelt in humane flesh as in a Tabernacle. And Christ is stiled, (t) *A Minister of the Sanctuary and of the true Tabernacle, which the Lord pitched, and not man.* (u) —— *An High-priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building.* The *Temple* also was a Type of Christ: Hence Christ cals himself the Temple, (x) *destroy this Temple,* —— *but he spake of the Temple of his Body.* The Sacred **Tabernacle** and **Temple** were Eminent Types of Christ in many regards, especially in these respects; 1. The Tabernacle and Temple were places of Gods special Presence and Residence in the midst of *Israel*; (y) *Let them make me a Sanctuary, that I may dwell amongst them.* God dwelt amongst them in his Tabernacle *Symbolically*, affording them there visible symbols or signs of his presence and favour. Thus in Jesus Christ, in his humane Nature, (z) *the fulness of the Godhead dwelt bodily*, or *Personally*: as the *Greek* word (σωματικῶς) may be well translated, *viz.* by a personal union of his Humanity with his Godhead. 2. The Tabernacle and Temple were (a) places of publique worship and holy Ministration for the Priests to minister in. So Christ our great High-Priest (b) Ministred in this *true and more perfect Tabernacle* of his own humane Nature. 3. The Tabernacle and Temple in regard of Gods presence and worship there, was Holy; (c) *The Sanctuary, The Holy and Beautiful House, The Holy of Holies*, &c. So Jesus Christ was (d) *Holy, Harmless, Undefiled, separate from sinners*; (e) *without sin*; yea from his very Birth and Conception, (f) *That Holy-thing* —— *the Son of God.* 4. The Tabernacle and Temple were so accepted of God, that thereby the (g) Ceremonial Worship and Sacrifices presented to God therein, and their Prayers made towards those places, were rendred acceptable to God. So Jesus Christ is most accepted of God; (h) *The Son of Gods Love*, (i) *The Beloved*, in and for whom alone both our Persons and all our Spiritual Sacrifices are acceptable before God. 5. The Tabernacle had an *Outward Court, A Sanctuary*, And the *Holyest of all. The Sanctuary* (k) was severed from the *Outward Court* by a Curious hanging for the *door of the Tent, of blue, and purple, and scarlet, and fine twined linnen, wrought with Needle-work*, through which the Priests entred into the Sanctuary to Minister. And the (l) *Holyest of all* was severed from the *Sanctuary* by *a veil of blue and purple, and Scarlet, and fine twined linnen of cunning work with Cherubims:* through which veil the High-priest alone was to go into the Holyest of all once every year, and that not without the blood of Sacrifices. Thus Jesus Christ (whose veil of humane Nature was curiously embroydered with all varieties of *Mediatory gifts* and graces, being (m) *annoynted with the oyl of gladness above all his fellows,*) is the only *way unto the father, and door of the sheep*, whereby we enter into the Church militant shadowed out

(t) Heb. 8. 2.
(u) Heb. 9. 11, 12.
(x) Ioh. 2. 19. to 23.
(y) Exod. 25. 8.
(z) Col. 2. 9, 10.
(a) Heb. 9. 6, 7.
(b) Heb. 8. 2. & 9. 11, 12.
(c) Exod. 25. 8. Isa 64. 11. Heb. 9. 3.
(d) Heb. 7. 26.
(e) Heb. 4. 15.
(f) Luk. 1. 35.
(g) Deut. 12. 5. to 15. 2 Chr. 6. & 7. throughout.
(h) Col. 1. 13.
(i) Eph. 1. 6. with 1 Pet. 2. 5.
(k) Exod. 26. 36, 37.
(l) Exod. 26. 31, 32, &c.
(m) Ps. 45. 7.
(n) Ioh. 14. 6.
(o) Ioh. 10. 7.

out by the Sanctuary, and into the Church triumphant in Heaven it self, resembled by the Holiest of all. So that now we (p) *have boldness to enter into the Holyest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.* 6. The Tabernacle was made up of many Materials, The Temple built of many stones, &c. and they were, without, very sumptuous, within; very glorious: yet all making up but one Tabernacle, and one Temple upon one foundation. So Christ mystical is made up of many Materials, many living stones: Christ himself the (q) *living foundation stone chosen of God and precious, upon whom believers as lively stones are built up a Spiritual House*; (r) —— *and they are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, In whom all the building fitly framed together, groweth unto an Holy Temple in the Lord,* —— *for an Habitation of God through the Spirit.* And, (f) *the Kings daughter is all glorious within: her clothing of wrought Gold.*

(p) Heb. 10. 19, 20.

(q) 1 Pet. 2 4, 5.

(r) Eph. 2. 20, 21, 22.

(f) Ps. 45. 13.

2. **The Sacred Utensils** or **Instruments of Ministration** *for the Tabernacle and Temple, were very many, all one way or other leading to* CHRIST. These Utensils were contained, 1. *In the Court of the Tabernacle*; 2. *In the Sanctuary*; 3. *In the Holiest of all.*

In the Court of the Tabernacle were especially these two Utensils, *viz.* The Altar of Burnt-offering, and The Laver of Brass. I. **The** (s) **Altar of Burnt-offering** by the Door of the Tabernacle, was a notable Type of Jesus Christ our true (u) *Altar*: and this divers ways. 1. The Matter of it was durable Shittim wood, overlaid with Brass, a strong and durable mettal able to abide the constant fire. Shadowing out the ability and strength of Christ for suffering of Gods wrath for our sins, without being consumed or overcome thereby. (*Brass* being oft-times used in Scripture to denote (x) *strength*:) As also the perpetuity and incorruptibleness of Christs Priesthood, and constant vertue or efficacy of his Sacrifice. 2. The four Horns of the Altar, which were both for Ornament, and for keeping things from falling from the Altar, (*Horns* usually (y) denoting *power* and *renown*,) signified the Power and Glory of Christs Priesthood for the salvation of his Church gathered from the four Corners of the Earth; thinks (z) *Ainsworth.* 3. The form of the Altar, which was four-square, signified the immoveable stability and firmness of Christs Priesthood and Merit for his peoples eternal Happiness. 4. The Instruments and vessels for the Altar, for taking away the ashes or any filth from the Altar; figured the (a) Word and Ordinances of Christ in his Church, serving to *purge away the filth of the flesh*, and to kindle the fire of the Spirit, for the service of God in purity. 5. The Nature and Use of the Altar was *Holy*, it was (b) *Anoynted, Dedicated* and *Sanctified* to be Most Holy, that (being *greater then the gifts* offered thereon) it might sanctifie all the Sacrifices, and make every thing that *touched it Holy.*

(s) Exod. 40. 29. & 27. 1. to 9.

(u) Heb. 13. 10.

(x) Zech. 6. 1. Rev. 1. 15.

(y) Hab. 3. 4. Lam. 2. 3. Ier. 48. 25. 1 Sam. 2, 1.

(z) *H. Ainsw. on* Exod. 27. 2.

(a) Rom. 12. 1, 2. & 15. 16. Zech. 14. 20, 21.

(b) Exod. 29. 36, 37. Numb. 7. 1. to 89.

Altar of burnt-offering

v. Vortius Parall: 103.

This figured out (c) Jesus Christ *sanctifying himself*, especially the (d) *Godhead* of Christ consecrating and sanctifying the Sacrifice of his Man-hood for his Church, that he might be an *odour of a sweet smell unto God*: and by his Mediation sanctifying the daily services of his people, that they might be acceptable to God, The Altar being a publique sign of them also. See *Heb.* 13 10, 15. *Joh.* 17. 19. *Ephes.* 5. 2. *Isa.* 19 19, 20 *Gen.* 8 20. & 12. 7. II. **The Laver of Brass,** (e) whereat the Priests were *to wash their hands and feet* with water continually before they came near to the Altar or entred into the Sanctuary. It was placed betwixt the Altar and the Sanctuary. Hereby was shadowed out, Justification by the blood of Christ, wherein we are (f) *washed from our sins, and so made Kings and Priests unto God*: As also Sanctification, by the (g) *washing of Regeneration and Renewing of the Holy-ghost*; That thus, (h) our *hearts being sprinkled from an evil Conscience, and our Bodies washed with pure water, we may draw near with a true heart, in full assurance of Faith, to serve and worship the Lord acceptably*; and (i) *washing our hands in innocency may compass Gods Altar* pleasingly.

In the Sanctuary were chiefly these three Sacred (k) Utensils. *viz.* 1. *The Golden Table*, 2. *The Golden Candlestick*, 3. And *The Golden Altar of Incense*. I. **The Golden Table**, was made (l) of Shittim wood, over-laid with pure Gold, with a Crown of Gold round about, besides all its other furniture, whereon twelve unleavened Cakes of Shew-bread (according to the number of the twelve Tribes of *Israel*) were set with Frankincense upon them, before the LORD week after week, Continually on the Northside of the Sanctuary. To omit (m) the *curiosities* of some, the Mysterie of the *Sacred Utensil* seems to be this: The *Pure Golden Table* shadowed out *Christ*; The *Incense* on the Table, his *Mediation* and *Intercession* for his Church; The twelve unleavened Cakes represented the twelve Tribes of *Israel*, and in them all Gods Elect his true (n) *Israel*, which as upon (o) *unleavened Cakes* are presented unto God in *Christ* as *a pure Table* in his Church made acceptable to God through the vertue of his Mediation and Intercession, and there continually serving him and enjoying the (p) favourable presence and face of God in Christ familiarly, God familiarly conversing and *feasting with them, and they with him*, till at last they shall be taken up into Heaven to Feast with Christ at his glorious Table of those (q) *endless pleasures and fulness of joy in Gods presence for evermore*. II. **The Golden Candlestick**, of pure beaten Gold, with his shaft, six branches, bowls, knops, flowers, and seven lamps thereof *&c.* (r) was placed on the South-side of the Sanctuary, over against the *Golden Table*, to give light therein Continually. This represented the (s) Continual *light of the Word* held forth by Christ, his Spirit and Ministers in his Church to his People, that in the light thereof they might still stand before the Lord and serve him night and day. *More Particularly*

(c) Mat. 23. 19. & Exod. 29. 37.
(d) Christs *Godhead* was the Altar; His *Manhood* the Sacrifice; his *Person* the Priest.
(e) Exod. 30. 17. to 22.
(f) Rev. 1. 5, 6.
(g) Tit. 3. 5.
(h) Heb. 10. 22.
(i) Psa. 26 6.
(k) Exod. 40. 22. to 8.
(l) Exod. 25. 23. to 31. with Levit. 24. 5. to 10.
(m) Recited by *And. Riv. in Command.* Exod. 25. 23, &c.
(n) Gal. 6. 16.
(o) 1 Cor. 5. 7.
(p) See Ps. 16. 8. & 36. 8. Prov. 9 2. Rev. 3. 20.
(q) Ps. 16. 11. Luk. 22. 16, 18.
(r) Exod. 25. 31. to the end.
(s) Psal. 119. 105 Prov. 6. 23. 2 Pet. 1. 19.

cularly; The *ſhaft*, repreſented Chriſt, as the Baſis bearing up the whole Candleſtick: The *Branch*, the Church of Chriſt ſet upon him: The *many branches* coming out of the ſhaft, The variety of Chriſts Miniſters, as *Prophets*, *Apoſtles*, *Evangeliſts*, *Paſtors*, *Teachers*, &c. all his Gifts to the Church, all implanted into Chriſt, and receiving light from Chriſt, that they may impart it to the Church: The *Ornaments upon the branches*, the variety of (t) Spiritual gifts and endowments, wherewith Chriſt adorns his Servants and Miniſters who adhere to him, as the extraordinary endowments of *Tongues*, *Interpretation of tongues*, *Miracles*, *Diſcerning of Spirits*, &c. And the Ordinary endowments of *Knowledge*, *Judgement*, *Utterance*, *Government*, &c. The *Bowls* for containing the liquor, their Capacity for containing of Chriſts Doctrine: The *round knops*, The Perfection of their Doctrine and life: The *flowers*, their Gracefulneſs and Chearfulneſs in diſpenſing Chriſts Word, (x) with all timely ſpeed: The *ſeven lamps*, figuring out the (y) manifold graces and gifts of the Holy Spirit of Chriſt, furniſhing them to their office, *&c.* III. **The Golden Altar of incenſe**, (z) was placed by the veil, whereon *Aaron* was to burn Incenſe of ſweet ſpices every day morning and evening; and on the Horns whereof he was to make an Attonemeut with the blood of the Sin-offering of Attonements once every year. (a) This *Golden Altar* ſhadowed out Chriſt, ſanctifying and making acceptable all our Sacrifices laid upon him: This *Incenſe* burnt thereon after the dreſſing of the lamps, figured the *Prayers of all Saints* with light of underſtanding and Faith preſented to God as *an odour of a ſweet ſmell* in and through Jeſus Chriſt continually, whereupon whilſt the High-prieſt was burning Incenſe in the Sanctuary, the people were Praying without, *Luke* 1. 9, 10. Chriſt our great High-prieſt adds much Incenſe alſo of his Mediation and Interceſſion to the prayers of his people, to make them ſweet as a pillar of Incenſe, (b) without which *Incenſe is abomination*: And the blood of Attonement, was a type of Chriſts blood (c) *reconciling us to God*, whereby the Sinners imperfections and infirmities adhering to the beſt Prayers of his Saints and members had need to be purged away that they may be accepted of God as well-pleaſing before him.

In the Holieſt of all, were eſpecially theſe *ſeven Utenſils* or *Holy Inſtruments* for Sacred uſe, *viz.* I. **The Ark**, (d) *with a Crown of Gold round about it*, called, *The Ark of the Covenant*, *Heb.* 9. 4. *The Ark of the Teſtimony*, *Exod.* 25. 22. and *The Glory*, 1 *Sam.* 4. 21, 22. *Rom* 9. 4. This was the chiefeſt of all the Holy things, for which eſpecially the Tabernacle was framed, *Exod.* 26. 33. & 40. 18, 21. II. **The two Tables of the Covenant** written with the finger of God, put into and kept within the *Ark*. III. **The Mercy-ſeat**, Covering the Ark, that the *Tables* within could not be ſeen. IV. **The two Cherubims of Glory** upon

(t) Eph. 4. 11, *&c.*

(u) 1 Cor. 12. 4. *to* 12.

(x) Jer. 1. 11, 12. Numb. 17. 8.

(y) Rev. 4. 5.

(z) Exod. 30. 1. *to* 11. Numb. 4. 11.

(a) Pſal. 141. 2. Rev. 8. 3, 4. Heb. 8. 1, 2. & 9. 24. Rom. 8. 34.

(b) Iſa. 63. 3. & 1. 13.

(c) Heb. 2. 17.

(d) Exod. 25. 10. *to* 23. Heb. 9. 3, 4, 5.

upon the two Ends of the Mercy-Seat, Covering the Mercy-Seat with their wings, with their faces one towards another, and both looking down towards the Mercy-seat. In reference to these things God said; (e) *And I will meet with thee there, and I will speak with thee, from above the Covering-Mercy-seat, from between the two Cherubims which are upon the Ark of the Testimony, all things which I shall command thee unto the sons of* Israel. The whole was an eminent visible Sign of Gods gracious Presence with his People in Jesus Christ. *Particularly*; The **Ark** containing the Covenant or Testimony within it, figured out Christ (f) in whose *heart and bowels the* Law and Covenant of God had its full residence: The **Mercy-seat**, which covered the Ark and two Tables, and whereon God did sit or dwell, (which Mercy-seat the Apostle cals, (g) *The Propitiatory*, *Heb.* 9. 5.) typified Jesus Christ, by whom our Transgressions of the Law are forgiven and covered, and in whom God vouchsafes his gracious presence to his people; Hence, *Paul* cals Christ, (h) A *Propitiatory through faith in his blood, to declare Gods Justice for remission of sins, that are past*; And *John* saith (i) *He is the Propitiation for our sins*: The **Cherubims** on the Mercy-seat, may signifie, either Gods (k) *Angels*, whom he employes for his own honor, and for service unto Christ and his Church, whose mysteries they desire to look into, *Heb.* 1. 6. 14 1 *Pet.* 1. 12. Or Gods (l) *Ministers on Earth*, who are counted *Cherubims*, they with heavenly hearts looking unto Christ and into the Law are such as on whom he also rideth by the preaching of the Gospel, *Psal.* 45. 5. *Act* 9. 15. But (m) chiefly they signifie *Christ himself* the *Covering-Mercy-seat*, of which they were made on the two ends thereof, to cover the Ark. In these four Holy things we have an admirable representation of the whole *Mediatory Office* of Christ, as *Prophet*, *Priest*, and *King*, obtaining Gods gracious favour to, and presence with his Church. The Crown about the Ark, and the Cherubims Protecting and Covering the Ark, may signifie his *Kingship*, *Psal.* 99. 1. The Mercy-seat covering, and the Ark containing the Testimony, his *Priesthood*, *Rom.* 3. 25. *Heb.* 10. 5. *to* 11. *Psal.* 40. 6, 7, 8. And the voice which spake from the same, his *Prophecy*, *Numb.* 7. 8. 9. *Heb.* 1. 1, 2. *Judg.* 20. 27. V. **The Golden pot with Mannah**, (n) was also in the Most holy place: there reserved for a Memorial to *Israel* of the bread, wherewith God fed them in the wilderness for 40 years together. This *Mannah* was an eminent Type of Christ, (o) the *true Bread of life, that came down from Heaven*, whereby all true believers should be nourished in the Wilderness of this world unto eternal life. Christ is the true (p) *Hidden Mannah*, now laid up and hidden for us in the Holiest of all, Heaven it self, in the glorious presence of God to all eternity. VI. **Aarons Rod that budded**, (q) was also laid up before the Testimony for a Sign, that all generations might know God had stablished and confirmed the Priesthood in *Aarons* line.

(e) Exod. 25. 22.

(f) Psal. 40. 6, 7, 8, 9, 10. Heb. 10. 5. to 11.

(g) τὸ ἱλαστήριον.

(h) Rom. 3. 25. ἱλαστήριον.

(i) 1 Joh. 2. 2. ἱλασμός

(k) 2 King. 6. 17. Ps. 68. 18.

(l) Rev. 4. 6, 8. Ezek. 1. 5, 6, 10. & 10. 1, 14, 20 *with* Rev. 5. 8, 9, 10.

(m) *So* H. Ainsw. *on* Exod. 30. 18, 19.

(n) Heb. 9. 3, 4, 5. *with* Exod. 16. 32, 33, 34.

(o) Joh. 6. 31, 32. 33. 51.

(p) Rev 2. 17.

(q) Numb. 17. 10, &c.

line, this ſhadowed out the (r) Prieſthood of Chriſt, whereby they ſhould be reconciled to God. VII. Finally, **The golden Cenſer** (f) **to burn Incenſe on**, *once every year on the day of Atonement, that the cloud of incenſe might cover the Mercy-ſeat*, ſeems alſo to be kept in the *Holieſt of all*. And it figured the ſweet, prevailing, and acceptable Prayers, Interceſſion, and Mediation of Jeſus Chriſt for his Church and people, *Pſal.*141.2. *Luk.*22.44. *Heb.* 5.7. *&* 9.24. *Rom.*8.34. 1 *Joh.*2.2.

(r) Heb. 9. 11, 12.

(f) Lev. 16. 12, 13. Heb. 9.3,4,5.

Thus all the *Holy Inſtruments* and *Utenſils of the Tabernacle* and *Temple* did in one regard or other tend to *Chriſt*. The Tabernacle and the Holy Inſtruments therein were full of *CHRIST*.

3. **The Sacred Perſons** imployed by God about the Miniſtry and Service of the Tabernacle, were chiefly of two ſorts, *viz.* 1. *The Prieſts*: both *The High-Prieſt*, and *The ſecond Prieſts*. 2. *The Levites*, which were to Miniſter about the Service of the Tabernacle, under the Prieſts. And both theſe were notable Types of *Jeſus Chriſt*, eſpecially in regard of his *Prieſtly Office*.

The **Prieſts** *of both Sorts were moſt Eminent Types of Chriſt, eſpecially in theſe two regards*, viz. I. In their Vocation to their Prieſtly Office. (t) *No man taketh this Honor to himſelf, but he that was called of God, as was* Aaron, *ſo alſo Chriſt glorified not himſelf, to be made an High-prieſt; but he that ſaid unto him, Thou art my Son, to day have I begotten thee. As he ſaith alſo in another place, Thou art a Prieſt for ever after the Order of* Melchizedeck. As they were orderly and regularly called of God to their typical Prieſthood: So Chriſt was orderly called of God to his true Prieſthood. *More Particularly*, Their Vocation or Deputation to their office had two things in it; 1. *Their Election*: which had reſpect; (1) *Partly* to their Tribe; They (u) muſt be only of the *Tribe of Levi*. So Chriſt was a ſpecial, a ſingular man (x) *taken from among men*. (2) *Partly*, to their Perfections; They (y) muſt be *wholly without blemiſh* or deformity. So Jeſus Chriſt our High-Prieſt is *Holy, harmleſs, undefiled, ſeparate from Sinners, &c. Heb.*7.26. 2. Their (z) Conſecration, whereby they were hallowed to Miniſter in the Prieſts Office, which Conſecration was diſpatched chiefly in theſe Particulars, *viz.* (1) In *waſhing them with water*, (a) at the door of the Tabernacle. So Chriſt was (b) Baptized or waſhed with water at his Entrance into his Publique Miniſtry of Mediatorſhip. (2) In *clothing them with holy Garments*, excellent for outward beauty and glory, *Exod.* 29.5. *to* 10. *&* *Exod.*28. *throughout*. Theſe robes typed out the (c) glory and beauty of Chriſts Spiritual Ornaments and Mediatory accompliſhments wherewith he was every way adorned and clothed moſt beauteouſly and glorioufly. (3) In *Annoynting them with the Holy annoynting Oyl*, which (d) was curiouſly compoſed by the art of the *Apothecary*, according to Gods Preſcription. Aſſoon as *Aaron* was clothed with the holy garments, (e) This holy Oyl was to be poured upon his head. This ſhadowed out

(t) Heb 5.4, 5, 6.

(u) Deut. 21. 5. & 31. 9. 1 King. 12.31.

(x) Heb.5.1.

(y) Lev 21. 17. *to the end.*

(z) Exod. 29. 1, *&c.*

(a) Exod. 29.4.

(b) Mat.3.13, *&c.* & 4.1, *&c.*

(c) Pſal.45.2, 3,4,8.

(d) Exod. 30. 23, *&c.*

(e) Exod. 29.7.

out the *Holy Spirit of God with all his Graces* that was beyond measure poured forth upon Jesus Christ *above all his fellows.* (f) *The Spirit of the LORD God is upon me because the LORD hath annoynted me to preach good tidings unto the meek*, &c. (g) *Thou lovest righteousness and hatest wickedness, therefore God, thy God, hath annoynted thee with the Oyl of gladness above thy fellows.* (4) In *offering divers* (h) *sorts of Sacrifices at* their Consecration and Instalment into their office: Especially they were sanctified to their office by three sorts of Sacrifices, *viz. A Sin-offering, A Burnt-offering, A peace-offering*, or *Thank-offering.* All which are Types of Christs (i) *Perfecting, Consecrating, and Sanctifying himself through his own sufferings*, and willingly offering up himself for the sins of his Elect, that he might be an al-sufficient High-priest and Mediator for them. To this effect Christ said; *And for their sakes I sanctifie my self*, (*viz.* by voluntary undergoing of Sufferings and Death, *&c.*) *that they also might be sanctified through the Truth, Joh.* 17. 19. Thus the Priests prefigured Christ in their vocation to their office. II. In their execution and discharge of their Priestly office, they were also singular Types of Jesus Christ. And this evident, 1. *In the Inferiour Priests*; and 2. *In the High-Priest.* **The Inferiour Priests** executed their office, 1. *By* slaying and offering up of Sacrifices for the people, with sprinkling of their blood, upon the *Holy Altar.* Thus, Christ God-man *the Priest*, offered up his Humane Nature *The Sacrifice*, upon the Godhead as the *Altar* consecrating the gift. He (k) *laid down his life of himself, for his sheep: none could take it from him* against his will. (l) —— *He through the Eternal Spirit offered himself without spot to God.* (m) —— *By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.* 2. *By* Teaching the people, as the standing Ministry (n) *The Priests lips should keep knowledge: and they should seek the Law at his mouth*, &c. So Christ is (o) the great Teacher of his Church, *That the Prophet like* Moses, *Deut.* 18. 15. *who hath the tongue of the learned, Isa.* 52. 4. And *Grace is poured into his lips, Psal.* 45. 2. 3. *By* (p) Praying for the People and Blessing them. This typified, *Christs Intercession* for his Church On Earth (q) *offering up prayers and Supplications, with strong crying and tears, and being heard in all things*; In heaven (r) *appearing continually in the presence of God for us.* And *Christs Benediction*, who blesseth his people with the (s) *Blessing of* Abraham, *the Promise of the Spirit through Faith*: (t) Being *sent first in order to bless the* Jews, *but afterwards the* Gentiles, *in turning them from their iniquities.* 4. *By* taking the constant (u) care and oversight of the Tabernacle, The Utensils thereof; and of the Service of God therein. So Jesus Christ is (x) the *Head of the Church, Saviour of the Body*, chief *Bishop of Souls*, and the *great Shepherd of the sheep*, continually watching over them for their Salvation. **The High-priest** executed his Office. 1. *By* (y) dressing the lamps and lights in the Sanctuary, and

(f) Isa. 61 1, &c. *with* Luk. 4 18.
(g) Psal. 45. 7.
(h) Exod. 29. 1, 2, 3, 16, &c.
(i) Heb. 2, 10, 11. & 5. 8, 9. & 7. 28. & 10. 10.
(k) Joh. 10. 17.
(l) Heb. 9. 14.
(m) Heb. 10. 10.
(n) Mal. 2. 7.
(o) Mat. 11. 27.
(p) Numb. 6. 23.
(q) Heb. 5. 7. *with* Joh. 11. 42.
(r) Heb. 9. 24. Rom. 8. 34. 1 Joh. 2 1.
(s) Gal. 3. 13, 14.
(t) Act 3. 25, 26.
(u) Numb. 4 16.
(x) Eph. 5. 23. 1 Pet. 2. 2, 5. Heb. 13. 20.
(y) Lev. 24. 2, 3. Exod 31. 7, 8.

and then offering *Incenſe* upon the *Golden Altar* daily, morning and evening. Thus Chriſt (z) is the true *Light of life*, and Salvation by his Spirit, Word, and Ordinances, ever ſhining in his Church. And he dayly preſents the holy (a) *Prayers* and Services of his people with the *much incenſe* of his own merit, that they may be *an odour of a ſweet ſmell*, acceptable to God in him. 2. *By* (b) ſetting *Shew-bread* before the Lord every Sabbath continually upon the *Pure Table*. So Chriſt preſents his Church continually in the preſence of God as acceptable to him, to have ſweet Communion with him eſpecially on his Sabbaths, God and they (c) mutually feaſting together in Chriſt Jeſus. 3. *By* (d) going once every year on the *day of Attonement* through the veyl into the *Holyeſt of all* by the blood of Sacrifices, to make Attonement. So Chriſt by the veyl of his own fleſh entred once for all into the *Holieſt of all Heaven it ſelf with his own blood* to make everlaſting attonement for us, *Heb.* 10.19,20. Thus the *Prieſts*, both in their *vocation* to their Office and execution of their office, were eminent Types of Chriſt. *Their Office was full of Chriſt.*

The **Levites** alſo, whom (e) God gave to *Aaron* for the Service of the *Tabernacle*, having accepted them in lieu of the *Firſt-born of* Iſrael, (which (f) *Firſt-born* were peculiarly Gods, and were *Prieſts* to God in their ſeveral Families formerly,) The *Levites* being thus appropriated to God for the Service of his Sanctuary in lieu of all the Firſt-born of *Iſrael*, and given as a gift to *Aaron* the High-prieſt for that end; ſhadowed out the excellent myſterie of Gods giving an (g) *Aſſembly of the Firſt-born written in Heaven* to Chriſt our great High-prieſt, who (h) as ſpiritual Prieſts and Levites ſhould (i) *follow the Lamb whitherſoever he goes*, as his *redeemed from among men, being the Firſt-fruits unto God and to the Lamb.* (k) —— *Therefore are they before the Throne of God, and ſerve him day and night in his Temple.* To this effect alſo others (l) expreſs this Myſterie.

(z) Ioh. 12. 30, 46 & 8. 12.
(a) Rev 5. 8. & 8.3. 1 Pet 2, 5.
(b) Exod. 25. 30 Lev. 24. 5, 6.
(c) Rev. 3. 20
(d) Exod. 30. 10. Lev. 16. 2, 3, 4, & 6.
(e) Numb. 3. 6, 7, 8, 9.
(f) Numb. 3. 11, 12, 13. Exod. 32. 26, 29. Deut. 33. 9.
(g) Heb. 12. 23. & 2. 13.
(h) Rev. 1. 6. Iſai. 66. 20, 21.
(i) Rev. 14. 4.
(k) Rev. 7. 15.
(l) The Lord having ſlain all the Firſt-born of *Egypt*, and ſpared the *Iſraelites*, did therefore challenge for his own, and Sanctifie to himſelf, all *Iſraels* Firſt-born, Exod. 13. 2. But took the Levites and their Cattel in ſtead of *Iſraels* Firſt-born Men and Cattel, Numb 3. 45. And gave them as a gift to *Aaron*, to Miniſter unto him. Who being in his Prieſthood a Type of Chriſt, all theſe Rites are in him fulfilled: For, unto Chriſt God *gave children*, Heb. 2. 13. and they are a *Congregation of Firſt-born written in Heaven*, Heb 12. 23. being of Gods *will begotten by the word of Truth, that they ſhould be a kind of Firſt-fruits of his Creatures*, Iam. 1. 18. To whom he alſo giveth the *Firſt-fruits of his Spirit*, Rom. 8. 23. Theſe wait on and *follow the Lamb* Chriſt, *being bought from among men, and firſt-fruits unto God and to the Lamb*, Rev. 14. 4. Theſe were brought *for an offering unto the Lord, out of all Nations*; and of them the Lord hath taken *for Prieſts and for Levites*, Iſa. 66. 20. 21. And Chriſt hath *made us Kings and Prieſts unto God, and his Father, that we may ſerve him day and night in his Temple*, Rev. 1. 6 & 7. 15. *H. Ainſw. in his Annotat. on Numb.* 3. 13.

The Firſt born were ſpecial Types of Jeſus Chriſt; 1. As they were Gods peculiar, Exod. 13. 2. 2. As the ſecond and next to the Father of the Family, and as a Father to it. 3. As Rulers and Prieſts in their Families, Gen. 27. 29. Gen 49. 8 4. As having a double Portion in goods, Deut. 2. 17. *Theſe Particulars ſee enlarged and accommodated to Chriſt, by* Dr. Taylor, *in his* Chriſt Revealed, *Chap. xiii. p. 92. &c. Lond.* 1635.

4. **Sacred or Holy Things** in uſe under this Covenant-Diſpenſation, were many: eſpecially of four ſorts, *viz.* 1. *Sacraments.* 2. *Sacrifices.* 3. *The Holy Annoynting Oyl.* 4. *The Holy*

Holy Perfumes. The Soul and Marrow of them all being Christ.

Sacraments, of Ordinary and standing use, Instituted under the former Covenant of God with *Abraham*, but further confirmed and continued under this Covenant from *M. Sinai*, were 1. *Circumcision.* 2. *The Passover.* Both Types of Christ, as I have formerly manifested.

Sacrifices and **Offerings** were of many sorts: yet all having some tendency towards Christ. I. The **Holo-caust**, or **Burnt-offering**, (m) called עלה *Hholah* that is, *Ascension*: because it wholly *Ascended* up towards God in flames. It was of the *Herd*, of the *flock*, of *fowls* This Figured, 1. *Christ*, (n) who *through the Eternal Spirit offered himself without spot to God, to purge his Elect from dead works*, and reconcile them to God. 2. *Christs Members*, who being reconciled to God, and sanctified by the Death of Christ to serve the living God, do (o) *present their Bodies a living Sacrifice, Holy, acceptable to God, which is their service according to the Word.* II. The **Meat-offering**, (p) called מנחה *Minchah*, that is, *The Offering*, *Gift*, or *Oblation*. It was of many sorts. This Typified and shadowed out, 1. *Jesus Christ*, who *gave himself for us an Oblation and a Sacrifice to God, for a sweet smelling savour*, *Ephes.* 5. 2. *Heb* 10. 5, 8, 9, 10 *from Psal.* 40. This Oblation served also to expiate sins, 1 *Sam.* 3. 14 & 26. 19. Therefore when Christ was come, this *Meat-offering ceased*, as was foretold in *Daniel* 9. 27. *He shall cause the Sacrifice and the Minchah to cease.* 2. *Christians*, who through Christ are cleansed and sanctified to be pure oblations unto God. This was propheſied; (q) *They shall bring all the brethren for a Minchah* (or *Meat offering*) *unto the LORD out of all the* Gentiles, &c. —— This (r) *Paul* shews to be accomplished by his *Ministration of the Gospel to the* Gentiles. 3. *The fruits of Grace and good Works*, which Christians are to exercise, (1) Towards God; —— (s) *The lifting up of my hands as the Evening Minchah.* So when the Lord told the *Jews*; (t) *I will not accept a Minchah* (or *Meat-offering*) *at your hand*; *he adds*, *For from the rising of the Sun, even unto the going down of the same, my name shall be great among the* Gentiles; *and in every place Incense shall be offered unto my name, and a pure Meat-offering.* Which is fulfilled; when (u) *men pray every where, lifting up holy hands.* And (2) Towards man also; *Heb.* 13. 16 *Phil.* 4. 18. But especially this *Minchah* figured the *New-creature* and holy state which we have in Christ; even the Sanctification of our Persons and Actions, and their acceptableness to God through Christ: as the Burnt-offering signified our Reconciliation unto God in Christ. III. **Peace-offerings**, called (x) זבח שלמים *zebach shelamin*, viz. *The Sacrifice of things pacifying.* It was also divers sorts, These Peace-offerings, were Sacrificed; (y) *when* men in their troubles prayed unto God for Peace and Salvation: and (z) when, upon Mercies received from God, men would express their thankful Returns to God. As therefore The *Burnt-offering* typified our *Reconciliation*

to

(m) Levit. 1. 3, &c.
(n) Heb. 9. 14, 15. with Rom. 5. 8, 9, 10.
(o) Rom. 5. 9, 10 Heb 9. 14. Rom. 12. 1.
(p) Levit. 2. 1, &c. Heb. 10. 5, 8, 10.
(q) Isa. 66. 20.
(r) Rom. 15. 16.
(s) Psa. 141. 2.
(t) Mal. 1. 10, 11.
(u) 1 Tim. 2. 8
(x) Lev. 3. 1, &c.
(y) Judg. 20. 26. & 21. 4, 1 Chr. 21. 26.
(z) Hos. 14. 2. Heb. 13. 15.

to God in Christ; and The *Meat-offering* our *Sanctification* and acceptation before God by Christ; So this *Peace-offering* signified, Both *Christs Oblation of himself*, whereby he (a) became *our Peace* and Salvation: And our *Oblation of Prayer*, Praise and Thanksgiving unto God, in the midst of troubles, temptations, and spiritual Conflicts which we fight by faith in this life, (b) that we may *receive mercy, and find grace to help in time of need*; or upon receit of grace and mercy from God, that we (c) may thankfully *render to the Lord for all his benefits*.

IV. **The Sin-offering**, *in case of Ignorance*, or *Infirmity*: called (d) חטאת *Chataah*, that is, *Sin*, or, *For sin*; compare here with those phrases in *Rom.* 8. 3. & *Heb.* 10. 6, 7. It was called *A Sin-offering*, because with laying the hand on the head of the Sacrifice, the Sin Confessed was as it were laid upon the Sacrifice offered for Sin. This prefigured Jesus Christ the true *offering for sin*, *Isai.* 53. 10. who, though he (e) *had done no violence, neither was any deceit in his mouth, yet was he wounded for our transgressions, bruised for our iniquities, ——and the LORD hath laid on him the iniquity of us all*. Though he (f) *knew no sin*, yet he *was made sin for us, that we might be made the righteousness of God in him*, 2 *Cor.* 5. 21.

V. **The Trespass-offering**, (g) *for sins done knowingly, wittingly and maliciously*. It was called אשם *Asham*, that is, *Sin*, or *Guiltiness*. This also, as the former, Figured Christ made a Sacrifice for our Sin and Guiltiness: Not only Redeeming us by his blood from our Ignorance and Infirmities, but also from our sins done against knowledge wittingly and maliciously. So *Isaiah* propheſied, (h) *when thou shalt make his Soul* (Asham) *an offering for sin, he shall see his Seed*.

VI. **The Consecration-offering**, (i) for the Priests: called מלואים *Milluim*, that is, *fulfillings*: because hereby the Consecration of *Aaron* and his sons was *fulfilled* and compleated. The offerings of the Consecration of *Aaron* and his sons were, (k) A Bullock for a *Sin-offering*, and two Rams, *viz.* One Ram for a *Burnt-offering*, The other Ram of *fillings*, or *Fulfillings*, which was in the Nature of a *Peace-offering*; The blood whereof *Moses* put upon *Aaron* and his sons, *viz.* upon *the tip of the right-ear, and upon the thumb of the right-hand, and upon the great Toe of their right-foot*. This *Sin-offering* typified to them Jesus Christ as their Attonement and Justification, for the remission of their sins. This *burnt-offering* shadowed out Christ, who should (l) *transform them by the Renewing of their mind, to present their bodies a living Sacrifice, holy, acceptable to God, which is their Service according to the Word*. The second Ram the *Ram of fillings*, (as *Sol. Jarchi* here noteth) is the *Ram of Peace-offering* (or of *Perfections*) for they filled and perfected the Priests in their Priesthood. It signified the Sanctification of their Consecration and calling to their Office, of their Office it self, and of their administration of it, by the Sacrifice and blood of Jesus Christ; whom *Paul* cals (m) *The Con-*

(a) Eph. 2. 14, 15, 16. Act. 13. 47. Heb. 5. 9. & 9. 28.

(b) Heb. 4. 16.

(c) Hos. 14. 2. Heb. 13. 15.

(d) Lev. 4. & 5.

(e) Isa. 53. 4, 5, 6, 9.

(f) 2 Cor. 5. 20, 21.

(g) Levit. 5. throughout.

(h) Isa. 53. 10.

(i) Lev. 8. 2, &c. & 9. 19, &c. Lev. 8. 22,

(k) Lev. 8. 2. 14. 18, 22, 23, 24.

(l) Rom. 12. 1, 2.

(m) τελειω-σιν Lucian. *Consecratorem* τελειαν *mysteria. Scap. Lex.*

Conſecrator, Heb. 12. 2. through whom they ſhould with thankfulneſs and joy perform the work of their Miniſtry. The (n) *blood* hereof being put into the *ear*, *thumb*, and *toe*, ſignified, *Partly* Chriſts ſufferings, whoſe *Head* was wounded with the crown of thorns, whoſe *hands* and *feet* were peirced with nayls. *Partly*, How in Chriſt the Prieſts ſhould be ſanctified, (o) To *hear* and receive th Word from God; To *adminiſter* the ſame unto others; And to *walk* therein themſelves accordingly. VII. **The Purification-offerings**, (p) for ſeveral ſorts of Ceremonial uncleanneſs were for the moſt part made up of former Sacrifices and Oblations, for their cleanſing and *Purifying*: And they figured out Chriſts ſufferings and blood, wherein they were to be waſhed from all their ſinful pollutions and uncleanneſſes. Chriſt is (q) *the fountain opened for ſin and for uncleanneſs*; *He* (m) *waſheth us from our ſins in his own blood*; (n) *They waſhed their robes in the blood of the Lamb.* VIII. **The First-fruit-offerings**; which (o) were of the Firſt-born of man, of The firſtlings of Beaſts, and of The Firſt-ripe-fruits of the Earth, theſe belonged to the LORD, and he gave them to *Aaron* and to his ſons for their portion, (beſides other things) in reference to their Prieſts Office. But the *Firſt-born of man*, and of *unclean beaſts* were to be redeemed. Theſe did ſignifie, *Partly* Chriſt himſelf, who is the (p) *Firſt-born among many brethren*, Gods peculiar *portion and delight*, the *Son of his Love*. *Partly* the Church of Chriſt, and all his Members, redeemed to Chriſt (q) by his *precious blood*, and *not with corruptibles*: who being (r) *bought from among men*, *are the Firſt-fruits unto God and to the Lamb*; who (ſ) *of his own will begat us with the Word of Truth*, *that we ſhould be a kind of Firſt-fruits of his Creatures*, *having received the Firſt-fruits of the Spirit*: And theſe are called, (t) *The Church of the Firſt-born which are written in Heaven.* Thus Chriſt was the Truth and Myſterie intended in all the Sacrifices and Oblations.

The Holy Annoynting Oyl, was (u) *compoſed of the chief of Spices*, *by the Art of the Apothecary* (*viz.* ſome of the *Prieſts ſons*, 1 Chron. 9. 30.) *according to Gods own Preſcription.* The *Tabernacle* and all the *Inſtrument veſſels* and *utenſils* thereof; as alſo *Aaron and his ſons*, were to be annoynted with it. This *Holy Oyl* and the *ſweet ſpices* therein, figured out the (x) *Holy Spirit* and all his gladning graces: And the *Annoynting* of all the Prieſts and The Tabernacle with all veſſels therein, ſignified (y) the pouring out of the *Spirit beyond meaſure* upon Chriſt our Head and great High-Prieſt, and in Chriſt the (z) giving forth of *his ſpirit by meaſure* to his Church, even to all his faithful Miniſters and Members. Hence *Paul* ſaid; *Now he that ſtabliſheth us with you in Chriſt*, *and hath annoynted us*, *is God*: *who hath alſo ſealed us*, *and given the earneſt of the Spirit in our hearts.* And *John* teſtifieth; *Ye have an Oyntment from the Holy-one*, *and know all things.*

(n) See Exod. 29.20.
(o) 1 Cor. 11. 23. & 9.27.
(p) Lev. 12. & 14. & 15. Numb. 19.
(q) Zech. 13. 1, &c.
(m) Rev. 1.5.
(n) Rev. 7.14.
(o) Exod. 22. 29. 30. Numb. 18. 13, &c.
(p) Rom. 8. 29. Heb. 2. 10, 11. Iſal. 42. 1. Col 1. 13.
(q) 1 Pet. 1. 18, 19.
(r) Rev. 14. 4.
(ſ) Iam. 1. 18. Rom. 8. 23.
(t) Heb. 12. 23.
(u) Exod. 30. 22, to 34.
(x) Pſal. 45. 8. Act. 10. 38. Iſa. 61. 1. Cant. 3. 6.
(y) Pſal. 45 8. Ioh. 3. 34. & 1. 14, 16.
(z) Eph. 4. 7, &c. Pſal. 45. 8. Cant. 3. 6. Pſal. 133. 2. 2 Cor. 1. 21, 22. 1 Ioh. 2. 20, 27.

things. And *the Annoynting that ye have Received of him, dwelleth in you, and yee need not that any man teach you, but as the same annoynting teacheth you of all things,* &c. And as this *Holy Annoynting* was not to be applyed to common affairs: So the Spirit and Graces of God and Christ are not imparted to (a) unregenerate carnal, sensual persons remaining such, who *having not the Spirit, turn the Grace of God into lasciviousness.*

(a) *See and consider well* Matth. 7. 6. 1 Ioh. 2. 19, 20. Jude 4. 18. 1 Cor. 2. 6, 14.

The Holy Perfume or **Incense,** (b) *made of sweet spices according to Gods prescription, to be put in the Tabernacle before the Testimony.* This was to be burnt morning and evening upon the Golden Altar, *Exod.* 30. 8. This figured Christs Sacrifice of himself, and his Intercession for us, which was (c) *an odour of a sweet smell to God:* As also the (d) *Prayers* and other (e) upright *Performances* of Christs members which are sweet unto God as Holy Incense or Perfume through the much Incense of Christs merit put unto them. Which is an High Encouragement to their Prayers, and to all other their gracious exercises.

(b) Exod. 30. 34, &c.

(c) Eph. 5. 2. (d) Psal. 140. 2. Rev. 8. 3, 4. Heb. 8. 1, 2. & 9. 24. Luk. 1, 9, 10. (e) Phil. 4. 18.

Thus Christ was the Substance and Mysterie of all these *Holy things* used in the *Tabernacle.* Christ was, as in Capital characters, engraven on them all.

5. Finally, **Sacred and Holy Times** *used or appointed under this Covenant-dispensation were,* Weekly, Monethly, *or* Yearly: *And all of them having singular respect to Christ, as Types and shadows in one regard or other of Christ.* The Apostle refers all Sacred times to three heads, in effect the same with these, shewing that all of them had their chief accomplishment in Christ. (f) *Let no man judge you —— in respect of an Holy-day, or of the New-Moon, or of the Sabbaths: which are a shadow of things to come, but the body is of* CHRIST. More Particularly.

(f) Col. 2. 16. 17.

The Weekly Sacred-Times, were the **Seventh-day-Sabbaths.** Now One great Reason or ground of Gods imposing the Sanctification of the Sabbath upon *Israel,* was, (g) *His Redeeming them from* Egypts *bondage, and giving them Rest from all that labour, toyl and oppression* which there they were under. Which *Redemption* (as I

(g) *See* Deut. 5. 13, 14, 15. The coming out of *Egypt* (which seems

to be on the Sabbath day) is here made a Reason of observing this day. For it was a Figure of deliverance out of Spiritual bondage by Christ, and so fit to be Meditated upon the Sabbath. *H. Ainsworth Annot. on Deut.* 5. 15.

Elsewhere also he expresseth himself very well touching the Sabbath, saying; The Sabbath was a remembrance, (1) Of the Creation of the world, *Exod.* 20. 11. (2) Of *Israels* coming out of *Egypt, Deut.* 5. 15. (*consequently of our Redemption typified by that deliverance,*) (3) A sign of their Sanctification by the Lord, Ezek. 20. 12. (4) And a figure of Grace and Rest, (*not only in the times of the New Testament here on Earth, but also in Heaven it self hereafter for ever*) which should come by Faith in Christ, *Heb.* 4. As therefore this Day was a sign of more then Ordinary favours from the Lord, so he required greater Testimonies of their thankfulnes and Sanctification. And *Ezekiel* propheſying of the Churches service under the Gospel, under the Figure of these Legal Ordinances, he saith; *And the Burnt-offering that the Prince shall offer unto the* LORD, *in the Sabbath day, shall be six Lambs perfect, and a Ram perfect: and the Meat-offering shall be an Ephah for a Ram; and the Meat-offering for the Lambs shall be the gift of his hand, and an Hin of Oyl to an Ephah,* Ezek. 4. 5. Signifying that the service of God now in Spirit and Truth should exceed the legal services of old. *H. Ainsworth in Annotat. on Numb.* 28. 9.

have

have already shewed) was an Eminent Type of our *Spiritual Redemption* by Christ from the greater thraldom of Satan, Sin and misery, from which Christ hath given us an Happy Rest; in which regard the *Sabbath* was a token of the Spiritual joy, and Rest of Conscience in Christ: and therefore Christ hath translated the *Sabbath* to another Day, from the Seventh to that First day of the Week.

The Monthly Sacred Times, were (b) the **New-Moons**, viz. *The First day of every Moon*. *Then* they served God by special Sacrifices, blowing with silver Trumpets in the Sanctuary, *Numb.* 28. 11, &c. & 10. 10. 2 *Chron.* 2. 4. Then they repaired to the Prophets to hear the Word, 2 *King.* 4. 23. *Then* they kept religious Feasts to God, 1 *Sam.* 20. 5, 6. Nor was it lawful then to buy, or sell or do such worldly work, *Amos* 8. 5. These *New-Moons* (the *Moon* now beginning to renew and borrow her light again from the *Sun*) did signifie to them (i), The *Churches renewed illumination* and gracious influences for an holy course of life from *Christ the Sun of Righteousness*. Or, The Renewing of the Moon (which borroweth her light of the Sun) might figure (thinks (k) *Aynsworth*) the *Renewing of the Church*, (said to be *fair as the Moon*, *Cant.* 6. 10.) by Christ the *Sun of righteousness*, *Mal.* 4. 2. whiles her light and joy is by him increased and continued, as (l) *Isaiah* and (m) *Ezekiel* testifie. So that in the *New Moons Israel* was to Meditate of that *Spiritual light*, *Sanctification*, *Grace*, *Joy* and *Comfort* which was to come to them through Christ, whereof these *New-Moons* were a shadow, *Col.* 2. 16, 17. And we *Gentiles* in a Spiritual sense keep these *New-Moons*, as *Isaiah* hath prophesied, *Isa.* 66. 23. not by *observing days and months, and years*, *Gal.* 4, 10. But by *worshipping the Father in Spirit and in Truth*; who will accept of our service performed in Christ, in every place as he did at *Jerusalem*, *Mal.* 1. 11. and at all times as he did at *Israels* solemn Feasts.

The Yearly Sacred Times, were, **Every year**, **every seventh year**, and **Every fiftieth year**. 1. **Every year**, they had these Feasts and Solemnities, *viz.* 1. *The* (n) **Feast of unleavened bread** *for seven days together*, *beginning the next day after the Passover*, viz. *on the fifteenth of the first Month* Abib, *when* Israel *came out of* Egypt. This Figured to the *Jews*, that as Jesus Christ, *the Lamb of God*, should be sacrificed for them as their true *Passover* to save them from death and destruction with the wicked: So they should keep that true *Passover Feast with the unleavened bread of Sincerity and Truth*; yea, and the Apostle intimates to us *Gentiles*, that we are to keep this Feast of unleavened Bread spiritually, which is during the whole time of the New Testament. For he saith; (o) *Purge out therefore the old leaven, that ye may be a New lump, as ye are unleavened. For even Christ our Passover is sacrificed for us. Therefore let us keep the Feast, not with old leaven, neither with the*

leaven

(b) Numb. 28. 11. to 16.

(i) Dr. Ames. Cons. in Col. 2. 17.

(k) H. Ainsw. Annot. on Numb. 23. 11.

(l) Isai. 60. 20.

(m) Ezek. 46. 1.

(n) Exod. 12. 14 to 21. & 23. 15. & 34. 18.

(o) 1 Cor. 5. 7, 8.

leaven of malice and wickedness: but with unleavened bread of Sincerity and Truth. And all this *New-Testament time*, from Christs death till the end of world, is this *spiritual Feast.* 2. The **Feast of Harvest**, or (p) **Feast of Weeks.** So called, because kept *seven weeks* after the former Feast, *viz.* on the fiftieth day following, (whence it was called (q) *Pentecost*) as a Memorial of the Giving of the Law on that day from *Mount Sinai out of the midst of the fire.* This Figured (r) The Giving of the Spirit of Christ in *form of fiery cloven tongues at* Jerusalem *on the Feast of Pentecost* 50 days after the Sacrificing of Christ our true Passover, which spirit should write the Law in our hearts and put it in our inward parts. 3. The **Feast of In-gathering**, or (s) **Feast of Booths**, or **Tabernacles** in the end of the year, when all their fruits were gathered in, on the fifteenth day of the seventh Month (answering to our *September*) for seven days together, *Levit.* 23. 34. *to the end.* During this Feast they dwelt in *Booths* or *Tents*: for a thankful Remembrance of Gods Presence with them, Providence and Protection over them, and of all his favours to them, all the while they were in the Wilderness, (t) *when they dwelt in Booths or Tents*: As also for expression of their joy and thankfulness to God (u) for the fruits of the Earth in that Month gathered in. This *Feast* typified, *Christs Incarnation* and dwelling in the Tabernacle of our flesh, *Joh.* 1. 14. *The Word was made flesh, and tabernacled amongst us.* As also the sufficiency of Christs grace and power to protect and defend us from all outward injuries and inward infirmities, till we *lay aside these* mortal *Tabernacles and be clothed with our house which is from Heaven*, 2 *Cor.* 12. 9. & 5. 1, 2. These Mysteries (x) *Ainsworth* expoundeth very appositely: See his own words in the Margin. 4. The **Feast of blowing of Trumpets** on the first day of the seventh Month, by the Priests in the Sanctuary, and by the Ministers in the Synagogues, wherewith Prayers, Blessing, and Reading suitable Scriptures were used, *Levit.* 23. 24. *Neh.* 8. 15. which all the people were bound to hear: Hence that passage; *Blessed is the people that know the joyful sound, Psal.* 89. 15. This was Preparatory to the day of Attonement. It signified the *Preaching of the Gospel* by the Lords Messengers, who should lift up their voices like *Trumpets*, to bring people to Humiliation and Repentance for their sins, that they may partake the Attonement, even remission of sins and other Mercies from the Lord, *Isai.* 58. 1. *Hos.* 8. 1. *Joel* 2. 1,

(p) Exod. 23. 16. Lev. 23. 15. Deut. 16. 9, 10, 11.

(q) Act. 2. 1.

(r) Act. 2. 1, 4. &c. Ezek. 36. 26, 27. Heb. 8. 10.

(s) Exod. 23. 16. & 34. 22. Deut. 16. 16. ch. 7, 2.

(t) Levit. 23. 42, 43.

(u) Deut. 16. 13, 14.

(x) This Feast they kept — to figure out the coming of Christ into the world, at this time of the year, to dwell in the Tabernacle of our flesh, who was *made flesh, and dwelt* (or *pitcht his Tent*) *among us*, Joh. 1. 14. At this Feast *Solomons* Temple (a figure of Christs body,

Joh. 2. 19. 21.) was dedicated with great solemnity, and the Ark brought into it, 2 *Chron.* 5. 2, 7. This Feast we also are to keep, *Zech.* 14. 16, 19. which thing we do by belief in Christ, that his *Grace is sufficient for us*, and that in all our *infirmities the power of Christ resteth upon us*, (or *protecteth us as a Tabernacle*, *Marginal.*) as *Paul* saith, 2 Cor. 12. 9. Likewise knowing that when *our earthly House of Tabernacle* wherein we are shall be dissolved, we *have a building of God Eternal in the Heavens*, with which we desire to be clothed; and therefore being strangers and pilgrims on Earth, *we have our Conversation in Heaven* until we *put off this Tabernacle*, 2 Cor. 5. 1, 2. Heb. 11. 13, 14. Phil. 3. 20. 2 Pet. 1. 13, 14. *H. Ainsworth in his Annot. on Levit.* 23. 34.

15, 16, 17. *Ephes.* 5. 14. And ſpecially, (y) this *Feaſt of blowing of Trumpets*, on every *New-years day*, and at every *Jubilee*, figured out the *Miniſtry of John Baptiſt* who blew the Trumpet in *Iſrael*, (z) *preaching the Baptiſm of repentance for remiſſion of ſins*: and ſo (a) *prepared the way before Chriſt* coming *to preach the acceptable year of the Lord*, the New-Teſtament-Jubilee. 5. **The Day of Attonement** for afflicting their ſouls on the tenth day of the ſeventh Month, *Levit.* 23. 27 whereunto they were prepared by the *Blowing of Trumpets*; ſhadowed out the true Humiliation and Repentance of Sinners for their ſins, and their Reconciliation unto God through the death and blood of Jeſus Chriſt, *by whom we have now received the Attonement*, *Rom.* 5. 11. 2 *Cor.* 5. 19, 20, 21. Thus the *Holy times and Feaſts* of every year chiefly intended and figured out *Jeſus Chriſt unto Iſrael*. II. **Every ſeventh year** *they had a* **Sabbath of Sabbatiſm** or Reſt to the Land, wherein they ſhould reſt from Tillage and Husbandry. This *ſeventh year* was a *Sabbatical year*, an *Holy year*: as every *ſeventh day* was a *Sabbatical day*, an *Holy day of Reſt*. In this *Sabbatical ſeventh year*, theſe three things were eſpecially to be obſerved by the *Iſraelites*, *viz.* 1. Every (c) Creditor that lent any thing to his neighbour was to Releaſe it, and not to exact it. Hence it was called, *The year of Releaſe*; and, *The LORD's Releaſe*. This *Releaſe of Debts*, was a ſhadow of Gods Releaſing and forgiving (d) our *Spiritual Debts, our ſins*. And this year of Releaſe prefigured *the* (e) *Acceptable year of the LORD*, the *year of Grace*, preached by Chriſt, who hath obtained of God for us, The Releaſe of our Debts, even *The Remiſſion of our ſins*: And hath taught us, (f) *To be kind one to another, tender-hearted, forgiving one another, even as God for Chriſts ſake hath forgiven us*; (g) knowing that *if we do not from our hearts forgive one another, neither will our heavenly Father forgive us*. 2. Every (h) *Hebrew* Man-ſervant or Maid-ſervant was to be ſet free by their Maſters: and when they ſent them out free in the *ſeventh year*, they ſhould not *ſend them out empty*, but furniſh them out of their *flock*, *floor*, and *wine preſs*, as the Lord had bleſſed them. They (i) were to be ſent out free for nothing, without price or purchaſe. Nor was this *Releaſe* from ſervitude only for that year, but for ever: hence (k) God blames the *Jews* in *Zedekiah's* days, for re-inthraling of their ſervants after their *Releaſe*. This *Releaſe* of ſervants prefigured *The* (l) *acceptable year*, the time of Grace by Jeſus Chriſt, who according to the Tenor of his Goſpel of his meer grace freely and ſpiritually releaſeth his Elect from the bondage and ſervitude for Sin and Satan, to be the Lords freemen for ever. *If the Son ſhall make you free, ye ſhall be free indeed*, *Joh.* 8. 36. 3. Every *ſeventh year* was a year of Reſt to the Land; it ſhould not be tilled nor husbanded, but lye quiet. Now as the *Sabbath day*, wherein they ceaſed from their own works, to do the Lords, ſignified they were not their own, but the Lord's: So the *Sabbatical year*

(y) *H. Anſw. in Annot. on Levit.* 23. 24.

(z) Mar. 1. 1, 3, 4.

(a) Luk. 4. 19. 21. Iſai. 61. 1, 2, 3. Mal. 3. 1, &c.

(b) Exod. 23. 10, 11. Lev. 25. *to* 8.

(c) Deut. 15. 1, 2, 9.

(d) Mat. 6. 12.

(e) Luk. 4. 18, 19. Mat. 6. 12. Luk. 11. 4.

(f) Ephes. 4. 23. Col. 3. 12.

(g) Mat. 6. 14, 15. Mar. 11. 25.

(h) Deut. 15. 12. *to* 19.

(i) Ex. 21. 2.

(k) Jer. 34. 14, 15, 16, &c.

(l) Iſai. 61. 1, 2. Luk. 4. 18. Rom. 6. 12, 13, 14. & 3. 24. Heb. 2. 14, 15. Joh. 8. 32, 34, 35, 36.

year wherein both they and their land rested, ſignified that both they and their land (called (m) *Immanuel's land*) were the Lords alſo. It Taught them, *To* ſhun earthly cares and live upon God by Faith in his Providence when their husbandry was to ceaſe. *Mat.* 6. 31. 1 *Cor.* 7. 29. *to* 33. *To* exerciſe themſelves in the Law of God this year to be read in their audience, and in other holy imployments. *Deut.* 31. 10, 11, 12. *Neh.* 8. *To* walk holily in their Land and not to pollute it, leſt the land ſpue them out as the *Canaanites* before them, and ſo lie deſolate and enjoy her Sabbaths. *Levit.* 25. 24, 25, 28. & 26. 34, 35, 43. 2 *Chron.* 36. 21. And this *Holy year of Reſt* Figured that bleſſed Spiritual Reſt in Remiſſion of ſins, Peace with God, Holineſs of heart and life, Communion with God Chriſt and the Spirit in Spiritual Bleſſings on Earth, and Eternal bleſſings and Reſt in Heaven, which the Church and all the members of Chriſt ſhould enjoy in and through Chriſt. *Iſai.* 61. 2. *Col.* 2. 16, 17. *Matth.* 11. 28, 29, 30. *Gal.* 4. 10, 11. *Heb.* 4. 9, 10, 11.

III. Every fifth year, (n) *after every ſeven times ſeven years, was their year of* JUBILEE, *proclaiming liberty to priſoners, &c. The Return of every man to his family and poſſeſſion.* It began on the *tenth day of the ſeventh Month*, which was the *day of Attonement*. It is called Jubilee, Heb. *Jobel*, from the *long-continued-ſound* of the Trumpet. *Exod.* 19. 13. Beſides the *Sabbatical year*, three things were peculiar to this *Jubilee-year*, viz. 1. *The ſounding of Trumpets*, whence it had its Denomination. 2. *The Freedom of Servants*, Hence its called, *The year of Liberty*, *Ezek.* 46. 17. 3. *The Return of every man to his Family and Reſtoring of Lands or Tenements, ſold or mortgaged, to their own Families.* This *Jubilee-year* was an Eminent Type of the *Spiritual Jubilee*, which all the Elect ſhould have in Chriſt. 1. *Giving* them Matter of (o) *everlaſting joy*, ſo that *ſorrow and mourning ſhall flee away*: 2. *Setting* them at liberty (p) from all their Spiritual Thraldom under Sin, Satan, and the curſe of God: 3. *Returning* them unto God the Father through our Lord Jeſus Chriſt, (q) *of whom the whole family in Heaven and Earth is named*: and *Reſtoring* them (r) unto Paradiſe the right and poſſeſſion whereof *Adam* loſt to himſelf and all his poſterity by his fall. Thus the *Jubilee* carried them on to Chriſt, by whoſe Redemption all believers have cauſe triumphantly to ſhout and rejoyce. When he ſounded the *Trumpet of the Goſpel*, (As the Lord (s) *annointed him by his Spirit, To preach good tidings unto the meek, and ſent him to bind up the broken-hearted, To proclaim liberty to the Captives, and the opening of the priſon to them that are bound, To proclaim the acceptable year of the* LORD;) Then he ſaid; (t) *This day is this Scripture fulfilled in our ears, and all bare him witneſs, and wondered at the gracious words which proceeded out of his mouth.* So that from this it is evident, that whatever gave the Firſt occaſion of Riſe to theſe Solemn Feſtivals, yet (as learned

(m) Iſa. 8. 8.

(n) Lev. 25. 8. *to* 18.

(o) Iſa. 51. 11. & 60. 3, 7.

(p) Luk. 1. 74. Gal. 3. 13, 14. Iſa. 61. 1.

(q) Eph. 3. 15.

(r) Gen. 3. *with* Luk. 23. 43.

(s) Iſa. 61. 1, 2.

(t) Luk. 4. 18, 21.

(u) Quod attinet ad Festa, — quamvis institutа erant ob recordationem beneficiorum præteritorum; Ut Pascha in Commemorationem liberationis ex Egypto, Pentecoste ad recolendum beneficium legis datæ, Tabernaculorum in Memoriam divinæ protectionis in deserto, Sabbathum in memoriam creationis, & sic de reliquis, Tamen habebant conjunctam adumbrationem & promissionem spiritualium beneficiorum in Christo exhibendorum. Liberatio ex Egypto, & Pascha Iuxta eorum, nostram liberationem per mortem infernal, & immolationem Christi adumbrat. Pentecoste, & illa legis datæ celebratio, Spiritus Sancti missionem, & legis in tabulis cordium per eundem Spiritum inscriptionem adumbravit. Scenopegia Festum, peregrinationem hominis pii per hoc mundi desertum ad cœlestem patriam delineabat. Sabbatum, gaudium spirituale, & requiem Conscientiæ datam in Christo. Neomeniæ, illuminationem Ecclesiæ per Christum Solem Iustitiæ, vel vitæ novæ Sanctificationem. Ne singula persequar, cum Apostolo dicere possumus; *Legem* (hanc ceremonialem) *habuisse umbram futurorum bonorum, non ipsam expressam rerum imaginem, Heb.* 10. 1. At nobis Christianis ipsa solida bona jam data sunt, umbris & medio remotis. *D. Davenant. Expos. in Col.* 2. 16, 17.

(*) *Davenant* hath well observed) they had annexed to them an *Adumbration and Promise of Spiritual blessings to be exhibited in Christ.*

Thus **all the Ceremonials** of more Publique Concernment, *viz.* 1 *Sacred Places*, 2 *Utensils*, 3 *Persons*, 4 *Things*, and 5 *Times*, (if we pluck off the veil and look into the inside of them,) *were all full of Christ.* Christ was the *jewel*, in all these sacred Cabinets; Christ the *Body*, under all these visible Dresses; Christ the *Truth*, of all these Types; Christ the *Substance*, of all these *shadows*. They (x) may well be called **Shadows**; For, 1. The Body is cause of the *shadow*, not the *shadow* of the body: so Christ was the Cause of all these Rites, having power also to abolish them at his coming. 2. The *shadow* is a sign of the Body: so these Types and Figures were signs of Christ to be exhibited. 3. The *shadow* doth most obscurely and imperfectly represent the Body: So their Legal Ceremonies Christ. 4. A *shadow* can of it self do nothing, but the body does and puts forth its power: so these ceremonies could do nothing to remission of sins, Sanctification, and Salvation, but all the saving force is from Christ. Now the **Ceremonials** being digested into the body of this *Covenant from Mount Sinai*, and Christ being the Soul and Substance of all these *Ceremonials*, How full of Jesus Christ is this Covenant! How much doth it testifie of Christ! How much more then any, then all, the fore-going Covenants! They are very blind that cannot find and see Christ in this Covenant; wherein nothing else in a manner, besides Christ, is to be found and seen. They have no great delight to pry into the sweet and saving mysterie of Christ, who despise and reject this *Old Testament* so admirably revealing this Mysterie. I conclude this Corollary with that of *Novatian* in *Tertullian*; (y) *I will again call this Jesus Christ, the Son of this God; we both read him Promised in the Old Testament, and observe him exhibited in the New Testament, by his true bodily presence fulfilling the shadows and figures of all Sacraments.*

(x) *Davenant. quo supr.*

(y) Hunc enim Deum Christum rerum dicam hujus i. e. filium, Et in veteri Testamento legimus esse repromissum & in novo Testamento invenimus esse exhibitum, omnium Sacramentorum umbras & figuras de præsentia corporatæ veritatis implentem. *Novatian. apud Tertullian. lib. de Trinitat. cap.* 9.

COROL-

Corollary VIII.

THat, **This Sinai-Covenant the Old-Testament, was pure Gospel, as well as the New, for substance, revealing (though with different Circumstances) to lapsed sinners, One and the self-same way of Eternal life and Salvation, by Jesus Christ through Faith.**

And what is pure Gospel, but the *Doctrine and glad-tidings of Salvation to lapsed Sinners in Jesus Christ by Faith?* This Dispensation being every way so full of Christ, must needs be a rich and eminent Gospel. The *Old Testament* was pure Gospel, *Promising* Christ: As the *New Testament* is pure Gospel, *Performing* and exhibiting Christ. The time of the *Old Testament* was a time of *Signifying* Christ: The time of the *New* was a time of *Manifesting* Christ. That was a time wherein Good things, to be exhibited afterwards, were prefigured with shadows: This a time, wherein the Truth it self, and the body of things prefigured, is exhibited; according to that, (a) *The Law was given by* Moses, *but grace and truth came by Jesus Christ.* (a) *Novatian* therefore having produced many Testimonies out of *Moses* and the *Prophets* to prove Jesus Christ to be one and the same under both *Old* and *New Testament*, he gives this grave admonition; *That another Christ was not to be expected under the Gospel, then him that was promised by the Creator in the writings of the Old Testament: especially seeing, both the things foretold of him, are fulfilled; and the things which are fulfilled, were formerly foretold.* To this effect, (b) *Clemens Alexandrinus*; *The saving Testament* (or *Covenant*) *is but one from the beginning of the world, although in the manner of Giving it may seem divers.* And therefore The Gospel was preached of old to *Israel* and to the fathers, as well as to us. They were saved by the same Christ, justified by the same way of Faith, Sanctified by the same Spirit, and glorified in the same Heavens, as believers under the New Testament: yea, *from the first grand Promise of the womans Seed*, Gen. 3. 15. *to the end of the Revelation, the whole Scripture, and all the Covenant-expressures therein set forth One and the same Christ, one and the same Faith, one and the same Gospel, one and the same Salvation.*

(a) Joh. 1. 17.
(a) Sed illud admoneo, non aliorum in Evangelio Christum expectandum fuisse, quam illum a creatore veteris Testamenti dictum per prophetias, in quem & quæ de ipso prædictiones, implerit finis, & quæ impleta sunt prædictionis fines. Novatian. apud Tertullian. lib. de Trinit. c. 9. & 10.
(b) Clem. Alexandrin. Strom 6.

Corollary IX.

FInally, From what hath been said in this chapter it is evident, That **The diligent study, and solid understanding of the Old Testament as well as of the New, is very necessary and advantagious to all Christians.** For,

1. The *Old Testament* is pure Gospel, containing the sweet Doctrine of Sinners Salvation, as well as the *New*.
2. The *Old Testament* is full of Christ, as well as the *New*.

Moses and the Prophets first revealed Christ: then the Evangelists and Apostles.

3. The *Old Testament* and the *New* do mutually establish each others Authority, and diligently compared together convince us of their Divine certainty and infallibility. For Substance, they are but one *Testament*, confirmed by the death of one and the same Testator: for Manner of administration, they are two. The Old *Promising* the Testator in the Types, the other *Performing* him in the Truth. How can we be sure, that Jesus Christ revealed and exhibited in the *New Testament*, is the only true Saviour of Sinners, which God intended ever since the Fall; unless consulting with *Moses* and the Prophets we can demonstrate him to be that one only Messiah that was promised under the *Old Testament*? The *Old Testament* is the foundation, the *New* is the Superstruction; *Both* together are the Sacred Structure of Divine Gospel Doctrine touching Christ and Sinners Salvation by him. In the *Old Testament* the *New* is veiled: In the *New Testament* the *Old* is Revealed. (c) *The Authority of the Old Testament* (said *Novatian*) *about Christs Person is propped up by the Manifestation of the New: and the Truth of the New Testament leans upon the Root of the Old.* And *Lactantius* saith, (d) *Jews use the Old Testament, we the New: but they are not divers, because the New is the fulfilling of the Old, and in both is the same Testator Christ.* Therefore to reject the *Old Testament* is to reject the Gospel, to reject Christ, and to reject and overthrow the Authority of the *New Testament* also touching Jesus Christ and the Gospel.

(c) Vetus Testamentum novi fundamentum; novum Testamentum veteris Complementum. Novum Testamentum in veteri latet; Vetus Testamentum in Novo patet. Novum Testamentum veteris sufficientia, dum nihil ultra quærendum relinquit. (d) Scripturæ ejusdem sunt, Lex & Evangelium: una, & in utroque Novi Testamenti Christus, &c. *Lactant. Firmian. Instit. l. 4. c. 20.*

Hitherto of the fourth Covenant of Promise, the SINAI-COVENANT.

In Novo est Reseratum. —— In meritò necessaria Testamenti illius Personam Christi vacillavit Novi Testamenti manifestatione fulcitur; Nec Novi Testamenti intercepta sit potestas, veteris Testamenti subjacuit auctoritas, &c. *Novatian apud Tertullian. l. de Trinitat. c. 25.* ... unius ejusdemque dei duo Testamenta divisa est. Illud quod adventum Domini passionemque antecessit, Prophetæ, vetus dicitur. Ex vero quo post Resurrectionem scripta sunt, Novum Testamentum. Licet veteribus utatur, non Novis; sed tamen diversa non sunt, quia Novum veteris adimpletio est, &c. *Lactant. Firmian. Instit. l. 4. c. 20.*

CHAP.

CHAP. V.

Of the Discovery, Nature and Administration of Gods Covenants of Promise *in the fifth observable Period of Time,* from David till the Babylonish-Captivity, viz.

OF

Gods Covenant with *DAVID and his SEED.*

A General Introduction to this and the next Covenant-Explanation.

THe *fifth Considerable Period of time*, wherein God Renewed and much enlarged The *COVENANT of FAITH*, in reference to *CHRIST PROMISED* for Sinners Recovery and Salvation, was *from* DAVID *till the* Babylonish *Captivity*. And *the sixth Period* (of which afterwards in *chap. 6.*) *from the Captivity till the Death of Christ.*

The Ministration of the *Sinai-Covenant* or *Old Testament* (as (a) I have formerly shewed) continued *from the Giving of the Law on* Mount Sinai *till the Death of Jesus Christ*: even from Gods *Typical Redeeming of Israel* a little before that from Corporal bondage in *Egypt*, till Gods *True Redeeming of all his Elect* from Spiritual bondage under Sin and Satan by the Death of Jesus Christ. Now under this *Old-Testament-Administration*, and even during the same, These two subsequent *Covenants* were revealed and superadded: Not to *Annul* or *Abrogate* this *Old-Testament-Administration* at all, but rather to *Enlarge, Amplifie and Expound* the same in some particulars, especially with reference to the sacred-*line of JESUS CHRIST*, both by Law, and by Nature. Hence as *Ezekiel* saw in his Vision, (b) As it were *a Wheel in the middle of a Wheel*: so me thinks I see here, *A Covenant in the middle of a Covenant*, yea these *two Covenants in the bosome of the* Sinai-*Covenant*; Or, The *Sinai-Covenant* big with child, having these *Twin-Covenants* in its womb. For clearing this Particular yet more distinctly, I offer this *Thesis* or *Position*, viz.

That, **When God was pleased to change Israels Civil Rulers from Judges to Kings, and from Kings to Governors, (The Old-Testament-Administration still standing in force,) He notably Implyed this** Sinai-**Covenant, or Old Testament, by other two Covenants of Promise in Christ; viz. 1. His Covenant with David and his Seed. 2. His Covenant with the Jews under the** Babylonish **Captivity.** This *Position* I resolve

(a) *In Book III. ch. 4. in the introduction, &c.*

(b) Ezek. 1. 16.

reſolve into Parts, and explain as followeth; 1. That, *Under this* Sinai *Covenant God revealed two other Covenants; The one to* David, *The other to the Captive* Jews. 2. That, *both theſe were Covenants of Promiſe in Chriſt.* 3. That, *Notwithſtanding theſe two Covenants were not diſannulled, but this* Sinai-*Covenant, or Old Covenant ſtill ſtood in force.* 4. That, *by theſe two Covenants the* Sinai-*Covenant was notably enlarged.* 5. That, *God by theſe two Covenants then enlarged the* Sinai-*Covenant, when he made theſe two great changes of* Iſraels *Civil Rulers, from Iudges to Kings, and from Kings to Governors.*

I. That, *Under this* Sinai-*Covenant, God Revealed two other Covenants, The one to* David *and his Seed; The other to the Captive-Iews:* is evident, By Scripture-Teſtimonies, and By Computation of Times.

1. *By Scripture Teſtimonies,* declaring; 1. *That* God Revealed and made a Covenant with *David* and his Seed. For, (1) The Occaſion, and Subſtance of this Covenant (c) was Revealed in viſion to *Nathan*, and by *Nathan* to *David*. (2) The (d) Recital or Repetition of this Covenant is alſo made, with ſome Enlargements and Expoſitions thereupon. (3) And This Covenant was the great Conſolation of *David* againſt all the afflictions upon his family, with this he ſupported himſelf in his old age, as (e) he declares in his laſt words. 2. *That* God Revealed and made a Covenant alſo with his people the *Jews* in their *Babyloniſh* Captivity; is evident both by the words of (f) *Ieremiah*, (g) *Ezekiel*, and of other (h) Prophets, ſpeaking of his peoples Redemption out of *Babylon*, eſpecially of their ſpiritual Redemption by Chriſt.

2. *By Computation of Times.* For, all the Times of *David*, and all the Times of the *Iews Captivity* in *Babylon*, did fully fall in, under this Old Teſtament diſpenſation. The *Sinai-Covenant-adminiſtration* continuing ſtill in force, from the Eſtabliſhment of it at *Mount Sinai*, till the Death of Jeſus Chriſt: even from the *Typical Redemption* out of *Egypt*, till the *True Redemption* out of ſin and Miſery by Chriſt.

II. That, *both theſe Covenants,* (viz. *with* David *and the Captive* Iews) *were Covenants of Promiſe, in Chriſt Promiſed*, is plain. For, 1. Under them both Chriſt is Promiſed. To *David* Chriſt is promiſed as his Primary Seed in that Covenant which God made with him and his Seed, that (h) his *Throne ſhould be eſtabliſhed for ever*, &c. To the *Captive Iews* alſo Chriſt is promiſed, (i) as *the* LORD *their Righteouſneſs*, as *the righteous Branch*, as he that *by the blood of the Covenant ſhould ſend forth his priſoners out of the pit wherein was no water*, —— That ſhould *finiſh tranſgreſſion after ſeventy weeks*, &c. ſo that Chriſt is ſingularly revealed in them both. 2. Chriſt is Revealed and promiſed in them both, *as To come* afterwards, not *as Come* already; As *Future*, not as *Paſt* or *Preſent*; As *hoped for* in fulneſs of time, not as already *actually enjoyed*. Now,

as

(c) 2 Sam. 7. 4. *to* 18. 1 Chron. 17. 3. *to* 16.
(d) Pſal. 89. & 132.
(e) 2 Sam. 23. 1. *to* 6.
(f) Ier. 32. 36. *to the end.* & 33.
(g) Ezek. 11. 14. *to* 22. & 36. 22. *to the end.*
(h) Iſa. 48. 20, 21, & 46. 3, 4. Zech. 9. 12. Dan. 9. 24. Mich. 5. 2.
(h) Pſal. 89. 3, 4. 2 Sam. 7. 11. 12. Luk. 1. 32, 33, 69. Act. 2. 30, 31.
(i) Ier. 23. 5, 6. & 33. 14, 15. Zech. 9. 12. Dan. 9. 24. Mic. 5. 2.

as the *New-Covenant* alone, representing Christ as *Performed* and *exhibited* already, is (in propriety of ſpeaking) the only *Covenant of Performance*: So all other *Covenants of Faith* foregoing, repreſenting Christ only as Promiſed, for future, are properly meer (k) *Covenants of Promiſe* in Chriſt.

(k) Eph. 2. 12.

III. That, *Notwithſtanding theſe Two Covenants of God with* David *and the Captive-*Jews, *The* Sinai-*Covenant, or Old Teſtament was not hereby abrogated, but ſtill ſtood in force and uſe*; is apparent. For, 1. *David* lived in obedience and ſubjection to God according to this Covenant. He (l) made uſe of the Levitical Prieſthood; He (m) Took care of Gods Tabernacle and Ark, and of Gods worſhip there with greateſt delight, enquiring at his holy Oracle; He (n) provided moſt liberally for the building of the Temple (a bleſſing (o) promiſed in this *Sinai-Covenant*) delivering the pattern of it to his ſon *Solomon*, with Inſtructions about it, *&c.* 2. The *Captive-Jews* alſo were under this *Sinai*-Covenant adminiſtration. For, They (p) lamented ſadly the ruines of Sion in a ſtrange land; They aſſoon as God vouchſafed them deliverance from *Babylon*, (q) returned to *Jeruſalem*, to rebuild the Temple and City, and Reſtore the worſhip of God according to the *Sinai-Covenant*, and accordingly effected it; And (r) they continued this way of worſhip (though defiled with many mixtures of their own) till the Coming of Chriſt. 3. Jeſus Chriſt himſelf, that according to this *Sinai*-Covenant came of them according to the fleſh, he lived in obedience and ſubjection to his heavenly Father under this Covenant, till his dying hour. He was (s) Circumciſed the eighth day; He was (t) preſented in the Temple according to the Law at the time of his Mothers Purification; He (u) went up to *Jeruſalem* to worſhip at the ſolemn appointed Feaſts; He (x) did offer the Sacrifice of the Paſſover in his Seaſon; Till at laſt he (y) offered up himſelf (as *The Paſſover*, as *the Sacrifice of all Sacrifices*, The body of all thoſe ſhadows, The truth of all thoſe Types,) once for all for his Elect, accompliſhing and ſo aboliſhing all thoſe Levitical Sacrifices, together with that Covenant-Adminiſtration.

(l) 1 Sam. 23. 9. *to* 13.
(m) 2 Sam. 6. *throughout.* Pſal. 5. 7. & 42. & 63. & 84.
(n) 2 Sam. 7. 1, 2, 3. 1 Chro. 22. & 23. & 24. & 25. & 26. & 28. & 29.
(o) Deut. 12. 5, 6, 10, 11, 12, 14.
(p) Pſa. 137. 1, *&c.*
(q) Ezr. 1. 5, *&c.* & 2. 1, *&c.*
(r) Dan. 9. 16, 27. Luk. 1. 5, 8, 9. & 2. 21, 22, 23, 24.
(s) Luk. 2. 21.
(t) Luk. 2. 22, 23, 24.
(u) Joh. 5. 1. & 7. 10. & 12. 1.
(x) Mat. 26. 17, 18. 19, 20.
(y) 1 Cor. 5. 7. Heb. 10. 9, 10, 11, 12, 13, 14.

IV. That, *By theſe Two Covenants the* Sinai-*Covenant-Miniſtration was notably enlarged.* This Enlargement of the *Sinai-Covenant* by theſe two Covenants was eſpecially, 1. *By* many (z) mercies Promiſed, 2. *By* the line of Jeſus Chriſt according to the fleſh drawn down by (a) *David*, and (b) *Zerubbabel*; and 3. *By* the (c) particular Deſignation of the time for the Meſſiah's ſuffering. Of all which afterwards in the further opening of theſe two Covenants.

(z) Iſa. 55. 3. Act. 13. 34.
(a) Pſal. 132. 11, 13. Act. 2. 30.
(b) Hag. 2. 23. *with* Mat. 1. 6. 12. Luk. 3. 21. 31.
(c) Dan. 9. 24, 25, 26, 27.

V. That, *By theſe two Covenants God then enlarged this* Sinai-*Covenant, when he made thoſe two great changes of his peoples Civil Rulers, From Iudges to Kings, and From Kings to Governors.*

1. *God changed* Iſraels *Iudges into Kings*, *viz.* when he choſe *David*

David to be his King, and caused him to be Annoynted for that Regal office. As for *Saul*, He was the (d) Peoples King rather then Gods King; God (e) *gave him in anger, and took him away in wrath.* From *Moses* till *David*, The Lord himself was their King, and they were Gods *Theocracy*, Gods Common-wealth more immediately under his Government; over whom he from time to time raised up extraordinary persons, called *Judges*, to Rule them as his Substitutes. But in *Davids* days God changed these *Judges* into *Kings*. And (f) with **David**, (Gods first beloved and approved King,) he makes a Covenant: Peculiarly to assure him, That Christ should descend of him in Particular, according to the flesh, and should succed him, sitting upon his Throne, and Ruling the Church of God (typified by *Davids* Kingdom) for evermore. So that by this Covenant with *David*, The Glory and Royal dignity of Christs Kingdom, typed out in *Davids* Kingdom, is set forth most resplendently.

(d) 1 Sam. 8. 5, 6, 7.
(e) Hos. 13. 11.
(f) 2 Sam. 7 3, 4, &c. Act. 13. 22, 23.

2. *God changed his Peoples Kings again into Princely Governors*, under the *Babylonish* power that Captivated them. So that after the Captivity, when they were released and returned into their own land, we read no more of their *Kings*, but only (g) of their *Rulers* or *Governors*. Hereby the Regal glory was greatly Eclipsed, though not totally extinguished, till the Coming of Jesus Christ: That the Propheſie of *Iacob* might be fulfilled; (h) *The Scepter shall not depart from* Judah, *nor a Law-giver from between his feet, till* Shiloh *come.* In their *Captivity*, when this great Eclipse was Coming upon their Regal Government, God makes a Covenant with them: *Partly*, to comfort them in hopes of their Redemption from *Babylon*, and Restauration to *Canaan*, though their Royal Glory was much dimmed and obscured; *Partly* to assure them of the near approach of (i) *The Desire of all Nations*, The (k) *King of Kings, and Lord of Lords*, Jesus Christ, in whom all the Authority, Power and Glory of Judges, Kings and Governors should be swallowed up, and (l) by whom all the four grand Empires and opposite Kingdoms of the world should be broken, and brought as *small as the dust of the Summer threshing floor.*

(g) Ezr. 6. 7. Neh. 6. 7. & 5. 14. & 12. 26.
(h) Gen. 49. 10.
(i) Hag. 2. 7
(k) Rev. 17. 14. 19. 16.
(l) Dan. 2. 34, 35, 44, 45.

Inferences. Hence,

1. *This* Sinai-*Covenant*, or *Old Testament*, *was an Eminent and Comprehensive Covenant.* 1. *Comprehensive*; In that it Formally comprized within it self and under its own administration, Gods Covenant *with David*, and with the *Captive Jews*, together with all the accomplishments and perfections of them both. This was a Pregnant and fruitful Covenant: having two Covenants in its bowels, Covenants, within a Covenant. This *Sinai-Covenant* was as the Mother: These two, as the Twin-daughters. 2. *Eminent*; In that no other Expressure of the Covenant of Faith, besides this, hath another Covenant or Covenants Formally, but only vertually within it self. In this comprehensiveness it excels them all.

2. *These*

2. *These Covenants with* David *and with the Captive-Iews, though sweetly furnished with their peculiar Mercies and Advantages, yet were but as parts and branches of the* Sinai-*Covenant, or Old-Testament.* They were as two grand branches of the same Tree; Or, as two greater limbs of the same Body. For the *Sinai-Covenant* comprized them both, and all in them. Though therefore there are in these two Covenants sundry things requiring a peculiar Consideration; yet all of them are, in their general Notion, of the same Nature with the *Old Testament*. And hereupon a short and Compendious Explication of these two Covenants may be sufficient: The *Old Testament* being already expounded, and that at large.

3. *All the Mercies Promised, Duties Restipulated, together with other the Properties and Perfections of these two Covenants, may be fitly ascribed to the* Sinai-*Covenant or Old Testament.* For, they and these Covenants themselves are all within and under this Old Testament. As whatsoever is in the limb, or branch, may be fitly ascribed to the Body or Tree.

4. *Behold here the Wisdom and Goodness of God; who, in the grand and noted Alterations of his peoples Outward Condition, is pleased to Revive and Renew afresh his Covenant of Faith in Christ unto them.* Renewing his Covenant upon such Alterations of his peoples outward state, 1. *Makes* his Covenant more notably observed by his People; 2. *Imprints* it more deeply upon their hearts, inclining them to close with it; 3. *Assures* them that such outward changes do not befall them without the hand of their gracious God, ordering all for his peoples greatest Good; 4. And *encourageth* them with hope and comfort to go on under such changes, having them thus sweetned and sanctified by renewed Covenants and Promises. Therefore, when God was about to turn lapsed *Adam* out of Paradise, into the wide world: He Covenanted and Promised, (m) *The Seed of the woman should bruise the Serpents Head*, &c. when God was about to drown the whole world with water; He (n) Covenanted with *Noah* to save him and his Family in the Ark by water: when God called *Abraham* from his Country, Kindred and Fathers House, which was a great change to him; he (o) Covenanted to give him *Canaan* for an Inheritance, and a numerous Seed to Inherit it. When God brought *Israel* from *Egypt* into the Wilderness, from Bondage to Liberty, from a land wherein they were strangers, to go towards a land which they should inherit as their own, which was a great change; He (p) entred into Covenant with them at *Mount Sinai*, according to the tenor of the Old Testament, when he changed their Judges into Kings; he (q) made a Covenant with *David* and his Seed, his first approved King. When he had brought his people the *Iews* into *Babylons* Captivity, and was about to deliver them thence, changing their Kings into Governors; He (r) Renewed his Covenant with them of the Captivity. And when the fulness of time was Come, that Christ should be actually exhibited

(m) Gen. 3. 15.

(n) Gen. 6. 18, &c.

(o) Gen. 12. 1, 2, 3. & 13, 14, 15, 16, 17. & 15, 18, 19, 20, 21. & 17. 4, 8.

(p) Exod. 24. *with* Deut. 5. 1, 2, 3, 4, 5, &c.

(q) 2 Sam. 7.

(r) Ier. 32. & Ezek. 37.

hibited and Sacrificed for his Elect, his Church being grown up from Minority to Maturity, from Non-age to Full-age, which was her greateſt change of Condition beyond all other; He (ſ) Reveals his *New-Covenant in Chriſt Performed*, which is to Continue till the worlds End. Thus God renewing his Covenant of Faith with his people was ſtill in ſome eminent change or alteration of their Condition, for the greater diſcovery of his wiſdom and goodneſs unto them: and tended ſingularly to ſatisfie, quiet and comfort them in all ſuch great changes and alterations of their Condition, as came upon them.

(ſ) Heb. 8. 8. to the end.

5. Finally, *As the* Sinai-*Covenant, or Old Teſtament it ſelf, ſo theſe two Covenants comprized therein, remain of force and vertue from their ſeveral and reſpective Manifeſtations, till the very Death of Ieſus Chriſt.* Their *Subſtance* remains ſtill, though their *Adminiſtrations* then expired altogether. And ſo far as the Mercies Promiſed, and Duties Reſtipulated in them all three, concern the very *Subſtance of the Covenant of Faith*, and are not reſtrained or peculiarly limited by ſome particular Circumſtances of time, place, perſons, *&c.* ſo far they concern us, and are applicable to us and to Gods people in all ſucceeding ages for Edification and Conſolation: But ſo far as they had *peculiar reſtrictions and appropriations to times, places, perſons, or other Circumſtances*, ſo far they were diſſolved and expired at the death of Jeſus Chriſt.

But this may ſuffice in the General for an *Introduction* to the opening of theſe two Covenants: *viz.* 1. *Of the Covenant with* David *and his Seed.* 2. *Of the Covenant with the Captive-*Jews *in* Babylon.

Come we now *More Particularly* to Conſider and look into **Gods Covenant with** David **and his Seed**, according to the former Method in Opening the other *Covenant-Expreſſures*. And here, 1. *The Author and Nature of this Covenant with* David *and his Seed.* 2. *The Fœderate Parties to it*; 3. *The Impulſive Cauſe and Occaſion of it*; 4. *The Subſtance or Subject-Matter of it*; 5. *The Form of it*; 6. *The End or Scope of it*; 7. *The Corollaries or Inferences reſulting from the whole*: ſhall be eſpecially unfolded and explained in ſo many diſtinct *Aphoriſms*. Theſe things I ſhall expedite with all poſſible brevity and perſpicuity: that ſo this Volume may not ſwell too big, and that I may haſten to the Explication of the *NEW-COVENANT*, the laſt and Compleateſt Expreſſure of all Gods *Covenants of Faith* from the beginning to the end of the world.

APHORISM I.

1. *The Author, and Nature, of the Covenant with* DAVID.

THE *COVENANT* which God made with *DAVID* and his *SEED*, was a Covenant of Faith in Jesus Christ promised.

For clearing of this *Aphorism*, three things are especially to be explained; 1. *Who this* DAVID *was, with whom this Covenant was made.* 2. *That God made a Covenant with this* DAVID *and his SEED.* 3. *That the Covenant made by God with* DAVID *and his Seed, was a Covenant of Faith in Jesus Christ Promised.*

1. *Who this* DAVID *was, with whom this Covenant was made:* Here I shall briefly describe him by, 1. *His Name*, 2. *Descent*, 3. *Qualifications*, 4. *Offices Regal and Prophetical*, 5. *Renowned Acts*, 6. *Failings or Miscarriages*, 7. *Pœnitential Recoveries*, 8. *Afflictions*, and 9 *Death.*

1. *His name* is thought to be at first imposed by Gods special Providence, as by the signification and event thereof may be collected. דוד *DAVID* an Hebrew Name, derived from דוד *DOD. Beloved.* Whence *DAVID* signifies *BELOVED.* He was so beloved of God, that God counted him, (t) *A man after his own Heart.* God calls him; (u) *My Chosen, My Servant, My King, My First-born higher then the Kings of the Earth.* He is stiled (x) *The man who was raised upon High, The Anointed of the God of* Jacob, *and The sweet Psalmist of* Israel.

2. *His Descent or Pedigree*, was, *Immediately* (y) from *Iesse*, of the tribe of *Iudah*; *Mediately* from *Abraham*, in the fourteenth Generation. He was (z) *Iesse's* seventh and yongest son. He was born in *Beth-lehem* a Town in the tribe of *Iudah* within the Land of *Canaan*: Whereupon it is called (a) *The City of* David *and the town of* Bethlehem *where* David *was.* His birth (b) was in about the 2915 or 2917 year of the world and 366 years after *Israels* entring into *Canaan.* And being the yongest, and least esteemed of his brethren, he (c) was set to *keep his fathers sheep, and follow the Ewes great with yong.*

3. *His Qualifications* were eminent: whether *Natural*, *Artificial* or *Spiritual.* He was (d) *Ruddy, and withal of a beautiful Countenance, and goodly to look to.* —— (e) Cunning in *Playing on the Harp, and a mighty valiant man, and a man of war, and prudent in Matters* (or *in Speech*) *and a comly person, and the* LORD *was with him.* But above all, his spiritual Endowments and Qualifications excelled;

(t) 1 Sam. 13. 14. Act. 13. 22.
(u) Psal. 89. 3. 27. & 2. 6.
(x) 2 Sam. 23. 1.
(y) 1 Chr. 1. 34. & 2. throughout. Matth. 1. 1. to 18.
(z) 1 Chr. 2. 13. 14, 15.
(a) Luk. 2. 4. John. 7. 42.
(b) *Sacred Chronol. by R. D. p. 52, 53. Answ. Pre. 4, to Psal.*
(c) 1 Sam. 19. 10. Psal. 78. 70, 71.
(d) 1 Sam. 19 12.
(e) Ver. 18.

He was effectually acquainted with God in his (f) youth; He had much knowledge of Jesus Christs (g) Incarnation, of the fruit of his Loyns, Office, Prophetical, Priestly and Kingly, Sufferings and afflictions, Death, Burial, Resurrection Ascention into Heaven, and Session at Gods right hand in highest Majesty, *till all his foes become his foot-stool*; He had much sweet fellowship with the (h), Holy Ghost raysing up his spirit to such sweet Contemplations about spirituals, heavenly ejaculations, fervent Prayers, Seraphical Prayses, and ravished affections, towards the God and all his wayes: His (i) *Faith* was victorious over all worldly difficulties and oppositions; His (k) *Love* to his God was wholly transcendent, prizing nothing in earth, no not in Heaven like unto him alone; His (l) *panting desires*, thirstings and longings after him were restless and unsatisfied; His *Zeal* (m) to him, his House, to his word and Law, to his worship and Ordinances, to his Churches Prosperity, and to the whole welfare of true Religion, was most ardent and intensive; His *affection* to all Gods (n) people and sincere servants was very large and lively, *In the Saints the excellent upon earth was all his delight*; though he was a mighty King, yet was he a *Companion of all them that feared the Lord and kept his statutes*; His (o) *obediential disposition* was such towards God and all his commands, that God counted him *a man after his own heart*, who *should fulfill all his will*; His (p) *integrity and uprightness* such before the Lord, in the whole course of his life, that God gives this testimony of him, *David did that, which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the dayes of his life, save only in the matter of* Uriah *the Hittite*, 1 Kings 15. 5. He was upright in his personal Domestical Ecclesiastical and Political capacity; He was a (q) *sincere lover of his very enemies*, though a (r) *vehement hater of the Enemies of God*; In a word, he was of an holy heavenly disposition in his whole Conversation, having Heaven in his heart, and his heart in Heaven.

(f) 1 Sam. 16. 7. 13. 18. & 17. 32. *to* 38. 45. 46, 47.
(g) Act. 2. 30. Psalm. 45. 2. 7. & 110. 4. & 2. 6. & 110. 1, 2, 3, 6. — Ps. 22. *throughout.* & 110. 1. 7. & 22. 16. 17, 18. — & 16. 10, 11. — Psal 68. 18. *with* Eph. 4. 8 — & 110. 1.
(h) 2 Sam. 23. 2.
(i) 1 Sam. 17. 30. to 38. 45. 46. 47. Psal. 3. 6. & 27. 1. 3. & 116. 10.
(k) Psal. 18. 1. & 4. 6, 7. & 73. 25, 26.
(l) Psal. 63. 1, 2, 3, 8. & 42. & 84. & 27. 4.
(m) Sam. 6. 16. 21, 22. — 2 Sam. 7. 2. 1 Chron. 15. & 29. 3, 4, 5. Psal. 132. &c. 96. 3. — Psal. 119. 20. & 67. 136. 139. — Psal. 122. 1, 2, 3, 4. — Psal. 122. 6, 7, 8, 9.
(n) Psal. 16. 3. & 101. 6. & 119. 63.
(o) Psal. 119. 5, 6, 7, 8, 10, 11. 32. 106. &c. Act. 13. 22.
(p) Psal. 18. 20, 21, 22, 23. & 101. *throughout.*
(q) Psal. 35. 12, 13. & 119. 139.
(r) Psal. 23. 5. & 110. 3. & 101. 21, 22.
(s) Psal. 26. 6, 7, 8. & 15. *throughout.* & 16. 6. *to the end.* *Yea the whole book of Psalms eminently discovers the Holy Spiritual and Heavenly frame of the Soul.*

4. *His Offices*, which God cast upon him, were two high Offices. 1. *He was an holy Prophet in the Church*, A Pen-man of most of those sweet heart-ravishing Psalms by the inscription of the Holy-Ghost. He said: (t) *The Spirit of the LORD spake by me, and his word was in my tongue.* He prophetically foretold many things very punctually touching Jesus Christ as hath been shewed. 2. *He was a godly King in the Common-wealth.* (u) *Yet have I set* (or *Annointed my King upon my holy Hill of* Sion. God annointed him King (x) by *Samuel* the Prophet, more privately in the presence of his father and brethren at Beth-lehem, when he was about twenty three years old:

(t) 2 Sam. 23. 2.
(u) Psal. 2. 6.
(x) 1 Sam. 16. 1. *to* 14.

old; *and the Spirit of the* LORD *came upon* David *from that day forward.* The (y) *men of Judah* upon the death of King *Saul*, came and anointed him King the *second time* over *Judah* in *Hebron*, when he was thirty years old: and he reigned over *Judah* seven years and six moneths. *All the Elders of Israel* (z) anointed him the *third time* King over all *Israel* in *Hebron*, over whom he reigned in *Jerusalem* thirty three years. In all, fourty years. *David* in this his *Kingly Office* was a singular Type of Christ: as after will appear.

5. *His renowned Acts* are most observable after his Royal Unction, when the Spirit of God came eminently upon him. I. *From the first and more Private Annointing by Samuel*: 1. He (a) appeased and repelled the evil Spirit from *Saul*. 2. He (b) slew *Goliah* of Gath, with a sling and a stone, so discomfiting the whole host of the Philistines. Whereupon (c) *Jonathan's* heart was knit to him, and he made a league with him. But (d) King *Saul* his father, though he advanced him, yet secretly hated him, *because the Lord was with him*, and because the woman of *Israel* sang of him; *Saul hath slain his thousands, and David his ten thousands.* So that (e) *Saul* Persecuted the life of *David*, who was forced to fly and escape from him for his life 9, or 10 times. 3. He being (f) by singular Providence preserved from assisting the Philistines against *Israel* in the battel wherein *Saul* and *Jonathan* were slain) rescued *Ziklag*, the Captives and Spoil thereof from the Amalekites. 3. He (g) lamented for *Israels* overthrow, and for the death of *Saul* and *Jonathan*. II. *After his second Annointing*, He (h) prevailed against *Abner's* Opposition, who set up *Ishbosheth Sauls* Son King over *Israel* for two years. III. *After his third Annointing*, 1. He (i) took the strong hold of *Sion* from the *Jebusites*, and called it *The City of David*. 2. He (k) subdued the Philistines, and other Enemies. 3. He (l) brought up the *Ark of God*, first to the house of *Obed-Edom*, and afterwards into *The City of* David. 4. He (m) purposed to build God an House, acquainting *Nathan* the Prophet therewith: upon which God took Occasion to Reveal his **Covenant to him and to his Seed** by *Nathan*, telling him, *That not he but his son should build the House of the* LORD, *yea that the* LORD *would build* Davids *House*. 5. He (n) prepared abundantly all sorts of Materials for the *Temple*. 6. He (o) instructs *Solomon* about the Building. 7. He (p) commanded all the Princes of *Israel* to assist *Solomon* herein. 8. He (q) ordered all the sorts of officers for the House of the Lord. 9. He (r) gave *Solomon* the Pattern of the House, encouraging him to the work, and charging him sincerely to serve the Lord. 10. He (s) inviteth the Princes and People to offer willingly towards the building, greatly blessing God for their readiness and liberalness therein. 11. He (t) appointed *Solomon* his son to sit on his Throne after him.

6. *Sundry his failings, and miscarriages* are notwithstanding recorded

(y) 2 Sam. 2, 3, 4. with 1 Chr. 3. 4.
(z) 2 Sam. 5 1, 2, 3, 4. (v)
(a) 1 Sam. 16 14. *to the end.*
(b) 1 Sam. 17 throughout.
(c) 1 Sam. 18. 1, 3, 4.
(d) 1 Sam. 18. 5, *to* 10. &c.
(e) 1 Sam. 21 *to chap.* 28.
(f) 1 Sam. 28. *to chap.* 31.
(g) 2 Sam. 1. 11. *to the end*
(h) 2 Sam. 2. 8. *to chap.* 5. 6.
(i) 2 Sam 5. 6, &c.
(k) 2 Sam. 5. 17 &c & 8. 1. *to* 15. 1 Chr. 18. *to* 22.
(l) 2 Sam. 6. 1. &c.
(m) 2 Sam. 9. 1. &c.
(n) 1 Chr. 22. 1. *to* 5.
(o) 1 Chr. 22. 5. *to* 17.
(p) ver. 17. 18, 19.
(q) 1 Chro. 23. *to chap.* 27.
(r) 1 Chr. 28.
(t) 1 Chro 29.
(s) 1 Kings 1. 32. *to* 41. 1 Chron. 29.

1: 2: 3: 4: 5: 6: 7: 8: 9: 10: 11:

corded very impartially, which were great blemishes to his renowned Acts, both *Civil*, *Military* and *Sacred*. As, 1. He (u) feigned himself mad before *Achish* King of *Gath*, *changing his behaviour before him*: being surprised with base slavish fears. 2. He (x) easily vowed the destruction of *Nabals* House, because of his churlish unkindness in denying some food to his souldiers. 3. He (y) distrusted Gods Providence and Promises touching the throne, even despairing of life, because of *Sauls* uncessant persecuting of him. *And* David *said in his heart*, *I shall now perish one day by the hand of* Saul. And elsewhere; (z) *I said in my haste*, *All men are lyars*. All, that have promised me the crown, are lyars, *&c.* 4. He (a) Lyed to *Achish*, pretending, that he and his men had made a rode *against the South of* Judah, *&c.* when they had been slaying the Amalekites, *&c.* 5. He (b) was too prone to go with *Achish* and the Philistines to Battel against *K. Saul* and *Israel*: in which battel *Saul* and *Jonathan* fell, and *Israel* was worsted. But God by special providence disengaged him. 6. He defiled (c) *Bath-shebah*, and murdered *Uriah* her Husband *by the sword of the children of* Ammon. By these two great sins, *he gave great occasion to the enemies of the LORD to Blaspheme*: and hereby also his uprightness was (d) most shaken, and his obedience most shattered. 7. He (e) was too indulgent to his son *Absolom* though a murderer of his brother *Amnon*, and a Traytor against his own father, *David* himself. 8. He (f) too hastily gave credit to *Ziba's* slander of *Mephibosheth*, giving *Ziba* half his land, but very injuriously. 9. He (g) hearkning too much to Satans provocation, caused *Iacob* to *number the people*, placeing too much carnal confidence in the arm of flesh: whereupon God broke the reed of carnal trust, slaying with the pestilence 70000. men. 10. Finally, He (h) was too fondly indulgent to *Adonijah*, for *he had not displeased him at any time*, *in saying*, *why hast thou done so?*

7. *His Pœnitential Recoveries* nevertheless out of these failings, yea out of the grossest miscarriages, are storyed. His *failings* are written for our *Caution* and *Admonition*, that we fall not: His *Recoveries* for our *Instruction* and *Consolation*, that if we fall, we may rise again. But, as *Augustine* hath well noted; (i) *Many will fall with* David, *but they will not rise again with* David; *&c.* He acknowledged his base fears, and errour in changing his behaviour before *Achish*, *Psalm* 34. *Title and verse* 4. He blessed God, blessed *Abigail*, *Nabals* wife, and blessed her advice, whereby he was kept from shedding of blood and avenging himself with his own hand 1 *Sam.* 25. 32, 33, 34. He acknowledged it was in his haste, that he said all men are lyars, questioning Gods Promises, *Ps.* 116. 11. He habitually hated and abhorred lying: resolving, that he that tel-

leth

(u) 1 Sam. 21. 14., 15.

(x) 1 Sam. 25. 21, 22.

(y) 1 Sam. 27. 1.

(z) Psal. 116. 11.

(a) 1 Sam. 27. 8. *to the end.*

(b) 1 Sam. 28. 1, 2. & 29. *throughout.*

(c) 2 Sam. 12. 9. 14.

(d) 1 Kings 15. 3, 4, 5.

(e) 2 Sam. 18. 5, 33. *with* 13. 38. & 15. 10 11.

(f) 2 Sam. 19. 24. *to* 31.

(g) 1 Chr. 21. 1. 2 Sam. 24. 1, 2, 15.

(h) 1 Kings 1. 5, 6.

(i) Multi cadere volunt cum David, & nolunt surgere cum David. Non ergo cadendi exemplum propositum est, sed si ceciderit, resurgendi. Attende ne cadas. Non sit delectatio minorum, lapsus majorum; Sed sit casus majorum, tremor minorum. Ad hoc propositum est, ad hoc scriptum est, ad hoc in ecclesia expectum & cantatum. Audiant, qui non ceciderunt; Audiant, qui ceciderunt, ut surgant. *August. Enarrat. in Psal.* L. Tom. 8. *pag.* 848. *A. D. Basil.* 1569.

eth lyes ſhould not tarry in his ſight, *Pſal.* 119. 163, & 101. 7. He lamented the worſting of *Iſrael* by the Philiſtines and the death of *Saul* and *Jonathan* mourning weeping and faſting, 2 *Sam.* 1. 11, 12, *&c.* He deeply repented of his murder and adultery, witneſſing the ſame to all Iſrael and all ſucceeding ages of the Church of God, by the 51 *Pſalm*, purpoſely penned upon that occaſion. His heart ſmote him for numbering the people, ſo that he acknowledged his ſin, begged pardon, accepted the puniſhment, and offered burnt offerings and Peace offerings, 2 *Sam* 24. 10, 17, 25. Thus *David falling*, is a caution againſt Relapſing: *David riſing* again, is a Pattern of Repenting.

8. *His afflictions and chaſtiſements* wherewith the Lord excerciſed him (notwithſtanding his Repentance) for his failings were very many. Beſides the perſecutions of *Saul* probably ordered to him upon ſome other account, He had many troubles, *In his Family, in his Kingdom, and with forrein adverſaries* of ſeveral ſorts. I. *In his own family.* 1. The ([k]) child begotten in adultery was ſmitten with Death. 2. *Tamar* ([l]) was inceſtuouſly forced and defiled by *Amnon* her brother. 3. *Amnon* ([m]) is bloodily murdered thereupon by the command of his brother *Abſolom*. 4. *Abſolom*([n]) treaſonably rebelled againſt his father *David*, ſeeking his Crown. Defiling his fathers Concubines. At which time, Achithophel fell from *David* to *Abſolom*. And *Shimei* reviled and curſed *David*: being forced to flee from *Jeruſalem* to eſcape the Conſpiracy. Upon which flight he penned the 3. *Pſalm*. 5. *Adonijah* alſo ([o]) mutually ſought his fathers Crown contrary to *Davids* appointment of it to *Solomon*. II. *In his Kingdom and without, he was excerciſed with many troubles.* As, 1. With ([p]) the Inſurrection of *Sheba* the ſon of *Bichri*, a wicked Benjamite. 2. With ([q]) the three years famine in the Land for *Saul* and his bloody houſe. 3. With ([r]) ſeveral battels againſt the Philiſtines and other enemies in one of which, *Davids* Life was in extream hazard. 4. With ([s]) three daies peſtilence for his numbering the people: by which ſtroke of God he loſt 70000 men, thus God breaking the Staff or Reed of his Carnal Confidence. By theſe and like afflictions his ſorrows grew ſo great, that ([t]) *His life was ſpent with grief, his years with ſighing, his ſtrength failed, and his bones were conſumed.* ([u]) *The pangs of Death compaſſed him about, the floods of Belial* (ungodly yokeleſs men) *made him afraid, the lords of hell compaſſed him, the ſnares of Death prevented him.* ([x]) *His heart was ſore pained within him, and the terror of Death fell upon him: fearfulneſs and trembling came upon him, and horror over-whelmed him.* But ([y]) *what time he was afraid, he truſted in God; his ſhield about him his glory, and the uplifter of his head.* In his ([z]) *diſtreſs he called upon the Lord, and he delivered him from all his fears, drew him out of many waters*, reſcued and *freed him from all his enemies, and brought him forth into a large place.* So that he *loved the LORD his ſtrength moſt dearly*; awakened up himſelf, his glory, his Pſaltery and harp, and

([k]) 2 Sam. 12. 14. *to* 24.
([l]) 2 Sam. 13. 23. 1. *to* 23.
([m]) 2 Sam. 13. 28, 29.
([n]) 2 Sam. 15. 1. *to chap.* 19.
([o]) 2 King. 1. 5. *&c.*
([p]) 2 Sam. 20.
([q]) 2 Sam. 21.
([r]) 2 Sam. 21. 15. *to the end.* 1 Chr. 14. & 18. & 19.
([s]) 2 Sam. 24, 15.
([t]) Pſal. 31. 11.
([u]) 2 Sam. 22. 5, 6.
([x]) Pſal. 55. 4, 5.
([y]) Pſal. 56. 3, 4. & 3. 3.
([z]) 2 Sam. 22. 7. 17, 18. *&c.* 50. Pſal. 34. & 18. *throughout.* & 57. 8. & 103. & 116.

and all within him, to bless the Lord and triumph in his praises, resolving to *call upon him as long as he lived*, &c.

(a) Act. 13. 36.
(b) 2 Sam. 2, 3, 4, 5.
(c) 1 Chr. 28. & 29.
(d) Act. 13. 36. 1 Chron. 29, 28.

9. Finally, (a) *When he had served the will of God in his generation*, and the time of his departure approached, (b) In his last words he singularly comforted himself, by the *Everlasting Covenant, ordered in all things and sure*, which the Lord had made with him, *although his house were not so with God*. And after (c) he had settled his Kingdom in the hand of *Solomon* his son, and given him godly Instructions about his Conversation and the Structure of the Temple; (d) *He fell asleep and was gathered to his fathers, dying in a good old age, full of Days, Riches and Honor.*

This was that Renowned DAVID, *with whom the Covenant was made.*

II. *That, God made a Covenant with this* DAVID *and his Seed*: is evident divers ways. As,

(e) 2 Sam. 7. 1. *to* 18. 1 Chron. 17. 3. *to* 16.
(f) *Compare* Psal. 89. 3, 4, 28, 34, 35, 36, 37. & 132. 11, 12, *with* 2 Sam. 7. 11, 16.

1. By the (e) vision which *Nathan* the Prophet had from God, and imparted unto *David*, when he entertained that pious Resolution in his heart of building God an House, when the Lord had given him Rest from all his Enemies round about. In (f) which vision the Occasion and Substance of Gods Covenant with *David* and his Seed, touching the establishment of his Throne and Kingdom for ever, *&c.* is expressed: which elsewhere is stiled *A COVENANT.*

(g) Psal. 89. 3, 4, 28, 29. 34, *&c.*

2. By the Express Testimony of God himself, in the Recital, Exposition and Enlargement of his Covenant with *David* and his Seed. Saying; (g) *I have made a COVENANT with my chosen: I have sworn unto* David *my servant. Thy Seed will I establish for ever, and build up thy Throne to all Generations, Selah.* —— *My mercy will I keep for him for ever: and my COVENANT shall stand fast with him. His Seed also will I make to endure for ever*, &c. —— *My COVENANT will I not break: nor alter the thing that is gone out of my lips*, &c. Where God cals his *Promises* to *David*, His *Covenant*, three several times, and those *Promises*, that *Covenant*, extended to *David* and to his Seed. And elsewhere further Reciting and explaining this Covenant, he said; (h) *The LORD hath sworn in truth unto* David, *he will not turn from it: of the fruit of thy body will I set upon thy Throne. If thy children will keep my COVENANT and my Testimonie, that I shall teach them: their children also shall sit upon thy Throne for evermore.*

(h) Psal. 132. 11, 12.

3. By *Davids* own acknowledgement in express terms; when in his last words he Comforted himself in Gods faithful Promises: Saying; (i) *Although my House be not so with God; yet he hath made with me an everlasting COVENANT, ordered in all things, and sure: for* (or, *Therefore*) *this is all my Salvation, and all my desire, although he make it not to grow.*

(i) 2 Sam. 23. 5.

By these three Particulars it is clear, That God made A Covenant with *David* and his Seed: and that God was the sole efficient Cause and Author of this Covenant.

III. That,

III. That, *This Covenant made by God with* David *and his Seed, was a Covenant of Faith in* JESUS CHRIST *Promiſed.* This *Covenant*, for the Nature and Kind of it, was not a *Covenant of Works* holding forth Righteouſneſs and life upon Condition of perfect and exact Doing: but *A Covenant of Faith* in Chriſt tendering Righteouſneſs and Life upon terms of ſincere Believing in Chriſt. And that Believing in Chriſt, As Promiſed, and to be Performed afterwards in fulneſs of time: Not as Performed, and Exhibited already. That this is the Nature and Kind of Gods Covenant with *David* and his *Seed*, may be thus evinced, *viz.*

1. *Becauſe, David* remained ſtill under the Duty, Obligation and Authority of the *Sinai-Covenant*, after this preſent Covenant was made with him, as well as before. I. *Before this Covenant was made with* David, he was under the Duty and Obligatin of the *Sinai*-Covenant. This is plain, 1. *By* David's (k) *Enquiring of the* LORD *by the Levitical Ephod and* Abiathar *the Prieſt*, and the LORD's Anſwer; 2. *By* his zeal and diligence in (l) *bringing up the Ark of God* (the chiefeſt of the Holy things in the Tabernacle) into its place prepared for it in the City of *David*; 3. *By* his (m) Offering of Levitical Sacrifices, *viz.* Burnt-offerings, and Peace-offerings, *&c.* 4. *By* his zealous (n) purpoſes for building an Houſe to the LORD, *even an Habitation for him to put his Name there*, as God had promiſed by *Moſes*. II. *After God had made this Covenant with* David, he was alſo under the Obligation and Authority of the *Sinai-Covenant*. For, 1. As ſoon as *Nathan* had revealed Gods Covenant to *David* and his houſe, *David*, (o) preſently went to the Tabernacle before the Ark to perform his Praiſe and Prayer before the Lord; 2. After his ſin in the Matter of *Uriah* the Hittite, (p) he went into the Levitical *Houſe of the* LORD *and worſhipped*; He begged pardon of his ſin in that phraſe, (q) *Purge me with Hyſop and I ſhall be clean, waſh me and I ſhall be whiter then ſnow*, alluding to the Ceremonial Purgations and waſhings; And he promiſed (r) *Burnt-offerings, whole-burnt-offerings, and Bullocks to be offered on Gods Altar*; 3. In his flight from *Abſolom* his ſon, *David* (ſ) had *Zadock* the Prieſt, and all the Levites with him bearing the Ark of the Covenant of God, *&c.* 4. When he had carnally numbered the people, truſting in the Arm of fleſh, whereupon the Lord ſlew in three days 70000 men with the Peſtilence, (t) *he built an Altar, and offered Burnt-offerings and Peace-offerings, as the Lord commanded him*, for the ſtaying of the plague; 5. Finally, (u) before his Death he made great Preparations for the building of the *Temple*, Received the Pattern of it from God, gave it to *Solomon*, Inſtructing and Encouraging him unto the work. III. *Both Before and After this Covenant David* was under the full Obligation and Authority of the *Sinai*-Covenant, becauſe the *Sinai-Covenant* remained in full force from the Giving of it at *Mount Sinai*, till the Death of Chriſt at *Jeruſalem*: As hath formerly been manifeſted. Now *David* both before and after this Covenant was made with him, remaining ſtill under the Duty and

(k) 1 Sam. 30. 7, 8.

(l) 2 Sam. 6. 1. *to* 17. Pſal. 132. 1. *to* 10.

(m) 2 Sam. 6. 17, 18

(n) 2 Sam. 7. 2. &c. *with* Deut. 13. 5, 6, 7.

(o) 2 Sam. 7. 18. *&c.*

(p) 1 Sam. 12. 20.

(q) Pſal. 51. 7.

(r) Pſal. 51. 18, 19.

(ſ) 2 Sam. 15. 24, 25. *to* 30.

(t) 2 Sam. 24. 1, 10, 15, 18, 19, 25.

(u) 1 Chr. 28. & 29.

Force of the *Sinai-Covenant*, This *Covenant with David* must needs be Symbolical to, and of like Nature with the *Sinai-Covenant*, viz. *A Covenant of Faith in Christ Promised, and not as then Performed*: for *David* could not at one and the same time be under the Duty and Obligation of two such opposite Covenants, as of *Works* and *Faith*.

2. *Because*, Jesus Christ, to be performed and exhibited long after the times of *David*; was one of the Great Covenant-blessings promised to *David* in this Covenant. The (x) Perpetuity of *Davids* Seed, and of his Kingdom to his Seed, having its fullest accomplishment in Jesus Christ and his everlasting Kingdom. And Jesus Christ was never Revealed or tendred in the *Covenant of Works*, wherein is no need of a Mediator, but only in the *Covenant of Faith*. And that Covenant of Faith, which Revealeth and Promiseth Christ as to be Performed afterwards, is properly to be referred to the (y) *COVENANTS of PROMISE*.

(x) *Compare* 2 Sam 7.12. 13. Psal. 89.3. 4 *with* Luk. 1. 31, 32, 33. & Act. 2. 30.

(y) Eph. 2. 12.

3. *Because*, *David*, even under this Covenant which God made with him, (z) Describes and sets forth *the Righteousness of Faith* without our own works of the Law, as *Paul* shews. Therefore this *Covenant with David* was a *Covenant of Faith*, not *of Works*: The righteousness of Faith without Works being the peculiar Terms, condition and tenor of the *Covenant of Faith*.

(z) Rom. 4. 1. *to* 9. & Psal. 32. 1, 2.

4. *Because*, *David* and his Seed (with whom this Covenant was made,) were (as (a) hath been shewed) special Types of Jesus Christ the *true David* and of his Seed, (b) principally intended in this Covenant. Consequently this Covenant was a *Covenant of Faith in Christ promised*, the very foundation of this Covenant.

(a) *In Aph.* 7. *of this chap.*
(b) Act. 2. 30.

Inferences.

1. Hence, *The Authority of this Covenant with* David *was wholly Divine*. An immediate (c) Vision from God to *Nathan* the Prophet, and by *Nathan* to *David*. Hence *Nathan* thus began the Narrative thereof to *David*; *Thus saith the* LORD: and went on therein with these words; *Thus saith the* LORD *of Hosts*, 2 *Sam.* 7. 5, 8. And therefore, All the Promises therein propounded were most Infallible, Sure, well-ordered, and Comfortable to *David*, as (d) himself testifies in his *last words* most emphatically. And all the Conditions required on the part of *David* and his Seed: were their unquestionable Duties towards God.

(c) 2 Sam. 7. 1. *to* 18. 1 Chr. 17. 3. *to* 16.

(d) 2 Sam. 23. 5.

2, Hence, *Gods Covenant with* David, *was his Gospel to* David. For, this was a *Covenant of Faith*, preaching the glad-tidings of Life and Salvation by Jesus Christ to all that believe in him, and particularly to *David* and all his believing Seed: And this is pure Gospel. Oh how sweet was this Gospel-Covenant to blessed *David*, saying of it; (e) *This is all my Salvation, and all my delight!* As it was said of *Jacob*; (f) That *his life was bound up in his son's life*: so it might be much more said of *David*; That his Life, Salvation and delight was bound up in this Covenant, and in Jesus Christ his chief promised Seed that should sit upon his Throne for ever.

(e) 2 Sam. 23. 5.
(f) Gen. 44. 30.

When

When therefore we read Gods Covenant with *David*, or the Explanation thereof, in Old or New Teſtament, we ſhould ſtill remember we are reading the Goſpel of God in Jeſus Chriſt: and that ſhould allure us to read on, and meditate therein with great delight.

3. Hence, *Gods Covenant with* David *was one of the* (g) *Covenants of Promiſe.* The Covenant of Faith (as (h) hath been already ſhewed) comprizeth in it, 1. *The Covenants of Promiſe*, in Chriſt Promiſed from the foundation of the world, and to be Performed in Humane fleſh in the fulneſs of time. 2. *The Covenant of Performance*, in Chriſt actually Performed and Manifeſted in the fleſh already. And this is only The *New Covenant*. Now this *Covenant with David* had reference to Chriſt that ſhould be performed in the fleſh afterwards, of the houſe and linage of *David*: and therefore it was not the *Covenant of Performance*, but only one of the *Covenants of Promiſe*; yet an Eminent Covenant of Promiſe, in ſome regards ſurpaſſing all that went before, as after will appear. Therefore *David*, his Houſe, and the whole Church of the *Jews*, had their Hopes and Expectations ſweetly raiſed towards Chriſt, and their longing deſires exceedingly inflamed and incited after Chriſt, by this Covenant. So that in *King Solomons* days, The Church thus expreſſed her panting deſires after Chriſts Incarnation, (i) *Let him Kiſs me with the Kiſſes of his Mouth; for thy Love is better then wine.* As if ſhe had ſaid; The Kiſſes of Chriſt in the Patriarchs mouths by their Doctrines of Chriſt, are ſweet to me: The Kiſſes of Chriſt in the Prophets mouths by their fuller Doctrines of Chriſt, are much ſweeter: But oh, the Kiſſes of Chriſts own mouth manifeſted in the fleſh, by his own Perſonal Doctrines and Conſolations, will be far ſweeteſt of all. *Oh let him kiſs me with the kiſſes of his Mouth*, his own Mouth. And again; (k) *Oh that thou wert as my brother, that ſucked the breaſts of my mother*; [that is, Oh that thou wert as mine own Natural brother in the fleſh! Oh that thou wert incarnate already! The words are a Periphraſis of a Natural brother:] *When I ſhould find thee without, I would kiſs thee, yet I ſhould not be deſpiſed. I would lead thee, and bring thee into my mothers Houſe, who would inſtruct me: I would cauſe thee to drink of ſpiced wine, of the juyce of my Pomegranat. His left hand ſhould be under my head, and his right hand ſhould embrace me.*

(g) Eph. 2. 12.
(h) *In Book I. ch. 2. Aphor. 3.*
(i) Cant. 1. 2.
(k) Cant. 8. 1, 2, 3.

Aphorism II.

2. *The Fœderate-Parties to this Covenant.*

The Federates, or Parties to this Covenant were; On the one hand GOD, **As the** LORD **of Hoasts, The God of** Israel, **The Rock of** Israel, **A father to** David **and his Seed, His God, and The Rock of his Salvation: On the other hand** DAVID **and his** *SEED*; David, **As One that was mighty, Gods cholen, Gods servant,** *Gods annoynted King*, **Gods First-born higher then the Kings of the Earth,** Davids **Seed, As Gods Son, and King for ever.**

For Evidencing and Explaining of this *Aphorism*, Consider especially these two particulars. 1. *That God, on the one hand*, David *and his Seed on the other, were Parties to this Covenant.* 2. *In what peculiar Notions, God*, David *and his Seed, were such Fœderate-Parties.* Both which are briefly comprized in this *Aphorism*.

I. *That GOD on the One hand*, DAVID *and his SEED on the other, were Parties to this Covenant*, is evident sufficiently, 1. *By Gods vision to* Nathan, 2. *By Gods own Testimony, and* 3. *By* Davids *acknowledgement*, All opened in the former *Aphorism*.

II. *In what Notions and Considerations*, *GOD*, DAVID *and his SEED were such Fœderate-Parties to this Covenant*; I thus further explain.

First, GOD was the chief Fœderate-Party to and Author of this Covenant in these notions and respects especially, *viz.*

1. *As The Lord of Hoasts.* When God first revealed this Covenant to *David* by *Nathan's* vision, God commanded *Nathan* to speak unto *David* in this stile, (l) —— *Thus shalt thou say unto my servant* David, *Thus saith the LORD of Hoasts*, &c. God is *LORD of Hoasts*, *Partly*, Because All creatures in Heaven and Earth are his Hoasts or Armies, to execute his will at his Command. As Angels, Sun, Moon, and Stars, Fire, Hail, Snow, Wind, Dragons and all Deeps, Mountains, Trees, Beasts, creeping things, flying fowl, Kings of the Earth and all People. He is sole supream LORD and absolute Commander of them all. *Partly*, Because his Providence is eminently interessed in all Matters of war in the world. As, 1. In Raysing and stirring up war, *Jer.* 25. 29. *Isai.* 5. 26. & 7. 18. & 13. 4. *Jer.* 50. 25. 2. In giving Instruction and Encouragement to the Battell, 2 *Sam.* 22. 55. *Psal.* 144. 1. 3. In assisting his people in Battel by his presence and power, &c. *Deut.* 20. 4. *Zech.* 10. 5. *Josh.* 5. 13, &c. 4. In Prospering Armies with success, or dashing them with disappointment, *Zach.* 10. 3, 5. *Eccles.* 9. 11. *Psal.* 33. 17. *Isai.* 54. 17. *Psal.* 76. 5, 12. *Isai.* 19. 16. 5. In continuing wars so long as he

(l) 2 Sam. 7. 8, &c. 1 Chr. 17 7, &c.

he pleaſeth, *Jer.* 47. 6, 7. *Hoſ.* 11. 6. [6] In making wars to ceaſe when he liſteth, *Pſal.* 46. 9. Thus God had manifeſted himſelf ſingularly a (m) LORD of hoaſts to *David*, by his peculiar Providence to him in all his expeditions, having brought all his Enemies under his feet, and cut them off from before him. And in this Notion, As *the LORD of Hoaſts*, he revealed his Covenant to *David*, A man of war: intimating his Preſence, Providence, Power and Alſufficiency for *David* againſt all his Enemies for future, as for time paſt; So that no Enemies, nor Difficulties could hinder the accompliſhment of his Covenant to *David* and his Seed.

(m) 1 Chron. 17. 8.

2. *As the God of* Iſrael, *and the Rock of* Iſrael. When *David* in his laſt words comforted himſelf with the Mention of Gods Covenant the ground of his faith and hope, he thus Prefaced to it; (n) *The God of* Iſrael *ſaid, The Rock of* Iſrael *ſpake to me*: that is, *Iſrael's* Covenant-God, who hath accepted them as his *Peculiar-Treaſure*, as his ſpecial-people, who dwelt in the midſt of them, & walkt amongſt them, and is *nigh unto them in all things that they call upon him for*, &c. This God of *Iſrael* became *Davids* Covenant-God, ſpake to him many things by Inſpiration, and this Covenant in viſion. Again (o) *The Rock of* Iſrael; that is, (p) *The Rock*, κατ' ἐξοχὴν, The only Rock in the world; *For who is God ſave the LORD? or who is a Rock ſave our God? Pſal.* 18. 31. He is the only ſure immoveable, immutable, Everlaſting and Alſufficient foundation, fortreſs, and refuge of his people flying to him and truſting in him: He is their *Rock of Salvation, Deut.* 32. 15. *Rock and Salvation, Pſal.* 62. 7. *Rock and Redeemer, Pſal.* 19. 15. *Rock of Refuge, Pſal.* 94. 22. *Rock of their ſtrength, Pſal.* 62. 7, 8. & 31. 3. *Iſai.* 17. He became the *Rock of* Davids *Heart, and his portion for ever, Pſal.* 73. 26.

(n) 2 Sam. 23. 3, 4, 5.

(o) 2 Sam. 7. 17. Pſ. 89. 19.
(p) Deut. 32. 4.

3. *As A Father to* David *and his Seed.* The Lord ſaid touching *David*; (q) *I have found* David *my ſervant*: —— *He ſhall cry unto me, Thou art my Father.* This is ſpoken in reference to Gods Covenant with *David* there explained, yea this is one clauſe of the Covenant. *Father*, is a term of moſt loving, ſweet, comfortable and Familiar Relation. And (r) *no Father in the world, is ſuch a Father: in whom alone all fatherly Perfections and Properties, are Al-ſufficient, Immutable, Eternal, Infinite.* This heavenly Father, this matchleſs Father, became *Davids* Covenant-Father. How confidently, comfortably, prevailingly, might *David* look up by Faith and Prayer to this Father! The Lord alſo ſaid touching his Seed; (ſ) *And when thy days be fulfilled, and thou ſhalt ſleep with thy Fathers, I will ſet up thy Seed after thee, which ſhall proceed out of thy bowels*; —— *I will be his Father. Davids* Seed was 1. *Mediate* and leſs principal: as *Solomon*, and others of his Race. 2. *Mediate* and moſt Principal, as Chriſt Jeſus who according to the fleſh came from *Davids* loyns. God was a Covenant-Father to both theſe ſorts of Seeds: To his Immediate Seed, A Father by Adoption; To his Mediate Seed, Chriſt, A Father by peculiar Creation and Generation of his

(q) Pſ. 89. 26, 26.

(r) Nullus pater tam pater.

(ſ) 2 Sam. 7. 12, 13, 14.

Humane

Humane Nature. Christ said (t) *I go to my Father, and your Father: To my God, and your God.*

4. *As a God to* David. (u) *He shall cry unto me, Thou art my Father, My God*: said the Lord, in his Recital of his Covenant with *David*. By this Covenant, God intended to enable *David* to plead his interest *in God* as *his God*. To have the Lord for our Covenant-God in Christ, and to be able in assurance of Faith to say, *Thou art our God*; is an high degree of Happiness: yea, this is the highest Covenant-blessing, as (x) hath been at large expounded.

5. *As the Rock of* David's *Salvation*. In the Lords recital of his Covenant with *David*, he represents himself to *David* in this Consideration; (y) *He shall cry unto me, Thou art my Father, My God, and The Rock of my Salvation*. Of what Salvation? Of all Salvation, Temporal, Spiritual, and Eternal. The whole stress of all his Salvation should rest and be founded on God alone, As the Rock thereof: And upon him *Davids* Salvation should be strong, sure, unshaken, and constant. Hence *David*, casting his Eye upon Gods Covenant with him, comforted himself against all the adversaries of his Family, saying; (z) *Therefore this is all my Salvation, and all my desire, although he make it not to grow.*

But of these things more hereafter, in Opening the *Matter of this Covenant.*

Secondly, DAVID and his SEED were the other Fœderate-Party to this Covenant: with whom God made this Covenant in these respects and Notions, *viz.*

1. *With* DAVID *himself*; 1. As one that was Mighty. (a) *Then thou spakest in vision to thy Holy one* (*viz.* to *Nathan* the Prophet, 2 *Sam.* 7. 4. *to* 18.) *and saidst, I have laid help upon a mighty one.* A Worthy, A Champion, viz. *David*, who was a mighty man of war, and (b) who helped Gods people *Israel* in fighting the Lords battels against their Enemies, with mighty Resolution and Mighty Success. In this Covenant also God promised to *David*; (c) *His enemies will I clothe with shame, but upon himself shall his Crown flourish.* 2. As Gods Elect or chosen one. (d) *I have made a Covenant with my chosen. I have exalted one chosen out of the people. David* was *Electus chosen:* Consequently *Dilectus*, beloved. As Christ is called, (e) *Gods Elect in whom his Soul delighted*: *Matthew* hath it; *My servant whom I have chosen, my beloved in whom my soul is well-pleased. David* was chosen of God, (f) *To the inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us*: As also, (g) To the Throne of *Israel*. This later is here specially intended. As *David* was *Chosen*, He was designed to the Kingly Office. As he was *A Mighty one*, he was Qualified for that Office. 3. As Gods servant, (h) *I have sworn unto* David *my servant, I have found* David *my servant, with whom my hand shall be established*, &c. God Covenanted with *David as his servant*: yea by his Covenant he

(t) Ioh. 20. 17.

(u) Psal. 89. 20. 26.

(x) Bo. III. c. 3

(y) Psal. 89. 20 26.

(z) 2 Sam. 23. 5.

(a) Ps. 89. 19.

(b) 1 Sam. 18. 13, 14. 32.

(c) Psal. 132. 11, 17. 18.

(d) Psal. 89. 3. 19.

(e) Isa. 42. 1, *with* Mat. 12. 18.

(f) 1 Pet. 1. 3, 4.

(g) Psal. 78. 70. 71, 72 2 Sam. 6. 21.

(h) Psal 89 3. 20. 1 Sam. 16. 12.

he encouraged and eſtabliſhed him in his ſervice. *David* is (i) often ſtiled *Gods ſervant*; And he was Gods *Servant*, Not only *Generally* as *all are his ſervants*, *Pſal.* 119. 91. Nor only *ſpecially*, as all true believers and godly perſons are his ſervants, improving his Talents to his glory. *Math.* 25. 14. &c. *Luke* 19. 13, &c. *Rev.* 22. 3. But alſo *particularly* by his peculiar office, in Church *as a Prophet*, in Commonwealth *as a King*, wherein he did ſingularly ſerve the Lord: and in which reſpect he is frequently ſtiled, *The Servant of the Lord*, *as Pſal.* 18. 1. & 78. 70, 71, 72. 2 *Sam* 7, 8, &c. And in this notion God had particular reſpect unto him in this Covenant 4. As Gods Annointed King. (k) *I have found* David *my ſervant*, *with mine holy Oyl have I annointed him*, *with whom my hand ſhall be eſtabliſhed*, &c. In this Covenant God had ſpecial reſpect to *Davids* Kingdom, to ſettle ſtabliſh and perpetuate it by his Covenant, as after will appear in the matter of this Covenant. 5. As Gods firſt-born, higher then the Kings of the earth. (l) *Alſo I will make him my firſt-born*, *higher then the Kings of the Earth*. *My mercy will I keep for him for evermore*, *and my Covenant ſhall ſtand faſt with him*. The Chaldee adds; *The firſt-born of the Kings of the houſe of* Judah. *Firſt-born*, or *Firſt-begotten*. viz. The chief or principal King: as the following phraſe exegetically explaineth it. The **firſt-born** had a fourfold Prerogative: As, The (m) *Prophecy*, for inſtructing the Family; The (n) *Prieſthood*, for Sacrificing; The (o) *Kingſhip*, for Government, as chieftains and principal Rulers thereof; And the (p) *double portion* for bearing up their dignity, and encouraging them in all.

Now in all theſe Particulars Jeſus Chriſt is primarily intended and ſhadowed out. For, 1. Chriſt is a mighty one indeed, on whom our help and ſalvation is laid. (q) *The mighty God*: Having all power; able to ſave to the uttermoſt, &c. 2. Chriſt is (r) *Gods choſen* and *beloved one* above all other they being *accepted* of God only *in the beloved*. 3. Chriſt is Gods moſt eminent and faithful (ſ) *ſervant* in the great work and ſervice of ſinners Redemption, for Salvation of both Jews and Gentiles. 4. Chriſt is Gods (t) *annointed King*. Annointed, not with material Oyl from the Tabernacle, but *with the Oyl of gladneſs above his fellows*, even with the *Spirit* of God from heaven *above meaſure*. 5. Finally, Chriſt is Cods Firſt-born higher then the Kings of the Earth. For, Chriſt is (u) *the Firſt-born of every Creature*, —*and the firſt-born of the Dead*, *that in all things he might have the preheminence*. (x) *the Prince of the Kings of the Earth*. (y) *Lord of Lords*, *and King of Kings*. whom (z) all the Kings of the earth, and Angels of God in heaven, are to fear ſerve and worſhip. This Covenant therefore God made with *David in* Chriſt. *Chriſt* was the prime foundation and intention of it. *Chriſt with David* and his Seed was the other Fœderate party to it.

2. *With* Davids *SEED*, 1. As Gods ſon. (a) *and when thy daies*

(i) 2 Sam. 3. 18. & 7. 5, 8. 1 Kings 8. 24, 25, 26, 66. & 11. 32. 13. & 14. 8. 2 Kings 8. 19. & 19. 34 & 20. 6. 1 Chr. 17. 4. 7 2 Chr. 6. 15, 16, 17, 42. Pſal. 18. 1. & 36 1. & 78 70. & 89. 4. 21. & 144. 10 Luk. 2. 69. Acts 4. 25.

(k) Pſal. 89. 20, 21, &c. 1 Sam. 16. 12.

(l) Pſal. 89. 27, 28.

(m) Num. 8. 13. *to* 20. Mar. 2. 4, 5, 6, 7.

(n) Num. 8. 14, 15, 16, 17. Mal. 2, 5, 6, 7. & 3, 2.

(o) 2 Chr. 21. 3.

(p) Deut. 21. 17.

(q) Iſa. 9. 6. Pſal. 45. 3. Mat. 28. 18. Heb. 7 25.

(r) Iſa 42. 1. Math. 12. 18. Col. 1. 13. Eph 1 6.

(ſ) Iſal. 42. 1. &c. & 49. 3, 5, 6

(t) Pſal. 2. 6. &c 11. 12. & 45. 1, 3 4, 6, 7, 8. Ioh 3. 34. Col. 1. 19.

(u) Col. 1. 15, 18.

(x) Rev. 1. 5.

(y) Rev. 19 16.

(z) Pſal. 2 11 12 Heb. 1 6.

(a) 2 Sam 7. 12, 14. 1 Chron. 17. 11, 13.

daies ſhall be fulfilled, — I will ſet up thy Seed after thee, which ſhall proceed out of thy bowels, — I will be his father and he ſhall be my ſon. This was *Immediately* intended of *Solomon*, who ſhould build the Material and Typical Temple at *Jeruſalem*, who was Gods ſon by gratuitous Adoption; But *Mediately* and primarily of him that was *greater then* Solomon Jeſus Chriſt, who ſhould build the true living Temple of God, the Church, of living ſtones from among both Jews and Gentiles, who was Gods ſon by eternal Generation, according to his God-head, by miraculous Creation and Procreation according to his man-hood. 2. As Gods King for evermore. (b) *I will raiſe up thy Seed after thee, which ſhall proceed out of thy bowels, and I will eſtabliſh his Kingdom. He ſhall build an Houſe for my name, and I will eſtabliſh the Throne of his Kingdom for ever.* This had its *Immediate* and *Secondary* accompliſhment in *Solomon* and the Succeſſive Seed of *David* which continued for ever, that is, for a long time, till the great year of Jubilee, the time of Jeſus Chriſt: but its *Mediate* and *Primary* accompliſhment in the perſon of Chriſt Jeſus of the Seed of *David*, (c) *who ſhould reign over the* Iſrael *of God, the Church, for ever and ever.*

(b) 2 Sam. 7. 12, 13. 1 Chr. 17. 11, 12, 14. Pſal. 89. 3 4, 34, 35, 36. & 132. 11, 12.

(c) Luk. 1. 31, 32, 33. Act. 2. 30, 31, 32. &c.

Inferences by way of Application.

1. Hence, *Gods Condeſcenſion to* David *was wonderful, in becoming a Covenant-Party under ſuch Notions and Conſiderations, in this Covenant with* David. God ſtooped to *David* exceedingly in making Covenant with him; and therein he dealt familiarly with him, as man with man, as a man with his familiar friend. For betwixt God and *David* was as great diſparity, as betwixt Light and Darkneſs Life and Deadneſs, The Creator and the Creature, Finite and Infinite. And yet God ſtooped and Condeſcended to *David* in this Covenant ſo much the more, that he would be *A Covenant-Party* herein with David, *As The LORD of Hoaſts, As the God and Rock of* Iſrael, *As a Father to* David *and his Seed, As his God, And as the Rock of his Salvation.* Well might *David* hereupon burſt out; (d) *Who am I O LORD God, and what is mine Houſe, that thou haſt brought me Hitherto?* [*viz.* that thou haſt brought me from the ſheepcote to the Throne and Scepter; haſt cut of all mine enemies; haſt made me a *name like the name of the great men of the Earth; and haſt been with me whitherſoever I went;* as 1 Chron. 17. 7, 8.] *And yet this was a ſmall thing in thine eyes O God, for thou haſt alſo ſpoken of thy ſervants Houſe for a great while to come, and haſt regarded me according to the eſtate of a man of high degree O LORD God.* Or as the parallel place expreſſeth it; (e) *and is this the Manner* (or *Law*) *of man O LORD God.* Or as *Junius* reads it; *And that after the manner of men, O LORD God.* That is, (ſaith one; Thou dealeſt familiarly with me as a man dealeth with man.) Now in theſe former expreſſions *David* intimateth, That though Gods former kindneſſes were ſo admirable that he was aſtoniſhed at them, yet this *familiar Covenant-kindneſs* as it were ſtruck him dumb; (f) *And what can* David

(d) 1 Chr. 17. 16, 17.

(e) 2 Sam. 7. 19.

(f) Mr. *Jo. Ball. in his Treat. of the Cov. chap. 9.*

(g) 2 Sam. 7. 20.

David *ſay more unto thee?* As if all the former mercies had been a ſmall thing in Gods ſight, he ſuperadded this familiar Covenant, and herein made known all theſe *Greatneſſes*. (h) *O LORD there is none like, neither is there any God beſides thee.*

(h) Chr. 17. v. 19, 20.

2. Hence, *The Priviledge of* David *and his Seed was exceeding great; to be the other Covenant-party with God, and that under ſuch Notions and Conſiderations.* In this Covenant God *Deſcended* and *Condeſcended* to *David*; but *David* & his Seed *Aſcended towards* God. God ſtooped below himſelf: but *David* is herein lifted up above himſelf. What? ſhall *David*, the yongeſt and moſt deſpiſed of *Jeſſe's* ſons, the late keeper of his fathers ſheep, ſhall he be particularly taken into a ſpecial Covenant with God? And this under ſuch advantagious and Comfortable Notions? As *A mighty one*; As *Gods choſen*: As *Gods ſervant*: As *Gods Annointed King*; As *Gods Firſt-born higher then the Kings of the Earth?* What manner of Priviledges are theſe: and how many Priviledges? Surely all the Notions under which the Lord became a Covenant-party with him and his Seed, and all the Notions under which he and his Seed became a Covenant-party with God, are ſo many eminent Priviledges and Covenant-advantages devolved upon *David* and his Seed.

3. Hence *David and his Seed in this Covenant Typically Suſtained and repreſented the perſon of the Lord Jeſus Chriſt.* Eſpecially *David* and his ſon *Solomon* were eminent Types of Chriſt, the (i) *true David* moſt entirely beloved of God, and the (k) *true Solomon* and *Prince of Peace* to his Church and people. They were the Types: Chriſt the Anty-Type. They were the Shadows Chriſt the Subſtance. All the Notions and Conſiderations under which *David* and his Seed, were Fœderate-Parties with God in this Covenant had a more ſpecial tendency to and accompliſhment in Jeſus Chriſt then either in *David* or in *Solomon*. But in what regards *David* and his Seed *Solomon* were ſuch Types of Chriſt ſhall more particularly be unfolded in the *General Inferences* from Conſideration of this whole Covenant.

(i) Ezek. 34. 23, 24. & 37. 24, 25. Ier. 30. 9. Hoſ. 3. 5. Ioh. 3. 16. Col. 1. 13.

(k) Pſal. 72. throughout. Iſa. 9. 6.

(l) *In Aſſ. 7. Inference 2. of this Chap.*

Thus of the Fœderates to this Covenant: viz. *God*, David *and his Seed.*

Aphorism III.

3. The Impulsive Cause and Occasion of this Covenant.

The Impulsive Cause moving God to make this Covenant with David **and his Seed was his rich grace and mercy in Jesus Christ; upon Occasion of Gods changing Israels Governors from Judges to Kings and of King** Davids **holy Purposes of building an house or Temple for the Lord his God at** Jerusalem. In this *Aphorism* are two things chiefly to be opened and cleared; 1. *The Impulsive Cause*, 2. *The Occasion of this Covenant.* Of both briefly.

I. *The Impulsive* or *Moving Cause*, inclining the Lord to make this Covenant with *David* and his Seed, and therein to Condescend so familiarly unto them in such liberal and bountiful Promises, is twofold: 1. *Inward*, 2. *Outward.*

1. *The Inward Moving Cause of this Covenant*, *Causa πεσηγουμένη was only Gods own rich Grace and Mercy.* As appears, 1. By *Davids* thankful acknowledgements presently upon Gods revealing of this Covenant to *David* by *Nathan*, saying; (m) *According to thine own heart* (of thy meer grace, not of any merit of mine) *hast thou done all these great things*, (*viz.* These great things of this Covenant now revealed by Nathan,) *to make thy servant know them.* Or, as it is elsewhere; (n) *According to thine own heart hast thou done all this greatness, in making known all these Greatnesses.* That is, According to the meer good pleasure of thine own will, hast thou revealed this Covenant to me. Thou hast fetched all motives and impulsives from within thy self only, from thine own meer grace goodness and mercy. Hence *Pet. Martyr*; (o) According to thine heart] *For God is so good, that he expects not our merits, but is moved by his own sole will and meer mercy. Therefore* Paul *to the Ephesians saith, God worketh all things according to the Counsel of his own will, Eph.* 1. 11. 2. By Gods own Testimony, stiling the Substance of this Covenant, **Mercy**: Not only *Materially*, because the blessings covenanted therein were Mercies, a Compound of Mercy: Nor only formally, because they were promised and performed as Mercies; But also Efficiently *Originally* and *Fundamentally*, because they were the peculiar fruits and effects of Divine Mercy and Grace. (p) — *My faithfulness and my* **Mercy** *shall be with him*, (*viz.* with David:) *and in my Name shall his horn be exalted.* —— *My mercy will I keep for him for evermore: and my Covenant shall stand fast with him.* *Ethan* also the *Ezrahite*, speaking of this Covenant, stiles it by way of Emphasis, *Mercy*; (q) *for I have said*

(m) 2 Sam. 7. 21. *Juxta cor tuum.* Nullo meo merito; Sed ex mera gratia. *Lavat. in* 1 Chr. 17. 19.

(n) 1 Chr. 17. 19.

(o) *Secundum cor tuum* Ita enim Deus bonus est, ut non expectat merita nostra sed sua solius voluntate, & mera misericordia moveatur ita ait Paulus ad Ephesios ait &c. *Pet. Martyr. in* 2 Sam. 7. 21.

(p) Psal. 89. 24 28.

(q) Psal. 89. 1, 2, &c.

ſaid **Mercy** *ſhall be built up for ever: thy faithfulneſs ſhalt thou eſtabliſh in the very heavens.*

2. *The Outward moving cauſe of this Covenant, the Cauſa προκαταρκτικη, was only Chriſt Jeſus the Meſſiah and his merit, in whom alone The Lord ſo accepted* David *as to make this excellent Covenant with him: not any thing at all in* Davids *Perſon or Family.* Hence *David,* in his thankful return to God for this Covenant, *Firſt* devolves all Cauſality of it from himſelf, *Then* caſts it all upon the Meſſiah. He Acknowledgeth ſelf-denyingly that nothing in him could move or incline God to dignify him with ſuch favour. (r) *Then went King* David *in, and ſate before the* LORD, *and he ſaid; who am I, O Lord* GOD *? and what is my Houſe, that thou haſt brought me hitherto?* As if he had ſaid O Lord, I am even aſtoniſhed at this tranſcendent *Covenant-Mercy!* for theres nothing in me nor in my houſe, that might in the leaſt meaſure incite thee thereunto. This was his great Humility, Self-denyal, Self-abhorrency before the Lord. Hee ſeems alſo on the other hand to attribute all to Chriſt (the Word and Servant of God) as the only *Outward Impulſive Cauſe* and Motive; (f) *For thy* WORD *'s ſake and according to thine own heart, haſt thou done all theſe things,* &c. which elſewhere is thus expreſſed; (t) *O* LORD *for thy* SERVANT *'s ſake, and according to thine own heart haſt thou done all this greatneſs, in making known all theſe Greatneſſes.* Both paſſages having peculiar and principal reference to this Covenant. What's this *WORD of God?* Who's this *SERVANT?* By **word,** Some (u) underſtand, The Truth and Promiſe of God. But how can that be? For what Word or Promiſe did God make to *David* of any ſuch Covenant Formerly? And by *SERVANT,* we cannot well underſtand (x) *Nathan* the Prophet, by whom God revealed this Covenant to *David*; for though he did Reveal it by *Nathan, yet not for Nathan's ſake*: Nor can we underſtand *David* himſelf. for *David* utterly diſclaims all his own worth, ſaying: *who am I O Lord* GOD *? and what is my houſe, that thou haſt brought me hitherto?* Nor is it as much as if he had ſaid; *For thy Promiſe ſake whioh thou haſt made to thy ſervant David,* as (y) ſome think: for the former doubt ſtill occurrs; where did God make any ſuch Promiſe? Some, by *WORD* underſtand Gods decree, thus; (z) *This admirable revelation of thy grace towards me and my poſterity is grounded upon nothing but only upon the Decree which thou haſt ſet down of thine own meer free will.* But *Word* here cannot be expounded, Gods *Decree*: for that will not agree with the parallel word, *Servant*; *for thy Servants ſake,* that is, *for thy Decrees ſake,* were a harſh and unuſual expoſition. I therefore rather incline to their expoſition who (a) by *WORD* underſtand *Chriſt,* The *eſſential word of God,* Joh. 1. 1, 14 *Rev.* 19. 13. Chriſt alſo being called *Gods Servant* in regard of his office, *Iſa.* 42. 1. *with Math* 12. 18. And then the ſenſe is; *For thy words ſake,* —*For thy ſevants ſake,* viz. *For the merit and Mediation of thy Chriſt, (who is Thy eternal word, and thy ſervant in the Mediatory office) thou haſt*

(r) 2 Sam. 7. 18. 1 Chr. 17 16.

(f) 2. Sam. 7. 21.

(t) 1 Chron. 17. 19.

(u) *Larg. Annot. Lond. on* 2 *Sam.* 7. 21.

(x) *Pet. Mar. in* 2 *Sam,* 7. 21.

(q) *Larg. An. Lond. on* 1 *Chr.* 17. 19.

(y) Diodat. in his Annot. on 2 Sam 7. 21.

(a) *Lavater. in* 1 *Chr,* 17. 19. *Large An. Lond. on* 1 *Chr.* 17. 19.

graciouſly done all this greatneſs. Thou haſt inclined hereunto, according to the meer good pleaſure of thy will, within thy ſelf; for the Mediation and Merit of thy Chriſt without thy ſelf. And this interpretation (as ſome think) is yet further ſtrengthened by thoſe words; (b) And haſt regarded me according to the eſtate of a man of high degree, O LORD God. What can David ſpeak more to thee for the Honor of thy ſervant: That (according to the eſtate of a man of high degree, or, of excellency,) may more rightly be referred to Chriſt, for he is truly the moſt excellent, and as Paul ſpeaks The ſecond Adam. So the ſenſe ſhall be, Thou giveſt me theſe things, not according to my merits and my vertues, but for Chriſt that high and excellent man. Thus (c) Pet. Martyr. And he further ſaith, Rabbi Solomo reads this ſentence by way of Interrogation, as a Sentence of Admiration, and as if David ſhould ſay thus; Is this the Condition of man, that thou ſhouldſt embrace him with ſuch love? And this well agrees if it be transferred to Chriſt in this manner; Is this my condition, that Chriſt ſhould be born of my ſtock, and I ſhould be the father of the ſon of God? And this agrees moſt fitly with that which follows: what can David ſpeak more to thee? &c. for as Paul ſaith, Sith God hath given us his ſon, how ſhall he not with him alſo freely give us all things? thus he.

(b) 1 Chr. 17. 17,18.

(c) Pet. Mar. Comment. in 2 Sam. 7. 19, 20.

II. The occaſion of this Covenant, was, 1. More Mediate, 2. More Immediate.

1. More Mediate and remote, was Gods changing Iſraels Governors and chief Rulers from Judges to Kings. Judges were Governors more extraordinarily raiſed up by God, during Iſraels more unſetled Condition in Canaan: by whom God as their King ruled them. They were not ſo full of outward Majeſty as Kings: Nor did their Poſterity ſucceed them. In ſtead of theſe God ſet up Kings as more Ordinary fixed Rulers, fuller of awful Majeſty. The firſt King of Gods approbation, was David, (Saul being (d) given in anger and taken away in wrath) in (e) whoſe daies the Lord brought Iſrael to a more ſetled condition in Canaan: And God annexed the Regal Succeſſion peculiarly unto David and his Natural Seed, till Jeſus Chriſt the chief natural Seed of David, and chief King of Iſrael, ſhould come to Rule his Church for ever: in whoſe Kingdom, the whole Government of that people ſhould be ſwallowed up, and Davids throne perpetuated for evermore. God intending this Honour and happineſs peculiarly to David and his Houſe, Reveals this Covenant to David by Nathan, the chief new clauſe whereof ſuperadded to the Sinai-Covenant, was the Promiſe of the Meſſiah to deſcend of David according to the fleſh, and of the Kingdom to be perpetuated in him for evermore.

(d) Hoſ. 13. 11.
(e) 2 Chr. 23. 3.

2. More Immediate and near, was Davids holy Purpoſe to build an houſe or Temple for the Lord at Jeruſalem. This Purpoſe David probably entertained in his heart from conſideration of Gods Promiſe (f) by Moſes to Iſrael, that when they ſhould be poſſeſſed of Canaan and have Reſt from their Enemies round about, There ſhould be a place which

(f) Deut. 12. 5,6,9,10,11.

which the LORD *their God ſhould chooſe out of all their Tribes to cauſe his Name to dwell there*, &c. This his purpoſe (g) *David* imparted to *Nathan* the Prophet, (h) when the LORD had given him Reſt round about from all his Enemies. Nathan encouraged him, but God by viſion revealed to *Nathan* forbids *David* to build, upon divers grounds. Nevertheleſs God was ſo well-pleaſed with *Davids* holy intendments herein, That he Makes a ſpecial Covenant with *David*; therein aſſuring him, that *He would build* David *an Houſe, Raiſe up his Seed after him (which ſhould build God an Houſe,) and would ſtabliſh his Throne for evermore.* Which Promiſes had (i) their peculiar and principal accompliſhment in the Meſſiah Jeſus Chriſt the ſon of *David*. How acceptable to God, was *Davids* zeal for God! He *purpoſed to build God an Houſe*: God thereupon *Promiſed to build him an Houſe*: yea to ſet up his Seed upon his Throne after him for ever, which Seed ſhould be Chriſt eſpecially. Oh how (k) was *David* enlarged in thankfulneſs, and his Spirit rapt up with aſtoniſhing admiration hereupon: ſo that he wanted words to expreſs his thoughts! who would not be zealous for the Houſe, worſhip, Ordinances, and Church of God: which is ſo well-pleaſing to God and ſo abundantly rewarded?

(g) 2 Sam. 7. 1, 2, 3.

(h) *Compare* 2 Sam 7. 2. *to* 18. *with* 1 Chr. 17. 1. *to* 16.

(i) Luk 1. 31. 32, 33. Act. 2. 30, 31. *&c.*

(k) 2. Sam. 7. 18. *to the end.* 1 Chr. 17. 16. *to the end.*

Inferences, by way of Application.

1. Hence, *Admire the Riches of Gods free-Grace in this Covenant-diſcovery to* David. God made and revealed all theſe Covenant-*Greatneſſes* to David *according to his own heart*, according to the good-pleaſure of his own will. Nothing in *David*, nothing in his fathers houſe could incline or Move God hereunto. Herein God manifeſted to *David* both his *Gratiam favoris*, His *Grace of free favour* which he freely expreſſeth towards his Creature without any deſert of the creature; and *Gratiam Commiſerationis*, his *Grace of free pity and Commiſeration*, which he expreſſeth towards his ſinful Creature contrary to deſert. For, *David* had no merit, to deſerve any good from God: *David* had many ſins and frailties to deſerve all evil from him.

2. Hence, *Jeſus Chriſt the eſſential word of God and the grand Servant of God in his Mediatory office, was not only one Primary Bleſſing Promiſed and a Principal end intended in this Covenant; but alſo the only outward Impulſive Cauſe inclining God thereunto.* *Chriſt* was the Matter, end, and Foundation of this Covenant. *Chriſt* was the Center, the lines, and the Circumference of this Covenant. Jeſus Chriſt was the very life and Soul of this, as of all other Covenants of Faith: (l) *The ſame yeſterday, and to day, and for ever.* You cannot ſtudy this Covenant, but therein you ſhall learn Chriſt. He is the *Jewel* in this *Cabinet*: Oh, delight to open and look into this Cabinet, for the Jewels ſake laid up therein.

(l) Heb. 13. 8.

3. Hence, *True Zeal to build God an Houſe is the ready way to engage the Lord to build our houſe.* *David* had it in his heart, (and but in his heart) to build an Houſe for God; As yet not one

one ſtone of the foundation was laid, nor any Materials at all prepared for the building: And yet God was ſo exceedingly pleaſed with his religious purpoſes of heart to build God an Houſe, That God preſently rewards this his zeal with a Covenant and rich promiſes to build *David* an Houſe, by raiſing up his Seed and ſtabliſhing his Throne for evermore. *David* but *purpoſed* to build Gods Houſe, and God *promiſed* to build *Davids* Houſe. Did his religious intent of building the Material Temple ſo pleaſe God? How much more will our religious intents endeavours and actings for building his Spiritual Temple the Church (one ſpecial Antitype of that Type) pleaſe God abundantly? We have in this land entertained purpoſes of building the ſpiritual houſe of God. Otherwiſe why did we in the daies of our diſtreſs ſo ([m]) ſolemnly Covenant with God, *To endeavour in our places a through reformation in Doctrine worſhip Diſcipline and Government according to the word of God?* And hath not God *built our Houſe*, ſince we Covenanted to *build his Houſe?* Hath he not ſubdued our enemies, and crowned us with peace by Sea and Land? *From that day did not the Lord bleſs us?* Oh then, why have we not purſued our pious purpoſes, and performed our Covenant, which remains ſtill upon Record in Heaven and earth againſt us? ſhall we ever loſe, by our zeal to the Houſe of God? Nay, ſince the Lord hath begun to build our Houſes, Have we not neglected to build Gods Houſe? have we not ſaid, ([n]) *The time is not yet come, the time that the Houſe of the Lord ſhould be built?* Have we not puld down Gods Houſe, and builded the devils Houſe, by Blaſphemies, Hereſies, Errours, Diviſions, Prophaneneſs, Confuſion, and a ſinful Toleration of evils intolerable? Thus did not *David.* Yea when God ſuffered him not to build the Temple, yet he prepared for it with all his might. So if we cannot build, as we deſire, yet where are our preparations?

([m]) *In the year* 1643. *See the* Solemn League and Covenant *Art.* 1.

([n]) Hag. 1. 2.

Thus of the Impulſive Cauſes and Occaſions of this Covenant.

APHORISM

APHORISM IV.

4. *The Substance, or Subject matter of this Covenant with* DAVID.

THe Substance or Subject-Matter of Gods Covenant with DAVID *and his* SEED, consisted; I. On Gods part, In many eminent Mercies and Blessings Promised: viz. 1. *Touching* DAVID *himself*; (1) **The subduing of all his Enemies,** (2) **Strengthning and establishing him,** (3) **Increase and enlargement of his glory, prosperity, power and dominion,** (4) **His sweet Covenant-relations to him,** (5) **Fulfilling of his daies,** (6) **Building him an house, especially by Raising up his Seed after him to sit upon his Throne for ever, and** (7) **Perpetuating this Covenant;** 2. *Touching his Seed*; (1) **The like Fatherly Relation to it,** (2) **The Honour to build God an House,** (3) **Establishment of his Seed in his Kingdome and Throne for ever,** (4) **And Constancy of Gods loving kindness and faithfulness thereunto but with exception of chastisements in case of miscarriages:** 3. *Touching* Israel, *the Subjects of* David *and his Seed*; (1) **Gods habitation in Sion for ever,** (2) **Their peaceable and secure establishment in** Canaan, (3) **And their singular Prosperity in Temporals and Spirituals.** **II. On the part of DAVID and his Seed, In the Covenant-Duties conditioned and restipulated, which are** comprized in, 1. **Their Keeping Gods Covenant and Testimony walking in his Commandments Statutes and Judgements;** 2. **Their being just, ruling in the fear of God.**

The main Body and substance of Gods Covenant with *David* and his Seed, may be easily reduced to these particulars in this *Aphorism*. And these *Mercies* Promised on Gods part, with this *Duty* conditioned on the part of *David* and his Seed, are evidently the Subject-Matter of this Covenant: They being collected, 1. *Partly*, out of the (o) vision of *Nathan* wherein God first revealed this his Covenant to *David*; 2. *Partly*, (p) out of the recitals and expositions of this Covenant, especially in two eminent Psalms: 3. *Partly*, (q) out of *Davids last words*, wherein he comforts himself, against all the discomforts of his House, by this excellent Covenant which God had made with him. And this I shall yet further clear, by this brief ensuing Explanation of this *Aphorism* according to the several branches of it, in *two Sections*.

(o) 2 Sam. 7. 4 to 18. 1 Chr. 17. 3 to 16.
(p) Psal. 89. & 132.
(q) 2 Sam. 23. 1. to 8.

SECTION

Section I.

THE Covenant-Mercies or blessings herein graciously *Promised* on Gods part to David and his Seed, *viz.* 1. *Some concerning* David. 2. *Some concerning* Davids *Seed.* 3. *Some concerning the Subjects of King* David *and his Seed.*

First, The Covenant-Mercies or Blessings more specially concerning *DAVID* himself were these; *viz.*

1. *Gods subduing of all his Enemies; clothing them with Shame and Confusion.* This is one clause in *Nathans* vision, revealing this Covenant; (r) —— *Moreover, I will subdue all thine enemies.* This the explanatory recital of the Covenant confirms; (l) *I have found* David *my servant*, —— *The enemy shall not exact upon him: nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him.* And elsewhere; (t) *His enemies will I cloath with Shame.* And this is yet further ratified in *Davids* Prophecy or *last words* touching this Covenant; (u) *but the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands. But the man that shall touch them must be fenced with iron, and the staff of a speare: and they shall be utterly burnt with fire in the place.* Heb. *in the Mansion.* Here the enemies of the Kingdom of *David* and his Seed, are *Described* and *Threatned. Described, by* their dissoluteness; They are stiled, *sons of* (x) *Belial*: yokeless, prophane wretches. *By* their mischievousness; being compared to *Thorns*, that prick or wound those that touch them or have any thing to do with them, unless they be *fenced with iron and speare* against them. *Threatned, Partly* To be *moved* or *thrust away as thorns*, which are stubbed up by the roots because of the mischief they do grass or corn, *&c.* *Partly*, To be *utterly burnt with fire in the Mansion* or *place of their abode.* This promise of subduing all *Davids* Enemies had (y) reference, *Immediately* and literally to the Enemies of *David* and his Seed in the Kingdom of *Israel*: Mediately Typically and Spiritually to the enemies of Jesus Christ in the Kingdom of his Church, Satan Antichrist and all the yokeless wicked ones of the world, whose utter extirpation and Destruction is here foretold for the Comfort of *Davids* House.

This Mercy Promised was *Performed and accomplished* two wayes. 1. *Literally and immediately* to *David* himself. David (z) *fought the battels of the* LORD; And (a) *he went on and grew great, and the* LORD *God of Hosts was with him: yea he was with him whithersoever he went and cut off all his enemies out of his sight, and made him a great name like unto the Name of the great men that are in the Earth.* And *David* himself thankfully (b) confessed thus much in that triumphant Psalm penned to that purpose. *viz.* That he might triumph in Gods prayses who had trodden down all his enemies under his feet. To which Psalm this Title is prefixed; (c) *and* David *spake unto the* LORD

(r) 1 Chr. 17. 10.
(l) Psal. 89. 20,22,23.
(t) Psal. 132. 18.
(u) 2 Sam. 23. 6 7.
(x) בליעל *Nequitia, Nequam.* quasi בלי-עיל *abiq;-jugo.* qui jugum laboris pietatis ac legis Dei Excussit, ac proinde nihil boni agit vel quidem בל-יועיל *Qui nihil prodest*, Qui nullius frugis & utilitatis est. *Buxtorf. in Lexic ad verb.* עלל
(y) *Pet. Mart. Comment. in loc.*
(z) 1 Sam. 25. 28.
(a) 2 Sam. 5. 10. & 7. 9. 1 Chr 17. 8.
(b) 2 Sam. 22. throughout. Psal. 18.
(c) 2 Sam. 22. 1.

LORD the words of this Song, in the day that the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul. *And he ſaid*; &c. Which *Pſalm* alſo may be very properly ſung by the Church and people of God, for his ſubduing the enemies of Chriſt and his Church: *David* herein being a ſpecial Type of Chriſt, and *Davids* enemies, of the enemies of Chriſt and his Church.

2. *Spiritually, Myſtically and Mediately.* This promiſe is, and ſhall be performed to Jeſus Chriſt the true *David*, typifyed by *David*. **Chriſt,** (1) *Inchoately* hath (d) Conquered Judged and Condemned all his and his Members ſpirtual enemies, as Sin, Death, Hell, Satan, Antichriſt, the world, *&c.* He hath already ſtabbed them to the heart: hath given them ſuch a death's wound as they ſhall never be able to recover. And he is riding on ſtill moſt victoriouſly Conquering and to Conquer. (2) *Compleatly* he will ſubdue them all, before, or at, his ſecond Coming. For he (e) *ſits on Gods right hand* and there muſt reign *till all his foes become his footſtool.* This (f) *Stone cut out without hands ſhall break in pieces the whole image of Gold, Silver, Braſs, Iron and Clay*, even all the grand Empires and Kingdoms of the world, that are enemies to the Kingdom of Chriſt. *Great Babylon*, Rome; (g) *ſhall be utterly burnt with fire, and ſhall be found no more at all.* The (h) *Beaſt and falſe Prophet ſhall both of them be taken by him that ſits on the white horſe, and ſhall be caſt alive into a lake of fire burning with Brimſtone.* (i) *The laſt enemy Death ſhall be deſtroyed*, when the *Devil, and Death, and Hell, and all the wicked ſhall be caſt into the lake of fire.*

2. *Gods eſtabliſhing and ſtrengthening* David *in his Kingdom*, that his foes might be brought under. (k) *Then thou ſpakeſt in viſion to thine Holy one, —— I have found* David *my ſervant; with my Holy oyl have I anoninted him. With whom my hand ſhall be eſtabliſhed: mine arm alſo ſhall ſtrengthen him. The enemy ſhall not exact upon him*, &c. As God was the Anointer of *David*, and ſo the Author of his Kingdom: So he Covenanted to be the ſtrengthener and keeper of him and his Kingdom againſt all adverſe Power. *God* (as (l) *Calvin* notes well) *doth not forſake his works begun, but by a continual progreſs carries them on to their end and perfection.* Except the Lord ſtrengthen and eſtabliſh: what King or Kingdom can be eſtabliſhed? and if he ſtrengthen and Stabliſh, who ſhall weaken or Aboliſh?

This promiſed eſtabliſhment and ſtrengthening had its *accompliſhment* alſo, 1. *In* David himſelf. For, after *David* had taken the ſtrong hold of *Zion* and had enjoyed ſo much peace as to build himſelf an houſe, (m) David *perceived that the LORD had eſtabliſhed him King over* Iſrael, *and that he had exalted his Kingdom for his people* Iſraels *ſake.* And after that (n) he twice conquered the Philiſtines and at laſt ſubdued them, as alſo *Syria, Moab, Ammon, Ameleck, &c.* ſo that *David* grew greater and greater, and got himſelf a mighty name. 2. *In Jeſus Chriſt the primary Seed of* David. For God

(d) Rom. 8. 3. Heb 2. 14. 15. Col. 2, 13. 14, 15. Epheſ. 4. 8. 2 Theſ. 2. 8. Ioh. 16. 11, 33.

(e) Pſal. 110 1. 1 Co. 15. 24, 25, 26.

(f) Dan. 2. 34. to 46.

(g) Rev. 18. 2. 8, 21.

(h) Rev. 19. 11, 20.

(i) 1 Cor. 15. 24, 25, 26, 54. 55. Rev 20. 9. to the end.

(k) Pſal. 89. 19, 20 21, 22, 23.

(l) Poſtea adjungit, Se cuſtodem fore hujus regni, cujus Author eſt; ſicuti non ſolet inchoata ſua opera deſerere, ſed continuo progreſſu perducere ad ſuum finem. *Ioan. Calv. Com. in* Pſal. 89. 21.

(m) 2 Sam. 5. 7, 9, 10. 11, 12.

(n) Ver. 17. *to the end of the chap.* 2 Sam. 8. 1. 11, 12, 13.

God (o) eſtabliſhed and ſtrengthened him and his Mediatory Kingdom, ſo that no enemies can ſhake it, but it ſhakes and deſtroys all enemies and oppoſers: and ſubdues people unto Chriſt, that he *Rules in the midſt of his enemies.*

(o) Pſal. 2. throughout. & 45. & 110. 1, 2. Iſa. 49. 7. to 13.

3. *Gods Increaſing and Enlargement of* Davids *Glory Proſperity Power and Dominion.* In the recital and explanation of this Covenant, God ſaid; (p) *But my faithfulneſs and my mercy ſhall be with him; and in my name ſhall his Horn be exalted. I will ſet his hand alſo in the Sea: and his right hand in the Rivers.* —— *Alſo I will make him my Firſt-born, higher then the Kings of the earth.* Here, beſides other bleſſings, theſe Royal favours are promiſed to *David*, *viz.* 1. Exalted Glory, *In my name ſhall his Horn be exalted.* Here and oft elſewhere the *Horn of David* (ſaith (q) *Calvin*) is taken for his *Glory, Dignity, Power*, &c. Therefore the ſenſe is, *Through Gods goodneſs, the ſtate of his Kingdom ſhould be alwaies proſperous and flouriſhing*: Its an elegant *Metaphor* from bruit-beaſts, whoſe ornament and power is in their Horns: thence tranſlated to ſignifie ſometimes (r) *divine* Glory and Power; ſometimes (ſ) *Humane* Royal glory and Power, as here. 2. Enlarged Dominion. *The hand, the right-hand*, whereby the ſword and ſcepter are held, and power is put forth, denotes dominion: *His hand in the Sea and Rivers*, imports the extent of his Dominion from the Sea to the Rivers. By *Sea*, here underſtand, the great Sea, *viz.* The Mediteranean Sea, which (t) was the border of the promiſed Land on the Weſt. By *Rivers*, (u) *Calvin* underſtands the *River Euphrates*, which was divided into many channels, and the neighbouring Rivers on the part of *Syria*. But forasmuch as God had mentioned ſundry Rivers as part of the borders of the promiſed land, *viz.* the great River *Euphrates*, *Gen.* 15. 18. *Deut.* 11. 24. The River *Iordan*, *Numb.* 34. 12, And the River of *Egypt*, *Num.* 34. 5. *Ioſh.* 15. 4. I ſee not any reaſon why any of them ſhould here be excluded, but that *Davids* dominion ſhould be extended to them all according to Gods Promiſes of Old to (x) *Abraham*, and to (y) *Iſrael*. The people by their many ſins had deprived themſelves of ſome part of their promiſed inheritance, and ſtraightned their borders: but now God aſſures them that under *David* and his Seed there ſhould be an enlargement of the borders according to the ancient promiſes. 3. Eminency of Soveraignty and Rule. That he ſhould be *higher then the Kings of the earth*; or, *Kings of the Land. viz.* Higher then all the Kings within the bounds of the promiſed land, which *David* ſhould ſubdue: And Higher in royal dignity, excellency, authority, proſperity, then all the neighbouring Kings round about him. And elſewhere God ſaith; (z) There (*viz.* in Zion) *will I make the Horn of* David *to bud: I have ordained a lamp for mine Anointed. His enemies will I clothe with ſhame: but upon himſelf ſhall his Crown flouriſh.* This Pſalm alſo recites and explains Gods Covenant with *David*, and in theſe words God promiſed the Increaſe of *Davids* Glory, Proſperity and Dominion, Under three *Meta-*

(p) Pſal. 89. 24, 25, 27.

(q) *Ioan. Calv. in Loc.*

(r) 1 Sam. 2. 2, 3. Hab. 3. 4.

(ſ) Dan. 7. 7. 8. 24. Rev. 13. 1. & 17. 12.

(t) Numb. 34. 6. Ioſh. 1. 4.

(u) Ioan Calv. Com. in Pſal. 89. 26.

(x) Gen. 15. 18.

(y) 1 Kod. 2 3. 31. Num. 34. 1. *to* 16. Deut. 11. 24. Ioſh. 1. 4.

(z) Pſal. 132. 17, 18.

phors

phors, viz. 1. Of an Horn budding. *There will I make the Horn of* David *to bud.* **Horn**, *Sometimes* denotes the Royal Glory and Power of *David* and his houſe, as was noted formerly. *Sometimes* the budding poſterity of *David* full of Honour and power: So Chriſt is called, (a) *an Horn of Salvation in the Houſe of* David. The *budding of the horn of* David, may denote, *Partly*, the ſmall and contemptible Original of *Davids* Kingdom. He being (b) taken out of a Mean Family, and from one of the meaneſt imployments, keeping of Sheep, to the greateſt dignity of *feeding Jacob* Gods *people and* Iſrael *his Inheritance*: from the *Shepherds-crook* and ſling, to the *Scepter*; from the *Sheep-folds*, to the *Throne.* So that the firſt budding of his Royalty was from a very ſmall and deſpiſed beginning. *Partly*, The wonderful reſtitutions of *Davids* ſhattered and decayed Kingdom, *Rehoboams* loſing ten tribes, the reſidue being oft times brought extream low by potent adverſaries, eſpecially when they were held Captive in *Babylon* 70. years. In ſuch caſes how was the *Horn of David* bruiſed and broken! whereupon Chriſt ſpringing of *David* is called, (c) *A Rod* (not out of the *Tree*, but) *out of the Stem of* Jeſs, *and a Branch out of his Roots.* And (d) *The Man whoſe name is the* BRANCH: alluding perhaps to this prophecy. But ſtill God did wonderfully preſerve his Kingdom from Rain, and made it often *Bud* again afreſh till Chriſt came. 2. Of a Lamp. *I have ordained a Lamp for mine Annointed.* Or, *I have prepared a Candle*, &c. This Metaphor of a *Lamp* or *Candle*, is uſed in Scripture to ſignifie many and ſeveral things: but all with alluſion to the light, comfort and benefit of a Lamp or Candle in darkneſs. As, *Sometimes* it ſignifies Mans Soul, Spirit or Minde, (e) *which is the Candle of the* LORD *within a man*; *Sometimes* The corporal *eye*, which is the (f) *Candle of the Body*: *Sometimes*, the *word* of God, which is (g) *a Lamp to our feet, and light to our path*; *Sometimes*, The lightſome and comfortable preſence and favour of God to *Iſrael* in deepeſt troubles, (h) *Abraham* had this repreſented to him in viſion of *a ſmoaking furnace and burning Lamp*; *Sometimes* The lightſome joy, comfort proſperity and bright ſhining Glory of a Kingdom or Royal Family, breaking forth in midſt of darkſom troubles and afflictions, and eſpecially reſplendent in a comfortable Succeſſion continued. Thus God ſaid touching *Solomon*; (i) *And unto his ſon will I give one Tribe, that* David *my ſervant may have a light* (or *Candle*) *alway before me in* Jeruſalem. And touching *Abijam* King of *Judah*, though wicked, God ſaid; (k) *Nevertheleſs for* Davids *ſake did the* LORD *his God give a Lamp* (or *Candle*) *in* Jeruſalem; *to ſet up his ſon after him, and to eſtabliſh* Jeruſalem. In this laſt ſenſe here underſtand this clauſe of the Covenant. Contrariwiſe the daſhing of wicked mens proſperity joy comfort glory *&c.* is often threatned under the metaphor of (l) *putting out their Candle.* 3. Of a flouriſhing crown *but upon himſelf ſhall his Crown flouriſh.* His crown and Kingdom ſhall be proſperous like a flouriſhing

(a) Luke 1.69.

(b) 1 Sam. 16. 11. 2 Sam. 7. 8. Pſal. 78. 6. 70, 71, 72.

(c) Iſa. 11. 1.
(d) Zech. 6. 12.

(e) Prov. 20. 27.

(f) Mat. 6. 22.
(g) Pſal. 119. 105.

(h) Gen. 15. 17, 18.

(i) 1 Kings 11. 36.

(k) 1 Kings 15. 4.

(l) Iob 18. 6. & 21. 17. Prov. 13. 9. & 20. 20. & 24. 20.

flouriſhing flower full of beauty and glory. Contrariwiſe the glorious beauty of the (m) *Crown of Pride, the drunkards of* Ephraim, is compared to a *fading or withering flower.*

This Promiſe had its *accompliſhment*, *Much*, in David, *More in Solomon*, *moſt of all* in Jeſus Chriſt, the chief Son of *David.* 1. *In David.* 1. For, God (n) *preſerved* David *whitherſoever he went*: and *David* by his victorious ſucceſſes got himſelf a Name. *David* alſo (o) *ſmote* Hadadezer *King of* Zobah, *as he went to recover his border at the River* Euphrates. Whether *Hadadezer* or *David* be underſtood here to go to recover his border at *Euphrates*, *David* by ſmiting *Hadadezer* enlarged his Dominion towards *Euphrates*, which was his promiſed border. And ſo *God ſet his hand*, or *power in the Rivers.* The (p) *Moabites* and *Syrians* and their Kings became ſervants to *David* and brought gifts: So *David* was higher then the Kings of the Earth or of the Land *Davids* Horn budded, from a Shepfold to a Royal Throne: and though ofttimes it ſeemed quite broken, and his light in *Iſrael* extinguiſhed, yet it again ſtill budded afreſh, and his (q) *Candle was again lighted* in Jeruſalem till the coming of the Meſſiah. 2. *In* Solomon *his ſon.* For, (r) *He was ſtrengthned in his Kingdom, and the* LORD *his God was with him, and magnified him exceedingly.* (ſ) He had riches wealth and honour, ſuch as none before or after him had the like: and he made ſilver and gold at *Jeruſalem* as plenteous as ſtones, *&c.* And (t) *all the Kings of the Earth ſought the preſence of* Solomon, *to hear his wiſdom*, &c. *and they brought every man his preſent, veſſels of ſilver, and veſſels of gold*, &c. *a rate year by year*, And (u) Solomon *reigned over all Kingdoms from the River unto the land of the Philiſtimes, and unto the border of* Egypt: *they brought preſents and ſerved* Solomon *all the daies of his life*, &c. 3. *In Ieſus Chriſt this promiſe was moſt eminently accompliſhed.* He was (x) *raiſed up an Horn of Salvation for us in the Houſe of* David. He is (y) *a light to lighten the Gentiles, and the glory of his people* Iſrael. He (z) had *the Throne of his father* David *to reign over the houſe of* Jacob *for ever*; yea he had (a) *given him the Heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion*: All Nations being brought into ſubjection to him by the Scepter of his Spirit and Goſpel; and *the Kingdoms of this world becoming* our *Lords and his Chriſts*, who is therefore *Lord of Lords, and King of Kings, and ſhall reign for evermore.*

4. *Gods ſweet Covenant-Relations to him.* In the recital of this Covenant, God promiſed to David; (b) *He ſhall cry unto me, Thou art my Father, My God, and the Rock of my Salvation: Alſo I will make him my firſt-born, higher then the Kings of the earth.* In which words God aſſures *David* of three Excellent and moſt comfortable *Relations* betwixt himſelf and *David*, which *David* ſhould acknowledge, and upon all occaſions make uſe of (c) By Faith and Prayer, flying and cleaving ſtill to him as to 1. *His Father*, 2. *His God*, And 3. *His Saviour.* Oh how ſweetly might *Davids* Faith and Prayer, fix upon the

(m) Iſa.28.1.

(n) 2 Sam. 8. 2 5,13,14.

(o) 2 Sam.8.3.

(p) 2 Sam.8. 2.6. & 10.19.

(q) 1 Kings 15.4.

(r) 2 Chr.1.1.

(ſ) 2 Chr. 1. 12, 15.

(t) 2 Chr. 6. 23,24.

(u) 1 Kings 4. 21. 2 Chr.9.26.

(x) Luk.1.69.

(y) Luke 2. 32.

(z) Luk.1. 32,33.

(a) Pſal 2. 8,9. Mat. 28. 18,19. Act.1.8. Col. 1.5,6. Rev. 11.15.& 19.16.

(b) Pſal.89. 26,27.

(c) *Ipſe invocabit me, quoniam mihi adhærebit, & cognoſcet ſibi a me dignitatem & omne robur contigiſſe; adeoq; ad me ſemper confugiet; Me quaſi Patrem ac Deum & Servatorem ſuum ſemper inclamabit. Sim. de Muis in* Pſal.89.27.

the Lord in all Temptations, Troubles, Diſcomforts, Straits, *&c.* who thus made himſelf *David's* by theſe endeared Relations! *viz.* God Covenanted to be,

(1) *Davids* Father. *He ſhall cry unto me, Thou art my Father.* God here promiſed to be a *Father* to *David*, Not *Generally*, as he is Father of all his Creatures, *father of lights*, Jam. 1. 17. *father of Spirits*, Heb. 12. 9. Nor only *Specially*, as he is father of Rulers and Magiſtrates; *I have ſaid ye are Gods: and all of you are children of the moſt high*, Pſal. 82. 6. But more *Peculiarly* and *Eminently*, As he is father of his Adopted in Chriſt, *Luke* 11. 2. 2 *Cor.* 6. 18. *Rom.* 8. 15. And as he intended a peculiar dearneſs betwixt himſelf and *David*, as his *Firſt-born, higher then the Kings of the Earth*, as (d) *Calvin* well obſerves.

(d) *Joan. Calvin. in Com. ad* Pſal. 89. 27.

This Promiſe was Really performed to *David* himſelf; (e) *when my Father and my Mother forſake me, then the* LORD *will take me up.* Heb. *will gather me.* The LORD will not only be a *Father*, but both *Father* and *Mother* to David; yea more then both Father and Mother: They may *forſake*, but God will *gather me*, *Theres more Fatherlineſs in t his Father, then in all the Fathers in the world.* But this promiſe primarily intended, and had its fulleſt accompliſhment in the Anti-Type Jeſus Chriſt, who was indeed Gods *Firſt-born higher then all Kings of the Earth*, And therefore the Apoſtle (f) applies this Promiſe to Chriſt, and thereby proves him to be above all the Angels in Heaven.

(e) Pſal. 27. 10.

(f) Heb. 1. 4, 5.

So then, The Lord Covenanted, That himſelf would be A Father to *David*: And that *David* ſhould be *his Son*, yea his *Firſt-born*, his choice ſon. *What bleſsings doth this imply from God to* David: And *what Duties from* David *to God*! 1. **What bleſsings and mercies hence flowd from God to** David, **That God would be his Father**! As, 1. Fatherly Procreation. A Father begets his childe of his own ſubſtance (g) *Hearken to thy Father, that begat thee.* This is the very foundation of Fatherhood. The Lord begat *David*, *Partly* by Regeneraation, as he (h) begets all his ſpiritual children by his ſpirit and word. *Partly* by Royal Unction whereby he begat him to the Throne. (i) *Thou art my ſon this day have I begotten thee.* By Regeneration, he begat him a *Saint*: By Unction, he begat him a *King*. 2. Fatherly Communication. A Father imparts and communicates himſelf peculiarly to his childe, his Nature, his Image, his Properties, his Perfections, *&c.* God this heavenly Father, Communicates to his children, and ſo to *David*, His Nature, and his Spirit. (1) *His Nature.* They (k) *partake the Divine*, or *Godly Nature*; and The (l) *Image of God, in knowledge, righteouſneſs and true holineſs.* (2) *His* (m) *Spirit*; *Partly* as a Spirit of Adoption, witneſſing their Son-ſhip, *&c.* *Partly*, as a Spirit of ſupplication, enabling them *with groans unutterable to cry Abba Father*, with child-like boldneſs and confidence. 3. Houſe-

(g) Prov. 23. 22.

(h) Ioh. 3. 3. 5. Iam. 1. 17. 18. 1 Ioh. 5. 1.

(i) Pſal. 2. 7.

(k) 2 Pet. 1. 4.

(l) Col. 3. 10. Eph. 4. 24.

(m) Gal. 4. 6. Rom. 8. 15, 16. 26.

hold

hold relation to all the children of the houshold of God. They that have God their father, (n) *are of Gods Family* or *Houshold*; some of which Family are in *Heaven*, some on *Earth*, yet all but one and the same Family. Herein (o) Jesus Christ, the *First-born*, is their Elder brother, *nor is he ashamed to call them brethren*: and in him also his members are *Holy brethren*, an *holy brotherhood*. 4. Fatherly affections. As, *Love*. A father Naturally loves his children: and usually more then children love a Father. Love rather *descends*, then *Ascends*. Gods love to his children, is admirable, incomparable. (p) *Behold, what manner of love the father hath bestowed upon us, that we should be called the sons of God.*! *John* stands amazed at this *Compassion*. A fathers bowels melt upon his children, yea though unkind and unnatural: As (q) *David's* upon *Absolom*. but Gods fatherly Compassions to his children *transcend*; (r) *Like as a Father pittieth his children, so the* LORD *pittieth them that fear him, &c.* Hence God is represented like a tender father conflicting within himself about the chastisement of his *Israel*; (s) *How shall I give thee up* Ephraim? *How shall I deliver thee*, Israel: *How shall I make thee as* Admah? *How shall I set thee as* Zeboim? *Mine heart is turned within me; My repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy* Ephraim; *for I am God, and not man, the holy one in the midst of thee.* 5. Fatherly Education. Natural Parents have a Natural instinct to bring up their children Naturally. Christian and Godly parents have supernatural principles inciting them to educate them Christianly. But Gods own fatherly education of his children is most Fatherly. For, (t) *He feeds them* with (t) Heavenly food, *Hidden Mannah*, The *bread and water of life, making them live for evermore*: even with Jesus Christ *the true bread that came down from Heaven.* (u) *He clothes them* (u) *with the best robe*; even with the Righteousness of Jesus Christ and the Sanctifying Graces of the Spirit, enabling them *to put on the Lord Jesus Christ* and the *New Man*. So that they become *all glorious within, and their clothing of wrought Gold.* (x) *He instructs them* in the best lessons, in the (x) *deep things of God, Jesus Christ*, and the Mysteries of Salvation: and this by his Spirit and Scriptures, *able to make them wise unto Salvation*, and to *furnish them throughly unto every good work.* (y) He also as a tender Father, (y) *Corrects them discreetly and faithfully*, (not as earthly parents for their own pleasure or passion, but *for their profit, that they may be partakers of the peaceable fruit of righteousness*, may know he loves them, and that they are *not Bastards, but Sons.* 6. Fatherly Protection. Fathers to their ability defend their children from Harms and Injuries. (z) They'l *fight for their sons and their daughters, and their wives*, —— as *Nehemiah* encouraged. But this Heavenly Father will be to his people and children (a) *A wall of fire round about them, and their glory in the midst of them*: yea *as the Mountains round about* Jerusalem, *so the* LORD *is round about his people from hence*

(n) Eph. 2. 19. & 3. 15.
(o) Rom. 8. 19. Heb. 2. 11. 12. *&c.* 1 Pet. 2. 17.
(p) 1 John 3. 1.
(q) 2 Sam. 18. 5. 32, 33.
(r) Psal. 103. 13.
(s) Hos. 11. 8. 9. *See also that Emphatical expression*, Isa. 49. 14, 15, 16.
(t) Joh. 6. 32. 33. *to* 59. Rev. 2. 17.
(u) Luk. 15. 22. Mat 22. 12. Rev. 19. 8. Rom. 13. 14. Eph. 4. 22, 24. Psal. 45. 13.
(x) 1 Cor. 2. 9, 10, 11, 12. 2 Tim. 4. 15, 16, 17.
(y) Heb. 12. 5. *to* 12.
(z) Neh. 4. 14.
(a) Zech. 2. 5. 8. Psal. 125. 1. 2.

henceforth and for ever. And *he that toucheth them toucheth the apple of his eye*, &c. 7. Fatherly Provision. The (b) *children lay not up for the Parents, but the Parents for the children.* This heavenly father makes the best Provision for his children, both here in this world, and hereafter in the world to come. (c) They are *heirs of Earth and Heaven*, of two whole worlds, *All things are theirs*: And *eye hath not seen, ear hath not heard, nor hath the heart of carnal man conceived what he hath prepared for them that love him.* These, and like paternal favours God assured to *David* in this Covenant, whilst he promised to be a *Father* to him.

II. **What Duties hence were to be returned from** David **to God: the Lord accepting him as his Son, his First-born:** Mutual *Relations*, have in them Mutual *Obligations*. The Duties of a child to a Natural Father, much more to God the Heavenly Father, are such as these. As, 1. Conformity to the heavenly father. A child of God is to (d) *be holy, as he is holy; merciful, as he is merciful*; &c. 2. Love and childlike affection; *Primarily* to the Heavenly Father himself in Jesus Christ, (e) *with all the heart, soul, minde and might. Secondarily*, to all Gods children bearing the image of this heavenly Father (f) *Every one that loveth him that begat, loveth him also that is begotten of him. viz.* The heavenly childe, for the heavenly fathers sake. 3. Honouring of him. The childe (g) ought to honour his Father. Hence saith the LORD of hoasts; (h) *A son honoureth his father and a servant his Master: If then I be a father, where is mine honour?* &c. 4. Fearing him with filial reverence, not with slavish fear. (i) *If ye call on the Father, who without respect of persons judgeth according to every mans work, pass the time of your sojourning here in fear.* If you profess God to be your father, and pray to him as to your Father, fear him in your whole course of life. 5. Obeying of him. (k) *As obedient children, not fashioning yourselves according to the former lusts in your ignorance:* — Jesus Christ (l) counted it his *meat and drink to do the will of his father that sent him, and to finish his work*, yea he became *obedient* to him *to the Death even the death of the Cross*: (m) laying down his life rather then laying aside his obedience. Herein all his members should follow him in like obedience. 6. Trusting in him, and depending upon him, as children upon a loving and faithful Father, for all necessary supplies, comforts, *&c.* (n) As Christ did in death. 7. Praying to him, as a childe to a Father. (o) By *the Spirit of Adoption we cry, Abba, Father.* Christ (p) prayed to him as to his father often: and Christ (q) hath taught us to pray to him as to our Father every day. Now as *David* was obliged to perform these and like filial Duties to God, as to his Father: so the Scriptures, and especially the Psalms abundantly testifie such his Performance.

(2) *Davids* God. *He shall cry unto me, thou art my Father, My God*

(b) 2 Cor. 12. 14.

(c) 1 Tim. 4. 8. Rom. 4. 13 1 Cor. 3. 21, 22 23. Phil. 3. 19 1 Cor. 2. 9. 10.

(d) 1 Pet. 1. 14. *to* 18. Mat. 5. 44. *to the end.*

(e) Deut. 6. 5. Mat. 22. 27. 1 Joh. 4. 19.

(f) 1 Joh. 5. 1.

(g) Exod. 6. 2, 3.

(h) Mal. 1. 6.

(i) 1 Pet. 1. 17.

(k) 1 Pet. 1. 14, 15, 16, 17.

(l) Joh. 4 32. 34. Phil. 2. 8. 5.

(m) vitam peruldit, ne obedientiam perderet.

(n) Psal. 22. 1. 4. 8. Luke 23. 46.

(o) Rom. 8. 15. 26.

(p) Joh. 17. *throughout.* Mat. 26. 39. 42, 44.

(q) Mat. 6. 9. *&c.* Luke 11. 2. *&c.*

God, &c. This is the higheſt mercy Promiſeable That the Lord would be (r) *A God to* David *by Covenant*: and conſequently, That *David* ſhould be one of his Covenant-People, is implyed. But of this ſupream ſweeteſt and moſt Comprehenſive Promiſe, hath been ſpoken heretofore abundantly, eſpecially in opening *Gods Covenant with Abraham*. Thus *David* experimentally had the Lord for his God: and gave up himſelf to God as one of his people.

(3) *Davids* Rock of Salvation. (f) *He ſhall cry unto me, Thou art my Father, My God, and The Rock of my Salvation.* How emphatically! Not only *A Saviour*, but *My Saviour*: Not only *My Saviour*, but *My Salvation*: Not only *My Salvation*, but *The Rock of my Salvation*. My ſtrong, My impregnable, My immovable, My everlaſting Salvation. Such a Salvation God here Covenants to be to *David*, even his All-ſufficient Saviour. God *ſaves*, or is *A Saviour* divers waies: and every way he became *Davids* Saviour. As, 1. By ſuſtaining and Preſerving by his Common Providence. Thus, he (t) *ſaves Man and beaſt.* Thus he is (u) *the Saviour of all men.* 2. By lending help and aſſiſtance. *Save LORD, let the King hear us when we call*, *Pſal.* 20. 9. 2 *Kings* 6. 27. *Pſal.* 118. 25. 3. By Delivering, (1) From Temporal evils, afflictions, enemies, *&c. Pſal.* 3. 7. *&* 7. 1. *&* 118. 14. (2) From ſpiritual evils, ſins, miſeries, *&c.* and from eternal Wrath, Death, Condemnation. So (x) *God is the Saviour eſpecially of them that believe.* And thus Salvation is often aſcribed to God, *Tit.* 3. 4. *Jer.* 17. 14. *Ezek.* 36. 29. *Luke* 1. 72. *Heb.* 5. 7. 2 *Tim.* 1. 8, 9. Now *David* being every of theſe waies ſaved by this Rock of his Salvation, as in his Pſalms is plentifully evident: *David* was obliged to demean himſelf towards God, as the ſaved of the Lord. Accordingly upon this ground *David*, 1. Loved (y) the Lord his Saviour exceedingly. 2. Prayſed God his Saviour with much enlarged thankfulneſs. (z) *What ſhall I render unto the LORD for all his benefits towards me? I will take the Cup of Salvation*, &c. — *I will praiſe thee, for thou haſt heard me, and art become my Salvation.* 3. Truſted (a) in the Lord the more Confidently for the future. 4. Devoted himſelf to the ſervice of the Lord his Saviour, the more chearfully (b) *O LORD, truly I am thy ſervant, I am thy ſervant, and the ſon of thy handmaid: thou haſt looſed my bonds.*

5. *Gods fulfilling of* Davids *Daies.* (c) *And when thy daies be fulfilled that thou ſhalt ſleep with thy fathers.* This hath in it an implicit Promiſe of long life to *David*: that his daies ſhould not untimely be cut off, but be fulfilled and come to Maturity. — *Peter Martyr* thus expounds it (d) *Thou ſhalt not be taken away with a violent or immature Death, for thou ſhalt fulfil thy daies. All do fulfil their daies in regard of Gods Predeſtination in whatſoever age they dye. But they are ſaid to fulfil their daies, who live ſo long, till the Humour which they call radical be dryed up. Long life* is oft-times promiſed as a great bleſſing to Gods People: As To (e) *Abraham*, To (f) *Job*, To (g) *Iſrael*, &c.

And

(r) Pſal. 22. 1, 2. & 25. 2. & 16. 2. & 42. 6. & 43. 4. & 119. 94.
(f) Pſal. 89. 26.
(t) Pſal. 36. 6.
(u) 1 Tim. 4. 10.
(x) 1 Tim. 4. 10.
(y) Pſal. 18. 1 &c. & 116. 1, &c.
(z) Pſal. 116. 12. &c, & 118. 14. to 22.
(a) 1 Sam. 17. 37.
(b) Pſal. 116. 16, 18, 19.
(c) 2 Sam. 7. 12.
(d) Pet. Mar. Com. in 2 Sam. 7. 12.
(e) Gen. 15. 15.
(f) Iob. 2. 26.
(g) Exod. 20. 12. Eph. 6. 1, 2, 3.

And long life becomes an eminent mercy to Gods people in divers regards. *viz.* 1. As Long life is a continual Teſtimony and evidence of Gods conſtant care and fatherly Providence over his people: Supplying them with all neceſſaries, preſerving and delivering them from many dangers and deaths, Ordering and over-ruling all things for Good, *&c.* 2. As long life (h) is the evident fruit and experimental performance of many ſweet Promiſes made to that effect. 3. As long life is the Godly mans longer Seed-time for Eternity. He hath the larger opportunity of Good, *Prov.* 16. 31. To advance Gods glory to advantage his own ſpiritual and eternal good; To promote the heavenly wel-fare of Gods people, or of neereſt Relations: There being (i) *no work, nor device, nor knowledge, nor wiſdom in the grave* 4 As long life affords a larger opportunity (k) of furthering and beholding the publike good and proſperity of the Church of God. *Paul* upon this account (l) was contented to live longer upon Earth: Though, in regard of his own peculiar perſonal Happineſs, *he deſired to be diſſolved and be with Chriſt, which was far beſt of all.*

(h) Gen 15. 15. Exod. 20. 12. Pſal. 34. 12 & 128. 4, 5, 6. Prov. 3. 2. & 9, 10, 18.

(i) Eccl. 8, 10.

(k) Pſal. 128. 4, 5.

(l) Phil. 1. 22. to 27.

This Bleſſing was *accompliſhed* eminently in *David* according to the very letter, For, (m) *He reigned over* Iſrael 40 *years*; *ſeven years reigned he in* Hebron, *and* 33 *years reigned he in* Jeruſalem. *And He dyed in a good old age, full of Dayes, Riches, and Honour.*

(m) 1 Chr. 29. 27, 28.

6. *Gods building* David *an Houſe, making it powerful and proſperous, eſpecially by raiſing up his Seed to ſit upon his Throne for ever.* This is a grand and eminent Promiſe, much inſiſted upon by God in this Covenant. When *David* had it in his heart to build God an Houſe, God returned him this Covenant-Promiſe; (n) *Alſo the* LORD *telleth thee, that he will make thee an Houſe.* Which elſewhere is thus expreſſed (o) *furthermore I tell thee, that the* LORD *will build thee an Houſe.* As if God had ſaid, *David* wilt thou build me an Houſe? Nay rather, I will build thee an Houſe. If God that built the world, *that* (p) *built all things*, will build *David* an Houſe; then *Davids* Houſe ſhall be built Moſt 1. *Skilfully*, 2. *Magnificently*, 3. *Strongly*, 4. *Durably.* But if God build it not, All other building is to little purpoſe, (q) *except the* LORD *build an houſe, they labour in vain that build it. Gods building of* David *an Houſe*, did primarily imply Gods raiſing up of *Davids* ſeed from his own loyns to ſit upon his Throne and ſucced in his Kindom for ever. Poſterity are the Pillars of the Houſe or Family, when they fail the Houſe is ruined puld down and deſtroyed. By theſe the Glory Proſperity Power and Dominion of *Davids* Houſe was increaſed and continued. Therefore after God had Promiſed To build *David* an Houſe, he preſently by way of exegetical explanation adds; (r) *And it ſhall come to paſs, when thy days be expired, that thou muſt go to be with thy fathers, that I will raiſe up thy Seed after thee, which ſhall be of thy ſons, and I will eſtabliſh his Kingdom. He ſhall build me an houſe, and I will*

(n) 2 Sam. 7. 11.

(o) 1 Chr. 17. 10.

(p) Heb. 3. 4.

(q) Pſal. 127. 1.

(r) 1 Chr. 17. 11, 12, 13. 2. Sam 7. 12, 13.

ſtabliſh his Throne for ever. And elſewhere; (r) *The LORD hath ſworn in truth unto* David, *he will not turn from it. Of the fruit of thy body will I ſet upon thy Throne.* And in another explanation of this Covenant; (t) *I have made a Covenant with my choſen, I have ſworn unto* David *my ſervant: Thy Seed will I eſtabliſh for ever, and build up thy Throne all Generations. Selah.* This building up of *Davids* Houſe, by Raiſing up unto *David* a Succeſſive Seed that ſhould ſit upon his Throne for ever, was an high and excellent mercy. Princes that dye childleſs know what a bleſſing poſterity is. Among the *Romane* Emperours, (as (u) *Pet. Martyr* notes) from *Julius Cæſar* to *Antoninus* none of them (except *Veſpaſian*) could leave a ſon behind them ſucceeding in the Empire. The *Turk* hath detained the Empire in one family above 250 years; but by Force, Violence, Tyranny, Patricide, Fratricide, *&c.* Yea in the Kingdom of *Iſrael*, the Kings over the ten Tribes were choſen from other, and other Tribes continued not in a Line of Natural ſucceſſion; their Houſe was not firmly built, nor their Throne eſtabliſhed. But here God aſſures *David* of a Natural lineal Succeſſion for ever.

This Covenanted bleſſing was *Accompliſhed*, 1. *More Immediately and leſs principally*, in Davids *Ordinary* Natural Seed. For, his Natural poſterity did in lawful Government ſit upon his Kingly Throne till the *Babyloniſh Captivity*, which was about 430. years: And afterwards the Jews had Princely Governors of *Davids* line, or at leaſt rightful heirs of the Govenment till Chriſt was born. 2. *More Mediately and Principally* this is fulfilled in *Davids* Extraordinary Natural Seed according to the fleſh, *JESUS CHRIST*; ——And this two waies. *Partly*, By Chriſts Propagation according to the fleſh from *Davids* loyns. Whence *Paul* ſaith; (x) *Jeſus Chriſt our Lord was made of the Seed of* David *according to the fleſh.* And *Matthew* ſtiles him; (y) *Jeſus Chriſt the Son of* David, *the ſon of* Abraham. And to put all out of Queſtion, (z) The *Natural line of Chriſt* is brought down by rule from *David* to the *Virgin Mary*, the real Mother of Chriſt: and the (a) *Legal line of Chriſt* is drawn down by *Matthew* from *David* to *Joſeph*, the ſuppoſed father of Chriſt. This was a great Honour and Favour to *David* to be the Grand-father of Jeſus Chriſt our Saviour. *Partly*, By Chriſts Royal Succeſſion of *David* in the throne, who (b) *reigns over the Houſe of* David, the Church of God, *for ever and ever, of whoſe Dominion there ſhall be no end. His* (c) *Kingdom ſhall* (as *Daniel* hath foretold) *never be deſtroyed, nor left to other people, but it ſhall break in pieces and conſume all theſe four great Kingdoms, and it ſhall ſtand for ever.* By the Glory of his Seed, and Perpetuity of this Kingdom, chiefly accompliſhed in Chriſt, *David* (d) in his *laſt words* Comforted himſelf againſt all the weakneſſes and diſcomforts of his Family, from the everlaſting Nature of his Covenant in Chriſt. *Now theſe be the laſt words of* David, &c. ——Let the Reader diligently obſerve *Davids* Laſt words. They are very *Short*, but *Sweet: Few* but *Weighty*. wherein

(r) Pſalm 132. 11.
(t) Pſal. 89. 3, 4.
(u) *Pet. Mar. Com. in* 2 Sam. 7. 11.
(x) Rom. 1. 3.
(y) Mat. 1. 1.
(z) Luke 3. 23 *to the end.*
(a) Mat. 1. 1. *to* 18.
(b) Luke 1. 31, 32, 33. Act. 2. 30, 37.
(c) Dan. 2. 34, 35. 44.
(d) 1 Sam. 23. 1. *to* 8.

wherein we may notably discover, How Gods Covenant of building *David* an House, chiefly intended **Christ**, and had its fullest accomplishment in him: Last words of Dying Saints, of Dying Prophets, use to be ponderous, Holy, Heavenly, Serious, and challenge special consideration.

Touching *DAVID's LAST WORDS*, Consider briefly 1. *Their Nature*, 2. *Scope*, and 3 *Principal Branches*. I. **Their Nature.** They are called, Davids *last words*; (e) *Now these the Last words of* David. viz. *His last words*, not touching Civils, but touching Spirituals. Or, *His last words*, because they contain that which *David* had in his Mouth to his last, and dying day. These last words are, for the *General Nature* of them, *A Psalm*: DAVID's, *Last Psalm*: Davids *comfortable Covenant-Psalm*. *His Swan-like Song*, Its made up of *Prophecy*, *Doctrine*, and *Comfort*: and therefore is a mixt Psalm: *partly* Prophetical, *partly* Doctrinal, *partly* Consolatory. Wherein *David* sweetly Comforts himself, by the Doctrine and Nature of Gods Covenant with him in Christ, which Prophetically promiseth Gods building of *Davids* house and Kingdom in Jesus Christ most gloriously and perpetually. II. **Their Scope and Intent** is; Prophetically to Promise and Declare, for *Davids* singular Consolation, The Righteousness, Holiness Glory Prosperity and Perpetuity of his House and Kingdom, in Jesus Christ his Seed, according to Gods Covenant; But the utter Confusion of all his Kingdom's Enemies. III. **Their Principal parts** to this end are; *First*, A Preface to this comfortable *Covenant-Psalm*, Describing; 1. The Instrumental cause of it *David*, (1) By his Natural descent; David *the son of* Jess *said*. (2) By his Royal Dignity; *And the man who was raised up on high*. (3) By his Divine Unction to his King-ship; *The Anointed of the God of* Jacob. (4) By his pleasantness and sweetness in the Psalms which he Penned and left upon record for *Israel*, for the Church of God; *And the sweet Psalmist of* Israel, *said*. Heb. *And the pleasant one in the Psalms of* Israel, *said*: *verse* 1. 2. The efficient cause, or Principal Author of it, God the Father Son and Holy Spirit, who seem to be set forth in three Expressions. (1) The Spirit of the LORD, not only inspired his heart with Matter, but also furnished his Tongue with words; *The Spirit of the LORD spake by me, and his word was in my Tongue*. verse 3. (2) The Father; *The God of* Israel *said*. He was *Israel's* primarily, *By* Covenant, *By* Profession, *By* worship, *&c.* (3) The son; *The Rock of* Israel *spake to me*, verse 3. That is the son Christ. For, (f) *Israel drank of that spiritual Rock that followed them, and that Rock was CHRIST*. Thus of the *Preface*. *Secondly*, The substance of this Sweet *Covenant-Psalm*, Prophetically Promising and delineateing *Partly* The Happiness of *Davids* House and Kingdom in Christ; *Partly* The Misery and Confusion of all his Kingdoms Enemies. 1. **The Happiness of Davids House and Kingdom in Christ** is Fœderally described and set

(e) 2 Sam. 23. 1.

(f) 1 Cor. 10. 4.

forth many waies. As, (1) By the Righteousnes of the King that shall Rule therein; *He that Ruleth over men* must be *just*. Or, shall be *just*. The verb is omitted in the Hebrew: and therefore we may supply the imperfect Sentence with a word of *Promise*, as well as with a word of *Command*. If the words be taken *as a Command*, They impose a Duty upon *David* and on all his Royal posterity, To be just and righteous in their Government, that they might be fit Types of Christ: If *as a word of Promise*, they Prophetically disclose the (g) *Righteousnes of Christ* the primary Seed and son of *David* that should sit upon his Throne. (2) By the Holiness of him that should Rule in *Davids* Kingdom; *Ruling in the fear of God*, verse 3. These words, *as a Command*, require *David* and his Seed to Rule religiously, to make Holiness the basis of their Righteousnes; To take care of the Church and Spirituals, as well as of the Common-wealth and Civils: But, *as Promise*, they foretel the Holiness of Christs Dominion. Though *David* and his Ordinary Seed were many of them Righteous and Holy Rulers, yet both in their Holiness and Righteousnes there were many faylings: But Jesus Christ, *Davids* extraordinary Seed, (h) was a most Holy and Righteous Ruler in all exactness. He (i) was not only *Holy* and righteous in himself: but (k) *is made of God to us Righteousnes Sanctification*, &c. *The LORD our Righteousnes*. He not only commands, but makes, all his subjects to be righteous and fearers of the Lord. (3) By the Royal Glory and Prosperity of this just and Holy Ruler, Elegantly illustrated by two lively similitudes, *viz.* of cleerest Morning light; *And he shall be as the Light of the Morning when the Sun ariseth, even a Morning without clouds*. Of Grass growing and flourishing by vertue of Sun and Rain; *As the tender grass springing out of the earth by clear shining after rain*, verse 4. This *clear morning light without clouds*, Thus *budding* and flourishing, of *Davids* House and Kingdom, was not so verified and made good in *David* or his ordinary Posterity; His *House was not so with God*, In his *Morning* there were *many clouds*; To his *budding and flourishing* there were many stops and impediments: But it was abundantly accomplished in the Kingdom of Jesus Christ, Among the *Jews*, but especially among the *Gentiles*, in a visible or invisible manner. (4) By the Foundation of all this happiness of *Davids* House and Kingdom, *viz.* Gods *Everlasting, Well-ordered* and *Sure Covenant with* David, whereupon he abundantly supports and comforts himself in hope of Future Performance in Christ, Though the present Condition of his House came far short of these Promises: *Although my House be not so with God, yet he hath made with me an Everlasting Covenant, Ordered in all things and sure: Therefore, this is all my Salvation, and all my Delight, although he make it not to grow*, verse 5. Thus the Hebrew may well be translated, and so the sense is more full and clear. As if *David* had said; This Righteousnes, Holiness Royal Splendor and Prosperity promised to me and my Family

(g) Psal. 45. 4,6,7.

(h) Psal 45. 4,6,7. Isa. 11. 1. to 6.

(i) Heb. 7. 26.

(k) 1 Cor. 1. 30. Ier. 23. 6.

Psal. 4.

Psal. 5.

mily are moſt ſweet and precious Mercies; but alas my houſe hitherto comes very ſhort in all theſe bleſſings, *my houſe*, and Kingdom *are not ſo with God*, they do not yet ſhine ſo clearly, not yet bud and grow ſo proſperouſly. Yet Gods Covenant with me touching all theſe and like Mercies is *Sure, Ordered in all things, and everlaſting*: Therefore what ever be the preſent infirm low mean afflicted cloudy Condition of my Houſe, I lay the whole ſtreſs of all my Salvation & delight upon this his Covenant and this is my great ſtay and comfort now in my old age when I am going to my grave: that according to this Covenant at laſt my Houſe ſhall be fully built and every way proſper and flouriſh in & through the promiſed Meſsiah Jeſus Chriſt that is to deſcend out of my loins according to the fleſh.

2. **The Miſery and Confuſion of all his Kingdomes Enemies**, thoſe ſons of *Belial* yokeleſs diſſolute ungodly perſons, thoſe intolerable miſchievous piercing and wounding thorns: they ſhall be thruſt away from hurting *David*, houſe and Kingdom, and quite Conſumed in their Place; *But the ſons of* Belial *ſhall be All of them as thorns thruſt away, becauſe they cannot be taken with hands: but the man that ſhall touch them muſt be fenced with iron, and the ſtaff of a ſpear, and they ſhall be utterly burnt with fire in the ſame place.* verſe 6, 7. wherein the enemies of his Kingdom are *Deſcribed*, and *Threatned*

(l) Deſcribed and Characterized, *Partly* By their yokeleſneſs, diſſoluteneſs and ungodlineſs, *Sons of Belial*: that will not ſubmit to the Laws of his, eſpecially of Chriſts Kingdom. *Partly* By their Perniciouſneſs and miſchievouſneſs, hence compared to *Thorns*, piercing wounding intractable thorns, *that cannot be taken with hands* without *iron and ſtaff of a ſpear*: Theſe enemies, *litterally* were the Ungodly and Pernicious enemies oppoſing the Kingdom of *David* and his ordinary Seed as *Zenacherib, Nebuchadnezzar*, &c. *Myſtically*, The ſpiritual enemies of Chriſts Kingdom, as Satan, Antichriſt, all cruel Perſecutors and all the wicked of the world. (2) Threatned, *Partly* To be thruſt away as Thorns: *Partly*, to be utterly burnt with fire in the ſame place. This was literally accompliſhed when the Enemies of *Davids* Kingdom were thruſt away from annoying his Kingdom and deſtroyed, as (l) *God put his hook in the Noſe of Sennacherib and turned him away*, yea deſtroyed 185000 of his Army about *Jeruſalem*; (m) deſtroyed *Belſhazzar* and the *Babylonian* Kingdom, giving it to the *Perſians*, &c. *Spiritually* this ſhall be fulfilled moſt Compleatly upon the Enemies of Chriſts Kingdom, Both in this world, when (n) *Chriſt ſhall break in pieces* all oppoſite Empires and Powers on Earth, *the Gold, the Silver, The braſs, The iron and the clay*, &c. ſhall (o) deſtroy the *Great whore, The Beaſt, and Falſe Prophet, Gog, and Magog*, &c. But eſpecially at the Day of judgement, when (p) *the ſon of man ſhall ſend forth his Angels and they ſhall gather out of his Kingdom all things that offend, and them which do iniquity: and ſhall caſt them into a furnace of fire. There ſhall be wayling and gnaſhing of Teeth.* Then alſo he (q) *ſhall ſeparate the Goats*

(l) 2 King. 19. 28. *to the end.*
(m) Dan. 5. 30, 31.
(n) Dan. 2. 34, 35, 44, 45.
(o) Rev. 19. 1, 2, 19, 21. & 20 8, 9, 15.
(p) Mat. 13. 41, 42.
(q) Mat. 25. 32, 33, 41, 46.

Goats from the ſheep, and ſhall thruſt the Goats away from his preſence with that dreadful ſentence, *Depart from me yee Curſed into Everlaſting fire prepared for the Devil and his Angels.* —— *And theſe ſhall go away into everlaſting puniſhment.*

Thus, in this great promiſe of *building* David *an Houſe*, by raiſing up a Royal Seed to ſit upon his Throne for ever, God principally intended the building of *Davids* Houſe and Kingdom in *Jeſus Chriſt* for evermore, as theſe *Laſt words of David* rightly underſtood do notably declare, many paſſages therein being compleatly applicable to none but to *Jeſus Chriſt* alone.

7. Finally, *The Perpetuity and Stability of Gods Covenant and Fœderal Mercy to* David, This is the laſt Covenant Mercy, more ſpecially directed to *David* which I ſhall mention: the chief effect and accompliſhment whereof notwithſtanding was upon his Seed, eſpecially upon Chriſt. (r) *My mercy will I keep for him for evermore: and my Covenant ſhall ſtand faſt with him. His Seed alſo will I make for ever, and his Throne as the daies of Heaven.* —— *My loving kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail. My Covenant will I not break nor alter the thing that is gone out of my lips. Once have I ſworn by mine Holineſs, that I will not lye unto* David. O what variety, vehemency and Emphaticalneſs of Divine expreſſions are here, to aſcertain the Unalterableneſs and utter irrevocableneſs of Gods Covenant with *David* and his Seed! In which expreſſions God confirms the immovable Perpetuity of this Covenant with *David*, as of old he (t) had ſtabliſhed his Covenant with *Abraham*, *by two immutable things by which it was impoſsible for God to lye*, for the ſtrengthening of *Davids* Conſolation, *viz.* By *his Promiſe*, and By *his Oath.* 1. *By his Promiſe*, yea *By his Promiſes*; yea *by an heap of Promiſes.* Here are nine Promiſes: five whereof do *evidently*, and the other four *conſequentially*, confirm the unchangeableneſs of this Covenant, Gods ſingle word and Promiſe is unchangeably ſure: How ſure then his many Promiſes to the ſame purpoſe? If God promiſe his Covenants ſtability and perpetuity but once, theres ground enough of believing it: but if he promiſe the ſame thing often, if five times, if nine times, and all ſo pathetically, theres no place for doubting. 2. *By his own ſacred Oath. Once have I ſworn by mine Holineſs, that I will not lye unto* David. If yet Gods *Promiſes* make not the Covenant ſure enough, heres his *Oath.* And God having no greater to ſwear by, ſwears by himſelf, *by his Holineſs*, that he will not deceive *David*, or deal falſly with him in this Covenant. But why is it ſaid, *Once have I ſworn?* (u) *Muis* notes out of *R. Ezra*, that [*Once*] may here imply, *As if God never ſware by his Holineſs but only at this time to* David. But that's a groſs miſtake: (w) God elſewhere *ſware by his Holineſs*; Rather, *Once*, implies the ſufficiency, Peremptorineſs, Irrevocableneſs of Gods Oath. *Once for all*, immutably, irrevocably, unalterably, *&c.* as

(r) Pſal. 89. 28, 29, 33, 34, 35.

(t) Heb 6. 13. to the end.

(u) *Sim. de Muis Com. in* Pſal. 89. 36.

(w) Amos 4. 2.

(x) *Calvin*

(x) *Calvin* and (y) *Muis* do well explain the emphaſis of the word and phraſe. Thus God *Promiſed* and *Sware* the perpetuity of his Covenant with *David*. And *David* hereupon in his Laſt words greatly comforts himſelf by this, among other Properties of this Covenant; (z) *Although mine houſe be not ſo with God, yet hath he made with me an everlaſting Covenant, ordered in all things, and Sure,* &c.

(x) Adverbium *Semel* ſignificat juſjurandum eſſe irrevocabile, nec ullum eſſe inconſtantiæ periculum. *Jo Cal. Com. in* 1 ſal. 89 30.

(y) *Semel*, hoc eſt, irrevocabiliter & immutabiliter. Hoc ſenſu hanc particulam accipit Kimchi; / Nec non Ezra, qui explicat *Semel*, id quod Satis eſt. *Sim. de Muis Com. in* Pſalm 89. 36.
(z) 2 Sam. 23. 5.

This Promiſed Perpetuity of Gods Covenant with *David*, was *made good* and *fulfilled*: *Partly*, to *Davids* Poſterity, ſucceſſively raiſed up to ſit upon his Throne, for a long time together. *Principally* to Jeſus Chriſt, his primary Seed; to whom (a) the *Lord God gave the Throne of his father* David. *And he ſhall reign over the Houſe of* Jacob *for ever, and of his Kingdom there ſhall be no end.* But remove *Chriſt* from *Davids* Houſe, where is the Eternity of his Kingdom, or of this Covenant? For *Rehoboam*, *Davids* ſecond ſucceſſor, of twelve Tribes loſt ten, retaining ſcarce one and an half. And that ſmall Remainder, how ſadly was it vexed torn and weakened with frequent wars and afflictions, till at laſt both King and People were moſt diſgracefully carried Captives to *Babylon*, there remaining 70 years together? Whereupon, probably *Ethan* laments thus; (b) *Thou haſt made void the Covenant of thy ſervant* (viz. *of* David,) *Thou haſt profaned his Crown to the ground*, &c. By *Ezekiel* alſo God thrice over threatens the overthrowing of King *Zedekiah's* Crown; (c) *I will overturn, overturn, overturn it, and it ſhall be no more, until he come, whoſe right it is, and I will give it him.* That is, The Kingdom of *David* over *Judah* ſhall be Eclipſed; for, after their return from *Babylon* it was low, mean, deſpicable aud full of Miſeries (as is clear by *Ezra*, *Nehemiah*, *Eſther*, *the* 11th *of Daniel*, the books of *Maccabees*, *&c.*) And it ſhall never be reſtored to its Native luſtre and glory till Jeſus Chriſt the Meſsiah come, to whom of right it belongs; He being *Davids* Succeſſor according to the fleſh, and conſtituted by God, the ſpiritual and eternal King of the Church.

(a) Luke 1. 31,32,33. Act. 13. 30, 34,35,36.

(b) Pſal. 89. 38,39. *&c.*

(c) Ezek. 21. 25,26,27.

Theſe are the Covenant-Mercies, which God on his Part promiſed, *Touching* David *himſelf*. Moſt of which are chiefly intended of Chriſt, and accompliſhed *in Chriſt the true David*, whoſe perſon *David* did Typically ſuſtain and ſhadow out in this Covenant, as in the (d) *General Inferences* will after appear.

(d) *In this chap. Aph.* 7. *Inference* 2.

Secondly, The Covenant-Mercies or Bleſsings more ſpecially concerning *Davids SEED* were chiefly theſe: *viz.* God Promiſed,

1. That, *He would be a Father to the Seed of* David, *and he ſhould be his ſon.* This ſweet Relation is once and again promiſed to *Davids*

vids Seed in the vision of *Nathan* revealing this Covenant; (c) *I will set up thy Seed after thee, which shall proceed out of thy bowels and I will establish his kindom.* —— *I will be his Father: and he shall be my Son* How much *Paternal Mercy* this Relation imports from God to *Davids Seed*, and How much *Filial Duty* from *Davids Seed* reciprocally to God, may be easily collected from what hath been already said touching the like Fatherly Relation to *David*. There See.

(c) 2 Sam 7. 12,14. 1 Chr. 17. 11,13.

This Promise of *Paternal Relation* to *Davids Seed* was accomplished and fulfilled, 1. *More Immediately* and less principally upon *Davids* Ordinary Seed. As upon *Solomon*, *David* himself being witness; (f) *And he said unto me*, Solomon *thy son he shall build my House and my Courts: for I have chosen him to be my son and I will be his Father.* 2. *More Mediately* and Principally, upon *Davids* extraordinary Seed *Jesus Christ*. For the Apostle in his Epistle to the Hebrews testifies, that this is the more excellent name, then that of Angels, which Christ hath by inheritance obtained; (g) *For unto which of the Angels said he at any time, Thou art my son, this day have I begotten thee? And again I will be to him a Father, and he shall be to me a son?* This last alledged Testimony, seems peculiarly to be taken from Gods Promise in this Covenant of this *Paternal Relation* both to *David* and to *Solomon* his son: both of them being counted Gods sons here, as they typically sustained the Person of Christ, who is the *Son of Sons*. Though the terms of this Testimony alledged seem more exactly to agree to this promise made to *Davids* Seed, *Solomon*. Besides, when the Angel Promised Christ to be born of the Virgin *Mary*, he said, (h) *Thou shalt conceive in thy womb, and bring forth a son, and call his Name Jesus. He shall be Great, and shall be called the Son of the Highest*, &c. And indeed Jesus Christ did most fully Receive all the Priviledges and Mercies of this Relation from his Father; and did most exactly return all the Duties of this Relation to his Father.

(f) 1 Chr. 28.6.

(g) Heb. 1. 4,5.

(h) Luke 1. 30,31,32,33.

2. That, *Davids Seed should build God an House*. God (i) had told *Israel* by *Moses* in the wilderness, that when they should be possessed of *Canaan*, having rest from their enemies round about, That *then there should be a place which the LORD should choose out of all their Tribes to put his name there and thither they should bring all that God Commanded them*, &c. Hereupon, (k) when the LORD had given *David* rest round about from all his Enemies, David *had it in his Heart, to build an house of Rest for the Ark of the Covenant of the LORD, and for the Foot-stool of our God, and had made ready for the building: But God said unto him, Thou shalt not build an house for my name*, — Solomon *thy Son he shall build my House and my Courts.* — (l) *He shall build me an House: and I will stablish his Throne for ever.* This House was the fixed **Temple** at *Jerusalem*: Called, for the excellency and dignity of it; *The Temple of the LORD*, Jer. 7. 4. *His Temple* at Jerusalem, Psalm 68. 29. *The House of the LORD*, Neh. 6. 10. Eccles. 5. 1.

(i) Deut. 12 5,6,7,8,9, 10,11.

(k) 2 Sam. 7. 1. &c. with 1 Chr. 28. 2,3,6.

(l) 1 Chr. 17. 12. 2 Sam. 7. 13.

The

The Holy and beautiful House, where the fathers praised him, Isa 64.11. *The House of Prayer,* Mark 11.17. *The House whereupon Gods name was called,* Jer. 7. 11. *The Palace of the* LORD, 1 Chron. 29. 1. *The Sanctuary,* Psalm 20. 2. *The Beauty of holiness,* Psalm 29. 2. *The Holy-place of the Habitacles of the Most high,* Psalm 46. 4. *The Courts of his Holiness,* Isa. 62. 9. *The place of his feet,* Isa. 60. 13. *An House of Rest for the Ark of the Covenant of the* LORD, *and for the foot-stool of our God,* 1 Chron. 28. 23. By these and many such like Synonomous Denominations the Eminency of Gods house is abundantly intimated. Now that God should choose from among all Israel only the *Seed of David* to build this Holy and Magnificent House to God, and assure *David* hereof by Covenant and Promise: this was an high Honour cast upon *David and his Seed.* Especially considering that this House was to be; 1. A special (m) Habitation for God, wherein he would dwell and vouchsafe his Presence to his people, 2. The (n) fixed place of Gods publique worship for all the people *Israel*: where all their Sacrifices were to be offered, wherein or towards which, all their Prayers and Prayses were to be presented to God. 3. A singular Type, 1. Of (o) Christ *in whom the fulness of the God-head dwelt personally*: 2. Of the (p) Church, that Mystical body of Christ, where *God dwells by the Spirit.* 3. Of (q) every particular believer and member of Christ, wherein *Christ dwels by Faith.*

(m) Psalm 46.4. 1 Chr. 28.2,3.

(n) Deut. 12. 5. *to* 12. Mark 11.17. Isa. 60. 11.

(o) Col. 2 9. Joh. 2.21.

(p) 1 Cor. 3. 16. Eph. 2. 22.

(q) 1 Cor. 6. 19. Eph. 3. 17.

This Promise was *fulfilled,* 1. *Literally and Typically* in *David* immediate Seed *Solomon.* (r) David *found favour before God, and desired to find a Tabernacle for the God of* Jacob. *But* Solomon *built him an House.* The History of the *Temple-structure* refers it to *King Solomon*: He prepared Materials for the building, 1 *Kings* 5. He in seven years space set up the Fabrick and finished it, at *Jerusalem* in *Mount Moriah,* 1 Kings 6 2 Chron. 3. 1, &c. He also when the building was compleated, Dedicated it, 1 *Kings* 8. 1, &c. And in all this *King Solomon* had a special eye to the accomplishment of Gods Promise to *David* thereby: as appears, *Partly* in his Letters to *Hiram* King of Tyre; (s) *I purpose to build an house unto the name of the* LORD *my God, as the* LORD *spake unto* David *my father saying: Thy son, whom I will set upon thy Throne in thy room, He shall build an house unto my Name,* &c. *Partly,* at the Dedication of the Temple; (t) *Then spake Solomon, The* LORD *said, That he would dwell in the thick darkness. I have surely built thee an house to dwell in, a setled place for thee to abide in for ever.* —— *Blessed be the* LORD *God of* Israel *which spake with his mouth unto* David *my Father, and hath with his hand fulfilled it.* —— *And the* LORD *said to* David *my father, whereas it was in thine heart to build an house to my Name, thou didst well that it was in thy heart. Nevertheless thou shalt not build the house, but thy son that shall come forth out of thy loyns, he shall build the house unto my name. And the* LORD *hath performed his word that he spake, and I am risen up in the room of* David *my Father, and sit*

(r) Act. 7. 45, 46, 47.

(s) 1 King. 5. 5.

(t) 1 Kings 8. 12, 13. 15. *to* 22.

ſit on the Throne of Iſrael, as the LORD promiſed, and have built an houſe for the LORD God of Iſrael. 2. *Spiritually and Anti-typically* in *Davids* Mediate Seed *Jeſus Chriſt*, greater then *Solomon*. For he built, not the Material and Typical Temple, but the Spiritual and True Temple, the Church, (u) *which is the Temple and houſe of the living God.* This the Apoſtle ſhows evidently in his Epiſtle to the Hebrews ſaying; (x) *Jeſus Chriſt was counted worthy of more glory then* Moſes, *inaſmuch as he who hath builded the Houſe, hath more Honour then the Houſe.* —— *And* Moſes *verily was faithful in all his Houſe as a ſervant,* —— *But Chriſt as a ſon over his own Houſe, whoſe Houſe are we if we hold faſt the Confidence and the rejoycing of the Hope firm unto the end.* In which words theſe things are plain; 1. *That* believers are the Houſe of Chriſt, 2. *That* This Houſe of Chriſt is built by Chriſt: Chriſt is the chief Architect or builder of his Church, his Houſe. 3. *That* Chriſt hath more honour, in that he is builder of this Houſe, then *Moſes* himſelf, who was only a part of this Houſe a living ſtone in this building. *Moſes* built the Tabernacle; That was much Honour: *King Solomon* built the Material Temple at *Jeruſalem*; that was more Honour: but *Jeſus Chriſt* builds the Spiritual Temple, the Church of the faithful; this was moſt honour of all.

(u) Eph. 2. 20, 21, 22. 1 Pet. 2. 4, 5.
(x) Heb. 3. 2, 3, 4, 5, 6.

The **Temple** and **Tabernacle** were Types of the Church of God and of Particular Believers, who are therefore called *the* (y) *Temples of God and of the Holy-Ghoſt* frequently. Herein the *Type* and *Antitype* agree; 1. The Temple was a very magnificent Building, full of outward beauty and glory, eſpecially within the Temple, *See 2 Chron. 3. & 4. throughout.* Hence called (z) *A Beautiful Houſe.* And *David* ſaid; (a) *The Houſe that is to be builded for the LORD, muſt be exceeding Magnifical, of fame and of Glory throughout all Countries.* Thus, (b) *the Kings daughter,* the Church, *is all glorious within, Her clothing is of wrought Gold.* Her *viſible* beauty is great: her *inviſible* and inward glory is tranſcendent. 2. The Temple was the ſetled Houſe for (c) all Gods ſolemn and publique worſhip: *There* all the ſacrifices oblations and incenſe were to be offered to God, *There* God was ſolemnly Prayed to and Prayſed, *There* the word of God was preached, *&c.* So the Church of God is the (d) *Spiritual Houſe* wherein all *Spiritual Sacrifices* are offered unto God by his Royal Prieſthood and all the Ordinances of Chriſt publiquely managed *for the perfecting of the Saints for the edifying of the body of Chriſt.* 3. The Temple was the place of Gods ſpecial (e) preſence and reſidence among his people. There he dwelt, *Symbollically*, the Ark being a peculiar *Symbol* or *Token* of his preſence. So the Church of Chriſt and all the true members thereof, are *an habitation of God by his Spirit*, and of Chriſt through Faith. His Preſence, Reſidence and Abode is with them. (f) *Know ye not, that ye are the Temple of God? and that the Spirit of God dwelleth in you?* (g) —— *In whom all the building fitly framed, groweth unto an holy*

(y) 1 Cor. 3. 16, 17. & 6. 19. 2 Cor. 6. 16. Eph. 2 20, 21, 22. 1 Pet. 2. 5.
(z) Iſa. 64. 11.
(a) 1 Chron. 22. 5.
(b) Pſalm 45. 13.
(c) Deut. 12. 5. *to* 15. Heb 9. 6, 7. Mark. 11. 17. Iſa. 64. 11. Mat. 26. 55. Act. 5. 25.
(d) 1 Pet. 2. 5. 1 Tim. 3. 15. Eph 4. 11, 12, 13.
(e) Pſal. 46. 4.
(f) 1 Cor. 3. 16, 17. & 6. 19.
(g) Eph. 2. 21, 22. & 3. 17.

holy Temple in the Lord: In whom you also are builded together for an Habitation of God through the Spirit. (h) —— *For, ye are the Temple of the living God, As God hath said, I will dwell in them, and walk in them, and I will be their God and they shall be my people.*

(h) 2 Cor. 6.16.

4. Hereupon the Temple of God was (i) *Holy*. Gods Solemn worship and presence there made it Holy. So the Church, this Spiritual Temple of God, is *Holy*. (k) *If any man defile the Temple of God, him shall God destroy: for the Temple of God is Holy, which Temple ye are.* (l) —— *An holy Nation.* The Church and people of God are *Holy*, (1) *By Separation* from the unholy corrupt mass of the world, 2 *Cor.* 6.16,17. (2) *By Dedication* to God and his holy service, 2 *Cor.* 8.5. (3) *By Sanctification* and inherent Holiness, 1 *Cor.* 6.11. 5. The Temple was made up of many sorts of choice and costly Materials, whereof some were taken from the land of *Canaan*, some from the Countries of the Gentiles, as from *Tyre*, *Ophir*, &c. So this Spiritual House and Temple is made up of many (m) sorts of *lively stones*, purchased by the invaluable price of Christs blood; *Partly*, taken out from among the Jews; *Partly* from among the Gentiles, all which are *reconciled unto God in one body by the cross, and are made one household and Temple of God.* 6. The Temple (n) had three principal partitions, *viz. The Outward Court*, for the People; *The Sanctuary*, for the Priests; and *The Holy of Holies* into which the High-Priest only entred once every year, and that not without blood of Sacrifices, so in this Spiritual Temple the Church, these are the three like Partitions, *viz. The Outer Court*, of the (o) visible Church; *The Sanctuary*, of the Church (p) invisible peculiar to the *holy Priesthood*, All true believers, militant here on Earth; And the *Holy of Holies*, (q) Heaven itself, wherein *the Spirits of just men made perfect*, are Triumphant in *the presence of God and of the Lamb for evermore.* Thus the Temple (as also the Tabernacle of old) was a Type of the Church of God, and of Believers them embers thereof.

(i) Psal. 46. 4. & 29. 2. Isa. 64 11.
(k) 1 Cor. 3.17.
(l) 1 Pet. 2. 9.
(m) 1 Pet. 1. 4,5. Eph. 2.14. *to the end.*
(n) Exod. 26. 31,32. *&c.*
(o) 1 Cor 12. 13.27,28.
(p) Eph. 5.23. 24 25,26,27, 29 30,31,32.
(q) Heb. 9. 24. & 10.19. 20. & 12.23.

Now, as The *Temple* which King *Solomon* built was a Type of the Church and people of God: So *Solomon* himself in building this material Temple was a special Type of Jesus Christ the only Master-builder of the Spiritual Temple of his Church, as hereafter in (r) The *General Inferences* shall further appear.

(r) *In this Chap. Aphor. 7. Inference 2.*

3. That, *God would establish his Seed after him in his Kingdom and Throne for ever.* This blessing is much insisted upon, and often promised in this Covenant and the Explanations thereof. 1. In this Covenant; (s) —*I will raise up thy Seed after thee, which shall be of thy sons, and I will establish his Kingdom. He shall build me an House: and I will establish his Throne for ever. I will be his father: and he shall be my Son: and I will not take my mercy away from him, as I took it from him that was before thee.* (that is, I will not utterly take away the Kingdom from his House, as from *Saul.*) *For I will settle him in mine House, and in my Kingdom for ever, and his Throne shall*

(s) 1 Chr. 17. 11,12,13, 14. 2 Sam. 7. 12. *to* 17.

be eſtabliſhed for evermore. (t) —— *Moreover I will eſtabliſh his Kingdom for ever: if he be conſtant*, [Heb. *Strong*] *to do my Commandments and my Judgements as at this day.* 2. In the Explanations alſo of this Covenant; (u) *I have made a Covenant with my choſen: I have ſworn unto* David *my ſervant. Thy Seed will I eſtabliſh for ever, and build up thy Throne to all Generations. Selah.* (x) —— *His ſeed alſo will I make to endure for ever, and his Throne as the daies of heaven.* (y) —— *His Seed ſhall endure for ever, and his Throne as the Sun before me. It ſhall be eſtabliſhed for ever as the Moon, and as a faithful witneſs in Heaven. Selah.* And elſewhere; (z) *if thy children will keep my Covenant and my Teſtimony, that I ſhall teach them: their children alſo ſhall ſit upon thy Throne for evermore.*

(t) 1 Chro. 28. 7.

(u) Pſal. 89. 3, 4.

(x) ver. 29.

(y) ver. 36, 37.

(z) Pſal. 132 12.

In theſe Teſtimonies note; 1. *That* this Bleſſing of his Seed's eſtabliſhed Throne and Kingdom for ever, is here frequently promiſed, *viz.* nine or ten times over: To ſhow, how certainly and fully this thing was determined of God. 2. *That*, theſe promiſes of this bleſſing are notably illuſtrated: *Partly*, from the Diſſimilitude or Diſparity of Gods dealing with King *Saul* that was before *David*. From him and his Seed the Kingdom was quite taken away: But God would not ſo take away his Mercy from *David* and his Seed for ever. *Partly*, from Similitudes of things Permanent and Perpetual: As, (1) *Of Heaven itſelf.* All earthly things are mutable, fading and vaniſhing: but Heaven abides ſtill the ſame. —— *His Throne as the daies of Heaveen.* (2) *Of the Sun.* —*And his Throne as the Sun before me.* The Sun is ſometimes beclouded, ſometimes eclipſed, every night ſets: but yet ſtill keeps his place and courſe in the Heavens: ſo though his Seeds Throne and Kingdom ſhould ſometimes be *obſcured* by the clouds and *Eclipſes* of great afflictions, and ſometimes the darkneſs thereof ſhould be ſo extream that the ſun thereof ſhould ſeem to *ſet*, yet ſhould it riſe again, ſhine forth again, and have ſtill a permanency notwithſtanding all ſeeming alterations. (3) *Of the Moon.* —— *It* (that is, *Davids* Seed, and his Throne) *ſhall be eſtabliſhed for ever as the Moon, and as a faithful witneſs in Heaven. Selah.* The Moon alſo is liable to be often beclouded and eclipſed, and every day ſets, and beſides this it is ſtill in a poſture of alteration waining or increaſing, it never appears to us twice together exactly with the ſame face: So though the Throne of *Davids* Seed ſhould be expoſed to increaſings, decreaſings and manifold alterations, yet the ſubſtance of it ſhall ſtill remain. The latter clauſe, *As a faithful witneſs in Heaven*, is by ſome made a fourth ſimilitude; and interpreted to be the *Rain-bow*, *Gen. 9.* 8, to 18. But by others *Raſi* and (a) it is referred to the *Moon*, or to both *Sun and Moon*; which though liable to the fore-mentioned alterations, yet ſhall be conſtant and faithful witneſſes of Gods Covenant with *David*, that as long as they ſhall endure, ſo long *Davids* kingdom ſhall endure in his Seed. (4) *Of the day and night.* This ſimilitude is added by the Prophet *Jeremiah*; (b) *Thus ſaith the* LORD

(a) *Sim. de Muis Com. in Pſal. 89. 38. Large Annot. Lond. on the place.*

(b) Ier. 33. 20, 21. *with* Gen. 8. 21, 22.

LORD, If you can break my Covenant of the Day, and my Covenant of the night; that there ſhould not be day and night in their ſeaſon: then may alſo my Covenant be broken with David *my ſervant, that he ſhould not have a ſon to reign upon his Throne.* 3. The Condition of all theſe Promiſes is expreſſed, which God expects from *Davids* Seed. *viz.* (c) *If he be Conſtant to do my Commandments and my judgements, as at this day.* And elſewhere; (d) *If thy children will keep my Covenant and my Teſtimony that I ſhall teach them.* This Condition is, *Conſtant obedience to God,* and *Covenant-keeping with God.*

(c) 1 Chro. 28 7.
(d) Pſal. 132. 12.

This Condition *Davids* Seed muſt perform to God, if they expected God ſhould perform his Promiſes unto them.

This Promiſed Mercy of the Perpetuity of *Davids* Seed and Kingdom, was *performed*, I. *More Immediately and Literally* to the Seed of *David*, from *Solomon* till the *Babyloniſh* Captivity, in the (e) Succeſſion of twenty Kings of *Davids* race that ſate upon his Throne in *Jeruſalem.* And after the Captivity in the ſucceſſion of Governors having the Principality and Supremacy of Rule, ſuch as *Zerubbabel*, &c. after the Kingdom was taken away. And after that, in the Supream Authority of their *Great Council* or *Senate*, As *Pet. Martyr* hath obſerved, (f) *It is credible, that* David *perceived this Promiſe belonged to his poſterity, which ſhould not only have the Kingdom, but ſhould continue even till Chriſt. For it endured ſo long, Not alwaies in the Kingdom, but Partly in a Principality when the Kingdom was now taken away, Partly in the Senate. For thus it was by little and little diminiſhed even until Herod. For he wholly diſſipated and took away the Publick Council and Senatory Order. And thus the Prophecy of* Jacob *was accompliſhed,* (g) The Scepter ſhall not depart from Judah, nor a law-giver from between his feet, till *Shiloh* come. So he. Its true the Sins of *Davids* Seed brought many *Clouds* and *Eclipſes* upon *Davids* houſe, as will appear in the next particular, but ſtill more or leſs God continued this promiſed Mercy to *Davids* Seed. II. *More Mediately and Spiritually* to Jeſus Chriſt, (h) *of the Seed of* David *according to the fleſh*, whoſe Spiritual and everlaſting Kingdom over the Church ſwallowed up the Earthly Kingdom of *David.* Of Chriſt, the Angel ſaid to the Virgin *Mary* his Mother; (i) *The Lord God ſhall give unto him the Throne of his father* David, *And he ſhall reign over the Houſe of* Jacob *for ever, and of his Kingdom there ſhall be no end.*

(e) *See* 1 Chr. 3. 1, 5 10, *to* 17. Math. 1. 6. *to* 12.
(f) Credibile eſt, Davidem ſenſiſſe, hanc promiſſionem pertinere ad poſteritatem ſuam, *Pet. Mar. Com. in* 2 Sam. 7 19.
(g) Gen. 49. 10.
(h) Rom. 1. 3.
(i) Luke 1. 31, 32, 33.

4. Finally, *That God would not utterly take away his Covenant-faithfulneſs and loving-kindneſs from his Seed, no not in caſe of their iniquity, but chaſtiſe their ſinful miſcarriages with the rod of men.* God was ſo reſolved upon the perpetuity of *Davids* Seed and Kingdom, that he reſolved, their very ſins ſhould not diſanul his Covenant in this Particular, though they ſhould not eſcape without due chaſtiſement in *Davids* offending Seed. (k) *I will be his father and he ſhall be my ſon: If he Commit iniquity, I will chaſten him with the rod of men, and with the ſtripes of the children of men. But my mercy ſhall not depart away*

(k) 2 Sam. 7. 14, 15.

away from him, as I took it from Saul, *whom I put away before thee.* This is yet more fully expreſſed in the explanation of this Covenant; (l) *If his children forſake my Law, and walk not in my judgements; if they break my ſtatutes and keep not my Commandments: Then will I viſit their tranſgreſſion with the Rod, and their iniquity with Stripes. Nevertheleſs, my loving-kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail. My Covenant will I not break nor alter the thing that is gone out of my lips,* &c. God will not break Covenant with *Davids* Seed; till firſt they break with him. Yea though they become unfaithful to him, yet will he remain faithful to them, for his Covenant-ſake with *David*: yet will he *chaſtize them with the rod and ſtripes of men, for their iniquities.* By [*the rod of men, and ſtripes of the children of men*] underſtand, *Either* the Inſtrumental means of Correcting them, which God will make uſe of: making Men a Rod and ſcourg to *Davids* Seed offending, as it often came to paſs. *Or*, The moderation lenity and gentleneſs of his fatherly chaſtiſements, *Jer.* 30. 10, 11. *Iſa.* 27. 7, 8, 9. & 28. 23. *to the end.*

In this branch of the Covenant, Note; How the iniquity of *Davids* Seed is, *Preſuppoſed*, *Deſcribed*, *Threatned*, and *The threatning qualified.* I. The iniquity of *Davids* Seed is preſuppoſed by God, as poſſible. (m) *If he commit iniquity.* This paſſage in *Samuel* ſeems peculiarly to be intended of *Solomon* that ſhould build Gods Houſe: but the *Pſalm* ſhows it is alſo to be extended indefinitely to any of *Davids* ſeed. (n) *If his children forſake my Law.* II. This iniquity is deſcribed and characterized; More Generally, by *forſaking Gods Law.* More Specially, 1. By *not walking in Gods Judgements, viz.* His Judicial Laws; 2. By *breaking his ſtatutes: viz.* His Ceremonial Laws; 3. By *not keeping his Commandments: viz.* His Moral Laws. If they ſhould tranſgreſs any ſort of Gods Laws, This would be their Iniquity in the ſight of God. III. This iniquity is Threatned to be *viſited with the Rod and ſtripes of men.* If *Davids* Seed wil ſin, even *Davids* Seed ſhall ſmart. Gods Covenant with them, exempts them not frem afflictions in caſe of iniquity, but rather aſſures them of afflictions to their Tranſgreſſions. This clauſe ſeems to have the Nature both of a *Threatning*, and of a *Promiſe.* *Of A Threatning*: In regard of ſin, in order to its deſtruction. *Of a Promiſe*: In regard of the Sinners, in order to Reformation and Salvation. It is a great diſcovery of Gods (o) *Fatherly Affection and Fidelity to his children*, that he will chaſtize them for their ſins, and not ſuffer them to Dye under theſe diſeaſes without Remedy. If ſinners ſcape without chaſtiſements, its a dangerous ſign they are *Baſtards, not children.* *Now the Lord viſits the iniquity and tranſgreſſion of his Covenant-people with the Rod and ſtripes of chaſtiſement, for their manifold advantage.* As, 1. To awaken them to a true ſenſe of their iniquities, by diſcovering and aggravating their ſins, unto them. (p) *And if they be bound in fetters; and be holden in cords of affliction:*

(l) Pſal. 89. 30. *to* 38.

(m) 2 Sam. 7. 13, 14, 15.

(n) Pſalm 89 30.

(o) Proverb. 3. 11, 12. Heb. 12. 5. *to* 12.

(p) Iob. 36. 8, 9.

fliction; Then he sheweth them their work, and their transgressions that they have exceeded. The bitterness of affliction convinceth of the greater bitterness of Corruption the Cause thereof. Some writings may be best read at the fire, and some in the water: so the blurs of sin are best discovered in the fire and water of distresses. The furnace and fining-pot discovers how much dross is mixed with the Gold, And blots run most abroad in wet paper: so the dross and blots of sin are best discovered in the fining-pot and wet-paper of tribulation. 2. To humble them for their iniquities discovered. God aims at his peoples (q) *humiliation* for sin, when he visits them with *Castigation* upon that account. The fire melts the very stones into fluid mettal: so afflictions the most stony Heart. *Manasses* (r) himself, that Monster for wickedness, when the *King of Assyria* took him among the Thorns, and bound him with fetters, and carryed him to *Babylon*, and when he was in affliction; *He besought the* LORD *his God, and humbled himself greatly.* The Lord loves our tears and sorrows, rather then our sins: yea and those sorrows most, that are for sin. 3. To provoke them unto prayer and supplication to that God that visits them with Castigation, (s) *If I shut up heaven that there be no Rain or if I command the locusts to drown the land, or if I send pestilence among my people: If my people which are called by my name shall humble themselves and pray and seek my face,* &c. So that, this God intends and expects when his people are chastised, that they come down upon their knees and cry to him for favour. *Manasses* himself (t) falls to praying, when God had brought him into chains; *when he was in affliction he besought the* LORD *his God,* —— *and prayed unto him, & he was entreated of him.* The Rod makes us find prayer: And prayer makes us finde God. This effect affliction usually hath upon Gods people, it stirs up the spirit of Prayer; (u) *LORD in trouble have they visited thee, They poured out a Prayer* (Heb. *A secret-speech*) *when thy chastening was upon them.* And, as the musical instrument maks the sweetest Melody when you strike the strings, and not till then: so our hearts make no such spiritual Melody to God in supplications, till he smite our heart-strings with his Castigations. *David* prayed most *fervently*, when afflictions lay upon him most *heavily*. As in the Spring the birds tune most *sweetly*, when it rains most *sadly*. 4. To instruct them unto repentance, and purge them from their iniquities. (x) *If they be bound in fetters, and held in cords of Affliction, He openeth their ear to discipline, and Commandeth that they return from iniquity* Repentance and Reformation is the grand lesson which God would have his children learn by the Rod. (y) —*By this shall the iniquity of* Jacob *be purged, and this is all the fruit to take away his sin.* David acknowledgeth; (z) *Before I was afflicted I went astray: but now have I kept thy word.* Ephraim thus bemoaned himself (a) *Thou hast chastised me, and I was chastised as a Bullock unaccustomed to the yoke: Turn thou me, and I shall be turned; for thou art the* LORD *my God. Surely*

(q) 2 Chr. 7 13,14.

(r) 2 Chr 33. 11,12.

(s) 2 Chr.7. 13,14.

(t) 2 Chr.33, 12,13.

(u) Isa.26.16.

(x) Job.36. 8,9.10.

(y) Isa. 27.9.

(z) Psal.119. 67.71.

(a) Jer.31. 18,19.

Surely after that I was turned, I repented; and after that I was inſtructed, I ſmote upon my thigh: I was aſhamed, yea even confounded, becauſe I did bear the reproach of my youth. Afflictions are Gods *Jordan*, to heal our ſpiritual *Leproſy*. They are his *fullers ſope* to waſh out our *ſpots and ſtains of ſin*. They are his *fan*; to blow away our *chaff*. They are his *fining-pot* and *furnace* to burn up our *droſs* out of us. A gracious heart ſhall loſe nothing but his droſs and rubbiſh in his afflictions. 5. To preſerve them from like ſinning for time to come. *Afflictions* are not only *Reſtaurative* from ſin paſt; but alſo *Preſervatives* againſt ſin to come. They are like *Sea-marks* to warn them continually againſt ſuch miſchiefs. They are as *A wall or an hedge of thorns* to keep his flock from ſtraying and wandring in the by paths of iniquity: As *Hoſea* makes the alluſion; (b) *Therefore behold, I will hedge up thy way with Thorns, and wall a wall, that ſhe ſhall not finde her paths.* Afflictions are to ſin, as the *Banks* or *Sea-walls* to the Sea, Reſtraints and Preventions of their overflowing. By all this its apparent, that this clauſe in *Davids* Covenant of *Chaſtiſing the iniquity of his Seed with the Rod and Stripes*, was a Covenant-favour to *David* and his Seed: and deſervedly to be reckoned up among the reſt of his Covenant-mercies. Gods fatherly Rod preſerves his children from ſpiritual ruine. IV. This threatned chaſtiſement is notwithſtanding ſweetly allayed and mitigated with that ſweet Promiſe of Gods *Covenant-faithfulneſs, and not taking his Mercy and loving-kindneſs utterly from his Seed* in reference to the Kingdom, as he took it from *Saul*.

(b) Hoſ. 2. 6.

This Promiſed Bleſſing had its *Accompliſhment*. I. *Upon* Davids *Ordinary Seed and poſterity*: eſpecially two waies. 1. The Conditioned chaſtiſements in caſe of the iniquity of his Seed (which were threatned and Promiſed) were often actually inflicted upon his Seed for their tranſgreſſions, and ſometimes very Sadly. As, (1) *Upon Solomon*, (c) himſelf, for his *Paganiſh Idolatries*, wherewith he gratified *all his ſtrange wives*. Whereupon, God threatned to Rend all the Kingdom ſave one Tribe, out of his ſons hand and to give it to *Jeroboam* the ſervant of *Solomon*; Alſo God ſtirred up Adverſaries againſt *Solomon*, As *Hadad* the *Edomite* and *Rezon* the ſon of *Eliadah*. (2) *Upon Rehoboham* ſon of *Solomon*. For, (d) *Upon* his Tyrannical Anſwer to *Jeroboam* and *Iſrael* God rent ten Tribes from him, and gave them to *Jeroboam*. And afterwards (e) upon his *forſaking of the Lord* when he had ſtrengthened the Kingdom of *Judah*, the Lord forſook him and gave *Jeruſalem* ſo far into the hand of *Shiſhack* King *Egypt*, that *he took away all the Treaſures of the Houſe of the LORD and of the Kings Houſe; as alſo the Shields of Gold which King* Solomon *had made*. And the People of *Judah*, were *Shiſhacks* ſervants for a time. (3) *Upon Aſa*. For, (f) he relying upon the help of *Benhadad* King of *Syria* againſt *Baaſha* King of *Iſrael*, rather then upon the Lord, was thenceforth afflicted with wars. And at laſt *being diſeaſed in his feet, he ſought not to the Lord but*

(c) See 1. Kings 11. throughout

(q) 2 Chr. 10. throughout,
(e) 2. Chr. 12. 1. to 13.

(f) 2 Chr. 16. throughout.

but to the Phyſicians and dyed of his diſeaſe. (4) *Upon Jeh-ſhaphat.* For, (g) he helping wicked *Ahab who ſold himſelf to work wickedneſs*, *Jehu*, the Seer ſaid to him; (g) *ſhouldſt thou help the ungodly, and love them that hate the* LORD? *therefore is wrath upon thee from before the* LORD. And afterwards, (h) *joyning himſelf with* Ahaziah *King of* Iſrael *who did very wickedly to make ſhips to go to* Tarſhiſh; *The* LORD *broke his ſhips that they were not able to go thither.* (5) *Upon Jehoram* ſon of *Jehoſhaphat.* For, he ſlew his brethren with the ſword, and walked in the waies of *Ahab*, having his daughter to wife; (i) Therefore God ſtirred up the Philiſtines and Arabians that they brake into the Kings houſe, and carryed away his wives, ſons and all his ſubſtance. And at laſt *God ſmote him in his bowels with an incurable diſeaſe, and after two years his bowels fell out, ſo he dyed of ſore diſeaſes.* (6) *Upon Ahaziah* ſon of *Jehoram* King of *Judah.* For, He (k) walking in the wicked waies of the Houſe of *Ahab* after his Mothers Counſel, and joyning in war with *Jehoram* ſon of *Ahab* againſt *Hazael* King of *Syria*; was *ſlain by* Jehu, *as he was executing judgement upon the Houſe of* Ahab. (7) *Upon Joaſh* ſon of *Ahaziah.* For, (l) when *Jehoiadah* the godly Prieſt his guardian, was dead, He with *Judah* and *Jeruſalem* forſook the Lord, and ſerved groves and idols: and ſtoned *Zechariah* ſon of *Jehoiada* for reproving their wickedneſs. Therefore the *Syrians* came with a ſmall company, and deſtroyed a very great hoſt, and all the Princes of the people, and ſent their ſpoil to *Damaſcus*, and left *Joaſh* in great diſeaſes who afterwards was ſlain in his bed by his own ſervants, for the blood of *Zechariah.* (8) *Upon Amaziah* ſon of *Joaſh:* For, (m) He having Conquered the Edomites, ſet up their Idols to be his Gods, and threatned to ſmite the Prophet that reproved him. God gave him and his Army into the hand of *Joaſh* King of *Iſrael* and his Army, who brake down 400 Cubits of the wall of *Jeruſalem*, Took all the Gold and Silver, and all the veſſels in the Houſe of God with *Obed Edom*, and the treaſures of the Kings Houſe. (9) *Upon Uzziah* ſon of *Amaziah.* For, (n) *when he was ſtrong, his heart was ſtrong, his heart was lifted up to his Deſtruction.* He invaded the Prieſts office, and went into the Temple to burn Incenſe: therefore the Lord preſently ſmote him with Leproſy, ſo that he was cut off from the Houſe of the Lord, remaining a Leper till the day of his Death. (10) *Upon Ahaz.* For, (o) He was very wicked: ſerved Baalim, burnt Incenſe in the valley of the ſon of *Himnom*, burnt his children in the fire after the Heatheniſh abominations, Sacrificed and burnt Incenſe in High-places on Hills and under every green Tree. Therefore God delivered him and his people into the hands of the King of *Syria*, and of the King of *Iſrael*, So that in one day *Pekah* ſlew 120000 valiant men, and *Iſrael* carryed away Captive, women ſons and daughters 200000, beſides all the Spoil. The Edomites alſo and the Philiſtines brought *Judah* low for their ſins. And yet this *Ahaz in the*

(g) 2 Chr. 18. *with* 19. 2.
(h) 2 Chr. 20. 35, 36, 37.
(i) 2 Chr. 21.
(k) 2 Chr. 22. 1 *to* 10.
(l) 2 Chr. 24. 15. *to* 27.
(m) 2 Chr. 25. 14. *to* 25
(n) 2 Chr. 26. 16. *to* 22.
(o) 2 Chr. 26. 1 *to* 26.

day of his distress trespassed more against the Lord. (11) *Upon Hezekiah.* For, (p) After his Recovery from his Mortal sickness, *His heart was lifted up, and he rendered not again unto the Lord according to the benefit done unto him: therefore there was wrath upon* Judah *and* Jerusalem, (12) *Upon Manasseh* son of *Hezekiah.* For, (q) he was a Monster for all manner of idolatry and wickedness. *Wherefore the LORD brought upon them the Captains of the hoast of the King of* Assyria, *which took Manasseh among the thorns, and bound him with fetters and carryed him to* Babylon. (13) *Upon Josiah.* For, He (r) fighting with *Pharaoh Necho* in the valley of *Megiddo*, contrary to the words of *Necho* from the mouth of God, was slain by the *Archers*, to the extream grief of all *Iudah* and *Ierusalem*. And (s) for a season the Kingdom of *Iudah* was in some thraldom under *Necho*. (14) *Upon Iehoiakim.* He (t) wrought evil in the sight of the Lord. Therefore *Nebuchadnezzar* came up, bound him in fetters, carryed him to *Babylon* with vessels of the House of the Lord. (15) *Upon Iehoiakim.* He did that which was evil also in the sight of the Lord. So that *Nebuchadnezzar* sent and brought him to *Babylon* with the goodly vessels of the House of the Lord, and made his brother *Zedekiah* King over *Iudah*, &c. (16) *Upon Zedekiah.* For, (x) *he did evil in the sight of the Lord, humbled not himself before* Jeremiah *the Prophet speaking from the mouth of the LORD*, Brake his Oath and Covenant with *Nebuchadnezzar*, The Priests and People grew notoriously wicked, defiled the Temple, and despised all Gods Messages for their Reformation. *Therefore God sent upon them the King of the* Caldees *who destroyed Temple, City and People, Carrying the residue of them shamefully Captives into* Babylon, where they remained seventy years together as people buried in their Graves. Thus God visited the iniquity of *Davids* Seed with *the Rod of men, and with the stripes of the children of men.* And so the clause of the Covenant touching their Castigation for their transgressions was abundantly performed. 2. The promised Qualification and Mitigation of this Chastisement was also accomplished as truly: In that God, in midst of all his judgements upon them for their sins, yet still reserved the Kingdom of *Iudah* to *Davids* Seed, and raised him up a Seed as *a Lamp or a Light to sit upon the Throne in* Jerusalem, as the (y) story divers times observes, and the Series thereof doth plainly evidence. Yea and under and after the Captivity (z) till the coming of Christ God raised up Governors and Rulers of *Davids* race over *Iudah* and *Jerusalem*, either Single Persons, as *Zerubbabel*, &c. Or Societies as the *Synedrion* (wherein they of the Tribe of *Iudah* had greatest share) in which was the supream power more or less till the Destruction of *Ierusalem* after Jesus Christ, or at least till Christs Incarnation. Thus, the *Scepter did not depart from* Judah, *nor a Law-giver from between his feet, till* Shiloh *came*; till Jesus Christ *the Prosperour* or *Saviour*, of *Iudah's* Race, came. This point is well cleared by divers of our Modern Writers

(p) 2 Chr. 32.24,25, 26. *with* Isa. 39. *throughout.*
(q) 2 Chr. 33. 2. *to* 12.
(r) 2 Chr. 35. 20. *to* 26.
(s) 2 Chr. 36. 1,2 3,4.
(t) 2 Chr. 36. 5,6,7.
(u) 2 Chr. 36. 9,10.
(x) 2 Chr 36. 11. *to* 22. Ezeck. 37. 11, 12,13.14.
(y) *Under Solomon* 1 Kings 11. 12,13,31, 36. *Under Abijah*, 1 Kings 15. 45. *Under Jehoram*, 2 Chr. 21,7. 2 King. 8. 16. *to* 23.
(z) Luke 3. 23. *to* 32. Mat. 1. 12, *&c.*
(a) Gen. 49. 10.

Writers, to the diligent peruſal of whoſe elaborate determinations therein I refer the learned Reader, for brevity ſake; *viz. Andr. Rivet. in Geneſ.* 49. *Excercitat.* 178. and 179. And after him, *Frider. Spanhem. in Dub. Evangel. Part.* 2. *Dub. xviii.* And after them both, *The late large Lond. Annot. on Geneſ.* 49. 10. Who (although they have ſome difference in their Explanations of this point, yet) give great light thereunto.

Thus this Promiſed mercy had its accompliſhment upon *Davids* ordinary Seed. II. *Upon* Davids *Extraordinary Seed, Jeſus* CHRIST, it was accompliſhed alſo two waies, *viz.* 1. The Chaſtiſement threatned in caſe of the iniquity of *Davids* Seed, was deeply inflicted upon *Jeſus Chriſt.* For (b) *He bore our ſins upon his own body on the Tree*; (c) *He was made ſin for us, who knew no ſin*; (d) God *laid upon him*, (or *made meet on him*) *the iniquities of us all*, Even of all the Elect from the beginning to the end of the world. So that, *by imputation*, Jeſus Chriſt became one of the greateſt ſinners that ever was in the world. Hereupon Conſequently God viſited our iniquities upon him with the Rod and ſtripes of men: (e) *He was wounded for our tranſgreſsions; he was bruiſed for our iniquities, the chaſtiſement of our Peace was upon him, and by his ſtripes we are healed*, &c. He was chaſtiſed for our ſins: that had none of his own to be chaſtiſed for. Whence *Auguſtin* pathetically; (f) *O wonderful condition of the Cenſure! O ineffable diſpoſal of the Myſterie! The unjuſt ſins, and the juſt is puniſhed: the guilty doth the fault, and the guiltleſs is beaten: the impious offends, and the pious is condemned: what the evil deſerves, the good endures: what the ſervat perpetrates, the Maſter paies: what man commits, God undergoes*, &c. 2. The Qualification alſo of this threatning was made good upon Chriſt. For in his deepeſt ſufferings and humiliation God did not *take away his mercy and loving-kindneſs from him, nor ſuffer his faithfulneſs to fail.* God did not forſake him, though upon the Croſs, when he ſeemed moſt to forſake him; For, *Then* God was (g) *his God* & Father, *Then* by divine power (h) he *converted the thief* moſt miraculouſly; *Then* (i) he commended his *ſpirit into his Fathers hands, & that day went to Paradiſe*: *Then* (k) heaven and earth did homage to him, The Sun withdrawing his light, The veil of the Temple tearing, The earth-quaking, The Rocks rending, The Graves opening, The Dead riſing. Yea when he was in Grave, in his loweſt degree of humiliation; (l) *God did not leave his Soul in Hell, nor ſuffer his holy one to ſee corruption, but ſhewed him the path of life*, and after ſet him at his own right hand, to reign for ever and for ever.

Theſe are the Covenant-Mercies promiſed more ſpecially to Davids *Seed, having their Primary accompliſhment in Jeſus Chriſt his Primary Seed.*

Thirdly and laſtly, The Covenant-Bleſſings or Mercies touching the People ISRAEL, the ſubjects of King *David* and his Royal

(b) 1 Pet. 2. 24.
(c) 2 Cor. 5. 21.
(d) Iſa. 53. 5, 6.
(e) Iſa. 53. 4.
(f) O mirabilis cenſuræ conditio, & ineffabilis myſterii diſpoſitio! Peccat iniquus & punitur juſtus; delinquit reus, & vapulat innocens: offendit impius, & damnatur pius; Quod meretur malus, patitur bonus; Quod perpetrat ſervus, exolvit Dominus: Quod committit homo, ſuſtinet Deus, &c. *Aug. lib. Mediat. c.* 7. *Tom.* 9.
(g) Mat. 27. 46. Luk. 23. 46.
(h) Luk. 23. 39. *to* 44.
(i) Luk. 23. 43, 46.
(k) Mat. 27. 45, 51, *to* 55.
(l) Act. 2. 25, *to* 37.

Seed, were especially these; *viz.* *Gods Habitation in* Sion *for ever.* 2. *Their Peaceable and Secure establishment in* Canaan. 3. *Their singular Prosperity both in Temporals and Spirituals.* The second flows from the first, as a proper fruit and effect thereof: The third results from both the former, as a Consequent thereof: So *The* first is the Root and foundation of them all.

1. *Gods Habitation in Sion for ever.* This is plain in that Exposition of Gods Covenant with *David*; (m) *If thy children will keep my Covenant and my Testimony, that I shall teach them, their children also shall sit upon thy throne for evermore. For the* LORD *hath chosen* Sion: *he hath desired it for his habitation. This is my Rest for ever: Here will I dwell, for I have desired it.* This Promise is very Emphatical: and yet sufficiently obscure. For the clearing whereof, these Particulars are a little to be explained. *viz.* 1. *The connexion of this Promise with that before?* 2. *What place is intended by* Zion? 3. *How God did dwell in* Sion? 4. *Why God would dwell there?* 5. *In what sense God said of* Sion, *This is my Rest for ever, having long since removed his Resting place and Habitation thence, for the sins of the Jews?*

(m) Psa. 132. 11, 12, 13, 14.

(1) *The Connexion of this Promise with the Promise foregoing*, is in the word כי *Ci*, (n) *For*; or *Because*. So that in this Promise God gives a Reason of the perpetuity of *Davids* Throne and Kingdom to his seed: *Because* God himself had chosen *Zion* for his own perpetual Rest, where he would cloth his Priests with Salvation. Upon which *Calvin* hath a good note; (o) *This Connexion* (saith he) *is to be noted: because the stability of that Kingdom was no where else to be sought but in Christ: but the Kingdom of Christ is inseparable from his Priesthood. Hence we see why he mentions* Zion *chosen: because God ordains nothing touching the Kingdom separately, but brings in the Sanctuary also, that it might be a true image of the Mediator that was to come, who after the Order of* Melchizedek, *was not only a King, but also a Priest. Whence, the state of the Kingdom and Tabernacle were individed.* So He.

(n) Psal. 132. 12, *to* 17.

(o) *Ioan. Cal. Com. in Psal.* 132. 14.

(2) *The place here intended by* Zion, was; 1. *Literally* that double-topped-Hill in *Ierusalem*, whereof, the one Top was called, *Sion*; the other *Moriah*, (p) whereon *Solomon* built the Temple, whereon also (q) *Abraham* had of old *offered up* Isaac *in a figure.* Of *Sion* it cannot precisely be understood, *the Holy place of the Habitacles of the most High*, being built, not upon *Sion*, but upon *Mount Moriah*: (r) The City of *David* the Royal Seat being built on Mount *Sion*, which was on the *North-side of Moriah.* Therefore under the term *Sion* we must understand *Moriah* also; as (s) *Muis* hath here well observed. 2. *Mystically* and *Spiritually*, The Church of God, Typified and notably shadowed out by *Mount Sion*, and the *Temple* there. To this effect, the Church of God is often in the Prophets called *Sion.* Thus that prophecy of Christ must be understood; (t) *yet have I set my King upon mine Holy Hill of Zion*; that is, *in the Church.* And in the New Testament *Mount Sion* is put for the

(p) 2 Chron. 3. 1.

(q) Gen. 22. 2. & Heb. 11. 17, 18, 19.

(r) Psa. 48. 2.

(s) *Sim de Muis Com. in Psal.* 132. 13.

(t) Psal. 2. 6.

the Church also; (u) *But ye are come unto Mount Sion*, &c. (x) *And I looked, and lo, a Lamb stood on the Mount Sion, and with him* 144000. *having his Fathers name written on their foreheads.*

(3) *In* Sion *God did Promise to dwell in a Peculiar sort, so as he would dwell no where else. The* LORD *loved the gates of* Sion, *more then all the dwellings of* Jacob, *Psal.* 87. 1, 2. *and* 76. 1, 2. For clearing this note, That Gods Presence and Habitation is, I. *General*, every where. *Psal.* 139. 7. *&c* 1. *By* Immensity of his Essence, *Jer.* 23. 24. 2. *By* Extent of his Power and Dominion, *Iob* 42. 21. *Psal.* 135. 6. 3. *By* Efficacy of his Providence, *Jer.* 23. 24. *Acts* 17. 28. II. *Special*, in some special places. So God is and dwells, 1. *Gloriously* in Heaven, *Mat.* 6. 9. 2. *Graciously* in *Sion*, in his Church. And this (1) *By* peculiarity of his fatherly Providence, *Isa.* 63. 9. (2) *By* visible Symbols signs or Tokens of his Presence. As, *by* his fiery and cloudy Pillar, Tabernacle and Ark he dwelt in his Church in the wilderness: *By* his Temple and Ark and other Levitical Ordinances he dwelt on *Mount Sion*, on *Mount Moriah* at *Ierusalem*, and in his Jewish Church: And *By* his New-Testament-Ordinances he dwels now in all the Churches of the Gentiles, which are the *Spiritual Sion*. (3) *By* inhabitation of his Spirit and efficacy of his Grace. So he dwelt and dwells in the true Invisible Church among both Jews and Gentiles, and in the hearts of all true believers, 1 *Cor.* 3. 16, 17. *Eph.* 2. *ult* and 3. 17. 3. *Wrathfully*, By acts of wrath, justice and indignation God dwells even *in midst of his enemies*, Psal. 110. 2.

So that God Promised to dwell in the *Literal* and *Spiritual Sion* the Church *Graciously*, all those fore-mentioned wayes. And this was a very High and Eminent Mercy. For, where God pitcheth such his Special and Gracious Habitation, there these sweet Priviledges attend and ensue upon his Presence and Residence. *viz.* 1. *Enjoyment of the Special Tokens of his Presence and Residence.* While God dwelt in midst of *Israel*, they still had the Signs and Tokens of his inhabitation continued to them; As, His Pillar of Cloud and Fire, His Tabernacle, Ark of His presence, Temple, *&c.* And while God dwells in any Church, he continues his (y) *Oracles* and Ordinances as signs of his Presence there. Now such tokens of his Presence are great Priviledges. 2. *Mutual nearness betwixt God and that people.* They that dwell together are near to one another. God *is near to them*, and not afar off, *Deut* 4. 7. And they are *a people near to God*; Psal. 148. 14. They (z) *who sometimes were afar off, are made nigh by the blood of Christ.* 3. *Peculiar Manifestation of God and Christ to them, so as not to the world*, Joh. 14. 21, 22, 23. They that dwell together, are more intimately and familiarly acquainted one with another. 4. *Reciprocal Love and dearness betwixt God and them, Christ and them.* (a) *He that loveth me* (said Christ) *shall be loved of my Father, and I will love him, and will manifest*

(u) Heb 12. 22, 23.
(x) Rev. 14. 1, &c.
(y) Rom. 3. 1, 2. & 9. 4, 5.
(z) Eph. 2. 13.
(a) Io. 14. 21, 23.

feſt my ſelf unto him. —— *And we will come unto him, and make our abode with him.* Father and Son make their abode with him that loves Chriſt; and he that loves Chriſt, is beloved of Father and Son. There's two loves for one; and both infinite. 5. *Sweet Relations betwixt God and them.* (b) *Ye are the Temple of the living God; As God hath ſaid, I will dwell in them, and walk in them: and I will be their God, and they ſhall be my people.* —— *And I will receive you, and will be a Father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty.* Here's *a Family-Relation*, betwixt Father and his Children; Here's *a Covenant-Relation*, betwixt God and his people: both accompanying Gods Indwelling in a people. How ſweet, how glorious are theſe Relations! 6. *Dear Communion and intimate heavenly fellowſhip betwixt God & them.* (c) *As God hath ſaid, I will dwell in them,* (there's Gods habitation in them;) *and walk in them,* (there's his Communion with them thereupon.) And elſewhere ſaith Chriſt; (d) *If any man will open unto me, I will come in unto him,* (there's his habitation;) *and ſup with him and he with me,* (there's the dear communion betwixt them, they ſpiritually feaſting and rejoycing one with another.) 7. *Safe and ſecure Protection againſt all Evils and Enemies, and ſeaſonable relief in all dangers and difficulties.* Where God dwells; ſafety dwells. See *Pſal.* 46. 5. *and* 76. 2, 3. *and* 23. 4. 8. *Satisfying Refreſhments and Conſolations.* Where God dwells, there Love, Peace, Joy, Comfort, Holineſs, Happineſs, yea Heaven dwells. (e) *God is love: and He that dwelleth in love, dwelleth in God, and God in him.* And he that dwelleth in God, having God to dwell in him, doth dwell in the midſt of the Paradiſe of God.

(b) 2 Cor. 6. 16, 17, 18.

(c) 2 Cor. 6. 16.

(d) Rev. 3. 20.

(e) 1 John 4. 16.

(4) *Why God would dwell in* Sion; in *literal Sion*, at *Jeruſalem*, or in *ſpiritual and myſtical Sion* the Church: Here are three Reaſons given, but all for ſubſtance One and the ſame, and all drawn from God only, none from *Sion*. *The LORD hath choſen Sion: He hath deſired it for his Habitation: Here will I dwell, for I have deſired it.* God promiſed his preſence and reſidence there, not for any merit or worthineſs in *Sion*: but of his own meer Election, Grace and Affection to *Sion*. God fetches all Arguments and Motives from himſelf, for his favours to his Church. He will dwell in her, becauſe he loves her: and he (f) *loves her, becauſe he hath choſen her and ſet his love upon her.*

(f) Deut. 7. 7, 8.

(5) *In what ſenſe God ſaid of Sion,* This is my Reſt for ever; *He having long ſince removed his Habitation thence for the ſins of the Iews.* *Anſw.* This Particular may be thus cleared. I. The phraſe [*For ever*] in the Hebrew language, 1. *Sometimes* is uſed Indeterminately, for abſolute continuance to all eternity without End, *as Pſal.* 9. 7. *and* 29. 10. *and* 33. 11. (2) *Sometimes* its uſed Determinately, for a long continuance of time, yet which ſhall at laſt determine and End; As at a mans Death, or at the year of Jubilee, *&c.* which is *The Ever* of life, *The Ever* of Jubilee, *&c.* 1 *Sam.* 1. 22.

Exod.

Exod. 21. 6. with *Levit.* 25. 13, 28, 40, 41. In this later ſenſe we muſt needs underſtand this phraſe here, though *Sion* ſhould have been Gods Reſt till the worlds End: for then at leaſt it ſhould have determined. But it was determined ſooner: Even at the great Jubile of Jubile's when Chriſt came, and (g) *the worſhip of God ſhould no more be affixed to any particular place, but be managed any where purely and ſpiritually.* II. *The Bleſsings of this Covenant were Promiſed,* (h) *Some* of them *Abſolutely*; As (h) the Raiſing up of Chriſt of the Seed of *David*, And the Perpetuity of his Kingdom, *&c.* which, notwithſtanding all intervening failings in *David* himſelf or in his poſterity, were exactly in their ſeaſon performed. (i) *Some* of them *Conditionally*; As (i) A Suceſſion of Rulers in *Iſrael* of *Davids* Race continually, upon Condition of their Obedience, Covenant-keeping, *&c.* (k) Gods preſence and reſidence in the Temple for ever, upon the ſame Condition. And therefore he afterwards adds; (l) *But if ye turn away and forſake my Statutes and my Commandments which I have ſet before you, and ſhall go and ſerve other Gods and worſhip them: Then will I pluck them up by the Roots out of my Land which I have given them: And this Houſe which I have ſanctified for my Name, will I caſt out of my ſight, and will make it to be a Proverb and a by-word amongſt all Nations. And this houſe which is high, ſhall be an aſtoniſhment to every one that paſſeth by it; ſo that he ſhall ſay, why hath the LORD done thus unto this Land, and unto this Houſe? And it ſhall be anſwered, Becauſe they forſook the LORD God of their Fathers, which brought them forth out of the Land of* Egypt, *and laid hold on other Gods, and worſhipped them, and ſerved them therefore hath he brought all this evil upon them.* So that *Iſrael* failing in the condition of this Promiſe, The promiſed bleſſing failed, God removed his preſence from them: and yet his promiſe was fully performed. III. *The ſins which provoked God to forſake his Habitation, to take away his Preſence and the tokens of his Preſence from his people the Jews, and ſo conſequently from any other people,* are eſpecially theſe; 1. Unbelief in Jeſus Chriſt, and being hardened therein *Rom* 11. 7. 8. 20. *ſtumbling at Chriſt that ſtumbling ſtone. Rom.* 9. 31, 32, 33. Rejecting Chriſt and murdering him. *Mat.* 21. 38, 39. 42, 43. 2. Forſaking the Lord, his Law, and Covenant, 2 *Chron.* 12. 1, 2, 5. and 15. 2. 1 *Chron.* 28. 9. *Jer.* 22. 8, 9. 3. Leaving of Firſt-love and Firſt-works; *Rev.* 2. 4, 5, 6. 4. Luke-warmneſs in Religion, *Rev.* 3. 15, 16, 17, 19. 5. Unſoundneſs in Doctrine, when *the Prophets are fools and ſpiritual men* (*viz.* they that pretend to the Spirit) *are mad, Hoſ.* 9. 7 to 13. when the Truth and Goſpel of Chriſt is *contradicted and blaſphemed, Acts* 13. 45, 46. 6. Extream and General barrenneſs, unfruitfulneſs, *&c.* under Gods Ordinances and Means of Spiritual fruit-bearing. *Mat.* 21. 34. — 43. *Iſa.* 5. 1. to 8. 7. Idolatry, *in laying hold of, worſhipping and ſerving other Gods*, &c. 2 *Chron.* 7. 19, 20, 21, 22. *Deut.* 29. 22, *&c.*: and

(g) Joh. 4. 21, 23. 1 Tim. 2. 8.

(h) Pſal. 132. 11. *with* Luk. 1. 69. Act. 2. 30.

(i) 2 Chron. 7. 17, 18, *&c.* Pſal. 132. 12.

(k) 2 Chron. 7. 16.

(l) Ver. 19, 20, 21, 22. *See alſo* Deut. 29. 22. *to the end.* Ier. 22. 8, 9.

and 31. 16, 17, *&c.* and 32. 16, 17. *&c. Pſal.* 6. 39, 40. and 78. 58, *&c. Jer.* 7. 29. *&c.* and 22. 8, 9. *Ezek.* 8. 5, 6, *&c. Hoſ.* 9. 9, *&c.* What ſin doth more ſpeedily drive God away then Idolatry? 8. The uſing of Sorcery and like curious Diabolical Arts like Pagans, *Iſa.* 2. 6. This one of *Manaſſes* ſins, for which among others God forſook his people, 2 *Kings* 21. 6. 14. When the Goſpel comes in power, the Diabolical Arts go down, *Acts* 19. 18, 19, 20. When ſuch Deviliſh Arts are re-embraced, proportionably the Goſpel goes down. 9. General prophanneſs and wickedneſs in all ſorts, Magiſtrates, Miniſters, and People; Eſpecially when aggravated, with contempt of Reformation, and Perſecution of Gods faithful Meſſengers that would reform them. Then *there's no remedy*, 2 *Chron.* 36. 11, to 21. *Mat.* 21. 34, 35, 36, 43. 10. Finally, A long continued Perſeverance in all manner of wickedneſs from time to time under Gods Mercies, Deliverances, Judgements, Ordinances, and all manner of his Diſpenſations, 2 *Kings* 21. 14, 15. For theſe ſins God is wont to with-draw his *Preſence and Reſidence* from a people; and for moſt of theſe he forſook *Sion and Jeruſalem*, that once was his delightful *Reſt and Habitation.*

2. *The Peaceable and Secure eſtabliſhment of* Iſrael, *the Subjects of King* David *and of his Royal Seed, in the Land of* Canaan. This bleſſing re ults from the former moſt eminently. *Iſrael* could never have a better foundation of peaceable and ſecure ſettlement in *Canaan*, then Gods reſt and reſidence in the midſt of them: according to that, (m) *God is in the midſt of her, ſhe ſhall not be moved, God ſhall help her at the peering of the morning.* This Bleſſing is thus Expreſſed and Promiſed in the body of the Covenant in *Nathans* viſion; (n) *Moreover, I will appoint a place for my people* Iſrael, *and will plant them, that they may dwell in a place of their own, and move no more: neither ſhall the children of wickedneſs afflict them any more, as before time, And as ſince the time that I commanded Judges to be over my people* Iſrael, *and have cauſed thee to reſt from all thine enemies.* In which Promiſe God aſſures *David* of the Good Condition of his ſubjects; The flouriſhing happineſs, proſperity and ſecurity of ſubjects being the honour and glory of their Princes. This bleſſing hath in it many branches. For herein God promiſeth touching his people *Iſrael*; 1. *To appoint* (or *ordain*) *a place for them.*

(m) Pſal. 46. 5.

(n) 2 Sam. 7. 10, 11. 1 Chron. 17 9, 10.

Object. *But had not God done this already, Promiſing* Canaan *to* Abraham *and his Seed,* Gen. 12. 7. & 15. 18, 19, 20, 21. & 13. 14, 15, 16, 17. *& giving them poſſeſſion thereof in the daies of* Joſhuah? *Joſh.* 15 1, &c.

Anſw. True; *But here* (ſaith *Kimchi*) *God promiſeth more plentiful influences of Heaven, and more ample bleſſings, both in regard of the fruitfulneſs of the fields and firmneſs of the Kingdom, then formerly.* So that the words are to be taken *comparatively*: not *abſolutely.* Beſides, till *Davids* daies *Canaan* was not in the compleat poſſeſſion of *Iſrael*; for till then the Jebuſites poſſeſſed the Fort or Caſtle of

of *Sion*, (o) which *David took, and called it the City of David*: but afterwards they ſhould have the compleat poſſeſſion of it. 2. *To plant* Iſrael, *that they may dwell in a place of their own, and move no more.* This *Metaphor* of *planting* them, imports their firm and ſecure ſettlement in *Canaan*. (p) *What is planted* (ſaith *P. Martyr*) *is not eaſily plucked up by the Roots.* This planting was alſo (q) formerly promiſed by *Moſes*. Trees planted dwell in their own place, and are not ſoon moved thence: they alone poſſeſs the ground wherein they are planted, other trees grow not on their roots: *Iſrael* in *Egypt* (r) *were in a ſtrange Land, none of their own*; and in the wilderneſs they were in their *pilgrimage*, not in their *heritage*; and in *Canaan* it ſelf they were ſcarce yet throughly rooted, being often diſturbed with many ſorts of Enemies: but they ſhould now take deeper roots, and move no more. **Object.** *But how did they move no more, when after this the ten Tribes were carried away Captive into* Aſſyria, *and the Tribes of* Judah *and* Benjamin *were oft-times grievouſly ſhaken by ſundry enemies, and at laſt ſhamefully carried Captive into* Babylon *for* 70. *years together?* **Anſw.** Two things may be replyed to this Objection. *viz.* (t) This phraſe *(of their moving no more)* may be taken *Conditionally.* They ſhould move no more out of *Canaan*, upon Condition they kept Gods Covenant, obeyed his Commandments, and avoided God-provoking ſins, in *Canaan*: Temporal mercies are ſtill promiſed upon ſuch Conditions, expreſſed or implyed: As 1 *Sam.* 2. 30. *Ier.* 10. 9, 10. They therefore performing the Conditions of this Promiſe, were not removed out of their Land, as in the daies of their godly Kings, *Aſa, Jehoſaphat, Hezekiah, Ioſiah*, &c. is evident. But when they failed in theſe Conditions, themſelves evacuated and voided the Promiſes of God, and were removed out of their Land, yea (f) *plucked up by the Roots*, as God had threatned, the ten Tribes being carried away captive into *Aſſyria*, and *Iudah* afterwards carried away into *Babylon*. (z) The phraſe being taken *Abſolutely* and ſimply, as without Condition, ſo this Promiſe was fulfilled; *Literally*, in the Daies of *David* and *Solomon*, the two chief Royal Types of *Chriſt*; For, in their Daies *Iſrael* moved no more out of *Canaan* their inheritance: *Myſtically*, This Promiſe had and hath its chief accompliſhment in the everlaſting Kingdom of Jeſus Chriſt, (t) *who ſhall raign upon the Throne of his father* David *over the Houſe of* Jacob *for ever, and of his Kingdom there ſhall be no end, it ſhall never be deſtroyed*, removed or ſhaken. Whereupon the Apoſtle ſtiles it, βασιλειαν ἀσαλευτον, (u) *An unſhaken Kingdom, An unmoved Kingdom.* The word properly ſignifies, *A freedom from ſuch motion as is in the Sea.* The Sea is reſtleſs, alwaies in motion, by ebbings and flowings, or by ſtormy winds and Tempeſts. But Chriſts Kingdom ſhall never be moved from within it ſelf, or from without it ſelf: (x) *till Chriſt, having deſtroyed all his enemies, and put down all Rule, and all Authority and power, ſhall ſurrender up his* Mediatory *Kingdom*

(o) 2 Sam. 5. 6, *to* 11. 1 Chron. 11. 4, *to* 10.

(p) Quæ plantata ſunt, non facile a radicibus auferantur. *P. Mart. com. in* 2 Sam. 7. 10.

(q) Exod. 15. 17.

(r) Gen. 15. 13.

(f) 2 Chron. 7. 19, 20, 21, 22.

(t) Luk. 32. 33. Dan. 2. 44.

(u) Heb. 12. 28.

(x) 1 Cor. 15. 24. *to* 29.

to the Father, not in regard of the Subſtance, but the Circumſtance and Manner of the Adminiſtration thereof, *that God may be all in all.* 3. Finally, (y) *That the children of wickedneſs ſhould not afflict them* (or *waſte them*) *any more, as before-time*, (or *from the beginning*) *and as ſince the time of the Judges.* By [*children of wickedneſs*] underſtand the Paganiſh Idolaters and Perſecutors, who lived *without God in the world*, in all wickedneſs, as Egyptians, Idumeans, Philiſtines, Amalekites, *&c.* Theſe ſhould no more afflict and waſte them in their Perſons and States, as formerly from the beginning. *viz.* As Egyptians afflicted them in *Egypt*, As the Amalekites, Edomites, Amorites, Moabites, *&c.* afflicted them in their journey towards *Canaan*, As the Canaanites, Philiſtines, and other enemies waſted them in time of the *Judges*, and under the reign of King *Saul.* God had now given reſt to *David* from all his enemies, and in Compariſon of former times, his ſubjects *Iſrael* ſhould not be under any more ſuch afflictions. *Iſrael* henceforth ſhould have his *Quietus eſt*, &c. This Promiſe muſt be underſtood, (1) Not *Simply* but *Comparatively.* In Compariſon of former afflictions by the wicked, they ſhould not afterwards be afflicted by them. (2) Not *Abſolutely*, but *Conditionally*: upon Condition of *Iſraels* keeping Covenant with God. Otherwiſe, God would *chaſtiſe them with the rods of men*, as afterwards upon the ſins of Kings and people it fell out, as I have already abundantly manifeſted. In all temporal Promiſes God ſtill reſerves this latitude to himſelf, to ſhorten or remove promiſed Mercies, and to chaſtiſe his people with Contrary judgements in caſe of their miſcarriages.

(y) 2 Sam. 7. 10. 12. with 1 Chron. 17. 9, 10.

3. Finally, touching *Iſrael* the ſubjects of *David*, God in this Covenant promiſed, *Their ſingular Proſperity both in Temporals and Spirituals.* I. *Iſraels proſperity in Temporals*, is promiſed in that Explanatory recital of this Covenant, *Pſal.* 132. Where God ſaid of *Sion*; (z) *I will abundantly bleſs her Proviſion: I will ſatisfie her poor with bread.* By *Proviſion* and *Bread*, underſtand a confluence of all neceſſary Temporals good for *Sion.* She ſhould have them not only with *Gods leave*, but with *his love*; not only by his *permiſſion*, but by his *benediction*; ſhe ſhall have *Proviſion*: *God will bleſs her Proviſion*: God will bleſs her *abundantly.* This is one happy fruit and effect of Gods Habitation in *Sion.* (a) *Godlineſs hath the Promiſe of the life that now is.* Yea the *Poor* in *Sion*, the meaneſt members of the Church have part in this Promiſe: God will ſufficiently provide for them, and their comfortable ſubſiſtence, *he will ſatisfie her poor with bread.* This is a ſweet promiſe, for *Sion's poor* to Reſt upon. II. *Iſraels proſperity in Spirituals.* In the ſame Explanation of this Covenant God Promiſed, (b) *I will alſo cloth her Prieſts with Salvation: and her Saints ſhall ſhout aloud for joy.* The Bleſſings here Promiſed, are alſo mentioned by *Solomon* in his Prayer at the Dedication of the Temple; (c) *Now therefore ariſe O LORD God*

(z) Pſal. 132. 11, 12, 13, 14, 15.

(a) 1 Tim. 4. 8 Mat. 6. 33.

(b) Pſal. 132. 16.

(c) 2 Chron. 6. 41.

God into thy Resting place, Thou and the Ark of thy Strength: Let thy Priests O LORD God, be cloathed with Salvation, and let thy Saints rejoyce in Goodness. In this Promise are Mercies, 1. More Peculiar to the Priests. *I will cloath her Priests with Salvation.* In the former Pecitory part of this Psalm the words are (d) *Let thy Priests be cloathed with Righteousness: and let thy gracious Saints shout aloud.* Interpreters here somewhat differ about the sense. By [*Salvation*] here (e) *Calvin* understands only Gods Protection, under which Gods Priests should be safe and happy. And by [*righteousness*] *Gods Righteousness*: that is, the fruit of Gods righteousness, in defending protecting and taking care of his Priests. (f) *Him. de Mais* interprets this [*their Cloathing with Salvation*] of Gods open and visible help and Salvation to Sions Priests, as evident to all as the Garments wherewhith they are cloathed. Or rather as if God had said; *I will wholly encompass Sions Priests with salvation, as with a garment, and I will never forsake them.* But in the former verse he understands by *Righteousness* The Priests constant righteousness, as evident to all, as their very Garments wherewith they were cloathed. (g) *Lavater* thinks *here is an Allusion to the Priests Garments which shadowed out many vertues, that they should be evidently cloathed and adorned with true virtues and holiness of life.* But none of these satisfie: nor (in my judgement) do they fully reach the sense and intent of the holy Ghost herein. The phrase [*of cloathing Sion's Priests with Salvation*] is comprehensive and seems to me to import these three things *viz.* (1) *The safe Conservation and Continuation of the Publique Ministery in Sion.* Her Priests should not be destroyed, nor driven into corners: but *Sion* should still *see her teachers before her eyes.* (2) *The eminent decking and adorning of* Sions *Priests with the Spiritual Ornaments of Righteousness and Salvation which should be as visible and evident in their Functions and Conversations: as their Priestly robes* (types of such spiritual ornaments) *were eminent and visible in their Ministrations.* (3) *The efficacy and prevalent success of the Ministry of Sions Priests, upon the people for Salvation and righteousness:* Their Ministration should be salvifical to the Church and people, full of saving efficacy. The word *Salvation* is in Scripture used in such latitude and variety of acceptations, as it may easily comprize all this. And the Sense of words or phrases in Scripture are not to be restrained without just and apparent necessity. That learned and judicious writer (h) *Mr. John Ball* expounds them much to this effect. 2. More

(d) Psal. 132. 9.

(e) *Joan Calvi Com. in* Psal. 132. 9, 16.

(f) *Sim. de Mais in Com. ad* Psal. 132. 16. & 9.

(g) *Lavat. Com. in* 2 Chr. 6. 41.

(h) That the *Priests should be cloathed with Salvation*, &c. that is, The Ministration of the Priests should be profitable and saving to the people, which should be an ornament to them, as a Garment of Honour: and the people should sing cheerfully. The Salvation of the person only is not here meant, but the Conservation of the Ministery. As if it should be said. I will cause that the Ministery of the Priests be safe, that it shall not be troubled with ungodly men, nor defiled with the filth of Errour: and that it shall be effectual in the minds of the godly, and many by the blessing of this Ministry may obtain eternal Happiness. It may also be applyed to the private Salvation of the Priests, because they should be defended and protected from above, and adorned with blessings of all Kinds. *Mr. John Ball in his Treat. of the Covenant. Chapter 6. page* 148. *London* 1645.

Common to all the Holy people and Saints in Zion. *And her Saints shall shout aloud for joy*, Psal. 132. 16. This Eminent joy of Sions Saints, seem to have reference, To the Lords peculiar affection to, and Habitation in Sion, To Gods blessing of Sion, with a Confluence of outward accomplishments, And to his *clothing of Sions Priests with Salvation*: These fore-promised Mercies shall be singular Matter of Sion's Saints rejoycing, yea of their triumphant shouting for Gladness, *Psal.* 132. 13, 14, 15, 16. For what greater cause can there be of rejoycing to Gods Saints, Then to enjoy their God resident in the midst of them, and with God a confluence of Temporal and Spiritual blessings in his saving Ordinances?

These now are the **Covenant-Blessings** or **Mercies** *which on Gods part, were promised to King* David *and his Seed in this Covenant.*

Section II.

II. **The Covenant-Duties Conditioned, Required and Re-stipulated on the part of** David **and his Seed in this Covenant,** may be reduced chiefly to these two heads, *viz.* 1. *Their Keeping Gods Covenant and Testimony, walking in his Commandments, Statutes and Judgements.* 2. *Their being Just in their Kingdom, Ruling in the fear of God.* *That* they were to perform, as Good men: *This*, as Good Kings and Rulers over men. *That*, was Common to them with all *Israel*. *This*, was Peculiar to the House of *David* in *Israel*.

I. *Their Keeping of Gods Covenant and Testimony*, &c. As God would keep Covenant with *David* and his Seed: So they must keep Covenant with him. He will not be Fœderally *bound*, and they set at *liberty*. As he performs *Covenant-Mercy*: So they must perform *Covenant-Duty*. This Condition on their part is notably expressed in divers Recitals and Expositions of this Covenant. As; (i) *The LORD hath sworn in truth unto* David, *he will not turn from it; of the fruit of thy body will I set upon thy Throne. If thy children will keep my Covenant and my Testimony that I shall teach them: their children also shall sit upon thy Throne for evermore.* But contrariwise he adds elsewhere; (k) *If his children forsake my Law, and walk not in my judgements; If they break* (Heb. *profane*) *my Statutes, and keep not my Commandments: Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him: nor suffer my faithfulness to fail*, &c. Here's Gods *Law*, as the Genus or General; and in his *Judgements*, *Statutes*, and *Commandments*, *viz. Judicial*, *Ceremonial* and *Moral Laws*, as the Species, or Specials: The breach or violation of any of these by *Davids* Seed is Threatned to be *visited with Gods Rod and Stripes*, Consequently the Observance of them all is required from them. And *David*, having reference to this Covenant, particularly

(i) Psal. 132. 11, 12.

(k) Psal. 89. 30, 31, 32, 33.

ly applies this Condition to his Son *Solomon*, in his speech to the solemn *Assembly* of *Israel*: (l) *And he said unto me*, Solomon *thy son, he shall build my House and my Courts: for I have chosen him to be my son, and I will be his Father. Moreover I will establish his Kingdom for ever, if he be constant* (Heb. *strong*) *to do my Commandments and my Judgements, as at this day.* And hereupon (m) *David* presently applies this by way of Exhortation; First to all *Israel*, inciting them *To keep and seek for all the Commandments of the* LORD *their God, that they might possess* Canaan *and leave it for an inheritance to their children for ever*: Then to his son *Solomon*, injoyning him, To *know the God of his Father, to seek him, and to serve him with a perfect heart and a willing minde*, That thus, both *Davids Seed*, and the *Subjects* of *David* and his Seed, might perform the Conditions of this Covenant with God.

(l) 1 Chr. 28. 9.17.

(m) ver. 8,9.

From all these passages, we may thus determine and conclude touching the Covenant-Duties and Conditions imposed upon *David* and his Seed: *viz.*

More Generally, That the Covenant-Duties and Conditions required of *David* and his Seed in this Covenant, are the same with those imposed upon *Israel* and their Posterity in the *Sinai Covenant*. For, 1. God, in imposing these Conditions upon *David* and his Seed, plainly hath reference to the Duties of the *Sinai-Covenant*; As the (n) phrases of *keeping his Covenant and Testimony*, Of *Doing his Commandments and his Iugements*, viz. his *Iudicial Ceremonial* and *Moral Laws* (the body of the *Sinai-Covenant*,) do abundantly evidence. 2. This *Covenant with David* did not void or annul the *Sinai-Covenant* or the Duties thereof: it continued in force till the death of Jesus Christ, when it had its general accomplishment. *David* therefore and all his Seed remained still under the Obligation and duties of the Old Testament or *Sinai* Covenant. This Covenant with *David* was not *Destructive*, but *Cumulative*, to that with *Israel*. Look (o) back therefore upon the *Covenant-Duties* of the *Sinai-Covenant*, and the explications of them: and there you shall also, as in a glass, behold the *Covenant-Duties of this Covenant* at large unfolded.

(n) Psal. 132. 11,12. 1 Chr. 28.7. Psal. 89 30,31.

(o) *In Book* III. *ch.* 4. *Aph.* 4. *Sect.* 2.

More Particularly, The Covenant-Duties and Conditions imposed upon *David* and his Seed under this General, are these. *viz.*

(p) *See B.* III. *ch.* 4. *Aph.* 4. *Sect.* 2, & *ch.* 5. *Aph.* 4. *Sect.* 1.

1. *Their being Gods saved, Gods people, Gods sons and First-born by Covenant*, See *Psalm* 89. 26, 27. 2 *Sam.* 7. 24. 1 *Chron.* 17. 13, & 28. 6. These Covenant-Relations have in them both a Dignity from God, and a Duty to God. The (p) Duties thereof have been formerly laid open, both in *this*, and in *the Sinai Covenant*. How can any persons keep Gods Covenant faithfully and acceptably, till themselves first become Gods Covenant-people effectually? They must first have *Covenant-principles* and abilities: before they can truly put forth those Abilities in *Covenant-performances*.

2. *Their*

2. *Their true knowledge of God and of his Covenant, and ſeeking for all its Commandments*, 1 *Chron.* 28. 7, 8, 9. Such knowledge is the neceſſary in-let to all ſincere Covenant keeping by Faith and Obedience.

3. *Their keeping Covenant by true Faith in Jeſus Chriſt, the great Mercy and Myſterie promiſed both in this, and the Sinai-Covenant.* That *Chriſt* was revealed, and *Faith in Chriſt* required and conditioned, in the *Sinai-Covenant*, I (q) have abundantly proved. That *Jeſus Chriſt* was alſo revealed and chiefly intended in this Covenant, I have in this Chapter evinced. *Compare alſo, Luke* 1. 31, 32, 33, *Acts* 2. 29, 30, 31, *&c. Heb.* 1. 5. *with the tenour of this Covenant.* Therefore *true Faith in this Chriſt*, is neceſſary to the keeping of this Covenant: For, 1. Without true Faith Chriſt herein revealed could not be apprehended by *David* or his Seed. 2. And without true Faith, neither their perſons nor performances could be accepted. For, (r) *without Faith it is impoſſible to pleaſe God.*

(q) Book III. ch. 4. Aph 4.

(r) Heb. 11. 6.

4. *Their keeping Covenant, by* 1. *Willing*, 2 *Perfect*. 3 *Entire, and* 4. *Conſtant Obedience*, See 1 *Chron.* 28. 7, 8, 9. *Pſal.* 132. 11, 12. *&* 89. 30, 31. What ſuch obedience is; In what notion it is required in the *Sinai Covenant*, and ſo in this; and what is the Rule of ſuch obedience; I have ſufficiently (ſ) elſewhere unfolded. That the Lord intended the Keeping of this his Covenant by ſuch Obedience, King *Solomon* intimates in his bleſſing of the people at the Dedication of the Temple, ſaying; (t) *The* LORD *our God, be with us, as he was with our Fathers: Let him not leave us nor forſake us: That he may incline our hearts unto him, to walk in all his waies, and to keep his Commandments and his Statutes and his Judgements which he commanded our Fathers, —— Let your heart therefore be perfect with the* LORD *our God, to walk in his Statutes and keep his Commandments as at this day.* 2. God himſelf, confirms the ſame in his anſwer then returned to King *Solomons* Prayer; (u) *And the* LORD *ſaid unto him, I have heard thy Prayer and thy ſupplication that thou haſt made before me: —— And if thou wilt walk before me as* David *thy Father walked, in integrity of heart and in uprightneſs, to do according to all that I have commanded thee, and wilt keep my ſtatutes and my judgements: Then I will eſtabliſh the Throne of thy Kingdom upon* Iſrael *for ever, as I promiſed to* David *thy Father, ſaying, There ſhall not fail thee a man upon the Throne of* Iſrael. *&c.*

(ſ) *In Bo.* III. *ch.* 4. *Aph.* 4. *Sect.* 2.

(t) 1 King. 8. 57, 58, 61.

(u) 1 Kings 9. 3 4, 5, 6, 7, 8, 9. 2 Chr 7. 17. *to the end.*

5. *Their Repentance and returning to the Lord unfeignedly in caſe of any their Covenant-failings and miſcarriages.* This Covenant-Duty in all the people of *Iſrael* (and therefore conſequently in *Davids* Seed, Rulers over *Iſrael*) King *Solomon* (x) intimates, in his *Prayer* at the *Dedication of the Temple*: and God confirms, in the Accepting and granting of his Prayer. *What true Repentance is; That ſuch Repentance was required and conditioned in the Sinai-Covenant*, and ſo alſo by conſequence in this; with *Inferences hereupon*, I have explained in the *Sinai-Covenant* there ſee. *Book* III. *Chap.* 4. *Aph* 4. *Sect.* 2.

(x) *See* 1 King. 8. 33. *to* 54. *&* 9 3. 2 Chr. 6. 26. *to* 40. *&* 7. 12, 13, 14

These

These were the Covenant-Duties and Conditions imposed here upon David *and his Seed, which did in* Common *belong to* Davids *House and to all the house of* Israel. *The Covenant-Duties, more* peculiar and appropriate *to* David *and his House follow.*

II. *Their being just in their Dominion and royal Government, Ruling also piously and religiously.* This is laid down notably in *Davids* last words, (y) *He that Ruleth over men* must be *just, Ruling in the Fear of God,* In the Hebrew phrase (which studies brevity) the sentence is imperfect, some word or words being omitted which should perfect the sence. The words are exactly thus to be translated; A *Ruler over-earthly-man just, Ruling the fear of God.* And they may be interpreted two waies, *viz.* 1. *Mandatorily,* as requiring a Covenant-Duty from *David* and his Seed: Thus; *A Ruler over-earthly-man* must be *just, Ruling in the fear of God.* Or thus: Be thou a *Just Ruler over-earthly-man, ruling in the fear of God.* So it is a command or Divine injunction to *David* and his Royal Seed, To Rule Righteously, and Religiously, 2. *Promissorily,* as a foretelling the Covenant-Dignity and excellency of Christ and his Kingdom, that was to come of *David* according to the flesh: Thus; *The Ruler over-earthly-man,* shall be *just, Ruling in the fear of God.* That is, the Messiah that shall descend of *David* shall be a just Ruler, *&c.* In my judgement, these words are here so laid down on purpose by the Holy-Ghost, that they may be taken in full latitude, both as *Commanding* a Duty from *David* and his Seed, as Types of Christ; and as *Promising* an excellency in Christ the Anti-type of *David.* Christ, should succeed *David* as a King, *Psal.* 2. 7, 8, 9. *&* 110. 2. *&* 72. 1, 8, 9, 10, 11. *Zech.* 9. 9, 10. *Hos.* 3. 5. And Christ should Reign and Rule in his Kingdom most Righteously, and Religiously. See *Psalm* 45. 3, 4, 5, 6, 7. *&* 72. 1, 2, 3, 4, 7, 12, 13, 14. *Isai.* 11. 1. *to* 10. *Ier.* 23. 5, 6. *Zech.* 9. 9, 10. He is the true *MelchiZedech*, or King of Righteousness, *Heb.* 7. 1, 2, 3, *&c.* But here I shall consider the words only in the First Notion, as *Commanding a Covenant Duty* from *David* and his Seed, because I am speaking of them as imposing a Covenant-Duty upon them, in reference to the Throne and Kingdom which by Covenant, God setled upon *David* and his Seed.

1. David *and his Seed must Rule over* Israel, *Righteously.* (z) *A Ruler* (or *He that Ruleth over-earthly-man* must be *just.* The *Ruler,* here spoken off, is the Royal or *Kingly-Ruler,* who in his Dominions is (a) *Supream*; *The Supream Ruler,* or *Governor of a People,* or stiled by some other Denomination: *viz. David* and his Seed. The Subjects here particularly intended by *men* or *Earthly-man* were *Israel,* which was the *Common-wealth of God,* of his peculiar Institution. And they were at that time *the only Church of God on Earth.* The Qualification of this *Ruler,* and of his Rule, is *Righteousness,* and *Religiousness.* First of his *Justice* or *Righteousness.* *David* and every

Magistrates 47 ad p. 1061. 2°

(y) 2 Sam. 23. 3.

(z) 2 Sam. 23. 3.

(a) 1 Pet. 2. 13.

every of his Succeſſive Seed ſitting on the Throne muſt be *Juſt*. How? 1. *Juſt in their Perſon.* 2. *Juſt in their Office.*

(1) *Juſt in their Perſons.* Having due Qualifications of Juſtice and Principles of Righteouſneſs *within:* without which their office and adminiſtrations could never be righteous *without.* The *fruit* reſembles the Nature of the *Tree.* Such the *fountain:* Such the *ſtreams. Juſtice of the perſon of a Ruler, is that Habit of Righteouſneſs whereby he is diſpoſed duly to adminiſter both Mercy and Judgement to all his Subjects indifferently without reſpect of Perſons, Fear or rewards.* He muſt be inclined both to Mercy and Judgement, *Pſalm* 101. 1. *Prov.* 20. 28. *with Prov.* 29. 4. And this to all without reſpect of Perſons, *Prov.* 24. 23. and 28. 21. *Pſal.* 82. 2. *Deut.* 1. 16, 17. As alſo without fear of men, or taking rewards from them to pervert Juſtice, *Deut.* 1. 17. *Iſa.* 1. 23. *Prov.* 29. 4. Unto ſuch an Habit and Qualification of righteouſneſs divers ſubſervient Endowments are very neceſſary. As, 1. *Knowledge* and judicious underſtanding in every Cauſe, *&c. Pſal.* 2. 10. *Prov.* 28. 16. *Eccl.* 10. 16. *Iſa.* 3. 3, 4. 2. *Clemency*, gentleneſs, mercifulneſs, *Prov.* 20. 28. that he may lay to heart every good cauſe, even of the poor, widow, fatherleſs and oppreſſed, *Iſa.* 1. 17, 23. 3. *Fortitude and Courage*, not to fear mens faces, but rather to be a terrour to evil-doers, *Prov.* 20. 2. *Deut.* 1. 17. *Rom.* 13. 3. 4. *Humility*, that his heart be not proudly lifted up above his Brethren, and he oppreſs them, or turn Tyrant, *Deut.* 17. 19, 20. *Rehoboam's* fault and ruine. 1 *Kings* 12. 14, &c. *Pſal.* 131. 1. 5. *Chaſtity*, That his heart be not turned away from right Judgement, *Deut.* 17. 17. *Prov.* 31. 3. luſt deſtroyeth Kings. 6. *Temperance and Sobriety*, that the Judgement be not darkened in diſcerning things that differ. *It is not for Kings to drink wine*, &c. (that is, intemperately) *leaſt they drink, and forget the Law, and pervert the Iudgement of the afflicted*, *Prov.* 31. 4, 5. *Eccleſ.* 10. 13, 14. 7. *Contentedneſs*, hating Covetouſneſs, *Deut.* 1. 16, 17. and 17. 17. *Prov.* 28. 16.

(2) *Juſt in their Office of Ruling.* It was not enough that *David* and his Seed had juſt *Principles*, they muſt alſo perform juſt *Practiſes*, do juſt things. This *Juſtice of their Office* comprizeth in it two things. *viz. Firſt*, A juſt Advocation to, or Acquiſition of, their Office. That they come not to their Rule and Government by unlawful *Uſurpation*, without any juſt Right or Title. The fault of uſurping *Athaliah*, 2 *Kings* 11. 1, 2, 3. *Secondly*, a juſt Execution and diſcharge of their Office, In the impartial and Due Adminiſtration of *Mercy and Iudgement* to all their ſubjects for their Good, without reſpect to mens perſons, fear of mens faces, or expectation of their corrupting gifts and rewards: As hath been formerly proved. Now this Actual Execution or Exerciſe of their juſt Rule, hath in it a twofold Act: *viz. Protection* and *Gubernation.*

I. **Protection.** The Supreme Ruler or Governor ought to improve his

his utmoſt Authority and Power, for the Protecting, Preſerving and Defending of his Subjects and Common-wealth in Safety, Peace and Proſperity (b) *Behold a King ſhall raign in righteouſneſs, and Princes ſhall rule in judgement. And a man* (*viz.* ſuch a King or Princes,) *ſhall be as an Hiding-place from the winds: And a Covert from the Tempeſt; As Rivers of water in a dry place; As the ſhadow of a great Rock in a weary Land.* This King is very generally interpreted to be King *Hezekiah*, yet as a Type of Jeſus Chriſt: Theſe Princes, the Princes of *Hezekiah*, as *Shebna*, &c. imployed under him in the Government: His Protection of his ſubjects from all ſorts of evils and injuries is elegantly deſcribed by four notable Metaphors or Similitudes. Such Protection is Due from all Supreme Rulers to their Subjects. And this eſpecially againſt three ſorts of evils. *viz.* 1. *Againſt all Enemies Forrein or Domeſtick*; from without, or from within the Common-wealth: that they may be powerfully reſiſted, prevented and ſuppreſſed, and the ſubjects defended. 2. *Againſt all injuries, wrongs, oppreſſion, violence,* &c. that the ſubjects, (eſpecially the poor, the friendleſs, the widow, and the fatherleſs, (c) which of all other are moſt expoſed to injuries and oppreſſions without Remedy,) may be defended, reſcued, and relieved, *Pſal.* 82. 3, 4. *Iſa.* 1. 17. and this by a righteous current and courſe of Judgement. 3. *Againſt publike wants and neceſsities*, prejudicial and deſtructive to their Common-wealths publike welfare and proſperity. As want of bread in a time of famine, want of trade with Forrein Nations, without which they cannot well ſubſiſt within their own territories, *&c.* Rulers muſt be *like Rivers of water in a dry place*, as well as *an Hiding-place from wind and Covert, from Tempeſt*, *Iſa.* 33. 1, 2.

(b) Iſa. 32. 1, 2.

(c) Iob 24. 3, 4, 9, 10.

II. **Gubernation**, or **Actual Governing**. The ſupreme Ruler ought to exerciſe his Power and Authority in the upright Guiding and Governing of all his ſubjects according to Mercy and Judgement, as the Cauſe ſhall require, for their good and benefit, *Rom.* 13. 3, 4. 1 *Tim.* 2. 2. This Actual Governing hath in it two principal branches. 1. *Direction of the ſubjects in all good waies of Righteouſneſs, by making, enacting and publiſhing righteous good and equal Laws for the Common-wealth*, ſubſervient, not oppoſite, to true Religion. *Eſtabliſh Judgement in the Gate*, *Amos* 5. 15. ſuch the good Decrees even of Pagan Rulers ſometimes, as of *Cyrus*, *Ezra.* 1. 1, &c. *Darius*, *Ezr.* 6. 1, 2, 3, &c. *Dan.* 6. 25, 26, 27. *Nebuchadnezzar*, *Dan.* 3. 29. Oppoſite thereunto are, *The Decreeing of unrighteous Decrees*, *Iſa.* 10. 1, 2, 3. The *framing miſchief by a Law*, *Pſal.* 94. 20. The *Statutes of* Omri, *Mich.* 6. 16. Ungodly, unrighteous, enſnaring and bloody Decrees, *Eſth.* 3. 8, to the end; *Dan.* 3. 10, &c. and 6. 7, &c. 2. *Remuneration, by compenſating the Subjects Obſervation or violation of ſuch Directions or Laws, according to the right Rules of Diſtributive and Emendative Iuſtice.* This Remuneration ought to have reſpect, (1) *To all well-doers and Good ſubjects.* That they may be praiſed

for, countenanced and encouraged in their well-doing and in all vertuous waies, *Rom.* 13. 3, 4. Such Government makes *the righteous flouriſh*, *Pſal.* 72. 7. (z) *To all evil-doers and wicked Subjects.* That, by juſt execution of vengeance and wrath upon them for their evil-doing, *Rom.* 13. 4. They may be put to exemplary ſhame before others, *Judg.* 18. 7. May be terrified for, and reſtrained from evil-doing. Hence Rulers are called, *Poſſeſſors*, or *Heirs of reſtraint*, *Judg.* 18. 7. Or, if the Cauſe ſo require, may be cut off and deſtroyed out of the Common-wealth by Baniſhment, *Ezra* 7. 26. Or Death, *Pſal.* 101. 8. *That all* Iſrael *may hear and fear, and do no more ſo wickedly*, *Deut.* 13. 11. and 17. 13. and 21. 21. Thus he that Ruleth over man, muſt be Juſt, In Perſon, and In office.

(d) 2 Sam. 23. 3. 2. *David and his Seed muſt Rule over* Iſrael *Religiouſly as well as Righteouſly*, (d) *Ruling in the Fear of God.* They muſt not *Gallio*-like, caſt off all care of the affairs of God and Religion, but rather make theſe things their primary ſcope and intendment, and all Politicals ſubordinate and ſubſervient thereunto.

The fear of God is uſed in Scripture in various Acceptations. Eſpecially, as to our preſent purpoſe, it denotes; 1. The Object Feared, *viz.* God himſelf. *Bring preſents to the FEAR*, *Pſal.* 76. 11. So God is ſtiled, *The FEAR of* Iſaac, *Gen.* 31. 42, 53. 2. The Rule or Law preſcribing and directing in the true Fear of God, *Pſal.* 19. 9. 3. The whole Courſe and way of Gods true Religion and Service, *Eccleſ.* 12. 13. *Job* 1. 9. *Act.* 9. 31. In this ſenſe it is uſed very frequently. And theſe are the proper fruits, effects and acts of the true Fear of God implanted in man. 4. The Inward Habit or Principle of Gods Fear ingraven upon the Sanctified heart, whereby the heart is inclined and diſpoſed to have an awful reverential reſpect to God, to his whole will and all his waies: to forbear what he forbids, to perform what he preſcribes, *&c.*

(e) Ier. 32. 40. (e) *I will put my fear in their hearts, that they ſhall not depart from me.* 5. The Affection of Fear in the heart, whereby a man is diſpoſed to be afraid of Gods dreadful or terrible manifeſtation of his Majeſty and Greatneſs. As *Moſes* at Mount *Sinai* ſaid;

(f) Heb. 12. 20, 21. (f) *I exceedingly fear and quake, ſo terrible was the ſight.* Moſt of theſe acceptations, eſpecially the four firſt, are of uſe here.

To Rule in the Fear of God therefore doth principally comprize in it theſe things: *viz.* I. *To have the Heart and Spirit graciouſly and effectually principled with the Fear of God*, whereby Rulers are inclined to have an awful eye and reſpect to God, his will, and waies in all their Government, and this with a good conſcience, *Gen.* 42. 18. This Fear makes the Perſons of Rulers religious, and conſequently their Government religious, 2 *Chron.* 17. 3, 4, 5, 6. 2 *Chron.* 34. 3, *&c.* II. *To Manage the whole Rule and Government according to the word of God, the Rule and meaſure of Gods Fear*: not according to carnal Rules of Policy inconſiſtent with Gods

Gods word. Hence God appointed all the Kings of *Israel* to have a Copy of Gods Law by them, to read therein continually, that they might manage their Government in Gods Fear accordingly, *Deut.* 17. 18, 19, 20. III. *To make it the Primary Scope, intent and End of all their Ruling, to advance the Glory of God, and of Jesus Christ, to advantage the Spiritual welfare of his Church, and to further every way the Prosperity of the Gospel and true Religion,* *Rom.* 13. 3, 4. *Isa.* 60. 10, 16. 1 *Tim.* 2. 2. The *Centuriators* observe well (f) *Seeing Magistrates are in Holy Scriptures called* Gods, *their first and chiefest care of all should be, in such sort to serve God, as that his Kingdom may appear, Grow and be Preserved in their Dominions.* Common-wealths are for the Church, not the Church for Common-wealths: they are but *Hospitia Ecclesiæ*, the *Churches Inns.* Rulers are for God: not God for Rulers. Rulers usually prosper no longer in their *Civils*, then they take care for the prosperity of Religion and *Spirituals.* I remember not that any Kings in *Israel* or *Judah* are commended by God in Scripture for *ruling righteously*, but only those who *ruled Religiously.* Their chief zeal and all their prime endeavours should run out this way: as *Jehoshaphats* (h) *heart was lifted up in the waies of the* LORD. Oh! How many waies may, yea ought, the supreme Ruler to improve his Authority for advancing the Interest of God, of Jesus Christ, of his Church, of his Gospel, and of Christian Religion, by Ruling in the fear of God, As a *Nursing Father* of the Church! *Isa.* 49. 23. As, 1. *By* encouraging and countenancing the publike use of all Gods Ordinances and publike exercise of all Duties of Religion within his Dominions, 2 *Chron.* 15. 9, to 16. and 20. 7, 8, 9. and 29, 30, 31, 34, and 35. Chapters. *Deut.* 17. 18, 19, 20. 2. *By* removing all external Impediments to true Religion in Doctrine, worship, Discipline, *&c.* as Heresie, Idolatry, Prophanness, Persecution, *&c.* *Deut.* 13. 1, to 6. *Zech.* 13. 3. 1 *Kings* 15. 14. with 2 *Chro.* 19. 17. 1 *Kings* 22. 44. 2 *Kings* 12. 3. 2 *Chron.* 15. 8, 16. and 17. 3, 4, 6, to 10. 2 *Kings* 23. 8, 13, 19, 20, 24, 25. 3. *By* Reforming the Church, when the Truth, worship or Ordinances of Jesus Christ are contemned, corrupted, polluted, *&c.* *Exod.* 32. *Josh.* 24. 2 *Chron.* 15. and 17. 2 *Kings* 18. and 23. as did *Zerubbabel* and *Nehemiah* in their daies. 4. *By* calling together Councils and Synods to consult and conclude according to the Word, how the Church should be reformed, and all the Affairs of Religion duely managed, 1 *Chron.* 13. 1, 2. 1 *Chron.* 23. 1, 2. 1 *Kings* 8. 1. 2 *Chron.* 29. 4. 2 *Kings* 23. 1, 2. *Rom.* 13. 1, 2, 3. 1 *Tim.* 2. 2. which persons so convocated must be such as the Scriptures allow to consult and conclude in like cases. 5. *By* strengthening the Laws and Ordinances of God and Jesus Christ with his Civil Sanction, commanding them under Civil penalties to be duely observed, 2 *Chron.* 34. 33. *Nehem.* 12. 13, *&c.* *Dan.* 3. 28, 29. and 6. 26, 27. As *Hezekiah* took care that Priests,

(g) Cum Magistratus in Sacris literis Dii nominantur, prima & potissima ipsorum cura esse Debet, tali pacto Deo servire, ut regnum ejus in imperiis suis innotescat, crescat, conservetur. *Cent. Magd. in Præfat. Cant.* 7.

(h) 2 Chron. 17. 6.

Levites and People ſhould reſpectively perform their Duties, 2 *Chron.* 29. 5, 24. and 30. 1. 6. *By* furniſhing and ſupplying the Church of Chriſt with all Outward Neceſſaries and helps to the greater Proſperity of Religion: as convenient Places for publike worſhip, Honourable Maintenance for the Miniſters of the Goſpel, *&c.* 1 *Chron.* 22. 2 *Chron.* 3. 1, *&c.* and 34. 1 *Tim.* 5. 17, 18. 1 *Cor.* 9. 6, to 15. with 2 *Chron.* 31. 4. to 9. 7. Finally, *By* puniſhing offendors, as well againſt the Firſt, as againſt the Second Table, with Civil Mulcts or Penalties, that the Sacred Ordinances and waies of God may be vindicated from Contempt and Prophanation, *Deut.* 13. 1, to 61. *Zech.* 13. 3. *Deut.* 21. 18, 19, 20, 21. *Gen.* 9. 6. with *Numb.* 35. 30, 31, 32, 33, 34. and *Deut.* 10. 11, 12, 13. *Levit.* 20. 11, 12, 14, 17, 19, to 25. *Exod.* 22. 1, to 15. *Deut.* 19. 16, &c.

Now *David* and his Seed were to Rule over *Iſrael* Righteouſly and Religiouſly, as hath been deſcribed, for theſe *Reaſons* eſpecially. 1. *Becauſe*, *David* and his Seed, in their Rule over *Iſrael*, were (i) *Gods Kings*, Deputies, and Vice-gerents, over Gods peculiar Common-wealth. 2. *Becauſe* the Righteous and Religious Rule of Supreme Governors or Rulers is moſt pleaſing to God. How exceedingly hath God commended the pious and religious Government of *David*, *Aſa*, *Jehoſhaphat*, *Hezekiah*, *Joſiah*, &c. but condemned the contrary wicked reign of others! And how abundantly hath the Lord teſtified his approbation of righteous Judgement, *Iſa.* 1. 17, 18, 19, 20. *Jer.* 5. 1. Hence *Solomon* ſaid, (k) *To do Juſtice and Judgement, is more acceptable to the* LORD *then Sacrifice.* 3. *Becauſe David* and his Seed in their Religious and Righteous Ruling (l) were to be ſpecial and Eminent Types of Jeſus Chriſt the moſt Godly and Righteous Ruler in his Spiritual Kingdom.

(i) Pſal. 2. 6. and 82. 1. *to* 7.

(k) Prov. 21. 3.

(l) Iſa. 11. 1, *to* 10. Pſal. 72. *throughout.* Pſal. 45.

This Covenant-Duty of Ruling *Iſrael Righteouſly and Religiouſly*, was *performed*, I. *By David* himſelf, (m) *who fed* Iſrael *according to the integrity of his heart, and guided them by the ſkilfulneſs of his hands.* He Ruled them Religiouſly. This was his Primary Deſign and ſcope in his Government to advance Gods true Religion. *Hence*, 1. *He* was moſt zealouſly affected to the Ark of Gods Covenant, the Eminent token of Gods preſence, to prepare a place for it, and to bring it and ſettle it in his place, *Pſal.* 132. 1, to 11. 1 *Chron.* 15, *throughout*, and 16. *throughout*, 2. *He* appointed certain Levites and Prieſts to Miniſter before the Ark continually, and delivered into the hand of *Aſaph* on that day an excellent *Pſalm* wherewith to thank the LORD, 1 *Chron.* 16. 4, to the end. 3. *He* had it in his heart to build a Reſting-place for the Ark, a Temple for the Lord: with which the Lord was ſo pleaſed, that thereupon he revealed this Covenant by *Nathan* to *David*, 1 *Chron.* 17. 1, &c. although he would not ſuffer *David* to build the Houſe. 4. *He* notwithſtanding ſo ſet his heart to the

(m) Pſal. 78. 71, 72.

Houſe

Houſe and worſhip of his God, that he prepared abundantly for the building of the Temple, 1 *Chron.* 22. 5. *He* appointed the Courſes and Diviſions of the Levites, of the Prieſts, of the Singers, and of the Porters, for the ſervice of God in the Temple when it ſhould be built, 1 *Chron.* chap. 23. 24, 25, 26. 6. *He* inſtructed and encouraged *Solomon* to the building of the Temple, giving him the Pattern thereof which he had from the Lord, 1 *Chron.* 28. 7. And Finally, He by his own example notably excited the Princes of *Iſrael* to offer liberally towards the building of Gods Houſe: bleſsing God that had inclined him and them to offer ſo willingly, and praying for *Solomon* that he might be upright and perfect, and that he might build the Houſe for which *David* had prepared, 1 *Chron.* 29. *throughout.* Thus *David* Ruled *Religiouſly.* He ruled alſo the people *Iſrael*, *Righteouſly.* *Pſal.* 101. *throughout.*

II. *By Solomon*, and other Godly Kings of *Iudah* after him, as *Aſa*, *Ieboſhaphat*, *Hezekiah*, *Ioſiah*, &c. who ruled righteouſly and religiouſly in the fear of God. King *Solomon*, He ruled *Religiouſly*: For, 1. *He* builded the Temple on Mount *Moriah* at *Ieruſalem*, moſt magnifically according to the Pattern given him, 2 *Chron.* 3. 1, &c. and 4. *chap. throughout.* 2. *He* moſt ſolemnly dedicated the Temple builded, with Praiſes, Prayers and Sacrifices before all *Iſrael*: The Lord moſt graciouſly anſwering his Prayers, and accepting his Sacrifices, 2 *Chron. chap.* 5, 6, 7. *throughout.* *He* Ruled alſo *Righteouſly.* For, 1. *He* (n) *cauſed Adonijah* to be put to Death, *Abiather* the Prieſt to be depoſed and turned out of the Prieſthood, and *Ioab* to be ſlain at the Horns of the Altar, for their Combination in Sedition and Treaſon againſt the Crown, and other offences. 2. *He* (o) confined *Shimei* for curſing and reviling his Father King *David*, and afterwards put him to death being found without the bounds of his Confinement. 3. *He* (p) wiſely, as well as juſtly, decided the Controverſie betwixt the two Harlots about the living child; and gave it to the right Mother.

(n) 1 King. 2. 22, *to* 36.

(o) 1 King. 2. 36. *to the end.*

(p) 1 King. 3. 16. *to the end.*

III. *By Ieſus Chriſt eſpecially*, the Conditioned Duties of this Covenant had their fulleſt and exacteſt accompliſhment. *David* and his Seed, even the moſt religious and righteous of them had their failings and miſcarriages, as their Hiſtories abundantly declare. But Ieſus Chriſt the Primary Seed of *David*, fully kept Gods Covenant and all his charge, walked moſt *Religiouſly* and *Righteouſly* in his Spiritual Kingdom *over the Houſe of Iacob*: As the Prophets under the Old Teſtament *Promiſed*, and the Apoſtles with other Holy Penmen of the New Teſtament declare to be Performed by him.

This *Aphoriſm*, touching the *Matter and Subſtance of this Covenant*, I cloſe up briefly with theſe enſuing *Inferences*.

Inferences.

I. Hence, *The Goodneſs and bounty of God was ſingularly diſcovered and Teſtified in this Covenant to* David *and his Seed.* What variety and

and excellency of Covenant-Mercies and Bleſſings are herein Aſſured to *David*, to his *Seed*, and to their *Subjects* with reſpect unto them. 1. *Gods ſubduing of all his enemies*; 2. *His Strengthening and Eſtabliſhing him*; 3. *His Enlargement of his Glory and Dominion*; 4. *Gods ſweet Covenant-Relations to him*; 5. *His fulfilling of his daies*; 6. *Gods building him an Houſe, by perpetuating and enthroning of his Seed for ever*; 7. *Gods Fatherly Relation unto his Seed*; 8 *The Honour caſt upon his Seed to build God an Houſe*, 9. *Gods Eſtabliſhment of his Seed in his Kingdom for ever*; 10. *Gods conſtancy of loving-kindneſs and faithfulneſs to his Seed, yet with chaſtiſements for their Miſcarriages*; 11. *Gods Habitation in* Sion *for ever*; 12. Iſraels *ſecure eſtabliſhment in* Canaan *thereupon*, and 13. *Their ſingular Proſperity both in Temporals and Spirituals.* Theſe, theſe are the Covenant-Mercies promiſed to *David* and his Seed in this Covenant. Any one, even the leaſt of theſe, was a great fruit and evidence of Gods bounty to them: How much more this whole Bundle and Heap of Bleſsings together.

Hereupon, when *Nathan* firſt revealed this Covenant from God to *David*, how was *David* affected and tranſported with joy and admiration of Gods Goodneſs and his Grace! He preſently went, and ſate before the LORD, and ſaid, (q) *Who am I O Lord GOD? and what is my Houſe, that thou haſt brought me Hitherto? And this was yet a ſmall thing in thy ſight O Lord GOD: but thou haſt ſpoken alſo of thy ſervants Houſe for a great while to come. And is this the manner of man, O Lord GOD? And what can* David *ſay more unto thee! For thou Lord GOD knoweſt thy ſervant. For thy Words ſake, and according to thine own heart haſt thou done all theſe great things, to make thy ſervant know them*, &c, Oh, how pathetically zealouſly and thankfully doth *David* herein expreſs himſelf to God for all his Covenant-goodneſs! with what raiſed, raviſhed, and aſtoniſhed affections! *More particularly*, In this his Addreſs to God, note; I. *His Praiſe.* He Praiſeth God for his Goodneſs, *Partly* to himſelf: And this 1. *For time paſt.* That God *had brought him hitherto*; to ſuch victories, to ſuch Preferment, to ſuch a Throne and Kingdom. and this notwithſtanding the Extream unworthineſs both of *David and his Houſe*, 2 *Sam.* 7. 18. 2. *For time preſent and to come*, That God had ſuperadded this excellent Covenant over and above all former favours (as if they had been ſmall matters,) therein aſſuring *David* of the Happineſs of his Houſe for all time to come. This is amplified, (1) *By* the ſuper-abounding bountifulneſs of God therein. (2) *By* the familiarity of Gods dealing with *David* in ſuch a Covenant-way. *ver.* 19. (3) *By* the unutterableneſs of this Mercy, ſilencing *David* himſelf. *ver.* 20. (4) *By* the Moving Cauſes inclining God both to do theſe Great-things for *David*, and to make them known in this ſort to *David*: *viz. His Word* Chriſt, and *His own heart*, his meer Grace and good-pleaſure of his will, *ver.* 21. (5) *By* his thankful acknowledge-

(q) 2 Sam. 7. 18. to the end.

acknowledgment of Gods matchleſs greatneſs, *ver.* 22. *Partly*, to his people *Iſrael*, In Redeeming them out of *Egypt*, and making them his people, *ver.* 23, 24. II. *His Prayer.* He prayes, That God would perform all his Covenanted Goodneſs to him, and to his Houſe for ever, *ver.* 25, 26, 27, 28, 29. Thus *David* admired and extolled the rich bounty and goodneſs of the Lord to him and his Seed in this Covenant.

II. Hence, *The Priviledges of* David *and his Seed were greatly heightned and advanced by this Covenant.* By the *Sinai-Covenant* or *Old-Teſtament*, The People of *Iſrael*, and with them *David* and his Houſe, were Eminently priviledged above all the People and Nations of the world: as the (r) Scriptures often teſtifie. But by this preſent *Covenant David* and his Houſe were peculiarly Priviledged above all the Houſe of *Iſrael* it ſelf. To them it was peculiarly Directed; Upon them it was peculiarly fulfilled; and in reference unto them ſome Promiſes therein are extended to *Iſrael* their Subjects. In this regard, *Iſrael* was as the *Jewel* of God, his (ſ) *Segullah*: *David* and his Seed, were as the *Orient-ſparks* and precious *Garniſh* of this Jewel: And *Chriſt* the Primary Seed of *David*, was the great and peerleſs *Gemm* in that Garniſh.

(r) Deut. 4. 7, 8, 13. Pſal. 147. 19, 20. Rom. 3. 1, 2. & 9. 4, 5. Epheſ. 2. 12.

(ſ) Exo. 19. 5.

III. Hence, *As by this Covenant God ſettled and eſtabliſhed Royal favours and dignities upon* David *and his Seed: So by this Covenanted, he expected and required Royal Returns of Duty and Homage to himſelf from* David *and his Seed.* God hereby made them great *Kings* over men: but yet they muſt ſtill remain *Subjects* to himſelf the King of Kings. They ſhall Rule *over men*: but ſo, as God will ſtill Rule *over them*; They muſt remain ſtill Subject to his Covenant-Commandements, Statutes and Judgements. They muſt ſo *Rule*: as yet to be *Ruled*. They muſt ſo be *Kings*: as yet to remain *Subjects*. They muſt ſo be *in Authority*: as yet to be *under Authority*. When this Loyalty and Covenant-Duty to God was forgotten by *David* or any of his Seed, how ſadly and ſeverely did God chaſtiſe thoſe miſcarriages?

IIII. Hence, *The Nature of this Covenant with* David *and his Seed was partly Abſolute and partly Conditional.* *Abſolute* (t) in regard of the Perpetuity of the Covenant, The perpetuity of his Seed upon his Throne, and ſome other Promiſes as having only their full accompliſhment in Jeſus Chriſt. But *Conditional* (u) in regard of other Promiſes more immediately applicable to *Davids* ordinary Seed: which were to be performed, if they kept Gods Covenant and Commandements. Therefore hence it came to paſs, that *David* and his Seed ſundry waies failing in their *Covenant-Duty*, God chaſtized them ſeverely, and ecclipſed the glory of their Kingdom often and ſometimes extreamly, as in a caſe of the 10. Tribes revolt, and *Judah's* captivity in *Babylon*, which ſeemed to be a ſad (x) violation of Gods Covenant. But the Lord was ſtill righteous and faithful in his Promiſes of *abſolute nature*. The ſubſtance of the

(t) Pſal. 89. 33, *to* 38.

(u) Pſal. 132. 12. & 89. 29, 30, 31, 32. 2 Sam. 23. 3, 4.

(x) Pſal. 89. 38. *to the end.*

the Covenant remained ſtill inviolable, till at laſt it had its entire accompliſhment in Jeſus Chriſt. In what ſenſe we are to underſtand *Covenant-Conditions*, and how ſuch *Conditions* are no way inconſiſtent with Gods free-grace, hath been (y) elſewhere already expounded.

(y) *Book* II. *Chap.* 2. *Aphoriſm* 2. *Sect.* 5. *Corollary* 4. *throughout.*

V. Hence, *The grand and moſt obſervable Occurrents under this Covenant with* David, *were, Gods Eſtabliſhing and Continuing of the Royal Government over* Iſrael, *His appropriating of the Throne to* David's *Seed of whom Chriſt ſhould deſcend according to the fleſh, The Glory of that Kingdom in the daies of* Solomon, *and The moſt magnifical building of the Temple by* Solomon *at* Jeruſalem, *on Mount* Moriah.

VI. Hence, *The fidelity of God to* David *and his Seed according to this Covenant was very conſpicuous.* For, How notably did God, (as hath been ſhewed) perform all Covenanted-bleſſings, either upon *David* or his *Ordinary* Seed, or his *extraordinary* Seed Chriſt, or upon the ſubjects of his Kingdom. Not one Promiſe failed, or fell to the ground.

VII. Hence, *The Primary ſcope and intent of this Covenant was to Reveal Jeſus Chriſt as the chief Seed of* David, *and the Perpetuity of his Kingdom over the Church of God for evermore.* This is the *Sea*, whither all the ſtreams of the Covenant flow: This is the *Center* where all the Promiſe-lines of the Covenant meet. Chriſt is the *marrow and ſoul* of this, as of all their Covenants of Faith. Thoſe that do not intentively fix their eye upon Chriſt in this Covenant, they utterly miſs the ſcope, and miſtake the myſterie of this Covenant.

Thus of the Subject, Matter or Subſtance of this Covenant, viz. The Covenant-Mercies Promiſed on the part of God, and The Covenant-Duties re-promiſed on the part of *David* and his Seed.

APHORISM

APHORISM V.

5. *The Form of this Covenant with* David *and his Seed.*

THE Form of Gods Covenant with David **and his Seed, was either,** Inward and Eſſential, **in the mutual obligation betwixt the Federates: Or** Outward and Accidental, **in the Manifeſtation, Confirmation and Adminiſtration of this Covenant.** This *Aphoriſm* I briefly thus Explain.

I. *The more Inward Eſſential and Conſtitutive Form of this Covenant with* David *conſiſted in the reciprocal Covenant-Obligation betwixt the Fœderates*; viz. *Betwixt God* on the one hand, by his Promiſes of ſundry Fœderal Mercies, and *David and his Seed* on the other hand, by their Re-ſtipulating of divers Covenant-Duties. Which Mercies Promiſed, and Duties re-promiſed, have been at large unfolded in the laſt fore-going *Aphoriſm*. Without ſuch reciprocal Covenant-Obligation, plainly expreſſed, or at leaſt neceſſarily implyed, there can be properly no Covenant. This is that which makes the Specifical Difference betwixt *Covenants* and bare naked *Promiſes*. The Obligation of a bare Promiſe is *Single and Perſonal*, but the Obligation of a Covenant is *double and reciprocal*.

II. *The more Outward and Accidental Form of this Covenant*, Conſiſted in the (1) *Manifeſtation*, (2) *Confirmation*, and (3) *Adminiſtration thereof*.

1. *The Manifeſtation of this Covenant to* David *from God was not Immediate, but Mediate.* God (z) Revealed it to the Prophet *Nathan* by *viſion*, which viſion is there at large recorded: And *Nathan* accordingly declared it unto *David*, upon Occaſion of *Davids* purpoſe to build God an Houſe. *According to all theſe words, and according to all this viſion, ſo did* Nathan *ſpeak unto* David —— *Then thou ſpakeſt in viſion to thine Holy-one*, &c. A **Viſion**, or *Sight*, is often mentioned in Scripture, It is of ſeveral ſorts. *viz.* I. *An afflicting viſion*: One ſort of *Jobs* Afflictions; (a) *Thou ſcareſt me with Dreams, and terrifieſt me with night-viſions.* Not here meant. II. *An Inſtructing, Conſolatory, or Prophetical viſion.* This was one of Gods waies whereby he was wont both before and ſince Chriſt to Reveal unto men things Secret or Future, affecting their Senſes and Intellectuals with certain Outward objects and ſenſible *Species* to that end. And ſuch viſions are uſually repreſented to men in a Trance, Rapture, Deep ſleep, *&c.* they uſually fall down upon their faces to the ground, as ſtupid, ſenſleſs, and Dead men. So, (b) *A Trance*, or *Deep ſleep fell upon Abraham*; *Daniel* (c) *was afraid, and fell*

(z) 2 Sam. 7. 1, to 18. 1 Chron. 17. 1, to 16. Pſal. 89. 19, &c.

(a) Iob 7. 14.

(b) Gen. 15. 12.

(c) Dan. 8. 17, 18.

fell on his face, and was in a deep ſleep with his face towards the ground: Ezekiel fell on his face: Ezek. 1. 28. and 3. 23. and 43. 3. and 44. 4. Thus, (d) *Peter fell into a Trance,* when he had that *viſion of a ſheet from heaven*, teaching him to go and preach to the Gentiles. *Iohn* was (e) *raviſht in Spirit*, when he Received his *Revelation* from Chriſt, who *when he ſaw him fell at his feet, as dead.* Such this Viſion of *Nathan* here, wherein God revealed to him this Covenant. In this ſenſe *viſion* is taken, 1. *Properly*, for the Act of Seeing that which God thus Reveals; or Gods way of viſional Manifeſtation of his will, *Pſal.* 89. 19. 2. *Metonymically* for the Inſtruction, Prophecy, or Myſterie thus Revealed and ſeen. *Iſa.* 1. 1. 2 *Chron.* 32. 32. 2 *Sam.* 7. 17. 3. *Synechdochically*, for all manner of waies whereby God makes known his will; as 1 *Sam.* 3. 1. *Lam.* 2. 9. 2 *King.* 17. 3. *Ioel* 2. 28. *with Act.* 2. 17. 4. *Catachreſtically*, or abuſively for falſe and counterfeit pretences of viſions. *Zach.* 13. 4. *viſion of falſhood. Ier.* 14. 14. *viſion of vanity. Ezek.* 12. 24. and 13. 6, 7. *viſion of their own heart. Ier.* 23. 16. But this viſion of *Nathan* (f) was a Real and purely *Divine viſion:* and conſequently this Covenant of infallible *Divine Authority.*

(d) Act. 10. 10, &c.

(e) Rev. 1. 10, 17.

(f) 2 Sam. 7. 4, 17. Pſal. 89. 19.

2. *The Confirmation of this Covenant by God to* David *and his Seed, was various*; Eſpecially fourfold, *viz.* By *Ratifying Promiſes*: By *Gods Sacred Oath*; By *explanatory Repetitions thereof*; and By *actual accompliſhments thereof in part.*

(1) *By Ratifying Promiſes.* Some Promiſes, appertaining to this Covenant, lead peculiarly to aſſure *David* of the Infallibility and Perpetuity of this Covenant: which may therefore be juſtly ſtiled, *Ratifying Promiſes.* They are comprized in *Pſal.* 89. 28, 29, 33, 34, 35. and have been formerly opened in the *ſeventh Promiſed Mercy to David.* Thus God adds Promiſe to Promiſe: and binds one Promiſe with another.

(2) *By Gods Sacred Oath.* Gods Promiſe and Oath are (g) *two immutable things in which it is impoſſible for God to lye*; and (h) *God willing more abundantly to ſhew to David* and his Seed, *the immutability of his Counſel*, he confirmed this Covenant by theſe two, that *David* and his Seed *might have ſtrong Conſolation thereby. I have ſworn to* David *my ſervant, Once have I ſworn by mine Holineſs, that I will not lye unto* David. *The* LORD *hath ſworn in truth unto* David, *he will not turn from it.* But of this Oath I have ſpoken in the former *Apheriſm.*

(g) Heb. 6. 16, 17, 18.
(h) Heb. 6. 16, 17, 18.
(i) Pſal. 89. 3, 35. *and* 132. 11.

(3) *By Explanatory Repetitions of this Covenant.* God cauſed this Covenant not only to be twice (k) recorded in Terms at large: but alſo divers times Recites and explains the ſame in other (l) Scri-

(k) 2 Sam. 7. 1, *to* 18. 1 Chron. 17. 1, *to* 16.

(l) 1 King. 5. 5. and 8. 15. to 27. 1 Chron. 28. 2, to 11. Ier. 33. 19, to the end. Ezek. 34. 23, 24. and 37. 24, 25. Hoſ. 3. 5. Luk. 1. 30, 31, 32, 33. Act. 2. 29, 30, 31. As alſo in thoſe Scriptures that teſtifie, How God, in caſe of the miſcarriages of ſome of *Davids* Seed, did not utterly deſtroy his Kingdom, nor root out his Seed, but ſtill reſerved a Light for *David* of his Seed in *Iſrael*, according to his Covenant. As 1 King. 11. 12, 13, 31, 36. and 14. 4, 5. 2 Chron. 21. 7. 2 King. 8. 16, to 20.

ptures

ptures both of *Old* and *New Teſtament*; eſpecially in thoſe three obſervable places, which are a threefold Commentary upon this Covenant; *viz. Pſal.* 89. *throughout. Pſal.* 132. 11. *to the end.* and 2 *Sam.* 23. 1, *to* 8. Now in all ſuch places as either Cite, Recite, or Expound this Covenant; it is notably confirmed and ſtabliſhed. The Covenant is doubled, trebled, *&c.* for the greater certainty and unqueſtionable ſtability. Theſe Scriptures have been opened in the matter of this Covenant. *Aphoriſm* 4.

(4) Finally, *by Gods actual accompliſhments of the Promiſes of this Covenant by degrees. Some* were fulfilled in *Davids* daies: as Gods ſubduing all his enemies, ſtrengthening and ſtabliſhing him, His enlarging his Glory and Dominion, His ſweet Covenant-Relation, Fulfilling of his daies, Building up his Houſe after him in raiſing up his Seed. *Some* were fulfilled in the daies of his Seed: as, Gods Fatherly Relation to his S[illegible] The building God an Houſe, Eſtabliſhment of his Seed upo[illegible] Throne, Conſtancy of his faithfulneſs to them, *&c.* All which I have (m) formerly unfolded. Now all theſe Gradual accompliſhments of this Covenant upon *David* and his Seed, were as ſo many infallible ſeals to the Truth and faithfulneſs thereof, and as ſo many Earneſts, handſels and firſt-fruits, aſſuring the like performances of all Promiſes for the future, till they all ſhould have their grand and higheſt accompliſhment in *IESUS CHRIST* the chief Son and *Seed of DAVID.*

(m) *In Aphoriſm* 4. *of this Chap. Sect.* 1.

3. *The Adminiſtration of this Covenant with* David *and his Seed, was in effect the ſame with that of the* Sinai-*Covenant* (*which remained in force till the Death of Ieſus Chriſt:*) *viz.* 1. *By* the Levitical Prieſthood as the fixed and ſtanding Miniſtry of the Old-Teſtament. 2. *By* the Levitical Sacrifices and all other the Ceremonial and Typical Ordinances of God. 3. *By* the Typical and worldly Sanctuary; As alſo, 4. *By* the Ordinary Covenant-tokens, *Circumciſion* and the *Paſſ-over*, Inſtituted under Gods *Covenant with Abraham*, but continued under the *Sinai* Covenant even til the Death of Jeſus Chriſt. Notwithſtanding in ſome reſpects this Adminiſtration admitted of ſome *Perfective Alterations* under this Covenant with *David. For*, 1. The publike place of Gods ſolemn worſhip, which was formerly an Ambulatory and moving Tabernacle, during *Iſraels* moving and unſettled Condition, was now a fixed and moſt magnifical *Temple* at *Jeruſalem*, ſuitable to the fixed Condition of *Iſrael* now peaceably poſſeſſing their promiſed Reſt. 2. The Prieſts, Levites, Singers and Porters, even all the Levitical Miniſtry, were more compleatly ſettled in their fixed Courſes of Miniſtration. 3. The Promiſes of this Covenant run in a more Royal ſtrain, touching the Kingdom and Kingly Seed of *David*: having more peculiar tendency to Jeſus Chriſt the Son of *David*, that ſhould be Lord of Lords and King of Kings. 4. The Political Govern-

ment of the Common-wealth of *Iſrael*, was now changed from that by *Judges*, to that by *Kings*.

Inferences.

1. Hence, *When* David *or his Seed failed in their Covenant-Duty towards God, they ſinned againſt the very Conſtitutive Form and Eſſence of this Covenant*, viz. *the Mutual obligation betwixt God and them.* And offending againſt the very life and being of the Covenant, it was juſt with God to chaſtiſe them, and cut them ſhort in ſuch Covenant bleſsings as were only *Conditional.*

2. Hence, *The unqueſtionable Divine Authority of this Covenant is Evident.* For, It was firſt Revealed by (n) Divine viſion unto *Nathan* the Prophet, and by him to *David*: And afterwards confirmed by God in ſ[illegible] paſſages of Scripture, as hath been ſhewed. So that [illegible] the Faith, Hope and Comfort of *David* might ſecurely reſt and repoſe themſelves upon the Promiſes of this Covenant, as upon an authentique Divine foundation.

(n) 2 Sam. 7. 4, to 18. Pſal. 89. 19.

(o) 2 Sam. 23. 4, 5.

3. Hence, *The immutability of Gods Counſel touching the Everlaſting Kingdom of* Davids *Seed* (*that abſolute Promiſe of this Covenant, as relating to Chriſt*) *was clearly demonſtrated.* In that he (p) ſtabliſhed this Covenant *by thoſe two Immutable things*, his Promiſes and Oath, *in which it was impoſsible for God to lye*, or fail. Hereupon *David* and his Seed might have ſtrong Conſolation, eſpecially in reference to the *Meſsiah* Promiſed.

(p) Pſal. 89. 33, to 38. & 132. 11. & 89. 35. with Heb. 6. 16, 17, 18.

4. Hence, *The Fidelity of God to* David *and his Seed in this Covenant, was very Conſpicuous.* The gradual accompliſhments of the Promiſes thereof being daily diſcovered upon *David* and his Seed in their ſucceſſive Generations.

Thus of the Form *of Gods Covenant with* David *and his Seed.*

APHORISM

APHORISM VI.

6. The End or Scope of Gods Covenant with David.

THE End, or intended Scope, of God in this Covenant was; Immediately, Some more peculiar Revelation of Jeſus Chriſt: Mediately, The furtherance of the Happineſs of David, **of his Seed, and of their Subiects in Chriſt; As alſo the ſingular Advancement of the Glory of God.**

This *Aphoriſm* I thus briefly explain;

1. *The Immediate End or Scope herein intended was, A more peculiar Revealing of Jeſus Chriſt.* In all the fore-going Covenant-Expreſſures, The Revealing of Jeſus Chriſt ſtill more and more was *Immediately* intended: So in this. A more Peculiar Revelation of Chriſt in this Covenant, then in any of the former, was intended in two reſpects: *viz.* In regard of his Deſcent, and In regard of his Office. 1. *In regard of his Deſcent.* In the Covenant with *Adam*, Chriſts Deſcent is revealed moſt *Generally*, That he ſhould be *the Seed of the woman.* In the following Covenants his Deſcent is ſtill more and more Particularly Revealed. As that he ſhould be, *The Seed of Noah*, in *Noah's* Covenant; *The Seed of Abraham*, in *Abraham's* Covenant; *The Seed of Iſrael*, in the *Sinai*-Covenant. But in this Covenant with *David*, Chriſts Deſcent is yet more peculiarly Revealed, and appropriated to *one family of Iſrael*; viz. *To the Houſe of David.* That Chriſt ſhould deſcend of *David*, and be the Seed of *David.* There being ſundry Promiſes made in this Covenant, which (as hath been abundantly ſhewed in the *fourth Aphoriſm*) can have their proper and plenary accompliſhment in none but only in *Jeſus Chriſt.* So that the *time of Chriſt* is now more peculiarly limited, reſtrained, reduced and appropriated, then ever formerly: *viz. to the Houſe or Family of David.* 2. *In regard of his office.* In this Covenant there is a more peculiar diſplay of Chriſts office, then in the former. Chriſts office was deſcribed in former Covenants variouſly. *viz. More Generally*, under the three firſt Covenants; As, *a bruiſer of the Serpents head*, under *Adam's* Covenant: As *a Saviour of an Elect Seed and remnant*, in *Noahs* Covenant: As *A Bleſſer of all the Kindreds of the Earth*, in *Abraham's* Covenant. *More Specially and Particularly*, under the *Sinai*-Covenant; As *A Prophet like unto* Moſes, *to be hearkened to in all things*; And As *A Prieſt like Aaron*, Chriſts Prieſthood being many waies typified in *Aarons* Prieſthood,

Prieſthood, as formerly it was ſhadowed out in *Abraham's* Covenant alſo by *Melchizedeck's* more excellent Prieſthood. And now under this Covenant; As (q) *An Everlaſting King that ſhould ſit upon the Throne of his Father* David, *and Rule the Houſe of Iacob*, the Church, for evermore. I grant this Kingly office of Chriſt was ſomewhat dimly and briefly pointed at in *Abraham's* time, under that Covenant's diſpenſation to *Abraham* in the Type (r) of *Melchizedeck King of* Salem: *firſt being, by interpretation King of Righteouſneſs; and after that alſo King of* Salem, *which is, King of peace.* But the *Everlaſting Kingdom of* Davids *Seed, Chriſt*, is the very Burden and main buſineſs of this Covenant with *David*, which is inſiſted upon again and again.

(q) 2 Sam. 7. 12, 13, 14. Pſal. 89. 36, 37. & 132. 11. *with* Luk. 1. 31, 32, 33. Heb. 1. 4, 5. Act. 2. 30, 31. 32, &c.

(r) Heb. 7. 1, 2, 3, &c.

2. *The Mediate End or Scope herein intended, is twofold; Subordinate, and Ultimate.* 1. *Subordinate*, To further the Happineſs of *David*, of his Seed, and of his Subjects in Chriſt. The three ſorts of Covenant-bleſſings, Promiſed to *David*, *His Seed* and *Subjects*, as hath been evidenced, Eminently tend to advance their Happineſs, and that in Chriſt, in whom moſt of them had their chief accompliſhment. Judiciouſly Conſider thoſe Covenanted Mercies: and therein you may palpably read Gods intention of furthering their Happineſs in Chriſt. 2. *Ultimate*, To advance ſingularly the Glory of God. God intends primarily his own glory in all his Acts: and conſequently in all his Covenant-diſcoveries. In this Covenant, the glory of God is variouſly intended. As, (1) The glory of his Free-grace and Rich Mercy in Jeſus Chriſt. (f) *Mercy ſhall be built up* —— (t) *For his* WORD's *ſake*, (*viz.* his Eſſential Word Chriſt, called in the parallel place, *His ſervant*) *and according to his own heart*, God revealed this Covenant. (2) The Glory of his bounty. In promiſing ſuch plenty of great bleſsings; called, (u) *Greatneſſes*. *David* was aſtoniſhed thereat, 1 *Chron.* 17. 16, *&c.* (3) The glory of his Iuſtice and ſeverity againſt ſin. That he (x) would *viſit the iniquities even of* Davids *Seed, with Rod and ſtripes.* (4) The Glory of his Truth and faithfulneſs. That (y) his Covenant *ſhould not be broken, nor his loving kindneſs ſhould utterly be taken from him*, nor *his faithfulneſs fail*, &c. Nay, their ſins ſhould not diſanull his Covenant. (5) The Glory of his Holineſs. In impoſing ſuch Covenant-Duties of *Holineſs*, and *Righteouſneſs* upon *David* and his Seed. (6) The Glory of his Power. In perpetuating the Seed and Throne of *David* againſt all evils and enemies for evermore.

(f) Pſal. 89. 2.

(t) 1 Chron. 17. 19. 2 Sam. 7. 21.

(u) 1 Chron. 17. 19.

(x) Pſal. 89. 30, 31, 32.

(y) Pſal. 89. 2, 3. 30, *to* 38.

Inferences.

1. Hence, *As Chriſt in regard of his Deſcent and Royal office was more peculiarly Revealed in this Covenant: ſo* David *had anſwerably a more peculiar knowledge of Ieſus Chriſt by this, then by former Covenants.* And this was a fundamental additional to *Davids* happineſs, (z) *To know Ieſus Chriſt, is life Eternal*, in the foundation and inchoation thereof.

(z) Joh. 17. 3.

thereof. *David* and his Seed had missed the End of this Covenant, if therein they had not eyed Christ.

2. Hence. *How great Cause had* David *to place* (a) *all his Salvation and delight upon this Covenant. the Happiness of him, his Seed, and Subjects being so eminently intended and provided for in this Covenant, in Christ.*

(a) 2 Sam. 23. 5.

3. Hence, *No wonder that* David *so thankfully* (b) *magnified and glorified God, for Revealing this Covenant*, in which God so exceedingly manifested the riches of his Glory towards *David* and his Seed.

(b) 1 Chron. 17. & 2 Sam. 7.

Thus of the End *of this Covenant.*

Aphorism VII.

7ly. General Inferences *from the whole of this Covenant with* David.

THE mysterie of *Gods Covenant with David* (notably Amplifying the *Sinai-Covenant*) being thus at large unfolded and described, according to 1. *The Author and Nature of it.* 2. *The Fœderate Parties of it.* 3. *The Impulsive Cause and Occasion.* 4. *The Substance, or Subject-Matter.* 5. *The Form.* 6. And *the End thereof.* It now remains, that I should close up this whole Discourse with some *General Corollaries* or *Inferences* clearly resulting from the whole: and I shall comprize them all in this concluding *Aphorism. viz.*

From this whole Discourse about Gods Covenant with David **and his Seed, we may plainly see,** 1. That **this Covenant was a very Princely and Royal Covenant.** 2. That David **and his Seed, especially** Solomon, **were eminent Types of Jesus Christ:** 3. What **the Properties of this Covenant are:** 4. What **Agreement and Disagreement this Covenant hath with or from all foregoing Covenants:** 5. **And,** That **so much of Christ was revealed to** David **and his Seed in this Covenant, that he and** Solomon **knew and spake much of Christ in their writings.**

I.

First, Hence its plain, **That Gods Covenant with** David **and his Seed was a very Princely and Royal Covenant.** For the chief stream of Covenant-Mercies herein promised did run in the

the *Royal* channel, and singularly tended to advance the Royal Dignity and Authority of *David* and his Seed in *Israel*, especially the Spiritual and Everlasting Kingdom of JESUS CHRIST, the Primary Seed of *David*, in and over the Church. In their *Temporal Kingdom* over the *literal Israel*, was shadowed out Christs *Spiritual and Everlasting Kingdom* over the *Spiritual Israel* of God. Under the *Sinai*-Covenant, *Christs Propheſie* was shadowed out by *Moſes* Propheſie; and *Christs Prieſthood* by the Levitical Prieſthood: But under this Enlargement and Amplification of the *Sinai*-Covenant, *Christs Kingdom* was repreſented in the Type of *Davids* Kingdom. Under this Covenant only the Kingly Government over *Israel*, was ſettled and flouriſhed: And under this Covenant chiefly the Spiritual Kingdom of Chriſt was typified and adumbrated.

How wiſely hath God contrived to Reveal Chriſts *Perſon* and *Office* in his Covenant-Expreſſures! 1. *His Perſon*, To be God and Man, by his Covenant with *Adam*: (1) Man, *as the Seed of the woman*; (2) God, as the *bruiſer of the Serpents head*, which meer man could never have done. 2. *His Office*, (1) In *General*, To be a *Saviour of Gods Elect Remnant and Family* from the midſt of the periſhing world, in his Covenant with *Noah*: And to be a *Bleſſer of all the Families of the Earth* in his Covenant with *Abraham*. (2) But his Mediatory office in *Particular*, *viz.* His *Propheſie* under the Type of *Moſes*, and *Prieſthood* under the Type of *Aaron*, were ſet forth in the *Sinai*-Covenant with *Iſrael*; His *Kingſhip* and Royalty under the Type of *David* and his Seed in this Covenant with *David*. *Davids* Covenant may therefore be deſervedly ſtiled, *The Royal Covenant*. This is an excellent Covenant-Myſterie.

II.

Secondly, Hence its evident, **That King David, and his Royal Seed, eſpecially Solomon, were eminent Types of Jeſus Chriſt.** Theſe *Kings*, were notable Types of this *King of Kings*: Their *Kingdom*, of his *Kingdom*; Their *Subjects*, of his *Subjects*. View a little the Correſpondency betwixt the Types, and Anti-Type. 1. In *David*. 2. In *Solomon*.

DAVID was ſo eminent a Type of Chriſt, and eſpecially in reference to his Kingdom, that after *Davids* deceaſe, Chriſt is oft-times promiſed to be the King and Ruler of his Church, under the very name of *David*: (c) *Afterward ſhall the children of Iſrael return, and ſeek the* LORD *their God, and* David *their King*.—(d) *They ſhall ſerve the* LORD *their God, and* David *their King, whom I will raiſe up unto them*. (e) —— *And I will ſet up one Shepherd over them, and he ſhall feed them, my ſervant* David: *he ſhall feed them, and he ſhall be their Shepherd. And I the* LORD *will be their God, and my ſervant* David *a Prince among them* (f) —— *And* David *my ſervant ſhall be King over them, and they all ſhall have one Shepherd*, &c. —— *And*

(c) Hoſ. 3. 5.
(d) Ier. 30. 9.
(e) Ezek. 34. 23, 24.
(f) Ezek. 37. 24, 25.

And my ſervant David *ſhall be their Prince for ever.* In theſe and like Promiſes of Chriſt, *Chriſt* is called *David*, becauſe he is Gods true DAVID indeed, typified by King *David* of old. And the whole ſeries of this Covenant implies thus much.

Now DAVID was a Type of *Chriſt*. In regard of his 1. *Perſon.* 2. *Office.* 3. *Condition.* 4. *Acts done*, or *effects wrought by him.*

1. *In his Perſon*; *David* was a type of Chriſt three waies: *For*, 1. He was (not without ſpecial Providence) called (g) DAVID which in Hebrew is the ſame with דוד *DOD Beloved*; Beloved, of God, *A man after his own heart.* *Chriſt* alſo is called DAVID, *Jer.* 30. 9. *Hoſ.* 3. 5. *Ezek.* 34. 23, 24. and 37. 24, 25. being his *Beloved Son*, *Mat.* 3. 17. *The Beloved*, *Eph.* 1. 6. *The Son of his love*, *Col.* 1. 13. ſo, both of them are, *David's*: Both *Beloved.* 2. *Both* of them *Sons of Jeſs.* David, 2 *Sam.* 23. 1, 2. Chriſt (h) *a Rod out of the ſtem of* Jeſs, *and a branch out of his roots.* Both of them (i) out of dry and deſpiſed roots: low and obſcure Parentage. 3. *Both* of them *Sons of God*; yea Gods *First-born.* David, *Pſal.* 89. 26, 27. Chriſt, *Heb.* 1. 1, 6. *Math.* 1. 25. Chriſt is ſo Gods *First begotten*, that he is his *only begotten Son*, *John* 1. 14. and 3. 16. *David* ſo by ſupernatural *Adoption*: Chriſt ſo, by eternal *Generation*, according to his Divine Perſon, *Pſal.* 2. 7. *John* 1. 1. by extraordinary conception by the Holy-Ghoſt, according to his Humane Nature *Luke* 1. 34, 35, 36.

(g) 1 Sam. 13. 14. Acts 13. 22.

(h) Iſa. 11. 1.
(i) 2 Sam. 7. 18. Iſa. 53. 2.

II. *In his office.* For *David was*;

1. *A Prophet*, *Acts* 2. 30. He Penned by the inſpiration of Gods Spirit, that ſweet part of Holy Scripture, the *Pſalms*, for the greateſt part of them at leaſt. Hence ſtiled, (k) *the ſweet Pſalmiſt of Iſrael.* So Chriſt is the *Great Prophet*, *Acts* 7. 37. and 3. 32. Luke 24. 19. *David* did but Pen the Scripture: but Chriſt indited it by his Spirit, 2 *Tim.* 3 16. 2 *Pet.* 1. 21. Hence the Scripture is called (l) *the word of Chriſt.*

(k) 2 Sam. 23. 1, 2.

(l) Col. 3. 16

2. *A Prieſt.* *David* was a Prieſt ſomewhat extraordinarily, (m) in his building an Altar in the threſhing flore of *Araunah* the Jebuſite, a Gentile, (the place (n) where *Iſaac* was offered in a Figure, and where afterwards *Solomon* built the *Temple*, 1 *Chron.* 3. 1. both Types of Chriſt,) and in his offering a Sacrifice there for the Land to ſtay the plague of peſtilence; which God accepted, and the plague was ſtayed: So Jeſus Chriſt was our (o) *great* and moſt extraordinary *High-Prieſt*, who upon the *Altar* of his God-head offered himſelf a Sacrifice at *Jeruſalem* for the ſins of Jews and Gentiles that Gods wrath might be ſtayed: which Sacrifice was moſt acceptable as *an odour of a ſweet ſmell to God*, *Heb.* 10. 5 to 19. *Eph.* 5. 2.

(m) 2 Sam. 24. 18, *to the end.*
(n) Gen. 22. 1, 2. *with* Heb. 11. 17. 18, 19.
(o) Heb. 8. 1. and 9. 11, 12, 13 14. Luke 9. 31. Heb. 9. 26, 28.

3. *A King.* This was *David's* Primary and Ordinary office, wherein he was a moſt ſingular Type of Chriſt, *the King of Kings.* For,

(1) *Both* of them were Kings, *Mat.* 1. 6. *John* 18. 37.

(2) *Both* of them were Kings of *Iſrael*, 2 *Sam.* 6. 20. *Pſalm* 78. 70, 71. *John* 1. 49. and 12, 13.

(3) *Both* of them *Meſsiahs*, that is, *Annointed*, yea both the Annointed of God unto their Kingly Office, hence called, *Gods Kings*, *Pſal.* 2. 2, 6. and 18. 15. *David* annointed with material Oyl by *Samuel*, 1 *Sam.* 16. 13. Chriſt annointed with Immaterial Oyl, *the Oyl of gladneſs above all his fellows*, *Pſal.* 45. 7. God having *annointed him with the Holy-Ghoſt and with power*, *Act.* 10. 38.

(4) *Both* of them furniſhed with the Spirit of God for their Royal Government, upon their annointing *David*, 1 *Sam.* 16. 13. Chriſt *Act.* 10. 38. *Mat.* 3. 16.

III. *In his Condition and State.* Herein *David* notably typified Chriſt: See the Agreement herein betwixt *David* the *Type*, and Chriſt the *Anti-type*.

1. *Both* of them were born of obſcure and mean parents in *Bethlehem*, *Joh.* 7. 42. *Mat.* 2. 5, 6.

2. *Both* of them were advanced from a low and deſpicable ſtate to their Royal dignity. *David*, *a caula ad aulam*, from a mean family to the Kingdom, 2 *Sam.* 7. 18. and 23. 1, 2. from the *Shepherds ſtaff* to the *Scepter*, *Pſal.* 78. 70, 71. 1 *Sam.* 16. 11, 12. So *Chriſt* from a mean Parentage to Kingly Dignity, born King of the Jews; from the *Manger* to the *Throne*, *Iſa.* 53. 2. *Luk.* 2. 4, 5, 6, 7. *Mat.* 2. 2.

3. *Both* of them met with grievous Oppoſition when once it was known that they were ordained and appointed of God for the Kingdom. *David* was ſo perſecuted by King *Saul*, that he fled to heatheniſh Nations, 2 *Sam.* 21. 40. & 22. 3. & 27. 2. *Chriſt* as ſoon as it was noiſed that he was born King of the Jews, was cruelly perſecuted by King *Herod*, ſo that (p) he fled to the Heathen Country *Egypt*.

4. *Both* of them having obtained the Kingdom, were deeply afflicted by variety of Adverſaries, *Pſal.* 2. 1, 2, &c. *Act.* 4. 24, 25, 26, 27, 28. For, 1. *David*, was oppugned by the *Philiſtines*, 2 *Sam.* 5. 17. & 8. 1, 2, 3, 5. & 10. 6. exiled from his Kingdom by *Abſolom*, 2 *Sam.* 15. 12, 14. *Pſal.* 3. 1. betrayed by *Achitophel* his familiar Counſellor, 2 *Sam.* 16. 21. & 17. 1. curſed by *Shemei*, 2 *Sam.* 16. 5, 6, 7. Forſaken and mortally purſued by his *own people*, 2 *Sam.* 18. 6. and had as it were *gall and vinegar given him to drink*, *Pſal.* 69. 21. 2. *Chriſt* in like manner, was rejected of his own, *John* 1. 11. & 9. 21. Traduced with horrid and blaſphemous reproaches, *Mat.* 10. 25. & 12. 24. *Joh* 9. 24. Betrayed by *Judas* one of his own familiar Diſciples, *Pſal.* 14. 10. & 55. 14. *Ioh.* 13. 18. Caſt out of his Vineyard & Kingdom by the Scribes, Prieſts and Elders, *Pſal.* 118. 22. *Mat.* 21. 42, 43. Perſecuted by the Jews his *own people*, even to the death upon the Croſs, *Iohn* 19. 15. *Act.* 2. 23, 36. and 3. 13, 14. and Delivered to Death at laſt by *Pilate*, &c. *Pſal.* 2. 1, 2. *Act.* 4. 24, 25, 26, 27. Having *Gall and Vinegar given him to drink*, *Pſal.* 69. 22. *Mat.* 27. 34. *Iohn* 19. 28, 29.

5. *Both* of them at laſt were Exalted to an high and glorious ſtate. *David* after all his afflictions retained his Kingdom in peace and honor,

(p) Mat. 2. 20, 21, 22.

nour, having rest from his enemies round about, 2 *Sam.* 7. 1. and 22. 31. 1 *King.* 1. 17. and at last was *full of daies, riches, and honour*, 1 *Chron.* 29. 28. So *Christ* after all his Conflicts and Sufferings, having conquered his enemies on every side, and *led captivity Captive, entred into his heavenly glory*, *Rom.* 8. 3. *Col.* 2. 14, 15. *Heb.* 2. 9, 14, 15. *Phil.* 1. 8, *&c. Luk.* 24. 26.

6. *Both* of them had their Kingdom enlarged even over strangers. *David* became Head of the Heathens about him, so that strangers unknown served him, and he was *higher then the Kings of the Earth*, *Psal.* 18. 44. and 89. 27. *Christ* also became Head not only of Iews but of Gentiles also; having all power over them, being *Lord of Lords, and King of Kings*, *Eph.* 2. 12. *Psal.* 2. 8. *Mat.* 28. 18, 19. *Rev.* 19. 16.

7. *Both* of them had an Everlasting Kingdom stablished upon them. *David* in some respects only, *Psal.* 89. 3, 4, 36, 37. *Christ* absolutely, *Psal.* 45. 6. *Isa.* 9. 6, 7. *Dan.* 2. 44.

IIII. Finally, *In his Acts* or *Works done by him.* Herein also *David* notably resembled and typified Jesus Christ, sundry waies. *For*,

1. *Both* of them Believed and Hoped in God, rolling themselves upon him by Faith and Prayer in their Distresses, *David*, *Psal.* 3. 4, 7. and 22. 1, 2, 3, 4, 5, *&c.* and 17. 6, 13. So also *Christ*, *Psal.* 22. 17, 2. *Ioh.* 11. 42. *Mat.* 27. 46. *Heb.* 5. 7.

2. *Both* of them walked holily and religiously before God. *David*, though he had many frailties, yet walked sincerely, *Psal.* 18. 21, 22. 1 *King.* 15. 5. But *Christ* walked without all spot of sin, *Isa.* 53. 9. *Heb.* 7. 26.

3. *Both* of them were zealous for God, for his worship, Laws and Ordinances. *David*, *Psal.* 119. 72, 103. and 84. 11. and 122. 1. and 69. 10. and 101. 7, 8. Much more *Christ*, *Ioh.* 4. 34. *Mat.* 6. 42. *Psal.* 69. 10. *Ioh.* 2. 15, 17.

4. *Both* of them were universally obedient to God their heavenly Father. *David* obeyed him sincerely, 1 *King.* 9. 4. *Act.* 13. 22. 1 *King.* 15. 3, 5. But *Christ* obeyed him exactly in all things, *doing alwaies those things that pleased him*, yea he was *obedient to the Death, even the* cursed, and shameful, and painful *Death of the Cross*, *Iohn* 8. 29. *Phil.* 2. 8.

5. *Both* of them walked very wisely and prudently. *David* was *wise in matters*, 1 *Sam.* 16. 18. and *behaved himself wisely in all his waies*, 1 *Sam.* 18. 14. *Christ* had in him *all treasures of wisdom and knowledge*, *Col.* 2. 2, 3. *Isa.* 11. 1, 2. made men *astonished at his understanding and answers*, *Luk.* 2. 47. by his Word and Spirit *makes wise unto Salvation*, 2 *Tim.* 3. 15, 16. *Col.* 3. 16. 1 *Cor.* 2. 9, 10, *&c.*

6. *Both* of them excelled in fortitude and valour; 1. In Conquering and subduing their enemies. *David* subdued *Goliah* of *Gath*, 1 *Sam.* 17. slew Philistines and others, so that they sung of him,

David hath ſlain his ten thouſands, 1 *Sam.* 18. 10. But *Chriſt* ſubdued greater Enemies, ſpiritual Enemies, Sin, Satan, the world, &c. *Rom.* 8. 3. *Ioh.* 16. 11. *Col.* 2. 14, 15. *Heb.* 2. 14, 15. *John* 16. *ult.* *Pſal.* 110. 1, 2. 2. In Protecting and defending their Subjects. *David*, *Pſal.* 101. 4, 5, 6, 8. *Chriſt*, *Iſa.* 11. 4. he protected his Saints and ſubjects againſt *Sauls* (q) perſecution.

(q) Act. 9, throughout.

7. *Both* of them Ruled and Governed righteouſly in the fear of God. *David*, 2 *Sam.* 23. 3. *Pſalm* 101. *throughout.* Yet with ſome intermixture of failings. *Chriſt* without all failings and miſcarriages, *Iſa.* 11. 1, 2, 3, 4, 5, &c. *Pſalm* 45. 7, &c.

8. Finally, *Both* of them were loving and tender to their Parents. *David* in his trouble requeſts the King of *Moab*, *that his Father and Mother might dwell by him*, 1 *Sam.* 22. 3. *Chriſt* upon the Croſs commends his Mother to the care of *John* his beloved Diſciple, *Ioh.* 19. 26, 27.

In theſe and many like reſpects *David* was an eminent Type of *Chriſt*.

SOLOMON the immediate Seed of David *was alſo a notable Type of Ieſus Chriſt, who was greater then* Solomon, *Mat.* 12. 42. *Luk.* 11. 31. And this in his *Perſon*, *Office*, *State and Acts*.

I. *In His Perſon*. For 1. *Both* of them were ſons of *David* by Nature. *Solomon* in an ordinary way of Generation, *Matth.* 1. 6. *Chriſt* in an extraordinary way of Propagation, *Mat.* 1. 1. with *Luk.* 1. 32, 35. 2. *Both* of them, *Beloved of God*. *Solomon* named *Iedid-jah*, that is, *Beloved-of-the-LORD*, and this by Gods appointment, 2 *Sam.* 12. 24, 25. *Chriſt*, called *Gods beloved Son in whom he was well-pleaſed*, *Mat.* 3. 17. and *the ſon of his Love*, *Col.* 1. 13. 3. *Both* of them Sons of God, 2 *Sam.* 7. 14. with *Heb.* 1. 5.

(r) Prov. 1. 1. Eccleſ. 1. 1. Song. 1. 1.

II. *In his Office*. For,

1. *Both* of them were *Prophets*. 1. *Solomon* was, *A Preacher in Ieruſalem*, *Eccl.* 1. 1, 12. And (r) an Holy Penman of thoſe three eminent Books of Scripture, *Proverbs*, *Eccleſiaſtes*, and *Song of Songs*. Thus he was a Prophet. 2. But *Chriſt* a greater Prophet, *That Prophet*, *Joh.* 6. 14. *Act.* 3. 23. The Spirit of Prophecy is from him, *Rev.* 19. 10. *Eph.* 4 11. He alſo was Preacher in *Ieruſalem*, *John* 18. 19, 20, 21. And he indited all the Holy Scriptures, *Col.* 3. 16. by his Spirit, 2 *Pet.* 1. 20, 21.

(s) שלם Pax, proſperitas, &c.

2. *Both* of them were *Kings*. *viz.* 1. *Both* Kings of *Iſrael*, *Prov.* 1. 1. *John* 1. 49. and 12. 13. 2. *Both* Kings in *Ieruſalem*, *Eccleſ.* 1. 1. *Luk.* 19. 37, 38. *Mat.* 21. 5, 9. 3. *Both* Kings of Peace. *Solomon*, that is, (s) *Peaceable*, *Proſperous*, &c. his very name had peace ingraven upon it by God himſelf, 1 *Chron.* 22. 9. He was *a man of reſt*: *God gave him reſt from all his enemies round about*: *And by this means* Iſrael *and* Judah *dwelt peaceably without fear under their Vine and Fig-tree*; *yea God gave peace and quietneſs to* Iſrael *in his daies*, 1 *Chron.* 22. 9. 1 *King.* 4. 25. But *Ieſus*

Chriſt

Christ procures his subjects an inward, spiritual, heavenly, everlasting *Peace with God passing all understanding*, *Rom.* 5. 1. *Iohn* 14. 27. and 16. 33. *Phil.* 4. 7. So that he *is our peace*, *Eph.* 2. 14. *The Prince of Peace*, *Isa.* 9. 6. His Scepter is the Gospel of Peace, *Psal.* 110. 2. *Isa.* 2. 3. *Eph.* 6. 15. His Kingdom consists in *righteousness and peace*, *Rom.* 14. 17. His subjects are subjects of Peace, *Luke* 1. 79. His birth and coming into the world was with a *Song of Peace* by the Angels, *Luke* 2. 14. And his Death and going out of the world was with a *Blessing of peace* left with his Disciples, *Iohn* 16. 33. and 14. 27. He (t) makes *the Wolf dwell with the Lamb*; *The Leopard lie down with the Kid*; *The Calf, the young Lyon, and the Fatling together, that a little child may lead them*; *The Cow and the Bear to feed, and their young ones to lie down together*; *The sucking child to play on the Hole of the Asp*: *and the weaned child to put his hand on the Cokatrice Den.* 4. *Both* Kings of incomparable wisdom, 1 *Kings* 3. 9, 12. *Col.* 2. 2, 3. 1 *Cor.* 1. 30. *Isa.* 9. 6.

(t) Isa. 11. 6, 7, 8, 9.

III. *In his State and Condition.* For,

1. *Both* of them were exceeding Rich. *Solomon* (u) *made Silver and Gold at* Jerusalem *as plenteous as stones*, *and the Cedar-trees as the Sycomore trees that are in the vale for abundance.* But *Christ* the true *Solomon*, is infinitely higher. He is *heir of all things*, *Heb.* 1. 2. hath *unsearchable Riches*, *Ephes.* 3. 8. *All that the Father hath, is his*, *Iohn* 16. 15. His riches are Spiritual and Heavenly, far transcending all *Solomons* outward wealth: Riches of Righteousness and pardons, *Rom.* 1. 17. 1 *Iohn* 1. 7. and 2. 1, 2. Riches of Grace, *Ioh.* 1. 14, 16. Riches of Truth, *Iohn* 1. 14. Riches of life, *Iohn* 15. 10. *All fulness*, *Col.* 1. 17.

(u) Chron. 2. 1. 15. and 9. 22.

(x) 1 King. 5. 13.

2. *Both* of them full of Princely Glory and Royalty. *Solomon* (x) surpassed in Princely glory all that were before and after him, 2 *Chron.* 9. *throughout*, *and Eccles.* 2. *throughout.* The daughters of *Sion* admire his Crown and Royalty, *Cant.* 3. 11. and the *Queen of Sheba* was so astonished at it that *there was no more spirit in her*, 2 *Chro.* 9. 3, 4. Yet *Solomon in all his Royalty and Glory was not cloathed like one of the Lilies*, *Mat.* 6. 29. But Christ is *the brightness of his Fathers Glory*, *and the express image of his Person*, *Heb.* 1. 3. having not one, but *many Crowns upon his head*, *and the Armies of Heaven following him upon white Horses*, *and on his thigh and vesture a Name written*, *King of Kings and Lord of Lords*, Rev. 19. 12, 16.

3. *Both* of them of great and large Dominion, not only over Jews, but also over Gentiles. That of the Psalmist concerns them both, but especially is true of Christ in whom it is primarily accomplished, *Psalm* 72. 8, 9, 10, 11. See also 2 *Chron.* 9. 24, 28. *Mat.* 28. 18, 19.

(y) 2 Sam. 18.

IV. *In his Acts*, Solomon *was a singular Type of Iesus Christ*. For,

(z) 1 Chron. 22.

1. *Both* of them were Builders of the House and Temple of God. *Solomon* built the Material and dead Temple at *Jerusalem* of materials fetched from both the Holy Land and Foreign Nations, and that very

very magnifically. See 2 *Chron.* chap. 2, and 3, and 4. *throughout.* After which, he solemnly dedicated it by Prayer and Sacrifices, 2 *Chron.* chap. 5, and 6. And set in order the service of the Temple, 2 *Chron.* 8. 14, 15, 16. But *Jesus Christ* builds the Mystical, Spiritual and living Temple, the House and Church of God, of people both from among Jews and Gentiles, *Heb.* 3. 1, 2, 3, 4, 5, 6, *&c. Ephes.* 2. 13, *to the end:* He also consecrated and solemnly dedicated his Spiritual Temple, both by Prayer, *John* 17. *throughout*, and by the Sacrifice of himself, *John* 17. 19. *Heb.* 10. 14. And set in Order most faithfully all the worship, Ordinances and Officers of his House, *Heb.* 3. 1, 2, &c. *Acts* 1. 2, 3. *Mat.* 28. 18, 19, 20. and 26. 26, to 31. and 18. 15, to 21. 1 *Cor.* 5. *throughout.* 2 *Cor.* 2. 6, &c. *Ephes.* 4. 8, to 17.

2. *Both* of them Ruled righteously, *Psalm* 72. 1. to 8, 12, 13, 14. As *Solomon* in punishing offendors after *Davids* death, 1 *King.* 2. *throughout.* and in giving the child to the right mother, 1 *Kings* 3. 16, *to the end.* But *Christ* is *the Lord our Righteousness, Ier.* 33. 15, 16. He rules so righteously, that he makes all his subjects righteous, 1 *Cor.* 1. 30.

3. *Both* of them enriched their subjects abundantly. *Solomon* enriched his subjects with outward temporal wealth, 2 *Chron.* 1. 15. But *Jesus Christ* enricheth his subjects both with outward and inward, temporal, spiritual and eternal wealth. He alone gives the true and chief Riches, 2 *Cor.* 8, 9. 1 *Cor.* 1. 5. *Ephes.* 1. 3. 1 *Cor.* 2. 9, 10. 1 *Tim.* 4. 8. 1 *Cor.* 3. 20, 21, 22. Christ is *heir of all things, Heb.* 1. 2. and all true believers are *heirs, co-heirs with Christ, Rom.* 8. 15, 16, 17. *Thus Jesus Christ is The* DAVID, *and The* SOLOMON.

III.

Thirdly, Hence we may clearly take notice, what the Properties of this Covenant are. It is, 1. *Gratuitous*; 2. *Evangelical*; 3. *Mixt*; 4. *Ordered in all things*; 5. *Sure and faithful*; 6. *Everlasting*; 7. And *comfortable*. Of these briefly.

1. *Gratuitous.* Of meer free grace to *David* and his Seed. And that, not only *ex gratia favoris*, from the *grace of free favour*, for so Gods Covenant and promise to, and blessings upon man in innocency, were all of Grace, undeserved by man from his maker; But also *ex gratia Commiserationis*, from his *Grace of Commiseration*, whereby he in bowels of Compassion heaps Good upon his sinful Creatures, deserving all contrary Evil. Thus, of free favour without any desert of *David*, yea of free Commiseration contrary to his desert, this Covenant was made with *David.* Hence *David*, wholly excluding himself and his House from being any Motive ground or Cause of this Covenant; (y) *who am I, and what is my House, &c.* ascribes all to Gods meer grace, as the inward Impulsive Cause;

(y) 2 Sam. 7. 18, 19, 20.

(z) 1 Chron. 17. 19. *with* 2 Sam. 7. 21.

Cause; and to Jesus Christ the Essential Word and servant of God, as the Outward Impulsive Cause thereof. (z) *For thy Word's sake, for thy servants sake, and according to thine own heart, hast thou done all this Greatness, in making known all these Greatnesses.*

(z) 1 Chron. 17. 19. *with* 2 Sam. 7. 21.

II. **Evangelical.** This is a pure Evangelical Covenant: Meer Gospel. *For*, 1. This Covenant is an Additional Enlargement to the *Sinai-Covenant*, which is purely Evangelical, as hath been proved, *in Chap.* 4. 2. The Moving Cause of this Covenant was the meer Commiserating Grace of God in Jesus Christ. And all Covenants which have their Original in such Grace, are purely Evangelical. 3. The foundation of this Covenant is Evangelical. *viz.* Jesus Christ (a) *the Word*, and *servant of God*. 4. The Matter and Substance of this Covenant is wholly Evangelical: *viz.* Covenant-Mercies in Christ promised on Gods part, and Covenant-Duties in Christ re-promised on *Davids* part. This (b) hath at large been unfolded. 5. The Scope and intended End of this Covenant was Evangelical also: *viz.* The further Revealing of Jesus Christ more peculiarly, for advancing the true Happiness of *David* and his Seed. Thus, *Gods Covenant with David*, was *Gods Gospel* preached to *David* and his Seed: setting forth the sweet tidings of their Restitution from the Kingdom of Sin, Satan and Death by the prevailing and everlasting Kingdom of Iesus Christ, shadowed out in the Kingdom of *David* and his Seed.

(a) 2 Sam. 7. 21. 1 Chron. 17. 19.

(b) *In this 5. Chap. Aphor.* 4

III. **Mixt.** This Covenant was a mixt Covenant. How? 1. Not only Mixt of *Covenant-blessings* promised by God, and *Covenant-Duties* re-promised by *David*: as all Covenants are proportionably in reference to the Fœderates. 2 But Mixt and made up of *Promises*, and *Threats*. Many eminent blessings are Promised to Covenant-keepers; And on the other hand, sundry (c) chastisements by *stripes and rods of men*, are threatned in case of Iniquities and sinful miscarriages against the Covenant. 3. And mixt also even in regard of *Covenant-blessings* themselves, some of them being *Absolutely* promised, and which should notwithstanding the very sins of *Davids* Seed be certainly and infallibly performed, as the Descent of Christ of *David* and his Seed according to the flesh. And the Everlasting Kingdom and Throne of Christ, *&c.* Some of them being only promised *Conditionally*, upon Condition of their Covenant-keeping with God, *&c.* As, (d) *the sitting of his Seed upon his Throne for ever*; His (e) making *Sion his Habitation and Rest for ever*, &c. The *Condition* is as the Sinew of the *Promise*. They failing in the *Condition*, cut asunder the sinews of all such Conditional Promises, and (if I may so speak) disoblige God.

(c) 2 Sam 7. 14. Psal. 89. 30, 31, 32.

(d) Psal. 132. 12.

(e) Psal. 132. 13, 14. 2 Chron. 7. 19, 20, 21, 22.

IV. **Ordered in all things.** This Property *David* notes in his last words, saying, (f) *yet he hath made with me an Everlasting Covenant*,

(f) 2 Sam. 23. 5.

nant, Ordered in all things. That is, *Orderly disposed, orderly set, prepared, settled,* &c. as the Hebrew word properly implies. Of this (g) I have spoken *Generally*, in opening the properties of the Covenant of faith in *General*: Most of the particulars there are applicable to this Covenant in Particular. *There see.* This Covenant is *Ordered in all things* in divers respects. *For,* (i) *The* (h) *Occasion* of this Royal Covenant touching Gods building *David* an House, was when *Israels* Governors were now changed from *Judges* into *Kings*, and Gods first King, *David*, *had it in his heart to build God an House.*

(g) Book II. Chap. 2. Aph. 1. Sect. 5

(h) 2 Sam. 7. 1, 2, &c.

2. The *Fœderates*, (i) *God*, on the One hand, *David and his Seed*, Especially *Christ* on the other hand. 3. *The Impulsive causes*, (k) not any at all from *David* or his House: but, *Inwardly* Gods own heart and good-pleasure; *Outwardly* Christ the Lords *Word* and *servant.* 4. *The blessings promised*, were *Orderly directed*, *First*, to *David* himself. *Then*, to his Seed Ordinary and extraordinary, And *lastly* to his and his Seeds subjects; and in like sort *Orderly*, *performed*, *First* to *David*, *then* to his ordinary Seed and Subjects, *lastly* and chiefly to Christ and his Kingdom. 5. *The Conditions required*, are also orderly annexed to the Compleating of this Covenant-constitution. 6. *The Form and Dispensation* of it is so ordered, that it is subordinate to and comprized under the *Sinai*-Covenant-Administration: and yet the great Mysterie of Christ and his Kingly Office is displayed with a clearer Revelation. 7. *The Scope of it also*, Immediate and Remote, Subordinate and Ultimate, as hath been explained, is all well Ordered. Thus this whole Covenant hath an Excellent Order, Disposal, Preparation, Symmetry and Proportion throughout.

(i) Psal. 89. 3 &c.

(k) 2 Sam. 7. 18, 21. 1 Chr. 17. 19

V. **Sure and Faithful.** This *David* also acknowledged, (l) —— *A Covenant Ordered in all things, and Sure.* The Hebrew שמור *Shemureh*, properly signifies, *Kept Observed*, *Performed*, and that, *with care, solicitude and diligence.* God made it every way Sure to *David* and his Seed; As, 1. *By* (m) his Name JEHOVAH, denoting Gods giving Subsistence actually to his Covenant and Promises. 2. *By* his immutable Promises whereupon this Covenant is established. Yea by Promises of special Ratification annexed, *Psal.* 89, 33, &c. 3. *By* the sacred inviolable Oath of God, of which *he will not repent*, and from which he will not turn. This is often mentioned, *Psal.* 89. 2, 3, 35. and 132. 11. *Acts* 2. 30. 4. *By* frequent recitals, allegations, expositions, enlargements of this Covenant in other Scriptures. *See* 2 *Sam.* 7. 1 *Chron.* 17. 2 *Sam.* 23. 1, to 10. *Psal.* 89. throughout. *Psal.* 132. throughout, *Jer* 33. 20, 21. *Luke* 1. 32, 33. *Acts* 2. 30, 31. 5. *By* gradual accomplishments thereof from time to time. 6. *By* Ascertaining and Ensuring Illustrations. That this Covenant shall be as inviolable, Sure and Unalterable, as *The Heavens themselves*, *Psal.* 89. 2, 29. As the *Moon*, *Psal.* 89. 37. As *the Sun*, *Psal.* 89. 36. As *the Course of Day and Night*, *Jer* 33. 20, 21. Yea, As *God himself*, *Psal.* 89. 35.

(l) 2 Sam. 23. 5.

(m) 2 Sam. 7. 5, 8. 1 Chr. 17. 4 7. 10. *with* Exodus 6. 3.

VI. **Everlasting**

VI. **Everlasting.** This Property also *David* expresseth; (n) *Although my House be not so with God, yet he hath made with me an Everlasting Covenant.* But of this enough hath been spoken formerly in Opening the *Matter of this Covenant, in the second and third Covenant-Mercies promised to* Davids *Seed.* There see. And *in the first Mercy to* Davids *Subjects.* (n) 2 Sam. 23.5.

VII. Finally, This Covenant with *David* was a **Comfortable Covenant.** This Property necessarily results from all the former. For, In that this Covenant was *Gratuitous*, depending meerly upon God, *Evangelical*, Mixt, having Promises absolute as well as conditional, *Ordered in all things, Sure, and Everlasting*; In all these regards it was exceeding Comfortable. And upon these Considerations (o) *David* in *his last words* notably raised up his Consolations upon this Covenant, placing all his Salvation, and all his delight thereupon, although at present his house was not so with God as the Covenant promised. And this Covenant was his comfort to his last breath, to his dying day. Oh! the Covenant and Promises of God in Jesus Christ are the safest, surest, sweetest, and most immovable Comforts of Believers both in life and death. Let our last words, and last thoughts be all fixed upon Gods Covenant, as *Davids* were. (o) 2 Sam. 23.4, 5.

IV.

Fourthly, Hence see, **what Agreement and Disagreement this Covenant with** David **hath, with, or from all former Covenants.** For, This Covenant being an additional Covenant, annexed to, and comprized in the *Sinai-Covenant*, and in some respects expounding and enlarging the same, hath a sweet Agreement with the *Sinai-Covenant*, and very little difference from it: And consequently, As the *Sinai-Covenant*, so this Covenant Agrees with, or from the former Covenants.

I. **It Agrees** *with the Sinai-Covenant, and so with former Covenants,*

1. *In the kind or sort of Covenant.* This, as all the former being *Covenants of Faith*, not of *Works*; and *Covenants of Promise*, not of Performance.

2. *In the Efficient and Impulsive cause.* God being the Author of all: Gods meer Grace being the *Inward impulsive*, Christs Merit the *Outward impulsive* cause of them all.

3. *In the general Consideration of the Fœderates.* The LORD God being the one Party promising: Jesus Christ and his spiritual Seed being the other Party Restipulating in all.

4. *In the general Summ and Substance of the Covenants.* The Recovery and Happiness of lapsed and lost sinners by Christ being the Mercy promised: True fruitfull obediential Faith in Christ being the Duty Restipulated in all. All other Covenant-Mercies and Duties may be reduced to these two.

5. *In the mysterie of sinners Justification revealed in them all:* which is by Faith in Christ alone. *David* under this Covenant thus (p) describes it.

(p) Psal. 32. 1, 2. with Rom. 4. 6, 7, 8.

6. *In the common Foundation and Establishment of the Covenants.* They all being founded upon Jesus Christ alone, and the inviolable Promises of God in him.

7. *In the general sameness of End.* The revealing of Jesus Christ, in order to lapsed sinners Recovery and Happiness, and Gods glory, being the intendment of them all.

II. **It Disagrees** *from the former Covenants, in such sort and accidental respects as the Sinai-Covenant (comprizing this Covenant) differs from them.* Which differences of the *Sinai-Covenant* from them (q) have been already explained.

(q) *In Book III. chap. 4. Aph. 7. Corol. 5.*

And it somewhat *disagrees from the very Sinai-Covenant* it self. As,

1. *In the peculiar Notion of the Fœderates:* For, *In that*, God Covenanted, as JEHOVAH, Their Covenant-God, Redeemer, Law-giver, and Husband: *In this*, God Covenanted as, *The LORD of Hoasts, The God and Rock of Israel, A Father to* David *and his Seed, The God of* David, And *Rock of his Salvation.* Again, *In that*, Israel Restipulated, as *Abrahams Covenant-Seed*, The *Lords Redeemed, His Espoused people, His Heirs under age*, and as *his own Common-wealth and National Church in the Wilderness*: But *in this*, *David* himself Restipulated; As, *A mighty one, Gods chosen, Gods servant, Gods anointed King, and Gods First-born, higher then the Kings of the Earth.* And *Davids* Seed Restipulated, As, *Gods Son*, and *Gods King for evermore.*

2. *In the Individual Mercies Promised, and Duties Restipulated.* As may easily be discerned by making a Parallel betwixt them. But especially, *the Mercies promised* in this Covenant have their chief tendency to the advancement and establishment of the Kingly power and glory of *David*, of his Seed, and chiefly of Jesus Christ for evermore: And *the Duties herein more peculiarly restipulated* were the Religious and Righteous Rule of *David*, his Seed, and of Jesus Christ the primary Seed of *David.*

3. *In the peculiar manner of Manifestation and Confirmation. That* (r) was manifested to all Israel *immediatly* by God, in most dreadful sort, at Mount Sinai, God speaking to them *out of the midst of the fire with a great voice: This* to David *Mediatly* by the Prophet *Nathan*, according to the vision which he had from God. *That* being (s) solemnly confirmed *by Sacrifices* at the skirt of Mount Sinai: *This* by Gods sacred and immutable (t) *Oath* especially.

(r) Exod. 20. 1, &c. Deut. 5. 1, &c.

(s) Exod. 24.
(t) Psal. 89. 3 35. & 132. 11.

4. *In the peculiarity of Ends. That* tending to reveal Jesus Christ the Mediator of the Covenant, *Partly* as a *Prophet*, under the Type of *Moses*; *Partly* and principally as a *Priest*, under the Types of the Leviticall Priesthood, and the whole Leviticall service of God. But this chiefly ayming to set Christ forth as a *King* under the Type of

of *David* and his Royal Seed) that ſhould Rule over the Houſe of *Iacob* the Church for evermore.

V.

Fifthly and laſtly, Hence it is evident, **That in this Covenant much of Chriſt was revealed to** David **and his Seed: yea ſo much, that both** David **and** Solomon **knew and ſpake much of Chriſt in their ſacred writings.** Take a brief taſt hereof:

DAVID knew and propheſied much of JESUS CHRIST. *viz.* Of his 1. *Perſon.* 2. *Office.* 3. *States.* 4. *Effects of his Offices.*

I. *Of his Perſon.* 1. *That* he is God, *Pſal.* 45. 6, 11. *with Heb.* 1. 8. The Son of God, *Pſal.* 2. 7. *with Heb.* 1. 5. The Word of God, 2 *Sam.* 7. 21. 1 *Chron.* 17. 19. 2. *That* he ſhould be Man, *lower then Angels*, *Pſal.* 8. 4, 5, 6. *with Heb.* 2. 6. *to* 10. Of the Seed of *David*, the fruit of his loyns, *Pſal.* 132. 11. *with Acts* 2. 30. *Luke* 1. 32, 33.

II. *Of his Mediatory Office*, as the LORD's Servant therein, 1 *Chron.* 17. 19. *with* 2 *Sam.* 7. 21.

1. *A Prophet.* Preaching Gods *righteouſneſs, loving kindneſs and truth in the great Church*, Pſal. 40. 8, 9, 10.

2. *A Prieſt.* An everlaſting Prieſt of *Melchizedecks* order, above *Aarons*, *Pſal.* 110. 4. *with Heb.* 5. 6, 7. *and* 7. 17. *See alſo Pſal.* 2. 7. *with Heb.* 2. 9. 1. *Of his Satisfaction* for us by his offering up himſelf, *Pſal.* 40. 6, 7, 8. *with Heb.* 10. 5. *to* 15. 2. *Of his Interceſſion* for his people, *Pſal.* 2. 8

3. *A King.* Gods King in Sion, in his Church, *Pſal.* 2. 6. *and* 132. 11. *with Acts* 2. 30. *Luke* 1. 32, 33. 1. *That* as Gods Meſſiah, *Pſal.* 2. 2. He ſhould be anoynted with the Holy Ghoſt, that *Oyl of gladneſs above all his fellows*; *Pſal.* 45. 7. *with Heb.* 1. 8, 9. *Acts* 10 38. *Iohn* 3. 34. *Epheſ.* 4 7. 2. *That* he ſhould rule his Subjects Religiouſly, and Righteouſly, and Glorouſly, 2 *Sam.* 23. 3, 4. *Pſal.* 45. 3, 4, 6, 7. *with Heb.* 1. 8, 9. 3. *That* he ſhould ſubdue his enemies powerfully, *Pſal.* 45. 5. (1) *By* Converting them to be his Subjects, *Pſal.* 110. 2, 3. *and* 2. 8. (2) *By* Confounding of incurable rebels, *Pſal.* 2. 9 *and* 110. 5. 6. 4. *That* he ſhould be an univerſal King over the Nations, *Pſal.* 2. 8 9 *and* 22. 27, 28, 29, 30. *and* 72. 8, 9, 10, 11. 5. *That* he ſhould be an everlaſting King upon the Throne of *David* for evermore, *Pſal.* 45. 6. *and* 89. 4, 36, 37. *with Luke* 1. 32, 33.

III. *Of his ſtate of Humiliation and Exaltation*, wherein he ſhould execute this his Mediatory office.

Of his Humiliation, eſpecially in four degrees, *viz.*

1. *In his Incarnation*; being made Man, *lower then the Angels*, Pſal. 8. 5. *with* Heb. 2. 7,8,9.

2. *In his Paſſion and Sufferings.* 1. *That* he ſhould be betrayed by his own familiar friend, one of his own family, Pſal. 41. 9. *with* Joh. 13. 18. *viz. Judas* the Apoſtle. 2. *That Heathen and people of the Jews, with the Kings and Rulers of the Earth*; that is, *both* Herod *and* Pontius Pilate, *with the Gentiles and people of Iſrael*, ſhould gather together, and confederate to deſtroy him, *Pſal.* 2. 1,2,3. with *Acts* 4. 25, 26, 27, 28. 3. *That*, He ſhould be Crucified, his Hands and Feet pierced, his Body ſo ſtretched that all his Bones might be told, and by-ſtanders ſhould look and ſtare upon him, *Pſal.* 22. 16,17. *with Mat.* 27. 35. *Mark* 15. 24. *Luke* 23. 33. *Joh.* 19. 23,27. 4. *That* his Garments ſhould be parted, and Lots caſt upon his Veſture, *Pſal.* 22. 18. *with Luk.* 23. 34. *Joh.* 19. 24. 5. *That* he ſhould be derided by his Enemies ſhooting out the Lip, and ſhaking the Head at him, for truſting in the Lord, *Pſal.* 22. 6, 7, 8. *with Mat.* 27. 39, 43. 6. *That*, they ſhould give him Gall and Vinegar to drink, *Pſal.* 69. 21. *with Mat.* 27. 48. *Mark* 15. 23. *John* 19. 29. 7. *That* he ſhould be under an heavy diſertion upon the Croſs, his God in ſome ſenſe forſaking him, *Pſal.* 22. 1. *with Mat.* 27. 46. *and Mark* 15. 34.

3. *In his Death*, Pſal. 22. 15.

4. *In his Burial*, Pſal. 16. 8, 9, 10. *with* Acts 2. 31. *and* 13. 35.

Of his Exaltation, eſpecially in three degrees. *viz.*

1. *In his Reviving and Reſurrection from the Dead*, Pſal. 2. 7. *with* Acts 13. 33. Heb. 1. 5. *Compare alſo* Pſal. 16. 8, 9, 10, 11. *with* Acts 2. 25. 31. *and* 13. 35.

2. *In his Aſcenſion into Heaven, leading Captivity Captive, and giving gifts to men*, Pſal. 68. 18. *with* Epheſ. 4. 8, 9.

3. *In his Seſſion at Gods right hand, till all his foes become his foot-ſtool*, Pſal. 110. 1. *with* Mat. 22. 44. Mark 12. 36. Luke 20. 42. Acts 2. 34. 1 Cor. 15. 25. Heb. 1. 13.

IIII. *Of the happy Fruits and Effects of his Offices.* As,

1. *The Captivating of our ſpiritual Captivity*, Pſal. 68. 18. *with* Epheſ. 4. 8.

2. *The Receiving and giving gifts for men, even for the rebellious, that the* LORD *God might dwel among them*, Pſal. 68. 18. *with* Epheſ. 4. 8, 9, 10, 11, &c.

3. *The Converting of a numerous company (like the morning dew) even of the Gentiles unto himſelf, as his Seed that ſhall ſerve him, and be his willing people, his ſpiritual voluntiers*, Pſal. 22. 27,28,29,30,31. *and* 110. 2, 3.

4. *The true and ſaving Bleſſedneſs of all Believers that truly truſt in him*, Pſal. 2. 12. *with* Rom. 9 33. *and* 10. 11. *and* 1 Pet. 2. 6.

Theſe things ſpake DAVID of CHRIST, having an eminent Prophetical knowledge of him, and that particularly by means of this excellent Covenant with him, *Acts* 2. 29, 30, 31. So that

that in *Davids writings* much of Christ is revealed: and out of them an excellent GOSPEL may be extracted.

SOLOMON also the immediate Seed and Son of *David*, Knew much, and Propheſied much of JESUS CHRIST in his writings which he penned by Inſpiration of the Holy Ghoſt. As,

1 *Of his Godhead.* That he is the Everlaſting Wiſdom of God, that makes wiſe to ſalvation, &c. *Prov.* 8. *throughout.*

2. *Of his Man-hood.* Fervently deſired and longed for by his Church, *Cant.* 1. 1. *and* 8. 1.

3. *Of his ſufficient plentiful Goſpel-proviſions* which he hath made, that ſinners may have life and refreſhment by him, *Prov.* 9. 1. *to* 7.

4. *Of his Holy endeared rich raviſhing and ſaving Communion with his Church* under the continued Metaphor or Allegorie of two Lovers under Contract, and not yet marryed. *In the whole Song of Songs.*

5 *Of his Calling and Converſion of the little Siſter of the Gentiles*; that ſhe ſhould be in his eyes *as one that finds favour*: and therefore, As on *a wall, he would build upon her a Palace of Silver*; And as a *Door, he would encloſe her with boards of Cedar.* That is, In Spirituals ſhe ſhould be precious, fragrant and acceptable to God, and durable, as Silver, or Cedar of which the Temple was builded, *Cant.* 8. 8, 9, 10.

6. Finally, *Of Chriſts haſtening to Compleat his Churches ſweeteſt Glory with himſelf in Heaven*, She longing for his ſecond coming, *Make haſte my beloved, and be thou like to a Roe, or to a young Hart upon the Mountains of Spices*, Cant. 8. 14.

Hitherto of Gods Royal Covenant *with* DAVID *and his* SEED.

CHAP.

CHAP. VI.

Of the Discovery, Nature and Administration of Gods Covenants of Promise, *in the sixth and last noted Period of time*, viz. **From the Babylonish-captivity, till the Death of the Blessed Messiah** *JESUS CHRIST.*

The Preface to this Covenants Explanation, viz. Of this Covenants, 1. *Duration.* 2. *Difference from* Davids. 3 *And Order of handling it.*

1. THE sixth and last observable Period of time, wherein God renewed with divers sweet spiritual Enlargements, the *COVENANT of FAITH in CHRIST PROMISED* for sinners Restauration and Salvation, (which is the last of the (a) *COVENANTS of PROMISE*) was, *From the* Babylonish *Captivity, till the death, and cutting off of the Messiah, our Lord and only Saviour JESUS CHRIST.* This is Evident chiefly upon two Considerations, *viz.* 1. *The first Manifestation*, and 2. *The expiration of this Covenant*, as to that which was vanishing therein. I. *This Covenant was first and most especially Revealed to three holy Prophets from the Lord*, and by them to the Jews. *viz.* 1. To the Prophet (b) *Isaiah* long before the Captivity of the Jews in *Babylon* came to pass, yet with reference to that Captivity, See *Isa.* 42. 6, *&c.* & 49. 8, *&c.* *Also* 54. 9, 10. & 59. 21. with 61 8, *&c.* & 55. 3, 4. & 56. 3. to 9. In which passages express mention is made of this *Covenant.* He foretold the *Captivity*: and also foretold this Comfortable Covenant to the Captives. 2. To (c) *Ezekiel* in the twelfth year of their Captivity, for the support and Comfort of Gods Captives. This Covenant prepared them for the Captivity, and supported them under it. In *Ezekiel* this Covenant is laid down most pathetically and sweetly. 3. To the Prophet (d) *Jeremiah* in the eighteenth year of King *Nebuchadnezzar*, and tenth year of *Zedekiah, when the King of* Babylons *Army besieged* Jerusalem, *and* Jeremiah *the Prophet was shut up in the Court of the Prison, in the King of* Judah's *house.* Now this was in the eighteenth year of the Captivity, or thereabouts. For clearing this, note, that *Judah* and *Jerusalem* were Captivated by the *Babylonians* four several times, *viz.* (1) *In* the (e) third year of *Jehojakim*, King of *Judah*; which was parallel to *Nebuchadnezzar's* first year. (2) *In* the seventh year of *Nebuchadnezzar, Jer.* 52 28. and in the eighth year of *Nebuchadnezzar*, 2 *Kings* 24. 12. That is, in the latter end of his

(a) Eph. 2. 12.

(b) *See afterwards in* Aph. I. §. I. *Author of this Covenant.*

(c) *Compare* Ezek. 33. 21. *with* 34. 22. *to the end.* & 37. 21. *to the end.*

(d) *See* Jer. 32. 1, 2, 3, *&c. with* ver. 36. *to the end.*

(e) 2 Kings 24. 1, 2, 3. Dan. 1. 1, 2, 3.

his ſeventh, and beginning of his eighth year. At this time he carryed to *Babylon* ten thouſand Captives, 2 *Kings* 24. 12, 13, 14. Of which number three thouſand twenty and three were Jews properly ſo called, of the Tribe of *Iudah*, Jer. 52. 28. the remainder were of the Tribe of *Benjamin*: and thus that two-fold difference about the Computation in *Ieremiah* and the *Kings* is eaſily reconciled: Now under this Captivity, in the twelfth year, God revealed this Covenant to (f) *Ezekiel*. (3) *In* the eighteenth year of *Nebuchadnezzar*, when he (g) carryed Captive from Jeruſalem eight hundred thirty and two perſons. At this time this Covenant of God with the Captives was revealed to (h) *Ieremiah*, which ſeems formerly to be revealed to *Ezekiel*. (4) *In* the three and twentieth year of *Nebuchadnezzar*, when (i) *Nebuzaradan* carryed Captive ſeven hundred forty and five Jews. Thus this Covenant was revealed firſt to *Iſaiah*, then to *Ezekiel*, then to *Ieremiah*, and to all *before* and *under* the *Babyloniſh* Captivity: So that it was *A Covenant to the Captivity*, Or, *The uncaptivating Covenant*. This was the Seaſon of this Covenants Commencing. II. *This Covenant-Diſpenſation expired not till the* (k) *death of Jeſus Chriſt*, which put a period both to this, and the *Sinai-Covenant* together, in regard of that which was waxing old, and vaniſhing therein. So that the Interval, or ſpace of time allotted to this Covenant of God with the Captives in *Babylon*, was above the whole ſeventy years of their Captivity: And after that (l) the ſeventy weeks of years revealed to *Daniel*, *till Meſſiah ſhould be cut off*; which ſeem to begin when the ſeventy years Captivity ended, *Dan.* 9. 25.

2. By this Covenant-Expreſſure, the *Sinai-Covenant* (remaining ſtill in force) was eminently enlarged, as well as by Gods former *Covenant with* David. This hath been (m) formerly cleared. And therefore this *Covenant* ran parallel with the *Sinai-Covenant*, *from the Captivity till the death of Chriſt*: when they (n) both, according to what was vaniſhing in them, expired together; the *NEW-COVENANT* obtaining and commencing inſtead of the *old*. Both theſe Covenants, *viz.* with *David* and the *Jews*, were Additional Explanations and Enlargements of the *Sinai-Covenant*, but differently. 1. *That* was peculiarly directed to *Davids* Family: *This*, To the whole people of the Jews. 2. *That*, To *Davids* Family in Proſperity: *This*, To the Jews in great Adverſity. 3. *That*, when the Civil Rulers were changed from Judges to Kings: *This*, when they were changed from Kings to Governours. 4. *That*, Eſtabliſhing the Kingdom of *David* and his Seed for ever, eſpecially in the everlaſting Kingdom of Jeſus Chriſt. *This*, Aſſuring the Jews of their Reſtauration from *Babyloniſh* Captivity into their own Land, eſpecially that Jeſus Chriſt the true *David* might be a Prince over them. 5. *That*, was more peculiarly *a Royal Covenant*: *This*, more ſpecially an *uncaptivating Covenant*. 6. *That* Covenant brought forth the magnifical and glorious Temple of *Solomon*: *This* Covenant, the

(f) Ezek. 33. 21. *with Ch.* 34. & 36, & 37.
(g) Ier. 52. 29.
(h) Jer. 32. 1, 2, 37, *&c.*
(i) Jer. 52. 30.
(k) *See* Book III. Chap. 4. *Introduct.*
(l) Dan. 9. 24, *&c.*
(m) *Book III. Ch.* 5. *in the* General Introduction.
(n) *See Book III. Ch.* 4. Introduction.

(o) Hag. 2. 7, 8, 9.

the (o) more glorious Temple of *Zerubbabel*, into which Jesus Christ himself came in Person, who is *the desire of all Nations*. 7. *By that* Covenant God *Promised* to raise up Christ of the Seed of *David* to sit upon his Throne: *By this* Covenant God not only Promised, but also *Performed* and exhibited Jesus Christ the chief Seed of *David*, sitting upon his Throne for evermore. Thus both these Covenants agree in substance with the *Sinai-Covenant*; both of them confirm, explain and enlarge the *Sinai-Covenant*, but in a different way: And both of them tender Christ to the Jews, *That* Promising him at a great distance; but *this* bringing Christ into the world as it were in its Arms, who is (p) *the Salvation of God, the Light of the Gentiles, and the Glory of the People Israel.*

(p) Luke 2. 30, 31, 32.

This Covenant is represented in many Heavenly and Spiritual Promises in the MESSIAH approaching; and particularly (q) defines the time of the *Messiah's being cut off, but not for himself*; which no former Covenant had done. *This Covenant* Performs Christ, which foregoing Covenants only Promised. *This Covenant* revealed him to the very (r) bodily eyes of Gods People, whom all former Covenants revealed only to the Spiritual eye of their Faith. *This Covenant* peculiarly sets forth (s) *The LORD, whom they sought, even the Messenger of the Covenant, whom they delighted in, coming to his Temple.* Now therefore raise we up our Contemplations and attentions to a further height of *Spirituality* and attentiveness, and let our hearts soar aloft to an higher pitch of enflamed spirituall heavenly Desires, Joyes and Affections towards CHRIST: in the consideration of this Covenant. Let our spirits *rise*, as the Covenant *Riseth.*

(q) Dan. 9. 24, 25, 26.

(r) Luke 2. 30.

(s) Mal. 3. 1.

3. More *Particularly*, for the better unfolding of this Covenant, Consider; 1. *The Author, Occasion, Impulsive cause, Fœderates, and nature of this Covenant.* 2. *The Subject-matter or Substance of it.* 3. *The Form of it.* 4. *The Scope and End of it.* 5. *Such general Inferences as may Result from the whole.*

APHORISM I.

1. *The Author, Occasion, Impulsive Cause, Fœderates and Nature of this Covenant.*

UPon Occasion of Gods own Peoples sad Captivity in Babylon, the Lord graciously renewed his Covenant with them, even his Covenant of Faith in the Promised MESSIAH. In this *Aphorism* are comprized, 1. The Author of this Covenant; *God.* 2. The Occasion of it; *His peoples sad Captivity in Babylon.* 3. The Impulsive Cause of it; *Meer grace in Jesus Christ.* 4. The Fœderates; *God, and the afflicted Captives.*

Captives. 5. The Nature of it; *A Covenant of Faith, and a Covenant of Promiſe, in Chriſt promiſed.* For brevity ſake I couch all theſe Particulars in this one ſhort *Aphoriſm*, and Explain them as followeth, *viz.*

I. The Author of this Covenant, was the LORD God. This is plain. For, 1. God revealed and foretold by his Prophet *Iſaiah*, That he would make ſuch a Covenant with his People, that ſhould be Captives in Babylon, long before the Captivity came to paſs. This is very obſervable in the fourth and laſt part of his Propheſie which is *Promiſſory, from Chap.* 40. 1, *&c. to the end of his Book*, which is eſpecially directed to his People, with reference to their *Captivity in Babylon*, which ſhould certainly come to paſs. Moſt, if not all his Sermons after that, obſervably inſiſting upon Their *Babyloniſh Captivity*, their Comforts under it, their certain Deliverance out of t, and the happy Reſtauration of their Chucrh and Common wealth, their Temple, City Jeruſalem, *&c.* when they ſhould be brought again into their own Land: And under this *Type* leading them on further, to the great ſpiritual Deliverance of Gods People out of the wofull and more then Babyloniſh bondage under Sin, Satan, Wrath, &c. by the *Meſsiah*; as alſo to the advancement and enlargement of his ſpiritual Kingdom, by ſubduing and bringing in ſuch as had been enemies and aliens thereunto, even the Gentiles. Now in this Evangelical part of his Propheſie, *Iſaiah* makes often mention of Gods **Covenant**, with a ſpeciall tendency to their Conſolation againſt their future Captivity. As, (ᵗ) Of his Covenant, (ᵗ) upon which all that ſhould *lay hold, ſhould have an everlaſting name that ſhould not be cut off*, ſhould be *brought to Gods holy mountain, &c.* (ᵘ) Of the (ᵘ) *Covenant of his Peace*, more immovable then the very Hils and Mountains. (ˣ) Of his (ˣ) *Everlaſting Covenant with them*, in Chriſt the Redeemer, *the Sure Mercies of David, &c.* (ʸ) Of the Meſſiah himſelf, as (ʸ) *a Covenant of the People*. Chriſt is ſo called by a *Metonymie*, becauſe he is the Foundation, chief Matter, and an eminent End or ſcope of Gods Covenant with them. *Thus ſaith the LORD, In an acceptable time have I heard thee, and in a day of Salvation have I helped thee: and I will preſerve thee, and give thee for a COVENANT of the People, to eſtabliſh the Earth, to cauſe to inherit the deſolate heritages; That thou maiſt ſay to the priſoners, go forth; To them that are in darkneſs, ſhew your ſelves, &c.* Diligently conſult thoſe places here noted in the Margin. Thus *Iſaiah* ſpake of this Covenant aforehand, and treaſured it up in ſtore againſt the time of their Captivity. 2. God revealed this Covenant to his Prophet *Ezekiel*; (ᶻ) *Thus ſaith the Lord GOD——I will ſet up one Shepherd over them, and he ſhall feed them, even my ſervant David: He ſhall feed them, and he ſhall be their Shepherd. And I the LORD will be their God, and my ſervant David a Prince among them, I the LORD have ſpoken it. And I*

(t) Iſa. 56. 3. to 9.
(u) Iſa. 54. 9, 10.
(x) Iſa. 59. 21. & 61. 8. *&c.* & 55. 3, 4.
(y) Iſa. 42. 6, *&c.* & 49. 8, *&c.*
(z) Ezek. 34. 20, 23, 24, 25.

will make with them a COVENANT *of Peace, &c.* His Covenant-Promiſes are alſo ſweetly laid down, in *Chap.* 36. 22. &c. And afterwards (a) God having brought him in the Spirit into the *valley full of bones*, repreſenting the dead and hopeleſs Condition of the Captives in Babylon, among many other ſweet expreſſions, hath theſe words; *Thus ſaith the Lord* GOD, *Behold I will take the children of Iſrael from among the Heathen whither they be gone, &c.* —— *Moreover I will make a Covenant of Peace with them, it ſhall be an Everlaſting Covenant with them, and I will place them, and multiply them, and will ſet my Sanctuary in the midſt of them for evermore. My Tabernacle alſo ſhall be with them: yea, I will be their God, and they ſhall be my People, &c.* In which 36. *and* 37. *Chapters*, This Covenant is moſt ſweetly deſcribed: Eſpecially in *Chap.* 36. 22. *to the end*; *and in Chap.* 37. 21. *to the end*; As hereafter will more fully appear in unfolding the *Matter* of this Covenant. 3. God revealed this Covenant alſo to (b) *Jeremiah* in the Court of the Priſon, in the eighteenth year of the Captivity, when Jeruſalem was beſieged. *Thus ſaith the* LORD, *the God of Iſrael, concerning this City* —— *Behold I will gather them out of all Countries* —— *And they ſhall be my People, and I will be their God. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them. And I will make an Everlaſting Covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they ſhall not depart from me, &c.*

(a) Ezek 37. 1. 21. *to the end of the Ch.*

(b) Jer 32. 1, 2, 3, 36. *to the end.*

There are ſundry other paſſages in the Prophets ſetting forth the excellent bleſſings promiſed in this Covenant: but this Covenant is moſt eminently and peculiarly deſcribed by *Iſaiah*, *Ezekiel* and *Jeremiah* in the places fore-alledged, and unto theſe I ſhall have ſpeciall reference in opening the Matter of this Covenant. Thus the *LORD God* was ſole *Author* and *Efficient Cauſe* of this Covenant: The Prophets, *Iſaiah*, *Ezekiel* and *Jeremiah*, the *inſtrumental Revealers* and publiſhers thereof to them of the Captivity.

II. **The Occaſion of this Covenant, was the ſad Captivity of Gods People of Judah and Jeruſalem, in Babylon.** For clearing of this I ſhall briefly open theſe particulars, *viz.* 1. *What Babylon this was wherein they were Captivated.* 2. *When, and how long they were Captivated there.* 3. *What were the Cauſes why God left them to be ſo Captivated.* 4. *That whilſt they were under this Captivity, God took occaſion to Reveal to them this Covenant: And why?*

1. *What Babylon this was wherein they were Captivated? Anſw.* The Scripture mentions a two-fold *Babylon*, ſome think a three-fold *Babylon*, *viz.* I. *Proper Babylon*, or *Litteral Babylon*. Anciently called *Babel*, that is, *Confuſion comes*: or, *Confuſion in it*. So (c) called from

(c) Gen. 11 9.

from the event, *viz. The confuſion of Languages*, in the firſt building thereof. This was a very ancient City in *Aſſyria*, or rather in *Chaldea*, built by *Nimrod the great Hunter before the* LORD; ſo called, *Not* from his hunting of wilde beaſts, *But* from his hunting of men by tyrannie, oppreſſion, perſecution, cruelty, and that openly, audaciouſly, impudently, without any fear of the Lord &c.(d) *Nimrod mighty in Hunting before the* LORD: and *the* (e) *beginning of his Kingdom was Babylon.* This City and Tower was begun to be built in (f) a *Plain in the Land of Shinar*, that is, *That-which-ſcattered-out-of-it*, *viz.* the Inhabitants thereof upon the confuſion of Languages. This *Shinar* was alſo called (g) *Chaldea*; and *Babylon*, by the Chaldee Paraphraſt; and was the Land of *Nimrod*, *Mic.* 5. 6. *Targum Hieruſalem* calleth it *Foytus*. But it is uſually called *Shinar*, *Gen.* 11. 2, 9. *and* 14. 1. *Iſa.* 11. 11. *Dan.* 1. 2. And it is ſpecially noted for the Habitation and Receptacle of wickedneſs, *Zach.* 5. 11. *Nebuchadnezzar* (h) bragged of his *building* of Babylon: but he was rather the *repairer* and enlarger, then the firſt builder or founder thereof. This ſeems to have been the Metropolis and chief Royal City and Seat of the *Babylonian Empire*, compared in *Nebuchadnezzars* Dream to *the head of Gold.* To this *Babylon* Judah and Jeruſalem were carryed Captive for ſeventy years. And after Chriſt in this *Babylon* in *Aſia* was the Head of the diſperſion of the Jews which were Chriſtianized, among whom eſpecially (k) *Peter* (as *Miniſter of the Circumciſion*) dwelt; and from which place he wrote his Epiſtle. II. *Myſtical Babylon*, that is, *Rome*, the Seat of Antichriſt, the great Whore, *Rev.* 14. 8. *and* 16. 19. *and* 18. 2, 10, 21. It is called *Babylon*, from the great ſimilitude and reſemblance betwixt *Rome* and the *Chaldean Babylon.* This both (l) *Tertullian*, (m) *Hierome*, and (n) *Auguſtine* acknowledge. So that *Auguſtine* cals *Babylon*, *The firſt Rome*: and *Rome*, *The ſecond Babylon.* Yea ſome of the Papiſts acknowledge that *Babylon* mentioned in *Peters Epiſtle* to be *Rome*, that thereby they may prove *Peter* to have been at *Rome*. Sure they are in great ſtraits for Arguments, when they are forced to confeſs *Rome* to be *Babylon*. However they groſſly miſtake that paſſage in *Peter*, which imports the *Chaldean*, not the *Romane Babylon*: The *Babylon* where the Chriſtian Jews of the diſperſion had their primary reſidence. III. An *Ægyptian Babylon* is mentioned by ſome, builded (as is thought) by ſuch as fled out of the ancient *Chaldean Babylon*, whereupon it was called *Babylon*: but now *Cayer*. Of this *Cayer*, or *Cayrus* Hiſtorians and Prophane writers make mention. Some interpret that of *Peter*, 1 *Pet.* 5. 12, 13. to intend this *Babylon*. But as groundleſly as the Papiſts interpret it of the *Romane Babylon*. Here underſtand not the *Romane*, or *Ægyptian*, but the *Chaldean Babylon*: this was *the* (o) *Lady of Kingdoms*; *The Hammer of the whole Earth*, Jer. 51. 25. Hither the People of Judah and Jeruſalem were carryed into Captivity.

(d) Gen. 10. 9, 10.
(e) Gen. 11. 3, 4, &c.
(f) Gen. 11. 7, 8, 9.
(g) Gen. 11. 28. Jer. 51. 24, 35. Ezek. 23. 16.
(h) Dan. 4. 28, 29, 30.
(i) Dan. 2. 36, 37, 38. Gen. 10. 10. Jer. 50. 12. Iſa. 13. 19. Dan. 4. 30.
(k) 1 Pet. 5. 12, 13.
(l) *Tertul. de Coron. mil. Adverſ. Jud. & de probat. Nat. Chriſti.*
(m) *Hieron. in Epiſt. Paula & Euſtoch. ad Marcellam. Lib. 2. contra Jovinian. in fin. & Com. in* Iſa. 47.
(n) *Auguſt. de Civit. Dei. lib.* 18. *c.* 22.
(o) Iſai. 47. 5, 17.

2. *When, and how long they were Captivated there?* *Anſw.* 1. The Time when they were carryed Captives into *Babylon*, was fourfold, *viz.* In the firſt, ſeventh, eighteenth, and three and twentieth years of *Nebuchadnezzar*, as I have formerly (p) manifeſted. 2. Their Continuance under this Babyloniſh Captivity was, from their firſt Captivity, till their delivery thence by *Cyrus* the Perſian, ſeventy years. *For*, (1) This Captivity was at firſt threatned to continue ſo long, and no longer, *Ier.* 25. 11, 12. *and* 29. 10. *herewith compare Dan.* 9. 2. (2) Their Captivity inflicted, did alſo (q) continue ſeventy years, from their firſt going into Captivity, *Zach.* 1. 12. So long the Land was *to enjoy her Sabbaths*. So long the Jews were as People buried in their (r) graves, and their deliverance thence as hopeleſs to humane apprehenſions, as the Raiſing of dead and dry bones out of their graves.

3. *What were the Cauſes, why the Lord left his People of Iudah and Ieruſalem to be thus ſadly and tediouſly Captivated in* Babylon? *Anſw.* The Cauſes, why God left them to this Captivity, were of two ſorts, *viz.* I. *Moving and Provoking Cauſes* were his Peoples many and great ſins provoking the Lord to this dreadfull Indignation. But theſe eſpecially, *viz.* 1. Their inveterate and long continued wickedneſs from Generation to Generation, *Ier.* 32. 28, 29, 30, 31. 2. The general wickedneſs of all ſorts and degrees amongſt them, both Kings, Prophets, Prieſts, and People, *Ier.* 32. 28, 29, 32. 2 *Chron* 36. 11. *to* 22. *Dan.* 9. 11. 3. Their obſtinate Impenitency under their ſins, notwithſtanding all the preachings, exhortations and warnings of the Prophets, *Ier.* 25. 2. *to* 13. *and* 32. 28, 29, 32, 33. *Dan.* 9. 5, 6, 7. 4. Their contemptuous ſlighting of Gods Word, mocking and miſuſing Gods Meſſengers, till there was no remedy, 2 *Chron.* 36. 15, 16. 5. The many horrid and prodigious ſins of King *Manaſſes*, once a very monſter for wickedneſs, 2 *Kings* 24. 2, 3, 4. 6. Peculiarly the great abundance of innocent blood which *Manaſſes* ſhed in Jeruſalem: *For he filled Ieruſalem with innocent blood, which the* LORD *would not pardon*, 2 *Kings* 24. 4. 7. But eſpecially, their deſperate God-provoking ſin of Idolatry, *Ier.* 25. 6. *to* 13. *and* 32. 28, 29, 34, 35. *Ezek.* 36. 17, 18, 19. Theſe were ſome of their ſpecial ſins for which God ſent them away into *Babylons* Captivity. And for theſe and many other our abominations here in *England*, it were juſt with God to deliver us into Captivity under the myſtical *Romiſh Babylon*, which the Romiſh Emiſſaries have long endeavoured, and at this day are in great hopes to accompliſh through the extremity of our preſent ſpirituall Apoſtacies, Diſtractions and Confuſions. *Quod omen avertat Deus in ſæcula ſæculorum.* II. *Final*. The Final Cauſe or End which God propounded in ſending his People into *Chaldea*, was *their good*, *Jer.* 24. 5. Their Spiritual and Eternal good eſpecially. That they might be (s) purged from their Idols and other abominations, be reduced to true (t) Repentance and Reformation, for their Salvation.

(p) *In the Preface to this Covenant-Explanation.*

(q) 2 Chro. 36. 21, 22. Ezra 1. 1.

(r) Ezek. 37.

(s) Ezek. 36. 23. & 37. 23. Jer. 33. 8.

(t) Jer. 24. 7. & 50. 5.

vation. God is ſo *good*, that he will not bring evill of affliction upon his people but for their *Good*. Their Captivity in *Babylon*, and their being buried in their Graves there; ſhall be for their Spiritual Good, as well as their Deliverance thence, and the *opening of their Graves* and *bringing them out of their Graves* there. Thus as God afflicts in *Severity*, ſo he afflicts of *fidelity*: He *remembers Mercy in midſt of Judgement*, Pſal. 119. 75.

4. *That, whileſt they were under this Captivity, God took Occaſion to reveal to them this Covenant, and why God took ſuch an Occaſion of Revealing it?* This Particular hath two branches.

The former, *That God took Occaſion to reveal this Covenant to his People being under Babyloniſh Captivity*: is evident, by what (u) hath been formerly noted. For, 1. This Covenant was made known to (x) *Ezekiel* the Prophet for them, in the twelfth year of their Captivity, or thereabouts. 2. And it was again Revealed to (a) *Jeremiah* the Prophet, in or about the eighteenth year of *Nebuchadnezzar*, which was alſo the eighteenteh year of their Captivity. The Promiſes which God made to them at both theſe times, are expreſly called *A COVENANT*, Ezek. 34. 14, 15. & 37. 26, 27. Jer. 32. 37, 38, 39, 40, 41.

The latter, *Why God took Occaſion of Revealing this Covenant to them, Even under this Sad Captivity?* may be thus alſo briefly Reſolved. The Lord did this;

(1) *That his Covenant might make the deeper impreſſion upon them, in that their deepeſt affliction.* That they might more tractably ſet their hearts, To believe his Covenant-Promiſes, and Perform their Covenant-Duties. The ear and heart that were cloſe ſhut againſt God and his will in Proſperity, are oftimes wide opened in adverſity. *Manaſſeh* himſelf when bound with fetters and carried to *Babylon*, (b) *In his affliction beſought the LORD his God, and humbled himſelf greatly before the God of his fathers, and prayed unto him*, &c. Before this, as the *tenth verſe* notes, *Manaſſeh and his people would not hearken to God*: but now he hearkens and wonderfully reforms according to Gods Covenant. So true is that of *Elihu*; (c) *If they be bound in fetters, and holden in Cords of affliction: then he ſheweth them their work and their tranſgreſſions that they have exceeded. He openeth alſo their ear to diſcipline, and commandeth that they return from iniquity.* No Covenant-Diſpenſation ſo throughly (d) Cured Gods people of *Judah* and *Benjamin* of their *Idolatry*, of their *ſtony-hardneſs of heart*, and other evils; as did this Covenant-diſpenſation under their Captivity. And (e) after their return from *Babylon*, what an excellent *Covenant* did they renew moſt ſolemnly with God!

(2) *That, The Lord might the more indear himſelf and his Covevenant-Mercies unto them.* The Lord and his Covenant-Mercy ſhould be alwayes ſweet and precious to poor ſinners: but when Sinners are under diſtreſs for their ſins, then they are wont to be double dear and precious. God loves to have himſelf and his Mercies

(u) *In the Preface to this Covenant.*
(x) Ezek. 33. 21. & 34. & 36. & 37. *chap.*
(a) Jer. 32. 1, 2, 37, &c.
(b) 2 Chro. 33. 10. *to* 18.
(c) Job 36. 8, 9, 10.
(d) Ezek. 37. 23. & 36. 26, 26, &c.
(e) *See* Neh. 9. & 10. *Chap. throughout.*

cies highly eſteemed and dearly affected: and therefore ſometimes he involves his people in Miſeries, that thence they may learn the due eſtimate of his Mercies. *Mercy* is alwayes ſweet: but *Mercy in midſt of miſery* is double ſweet. *Light* is alwayes pleaſant: but *light ſhining out in darkneſs* is double pleaſant. *Life* is alwayes delightful: but (f) *Life in the ſhadow of Death, life out of the grave*, is double delightful. *God* and his Covenant-Mercies are alwayes precious: but God offering himſelf to be their God, and his Mercies to be their Mercies, and both by Covenant, and this in *Babylon*, *in Captivity*, *in their Graves*, oh how incomparably precious!

(f) Rediiſſe à morte ad vitam, vitæ gratiam duplicat.

(3) *To declare hereby his All-ſufficiency, Goodneſs and Fidelity to his people in their extremities.* 1. *His all-ſufficiency*; In that he could bring them out of *Babylon* into their own land, againſt all ſeeming improbabilities and impoſſibilities. Though they were (g) as dead and *dry bones*, though buried *in their Graves*, &c. yet God could open their Graves, and bring them out of their Graves. He could give them a Reſurrection in *Babylon*. 2. *His Goodneſs and faithfulneſs*; In that he (h) *would* deliver them, as he eaſily *could* deliver them. And accordingly when the time came, he did deliver them, and bring them out of their Graves according to his Promiſes, beyond their Expectation, and to their great Admiration. They ſaid, (i) *Our bones are dryed, and our Hope is loſt, we are cut off for our parts*: But God ſaid; *Behold, O my people, I will open your graves, and cauſe you to come up out of your Graves, and bring you into the land of* Iſrael. Whereupon when this great work was done, the Captives could ſcarce believe it to be done: but thought they had been in a deluding dream; (k) *When the LORD turned again the Captivity of Sion: we were like them that dream*, &c.

(g) Ezek. 37. 1. to 15.

(h) Ezek. 37. 12, 13, 14.

(i) Ezek. 37. 11, 12, 13, 14.

(k) Pſal. 126. 1, 2, 3, &c.

(4) *To demonſtrate hereby more clearly his tender Compaſſions to his diſtreſſed people, not for any their deſerts, but meerly for his own holy name ſake.* As for them, They tranſgreſſed exceedingly againſt God before their Captivity: and they prophaned Gods name before the Heathen under their Captivity. Therefore God prefixeth this Preface to his Covenant-promiſes, ſaying; (l) *But I had pitty for mine holy name, which the houſe of* Iſrael *had prophaned among the heathen, whither they went. Therefore ſay to the Houſe of* Iſrael, *Thus ſaith the Lord GOD, I do not this for your ſakes, oh houſe of* Iſrael, *but for mine holy name ſake*, &c. So that God had compaſſion upon them, becauſe he would have compaſſion upon them. And the riches of theſe his Compaſſions are notably diſplayed in this Covenant.

(l) Ezek. 36. 20. to the end of the chapter.

(5) *To ſupport and Comfort them under ſo great and long afflictions, leſt they ſhould faint under them, and be ſwallowed up of deſpair.* They had at this time very diſconſolate and deſpairing thoughts of their Captivity. They ſaid (m) *Our bones are dryed, and our hope is loſt, we are cut off for our parts*: But God replyes comfortably; *O my people, I will open your Graves, and cauſe you to come up out of your Graves.*

(m) Ezk 37. 11, 12, 13.

Graves. —— *And ye shall know that I am the* LORD, *when I have opened your Graves, O my people, and brought you up out of your Graves:* Oh how welcome are Gods Consolations to his afflicted! As the shadow against the Heat: As the shelter against the storm: As the seasonable showers to the parched ground. How sweet was it, when, in reference to this Captivity, (n) the LORD *answered with good words and Comfortable words!*

(n) Zech. 1. 12, 13, &c.

(6) *That God might assure his people by this Covenant, That though God had deeply afflicted, yet he not utterly rejected the two families which he had chosen, as their enemies imagined.* This the Prophet *Jeremiah* intimates to have been one reason of Gods declaring the Promises of this Covenant unto his Captive people: (o) *Considerest thou not what this people have spoken, saying, The two Families which the* LORD *hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a Nation before them. Thus saith the* LORD, *if my Covenant be not with Day and Night, and if I have not appointed the Ordinances of Heaven and Earth: Then will I cast away the Seed of* Jacob, *and* David *my servant, so that I will not take any of his Seed to be Rulers over the Seed of* Abraham, Isaac *and* Jacob: *for I will cause their Captivity to return, and have mercy on them.* That is, Though God had cast the two chosen Families into Captivity: yet he had not utterly cast them away from himself. They should be his as certainly and immovably according to his Covenant, *Jacobs Family* as his Kingdom, and *Davids Family and Seed* as his Rulers in this Kingdom; as the Revelation of Day and Night, and Courses of Sun Moon and Stars were constant and immovable according to his Covenant: For their Captivity should return. This I take to be the evident intent of the words. For by [*The two Families which the* LORD *hath chosen*] I see no just cause why we should understand (p) The *Families of* David *and* Aaron, the Kingly and Priestly Family, as some from *vers.* 17, 18. Nor, The *Families of* Judah *and* Benjamin, as others from *Ier.* 32. 44. Nor The *Families of* Judah *and* Israel, as most from *Ier.* 33. 14. But rather, The *Families of* Jacob *and* David, which are here expressed in this very context it self, *vers.* 26. *That*, as Gods Church and Kingdom, *This*, as his Rulers in and over them, especially *Christ* therein. And this interpretation, as it is most apposite and fit: so it is most full and comprehensive.

(o) Ier. 33. 23, 24, 25, 26.

(p) As in *Larg: Lond. Annot. on this place*, is noted to be the sence of Interpreters.

(7) *To assure the Captives, That this their great Captivity, whatever sad aspect it might have at present, should not destroy or make void Gods former Covenant with* David, *touching the perpetual kingdom of his Seed, especially in* JESUS CHRIST *that branch of righteousness that should grow up unto* David. The (q) Prophet therefore expressing many Promises to the Captives touching their return out of Captivity, &c. intermingles this Promise, of the righteous Kingdome of Christ the cheif Seed of *David* over *Judah* and *Ierusalem* forevermore. See the words they are very pathetical. But thus much of the *Occasion of this Covenant.*

(q) Ier. 33. 1, to 23. *especially note vers.* 15, 16, 17, 20, 21, 22.

III. The

III. The Impulſive or Moving Cauſe of this Covenant, was; Gods meer Grace in Jeſus Chriſt, not any thing in the Captivated People. All Motives in the People are excluded, when God laies down his Covenant-Promiſes; (r) *Thus ſaith the Lord GOD, I do not this for your ſakes, O houſe of* Iſrael. —— *Not for your ſakes do I this, ſaith the Lord GOD, be it known unto you: Be aſhamed and confounded for your own wayes, O houſe of* Iſrael. There was then no *Impulſive* on their part moving God to make this Covenant with them: All the *Impulſives* were on Gods part. *viz.*

(r) Ezek. 36. 22. — 32.

1. *The Inward Impulſive or Moving Cauſe* in God was his Meer-Grace to them in reference to his own holy name. (s) *But I had pitty for mine holy name*, —— *I do not this for your ſakes, O houſe of* Iſrael, *but for mine holy names ſake.* This hath reference to the mercies promiſed in this Covenant. People in diſtreſs, are the proper object of Divine pitty.

(s) Ezek. 36. 21, 22.

2. *The Outward Impulſive or Moving Cauſe* of this Covenant, was Jeſus Chriſt (t) *The branch of righteouſneſs that ſhould grow up unto* David, *to execute judgement, and righteouſneſs in the Land*; that *true* David that ſhould raign over *Iſrael* and *Judah* as their King for ever; In whoſe *Dayes* Judah *ſhall be ſaved, and* Jeruſalem *ſhall dwell ſafely, This being the name wherewith he ſhall be called, The LORD our Righteouſneſs.* In this Jeſus Chriſt all the Promiſes of this Covenant are evidently made: and he is laid as the Baſe and Foundation of this Covenant throughout, as in opening the Matter of this Covenant will further appear. By vertue of his (u) *blood of the Covenant* they were *brought out of* this Babyloniſh *pit wherein was no water.*

(t) Jer. 33. 15, 16. & 23. 5, 6, 7, 8. Hoſ. 3. 5. Jer. 30. 9. Ezek. 34. 23, 24. & 37. 24, 25.

(u) Zech. 9. 11.

IV. The Fœderates, or Parties to this Covenant, were God on the one hand: His Captive-People in Chriſt, on the other.

1. **God**, as he was the ſole *Author* of this Covenant, ſo was he *the chief Fœderate party* to this Covenant. *See Ier.* 32. 36, 37, 38, 39, 40, *&c. Ezek.* 34. 24, 25. *and* 37. 26, 27, 28. God was the chief Fœderate party to this Covenant in this Notion and Conſideration, *viz.* 1. As the Lord GOD, *Heb. The Lord IEHOVAH. Thus ſaith the Lord IEHOVAH —— Moreover I will make a Covenant of Peace with them, it ſhall be an Everlaſting Covenant with them, &c. Ezek.* 37. 19, 26. *and* 34. 20, 24, 25. Now what Gods Covenanting as *IEHOVAH* implies: hath been formerly (x) opened in the *Sinai-Covenant.* 2. As the LORD, the God of Iſrael. (y) *And now therefore thus ſaith the LORD, the God of Iſrael —— And I will make an everlaſting Covenant with them, &c.* And what this imports, that the Lord makes a Covenant *as The God of Iſrael*; hath alſo been already (z) expounded in opening the *Covenant with David.* There ſee. 3. As their *Redeemer*; that would gather them out of all Countries whither they were driven and

(x) *In Book III. Chap. 4. Aph.* 3.

(y) Jer. 32. 36. — 40.

(z) *In Book III. Chap. 5. Aph.* 2.

and diſperſed, *Jer.* 32. 37, 40. And that would open their graves, and bring them out of their graves wherein they ſeemed to be buryed as dead, dry and hopeleſs, and bring them into their own Land, *Ezek.* 37. 11, 12, 13, 14. ——— 26. And how God Covenanteth as a *Redeemer*, (a) hath been opened in the unfolding of the *Sinai-Covenant*. So that as to theſe Particulars there now needs no further Explication.

(a) *Book III. Ch. 4. Aph. 3.*

2. **The Captives of Judah and Jeruſalem** under the power of the King of *Babylon*, were, in Chriſt, the other Party to this Covenant. For it was made with them (as hath been evidenced) during the time of their Captivity. And they were Fœderates with God in this Notion, *viz.* As his people in Captivity in Heathen Countries, that ſhould be thence Redeemed by the Lord, *Ezek.* 37. 21. *to the end of the Chapter*, *Ier.* 32. 36, 37, 40. Gods *Sinai-Covenant* was made with Iſrael already Redeemed from Ægypts bondage: *This Covenant* was made with them of Judah and Jeruſalem, afterwards to be Redeemed from Babylons bondage. The Subſtance of what was ſpoken there, is applicable here alſo.

V. **The Nature of this Covenant of God with his Afflicted Captives**, is this: viz. 1. *It is a Covenant of Faith in Chriſt.* 2. *It is a Covenant of Promiſe in reference to Chriſt promiſed, and not as yet actually performed when this Covenant was revealed.*

1. *This Covenant was a Covenant of Faith in* CHRIST: *and not a Covenant of Works.* For,

(1) *This Covenant was homogeneal, and of like Nature, to the* Sinai-Covenant, *being annexed as a ſweet Additional Enlargement thereunto, and Explanation thereof*, as (b) hath been intimated. Under this Covenant, The *ſecond Temple* at Jeruſalem was built by *Zerubbabel*, *Zech* 4. 9. *Ezek.* 6. 14, 15. The *Levitical Prieſthood* was continued even till the death of Chriſt. The *Ceremonial and Typical Worſhip* at Jeruſalem was in exerciſe till his dayes. Chriſt himſelf was made under the Law, in this, as in other regards, *Gal.* 4. 4, 5. Being Circumciſed the eighth day, *Luke* 2. 21. And Preſented to the Lord at Jeruſalem, *Luke* 2. 22, 23, 24. Going up to Jeruſalem at the appointed Feaſts: as is noted by *Iohn* in his (c) Evangelical Hiſtory. And keeping the Ordinance of *the Paſsover* in his Seaſon, till himſelf, as our true *Paſsover*, *was ſacrificed for us*, *Mat.* 26. 20, *&c.* 1 *Cor.* 5. 7. This Covenant therefore being of like Nature with the *Sinai-Covenant*; And the Sinai-Covenant ſtill remaining in force and uſe, even after the Revealing of this Covenant, till the Death of Jeſus Chriſt: It muſt needs be concluded, That this was a *Covenant of Faith*, as the *Sinai-Covenant* (d) hath been proved to be.

(b) *See Book III. Ch. 5. General Introduction.*

(c) *See my Key of the Bible, upon John.*

(d) *In Book III. Ch. 4. Aph. 2.*

2. *The Bleſſings Promiſed in this Covenant-Diſpenſation, were, not the Bleſſings of the Covenant of Works, but the peculiar bleſſings of the*

Covenant of Faith. As, 1. Sprinkling clean water upon them, *Ezek.* 36. 25. 2. Cleanſing them from all their filthineſs, iniquities and Idols, *Ezek.* 36. 25, 33. 3. One-neſs of heart and way to fear God for ever, *Jer.* 32. 39. 4. Newneſs of heart and ſpirit, *Ezek.* 36. 26. 5. Gods putting his Spirit within them, *Ezek.* 36. 27. 6. Gods planting his fear in their hearts, that they ſhall not depart from him, *Ier.* 32. 40. 7. Making a (e) *Covenant of Peace* and Reconcilement with them, *Ezek.* 37. 26. with divers others which hereafter ſhall be explained in unfolding the Subject-Matter of this Covenant. And conſequently theſe pure Evangelical bleſſings promiſed in this Covenant, plainly conclude it to be a pure *Evangelical Covenant of Faith.*

(e) Iſa. 54. 10.

(3) *The Duties conditioned and reſtipulated in this Covenant, are meer Goſpel-Duties peculiar to the Covenant of Faith.* As, 1. True Faith in Chriſt the promiſed Meſſiah, *Iſa.* 55. 1, 2, 3, 4. *and* 53. 1, 2, 3, 11. Now the (f) *Promiſſory part* of this Propheſie of *Iſaiah*, from *Chap.* 39. *to the end of the Book*, doth principally and ſpecially inſiſt upon Promiſes of Reſtoring the Church of the Jews from the miſery that ſhould befall them under the Babyloniſh Captivity: and of Compleating the Churches deliverance and glory at laſt by Chriſt himſelf, adding the Gentiles to the Church: And this neceſſarily implies Faith touching theſe Promiſes. 2. The life of the Juſt by Faith; peculiarly directed to theſe Babyloniſh Captives, *Hab.* 2. 3, 4. 3. Repentance from former Idolatries and iniquities, *Iſa.* 55. 6, 7. *Ier.* 24. 7. *Ezek.* 36. 31, 32. 4. Obedient walking in Gods Judgements, and obſerving his Statutes and doing them: under *David* their King, *viz.* Sincere Obedience from faith in and under Chriſt their true *David*, *Ezek.* 37. 24, 25. 5. Perſeverance and conſtancie in Covenant with God through ſtrength of implanted and infuſed Grace, *Jer.* 32. 40. Therefore, as theſe Covenant-Duties are meerly Evangelical: So this Covenant is meerly Evangelical, *A Covenant of Faith and not of Works.*

(f) This I have evidently demonſtrated in my Key of the Bible, on *Iſaiah.* §. *IV.* p. 421, *&c. Lond.* 1649.

(4) *Jeſus Chriſt the Sole foundation and Mediator of the Covenant of Faith in all ages, is notably revealed and declared in this Covenant to be the* (g) *foundation and Mediator thereof; in and through whom God will confer his Covenant-bleſſings upon his people, and they ſhall perform their Covenant-Duties to their God.* Now Chriſt is foundation and Mediator of no other Covenant but of the Covenant of Faith, *viz.* Of the *Covenants of Promiſe* more Typically and obſcurely; Of the *New-Covenant* more clearly and truly.

(g) Iſa. 55. 3, 4, *with* Acts 13. 34. Iſa. 59. 20, 21. Jer 23. 5, 6, 7, 8. Ezek. 34. 23, 23, 24, 25. & 37. 24, 25, 26 27. Ezek. 9. 11.

Thus, this Covenant was plainly a Covenant of Faith in Chriſt.

2. This Covenant was alſo (h) *A Covenant of Promiſe*, having reference to Chriſt promiſed, and not as yet exhibited and performed. For therein Chriſt is promiſed to be raiſed up afterwards, *Iſa.* 55. 3, 4. *and* 59. 20, 21. *Ezek.* 34. 23, 24, 25. & 37. 24, 25, 26. And is not repreſented as come already, or actually raiſed up already. Notwithſtanding,

(h) Eph. 2. 12.

withstanding, towards (l) the expiration and closing up of this and the Sinai-Covenants-Administration, JESUS CHRIST was miraculously conceived and born of a Virgin, and in Humane Nature actually Manifested unto Israel, as the *Salvation of God*, *the Light of the Gentiles*, and *the Glory of his people Israel*. So that, As it was the Priviledge of just and devout *Simeon*, (k) To have it *revealed to him by the Holy Ghost, that he should not see death, before he had seen the Lords* CHRIST; *who, coming by the Spirit into the Temple, when the Parents brought in the Child* JESUS, *to do for him after the custome of the Law, took him up in his Arms, and blessed God* with heavenly ravishment of Spirit: So it was the high Priviledge of this Covenant-Administration, that it should not see Death and be dissolved, before it had seen the Lords CHRIST, and triumphantly exalted God with this blessed Babe Jesus Christ, The Incarnate-God, in its Arms.

(l) Dan. 9. 24, 25, 26, 27. Math. 3. 1, &c. & 4. 2, 3, 5, 6. *with* Luke 1. 31, 32, 33, 34, 35. & 2. 1. *to* 41.
(k) Luke 2. 25, 26, 27, 28, &c.

Thus this Covenant was, *A Covenant of Faith in Christ*, And *one of the Covenants of Promise in Christ promised for time to come*. This is the *Nature* of this Covenant.

Inferences, resulting from this *Aphorism* thus unfolded, are divers, *viz.*

1. Hence, *This Covenant is Divine, Gratuitous, Faithfull, and Holy*. 1. *Divine*, not *Humane*. For, (l) God himself was the sole Author, Contriver and Revealer of it. God alone made it: and God alone made it Good. In this regard, God peculiarly appropriates this Covenant to himself, as His Covenant: saying; — (m) *Neither shall the Covenant of my Peace be removed, saith the* LORD, *that hath mercy on thee.* And elsewhere, (n) *As for me, this is my Covenant with them, saith the* LORD, &c. This Covenant therefore is unquestionably of Divine Authority and excellency. 2. *Gratuitous, and of Gods meer free Grace.* Yea therefore *Gratuitous*: because *Divine*. For all Gods Covenants with his Creatures, are his gratuitous condescensions to his Creatures. The *Covenant of Works* even in innocency was meerly *Gratuitous*, viz. *Ex gracia favoris*, from his grace of free favour. And every dispensation of the Covenant of Faith since the Fall was meerly *Gratuitous*, *viz.* not only *ex gracia favoris*, from his grace of favour undeserved, but also *ex gracia commiserationis*, from his grace of commiseration to sinfull Creatures that had deserved the contrary. And such is this Covenant. God made it with them, of his own meer grace in Christ, not for any Motive in or from them. (o) *But I had pitty for mine holy name,—. Therefore say unto the House of Israel, Thus saith the* LORD *God, I do not this for your sakes, O House of Israel, but for mine holy names sake,———. Not for your sakes do I this, saith the* LORD JEHOVAH, *be it known unto you: Be ashamed and confounded for your own wayes O house of Israel.* 3. *Faithfull.* Its Gods Covenant, All the Promises of Mercy therein are his:

(l) Isa. 49. 8. & 54. 10. & 55. 5. & 59. 21. Jer. 32. 40. Ezek. 34. 25. & 37. 26.
(m) Isa. 54. 10.
(n) Isa 59. 21.
(o) Ezek. 36. 21, 22, 32.

Therefore moſt accurately, faithfull and ſure. For, God that promiſeth (p) *cannot lie*, nor deceive. Yea, Gods Promiſe and Oath are thoſe (q) *two immutable things, wherein it is impoſsible for God to lie.* And this Covenant is eſtabliſhed upon both theſe: not only upon his *Promiſes*, but alſo upon his inviolable *Oath*, *Iſa.* 54. 9, 10. How ſecurely then might Gods afflicted Captives devolve themſelves upon this faithfull Covenant in all their extremities! Oh they too much diſhonoured God, and forget this his faithfull Covenant, when they ſpake ſo deſpairingly; (r) *Our bones are dryed, and our Hope is loſt, we are cut off for our parts.* But what ſaid the LORD? *Behold, O my People, I will open your Graves* (*viz.* your Babyloniſh Graves) *and cauſe you to come up out of your Graves, and bring you into the Land of Iſrael.* He would open their Graves, and raiſe up their dead and dry bones, rather then his faithfull Covenant ſhould fail, and not be performed. 4. *Holy.* It is Gods Covenant: therefore *Holy.* In what ſenſe Gods Covenant and Promiſe is holy, I have (f) formerly explained. There ſee. Oh what enlarged Praiſes were due from the Captive Jews to this bleſſed God, for ſo *Divine, Gentuitous, Faithfull and Holy a Covenant* with them in their abject ſtate and low Condition!

2. Hence, *How great was the Condeſcenſion of the Creator, How high the Exaltation of the Creature; when the God of heaven, and his Captives in* Babylon *became Confederates in one Covenant!* The people of the Jews were very low in Condition, when God revealed to them this Covenant-Diſpenſation. Their (t) *Diadem was removed*; Their (u) *holy and beautiful Houſe*, the Temple, deſtroyed; Their (x) publike worſhip and *ſolemn Feaſts* overthrown; Their (y) King Prieſts and People of all ſorts ſlain or carried into Captivity, out of their own Land of *Canaan*, into a forraign and pagan Country, with greateſt reproach; They were wholly covered with ſhame and Confuſion in *Babylon*, (z) as dead and dry bones buried in their Graves. And will the moſt high God, poſſeſſour of Heaven and Earth caſt an eye upon ſuch *dry bones*, and deſpiſed Captives? yes *then*, even *then*, he looks upon them; He ſmiles upon them with ſweeteſt aſpects of grace; he ſtoops to them, he *condeſcends* to them ſo low; and he makes them *aſcend* towards him ſo high; as to bring them into this bleſſed Covenant with himſelf, and to embrace theſe *dry bones* in his deareſt arms of Love. And all this, (a) though they ſo hainouſly provoked him before their Captivity, and ſo *prophaned his name before the heathen* under their Captivity. Oh! who can ſufficiently admire ſuch Condeſcenſion of God, ſuch Exaltation of his people? The diſtance betwixt them was infinite: yet they are brought neer together in this Covenant of Peace.

And this is Gods uſual Covenant-Seaſon with his People; when they are very mean and low. As with *David*; when he cryed out; (b) *who am I, and what mine Houſe?* &c. *With* Iſrael when they

(p) Tit 1. 2.
(q) Heb 6. 13. 17, 18.
(r) Ezek. 37. 11, 12.
(f) In opening *Gods Covenant with* Abraham *Book I. Ch* 3. *A. b.* 6.
(t) Ezek. 21. 26.
(u) Iſa. 64. 11. 2 Chron. 36. 19.
(x) Lam. 1. 4. & 2. 6.
(y) 2 Chro. 36. 17, 18, 19, 20, 21.
(z) Ezek. 37.
(a) Ezek. 36. 17, 18, 19, 20, 21, 22, 23, &c.
(b) 2 Sam. 7 18. 1 Chron. 17.

they (c) were loathſome and *in their blood.* *With* Abraham himſelf when he (d) was in *Chaldea* in and ungodly an Idolatrous Family. *With* Noah, (e) when the Earth *was filled with violence*, and wickedneſs abounding round about him, provoked God to ſweep the whole world away with a dreadful deluge. Yea *with Adam* himſelf, (f) when by his fall he had newly ruined himſelf and all his Poſterity, without any viſible poſſibility of relief or remedy. Oh! who would not love this *God of love*, that makes his Creatures low eſtate, his very time of Covenant-love?

(c) Ezek. 16. 1. *to* 15.
(d) Gen. 12. 1, 2, 3. Joſh. 24. 2. Rom. 4. 3, 5.
(e) Gen. 6. 17, 18, &c.
(f) Gen. 3. 15.

3. Hence, *JESUS CHRIST, and the Goſpel of ſinners Salvation through faith in him, was preached to the Jews in their Captivity.* For, This, being a *Covenant of Faith* in Chriſt, it repreſented and tendered Chriſt, and the Goſpel in him, unto the Captives to whom it was revealed. Every diſpenſation of the Covenant of Faith ſince the fall, preached Chriſt and the Goſpel in him: but the Later diſpenſations do this ſtill much more clearly and fully then the former, and this laſt moſt fully and clearly of all, as hereafter will appear. And indeed Jeſus Chriſt, and the Goſpel, are ſo preached in the *Covenant of Faith* and promiſes dependant thereupon, that they are preached and revealed in them only.

4. Hence, *God neither forſakes nor forgets his Covenant-people in their deepeſt diſtreſſes.* How low were the Jews brought in this Captivity, as low as even (g) Death and the Grave to viſible appearance! hence, they deſpairingly ſighed out; *Our bones are dry, our hope is loſt, we are cut off for our parts*: and Captive Sion, moſt diſconſolately lamented; (h) *The LORD hath forſaken me, and my Lord hath forgotten me.* But what ſaith the Anſwer of God to Sion? *Can a woman forget her ſucking childe, from having compaſſion on the ſon of her womb? yea they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands, thy walls are continually before me*, &c. Oh, how pathetically! how ſweetly! Here the Lord Promiſeth not to forget Sion, *viz.* His Captive-people that once belonged to Sion. This promiſe is Amplified, 1. *By an Emphatical Illuſtration.* Gods Compaſsionate remembring of Sion, far tranſcends the moſt compaſsionate remembrance of the tendereſt mother to her deareſt ſucking babe. This is laid down, (i) Interrogatively. *Can a woman* (the more affectionate ſex) *forget her ſucking childe, from having compaſsion on the ſon of her womb?* (can a *woman*, can a mother ſo forget, as not to Compaſſionate, *A childe*, which ſhe natually inclines to pitty; *A ſucking childe*, which ſhe uſually more tenders then elder children; *Her ſucking childe*, which together with the milk from the breſt, draws love from her heart; *Her ſucking childe of her own womb*, which her bowels more yearn upon, then upon any ſucking Nurſe-childe of another; And this, *the ſon of her womb*, which the mother uſually embraceth with warmer affections then the daughter of her womb:

(g) Ezek. 37. 1. *to* 15.
(h) Iſa. 49. 13. *to* 18.

Can

Can a woman, a mother forget her pitty to ſuch a babe? how unuſual!) (2) Affirmatively. *Yea they may forget.* Its poſſible a woman may be ſo unwomanly, yea a mother ſo unmotherly in ſome extremities, as to forget and be hard-hearted to the fruit of their own wombs. Extremity of hunger overmaſtered natural affection: *The* (i) *pittiful women did boil and eat their own children* in the Siege of *Samaria* and *Jeruſalem*. (3) Negatively. *Yet will I not forget thee.* God will be more conſtantly, unmovably, unchangeably mindful of Sion, and compaſſionate to Sion. God will be more Motherly to his Captives, then any mother to her male ſucking babe. 2. *By a convincing Argumentation.* (1) *Partly*, From his *engraving of them upon the palms of his hands, viz.* Their portraiture, their memorial was like a Signet graven upon his hand: God will as ſoon blot out of mind and forget his own hands, as his Sion. (2) *Partly*, From his placing *their wals ſtill in his ſight.* Their ruined wals of *Jeruſalem* were ſtill before him, As to their (k) *Commiſeration*, as to their (l) *Reparation*. Or, Their intended Wals of their (m) *New City*, JHOVAH SHAMMAH, or of the (n) *New-Ieruſalem*, are ſtill in my thoughts as to the happy Model of them, which I intend in after time.

Thus God (o) *remembers* and pitties his afflicted, *in their low eſtate, becauſe his loving kindneſs is for evermore.* Yea if there be any condition wherein God expreſſeth more tender yearning bowels to his people, then other, it is in their (p) afflictions.

5. Hence, *In greateſt extremities of Tribulation, Gods Covenant of Faith in Chriſt yields ſweeteſt Conſolation.* This is evident here, by the Courſe which God took for Comforting and ſupporting his afflicted and diſconſolate Captives in *Babylon*: *viz.* By revealing to them his Covenant of Faith in Jeſus Chriſt, by his Prophets. This he peculiarly propounds, as his great Antidote againſt all their Afflictions and Miſeries in *Babylon*, and againſt all their diffidence, deſpondencies and deſpair. This Covenant, full of *Good works and comfortable words*, was propounded as their chief Cordial. This held up their heads and hearts above waters. This opened a *door of hope for* them, even *in the valley of Achor*. This Covenant even revived them in their very Graves. And no wonder: For, (1) *This Covenant* (q) aſſured them of their return from *Babylon* to Sion, from Captivity to liberty: and under that as a *Type*, of the everlaſting Redemption of Gods Elect by Chriſt, out of their Spiritual bondage under Sin, and Satan. (2) *This Covenant* (r) aſſured them of the rebuilding of *Ieruſalem* and the Temple, with greater glory then formerly: and therein Typically of the building of his *New City*, and *New Spiritual Temple*, of both Jews and Gentiles, with ſurpaſſing Spiritual glory. (3) *This Covenant* aſſured them of (ſ) *Pardon* and *cleanſing*, Of Juſtification and Sanctification from all their Idols and former uncleanneſſes: (4) *This Covenant* aſſured them of a rich (t) *Confluence* of choiſeſt Spiritual bleſſings, from the ſaving *Influence*

(i) 2 Kings 6. 24. *to* 30. Lam. 4. 10.

(k) Lam. 2. 7, 8.
(l) Pſal. 102. 14.
(m) Ezek. 48. 35.
(n) Rev. 21. 1, &c.
(o) Pſal. 136. 23.
(p) See Iſa. 63. 9. Lam. 3. 31, 32, 33. Zech. 1. 14, 15. & 2. 7, 8.

(q) Jer. 32. 37, 38, 39, 40. Iſa. *ch.* 42. & 43. & 44, &c.
(r) Iſa. 44. 26, 27, 28. & 61. *throughout.* Hag. 2. 7, 8, 9. Ezek. 40. 1. *to the end of the Book.*
(ſ) Ezek. 37. 23, 26. & 36. 25, 29.
(t) Ezek. 37. 21. *to the end.* & 36. 25. *to* 32. Jer. 32. 38, 39, 40, 41.

ence of his holy Spirit. (5.) *This Covenant* assured them, That (u) *DAVID*, viz. *Jesus CHRIST* the true *David* of God, should be *their Prince and King for evermore.* (6) *This Covenant* assured them, (x) That the LORD *would be their God, and they should be his People*, and that *his Tabernacle should be with them, yea he would set his Sanctuary in the midst of them for evermore.* God filled this Covenant with these choisest comforts; Made up this *Composition* with these precious Cordials: That this Covenant made with them might be fuller of Comfort to them, then all *Babylon's* bondage of disconsolation.

(u) Ezek. 37. 24, 25.

(x) Jer. 32. 38. Ezek. 37. 26, 27, 28.

When therefore we shall fall into extremity of tribulation: let us chiefly have recourse to this blessed fountain of Consolation, Gods Covenant of Faith in Jesus Christ, especially to the *New Covenant.* 1. *Herein* are most suitable Comforts against all sorts of distresses. 2. *Herein* are most sufficient Comforts against all degrees of distresses. 3. *Herein* Our Comforts are laid upon the surest rock and most impregnable foundation, *viz.* upon Free-grace, Faith, Divine Truth, The Spirit of Grace, Jesus Christ, and on God himself, who is over all blessed for ever, Amen. 4. *Herein* are compendiously comprized and concentered all the Comforts of the Bible, far surpassing all the Comforts and discomforts of the world. Run hither therefore O all ye afflicted, tempest-tossed Souls, lay your mouth of Faith to the Covenants brests, then suck and be satisfied with its blessed Consolations.

6. Hence, *Though Gods people by their sins turn their Mercies into Miseries: yet God alone of his wisdom and goodness turns those Miseries into Mercies.* The sins of these Jews turned their Mercies into Miseries, *viz.* Their glory into shame, Their Prosperity into Penury. Their liberty into Captivity, Their *Sion* into *Babylon*, &c. (y) *A fruitfull land turneth he into barrenness, for the wickedness of them that dwel therein.* Oh what havock was made of *Canaan*, *Jerusalem*, Temple, of all their precious and pleasant things, yea of all sexes and degrees amongst them, through their iniquities! But it is only the infinite wisdom and goodness of God, that according to this his Covenant, turns their *Miseries* again into *Mercies*, their *Water into Wine*, their *darkness into light*, their *Bondage* into *Liberty*, their *Babylon* into *Sion*. They could destroy their Temple and holy City, *God* alone could cause them both to be rebuilt: *They* could cast themselves out of *Canaan*, *God* alone brings them back again into *Canaan*: *They* could bring themselves into Babylonish bondage and Graves, *God* alone can break their bonds and bring them out of their Graves: *&c.* How oft would Gods people undo themselves, if God himself did not prevent them! And how long should they remain undone, if God himself did not restore them! From our selves is our judgement: From our God is our *Salvation.*

(y) Psal. 107. 34.

7. Hence, *Gods Covenant with his Captive-Jews, so far as it is a Covenant of Faith, without peculiar restriction to the Jews, is applicable and*

and useful unto the people of God now under the New-Testament. The Faithful in all after-ages have this advantage of all that went before them, that they may extract much Spiritual advantage to themselves, not onely from Gods present Covenant-dispensation to them, but from all that went before. And we under the *New Testament* have in this regard advantages surpassing all other ages. We may improve to our selves all the Mysteries of the *New Testament* fully: and all the Benefits, Comforts, Promises and Mysteries of the (z) *Covenants of Promise* from *Adam* to this day, so far as they are of common Concernment to the Faithful, and not particularly restrained to such persons or times alone. Let us therefore accordingly Consider them *wisely*, apply them *believingly*, improve them advantageously. The *Covenants of* Promise, were the *New-Covenant* veyled and in its *Minority*: The *New-Covenant*, is the *Covenants of Promise revealed* in their *Maturity*.

(z) Eph 2. 12.

Thus of the *Author, Occasion, Impulsives, Fœderates, and Nature of this Covenant.*

APHORISM II.

2. *The Subject-Matter or Substance of Gods Covenant with the Captive Jews.*

The Subject-Matter or Substance of Gods Covenant with his Captive-people in Babylon, consisted, I. In many excellent-Covenant-Mercies or Blessings Promised to them, on Gods part; As, 1. His raising up of CHRIST to them. 2. Redeeming and Returning them from Babylonish Captivity into their own land. 3. Cleansing them from all their Spiritual defilements. 4. Putting his Spirit within them, for New-framing and spiritualizing their heart. 5. His presence in his Sanctuary and Tabernacle among them by his Spirit and Word for ever. 6. The greatest Covenant-Relation betwixt him and them, That he would be their God, and they should be his People. 7. The Mutual Covenant-Constancy betwixt God and them in this Everlasting Covenant: He would not turn from them, and they should not depart from him. II. In sundry Covenant-Duties required and restipulated from them to God, on their part. As, 1. Faith in the Messiah promised. 2. Repentance from all their former iniquities. 3. True Obedience unto God. 4. Becoming Gods Covenant-people. 5. Enquiring of God, for doing all his promised Mercies to them.

To these *Particulars* especially, we may refer and reduce the chief

chief *Substance* and *Subject-Matter* of this Covenant: whether *Mercies Promised*, or *Duties restipulated*. And, here it is very observable; That, as this Covenant with the Captive-Jews was the last of all the *COVENANTS of PROMISE*, immediatly preceding the *NEW COVENANT*, and at last exhibiting the *MESSIAH* to the world, according to the tenure of all foregoing Covenants: So it was the neareſt and moſt like to the *New Covenant* of all other, in 1. *Spiritualneſs*, 2. *Clearneſs*, and 3. *Fulneſs*. And therefore now we are come to the very borders and ſuburbs of the *New-Covenant*; Now Chriſt is near at hand indeed: and therefore now let our thoughts be proportionably elevated to ſuitable ſpiritualneſs of Contemplation. The *Matter* of this Covenant I ſhall unfold in two diſtinct Sections.

SECTION I.

1. *The Subject-Matter of this Covenant, on Gods part.*

I. THE Subject-Matter or Subſtance of this Covenant on Gods part, Conſiſted in many excellent Covenant-Mercies promiſed therein to his afflicted Captives. Gods *Promiſes* and *promiſed Mercies* under this Covenant-Diſpenſation are exceeding abundant: But I ſhall only inſiſt upon ſuch promiſed Bleſſings as are laid down in *Iſaiah*, *Jeremiah*, and *Ezekiel*, where mention is made of this Covenant, or where there is a more evident and eminent tendency thereunto. All which may be comprized in thoſe ſeven particulars in the *Aphoriſm*: which I explain briefly as followeth.

1. His raiſing up the MESSIAH, Viz. JESUS CHRIST unto them. This is a Primary and Fundamentall Mercy, a Fountain-Mercy whence the reſt ſpring: and therefore deſervedly challengeth the firſt place and Conſideration. Now the *Meſſiah* is promiſed to them, under a manifold notion and Capacity, *Viz.*

1. *As their Covenant-Redeemer*, that ſhould deliver them both from their Corporal bondage in Babylon, and from their Spiritual bondage under Sin, Death, Sathan, &c. Typified by that Babyloniſh bondage. (a) *Thus ſaith the LORD, In an acceptable time have I heard thee, and in a day of Salvation have I helped thee; and I will preſerve thee, and give thee for a COVENANT OF THE PEOPLE, to eſtabliſh the Earth, to cauſe to inherit the deſolate heritages; That thou maiſt ſay to the Priſoners, go forth: To them that are in darkneſs, Shew your ſelves: They ſhall feed in the wayes, and their paſtures ſhall be in all high places. They ſhall not hunger nor thirſt, neither ſhall the heat nor Sun ſmite them: For, he that hath mercy on them ſhall lead them, even by the ſprings of water ſhall he guide them. And I will make*

(a) Iſa. 49. 8. to 18. &c.

all my Mountains away, and my high-wayes shall be exalted. Behold, these shall come from far: and lo these from the North, and from the West, and these from the Land of Sinim. Sing O Heavens, and be joyful O Earth, and break forth into singing oh Mountains: for God hath comforted his People, and will have mercy upon his afflicted. But Sion said, The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking childe, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands, thy wals are continually before me. Thy children shall make haste: Thy destroyers, and they that made thee waste shall go forth of thee.

In this sweet Paragraph, for the clearing of it briefly, Note these particulars. *viz.* I. Gods acceptance of Christ, and assistance to Christ, in his Mediatory office. *In an acceptable time,* &c. *ver.* 8. II. Gods promise of Christ as a Covenant to his Captives, and afflicted in *Babylon*, and under them to all his spiritual Captives; *And I will give thee for a COVENANT of the People, ver.* 8. Christ is not Properly, but Figuratively, and by a manifold *Metonymie, a Covenant of the People.* viz *Partly*, As he is a foundation of the Covenant, in whom (b) all the Promises are made, and made good, being *Yea and Amen in him. Partly*, as he is the Peculiar Mediator of the *Covenant of Faith*, in all ages: Of the *Covenants of Promise*, veyled under Types; Of the *New-Covenant*, Revealed in Truth of his Humanity. *Partly*, As he is a very Considerable part of the Matter of the Covenant promised. *Partly*, as he is one special end and scope of the Covenant, every Covenant tending more and more clearly to reveal him. III. Gods end and intent in this his promising of Christ as a Covenant, *viz.* The Restauration of his people from (c) *Corporal* Captivity in *Babylon*, and from (d) *Spiritual* Captivity under Sin, *&c.* Christ must effect and bring to pass both these; what ever be the Instruments, he alone is Author of both. 1. Christ should restore their land, and re-invest them in their desolate heritages, *ver.* 8. 2. Christ should send both his Corporal and Spiritual Captives out of their darksome bondage, *ver.* 9. 3. Christ should supply them with all Necessaries in the way from *Babylon* to Sion, from Sin to Glory: As *Food*, against hunger; *Water*, against thirst; *Shelter*, against scorching heat of the Sun: As sometimes he dealt with *Israel* going from *Egypt* to *Canaan*, through the wilderness. 4. Christ should facilitate and level their way for them, depressing Mountains, elevating vallies. All impediments and difficulties he should remove, *ver.* 11. 5. Christ should fetch his Exiles and Captives from places most remote; both far remote from *Canaan*, and from one another; viz. (e) *From far*,] that is, From the *Persian* land, Eastward, as some: *From the North*,] that is, from *Babylon*: *from the West*,] that is, from the Philistines land, *See Isa.* 9. 12. Or, from the Western transmarine Islands, as *Macedonia, Candia, Cyprus*, &c.

From

(b) 2 Pet. 1. 3, 4. 2 Cor. 1. 20.

(c) Ezra 1. 1, 2, 3, 4. Isa. 43. 1. & 44. 28. & 45. 13. & 51. 14. Psal. 107. 10. *to* 14.

(d) Luke 13. 16. John 8. 31, 32, 34. Acts 26. 18. Col. 1. 13. 2 Tim. 2. 26. Heb. 2. 14, 15. 1 John 3. 8. Isa. 42. 7. & 61. 1, 2. Luke 1. 71. 74, 75.

(e) See the late *Lond. Annot.* also expounding this place to this effect.

From the land of Sinim] That is, from *Egypt* Southward, a chief City whereof is called *Sin*, the strength of *Egypt*, *Ezek.* 30. 15, 16. Thus Christ should gather them from all the four quarters of their dispersion, *ver* 12. A notable Type of Christs gathering up his spiritual Captives from all the (f) four Corners of the world. IV. The Amplification of Christs Restauration of his Captives, Corporal, and Spiritual, *viz.* 1. *By* the joy of heaven and earth hereupon, *ver.* 13. 2. *By* the Constancy of Gods love to his, and of his care of their Redemption, even then, when they thought themselves quite forgotten and forsaken of God. This is urged most pathetically: as I have formerly noted, *ver.* 14. *to* 18. 3. *By* the Numerous confluence of children from all parts, flowing to them, as to the Mother Church, *ver.* 18. *to* 24. O what sweet promised blessings are these in Jesus Christ, if diligently considered!

(f) Luke 13. 29.

2. *As the sure mercies of David* whereon Gods everlasting Covenant is founded and built. (g) *Ho every one that thirsteth, come ye to the waters*, &c. ——— *And I will make an everlasting Covenant with you, even the sure Mercies of* David. *Behold i have given him for a witness of the People, A Leader and Commander to the people*, This sweet bundle of Promises seems to be directed, *Immediately* to the Captive Jews, *Mediately* and in them to all such Spiritual Captives as need refreshment and Comfort. And here Christ is offered as an all-sufficient supply and support of them both. (h) In him, God will make with them an everlasting Covenant: even the *Sure mercies of David*. As if he had said; though *Davids* Seed Royal seem to fail and be cut off by your *Babylonish* Captivity, and though this Covenant-Mercy which I have (i) Covenanted with *David* touching the perpetual Throne and Kingdom of his Seed, seem to be made void: yet know ye that in Christ it shall certainly and infallibly be performed, He chiefly is *the Sure Mercies of David*, the Sure foundation, Root and Mercy of Mercies promised to *David*, and he shall be performed and made good to them.

(g) Isa. 55. 12. 3, 4. *compared with* Acts 13. 34.

(h) Isa. 49. 8. 2 Cor. 1. 20. 2 Pet. 1. 3, 4

(i) 2 Sam. 7. 11. *to* 18. & 23. 3, 4, 5. Psal. 89. 2, 3, 4, 28, 29, 35, 36, 37. & 132. 11, 12, Luke 1. 32, 33.

This interpretation helps us also well to understand the Apostles Argumentation from this Scripture. For, Hence he proves Christs Resurrection from the dead: saying, (k) *And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure Mercies of David.* The Argument is by a Consequence to this effect; (l) God promised or Covenanted to give them *the Sure mercies of David, viz.* Especially his everlasting Kingdom, chiefly to be accomplished in Christ, the chief Seed of *David*: Consequently Christ could not be swallowed up by Death, But must needs Rise again. For, should Christ be swallowed up by Death, *Davids* Kingdom and Christs Kingdom too, had been utterly swallowed up. Thus it is a very cogent Argument.

(k) Acts 13. 34. *with* Isa. 55. 3.

(l) vid. *Bez. Calvin Drusium, Ludovic. de Dieu* in loc.

Further, I offer this consideration upon this promise of Christ here. Christ seems therein to be promised as a compleat Mediator,

by whom their ſoul ſhould live; if they would come to him believe and delight in him, *ver.* 1, 2, 3. And the three great branches of his Mediatory office are, not obſcurely, inſinuated. *viz.* 1. *His Prieſthood, and the eternity thereof.* In that he was, *the ſure Mercies of David.* Who, though he dyed, and was buryed to make ſatisfaction for our ſins, one Act or Part of his Prieſthood; yet ſhould he riſe again and aſcend to make conſtant Interceſſion for us, which is the other great act of his Prieſthood. 2. *His Prophecy.* In that he is promiſed as *A witneſs to the people, viz.* (m) A witneſs, Teſtifier, or Teacher of Gods will touching Sinners Salvation. Whereupon he is called, (n) *Amen, the true and faithful witneſs.* As alſo, (o) A witneſs or teſtifier of the truth of Gods *Promiſes*, which are all *Yea, and Amen, in him*, and in him alone. 3. *His King-ſhip.* In that he is promiſed, as a *Leader and Commander to the people. A Leader*, as the word is ſometimes tranſlated, 2 *Chron.* 32. 21. *Or*, a Ruler: as 1 *Chron.* 9. 20. & 11. 2. Or, a Prince, as, *Ezek.* 28. 2. This ſtile is alſo given to Chriſt in the New Teſtament, *viz. A Leader*, or *Archduke*, Heb. 2. 10. & 12. 2. *A Ruler*, Math. 2. 6. *from* Mic. 5. 2. and a *Prince*, *Rev.* 1. 5. *A Commander of the People*, A ſupream Commander, whoſe Commands all are bound to obey in all things, under pain of eternal Death, *Acts* 3. 22, 23. 2 *Theſ.* 1. 8. *Heb.* 5. 9. Theſe Denominations therefore do plainly point out his *King-ſhip*.

(m) John 7. 16, 17. & 12. 49, 50. & 17. 6. & 18. 37.
(n) Rev 3. 14.
(o) Iſa. 43. 10. Heb. 7. 22. 2 Cor. 1. 20.

9 Branch

3. *As a Branch of righteouſneſs growing up to* David, *and as a plant of Renown raiſed up unto them.* *Ezekiel* revealing many Promiſes for the Comfort of the *Babyloniſh* Captives, ſaid; (p) *And I will make with them a Covenant of Peace, and I will cauſe the evil beaſts to ceaſe out of the land*, &c. — *And I will raiſe up for them a plant of Renown, &c.* who this plant of Renown was, *Jeremy* ſets forth, in ſome ſuch like Promiſes directed to the ſaid Captives. (q) *In thoſe dayes, and at that time, will I cauſe the* BRANCH *of* RIGHTEOUSNESS *to grow up unto* David, *and he ſhall execute Judgement and Righteouſneſs in the Land. In thoſe daies ſhall* Judah *be ſaved, and* Jeruſalem *ſhall dwell ſafely: And this is the name wherewith ſhe ſhall be called the* LORD *our Righteouſneſs.*

(p) Ezek. 34. 25. &c. 29.
(q) Ier. 33. 15, 16, 17.

In this Promiſe of Chriſt note four things eſpecially. *viz.* 1. The time of the Promiſe; *In thoſe dayes, and at that time.* Which daies? What time? *viz.* In the daies and time when God ſhould cauſe his peoples Captivity to return, and bring them from *Babylon.* The (r) Context before and after plainly point out this time. So that this Promiſe hath ſpecial reference to Gods Covenant with his Captives, and that in Performance of his (ſ) *Covenant with David.* 2. The Deſcription of the Perſon of Chriſt Promiſed; *The Branch of Righteouſneſs growing up to David.* He is called; (t) *The* (t) BRANCH; Metaphorically, in regard of his reſemblance of a *Branch* according to his Humane Nature, ſprouting or budding out of a ſtock or Root. And in alluſion to theſe Scriptures; from צמח *Netzer*, a *Branch*, it is thought by ſome that Chriſt is elſewhere called, (u) *a Nazarene.*

(r) Ier. 33. 6, 7. *to the end, particularly ſee* ver. 26.
(ſ) Ier. 33. 17, *to* 23.
(t) Zech. 3. 8. & 6. 12. Iſa. 11. 1. Ier. 23. 5. & 33. 15. Iſa. 53. 2.
(u) Mat. 2. 23.

And

And he came and dwelt in a City called Nazareth, that it might be fulfilled which was spoken by the Prophets, He shall be called a Nazarene. Not that he was a Nazarite by Vow, as the Antitype of (x) *Samson*: Nor that he was so called from the City *Nazareth*, where he was educated; for where do the Prophets intimate this his denomination from that City? But from (y) allusion to the word נצר *Netzer*, *A Branch*, which name is often given to Christ by the Prophets. (z) The *Branch growing up to David.* Because he should bud, sprout and spring from *Davids* root or stock according to the flesh, *Isa.* 11. 1. (3) *The Branch of Righteousness*, viz. *Formally*, as being most Righteous in himself, the very Righteousness of God, *Isa.* 53. 9, 11. *Heb.* 4. 15. *and* 7. 26. *Psal.* 45. 7. *Materially*, as being made of God the very Substance and Matter of our Righteousness, imputed to us through Faith, 1 *Cor.* 1. 30. 2 *Cor.* 5. 21. *Ier.* 23. 5, 6. And *Efficiently*, as being the Author of Righteousness to his, both in Justifying and Sanctifying them, *Isa.* 53. 11. 1 *Cor.* 1. 30. And also in Acting and Executing Righteousness for them in the Land, *Ier.* 33. 15. As the true *Melchizedeck*, or King of Righteousness in and over the Church, *Heb.* 7. 2. *Isa.* 11. 4, 5. *Rev.* 19. 11. From all this, Christ may well be called *A plant of Renown*. 3. The Office of Christ thus described. *Execution of Judgement and Righteousness in the Land.* 4. The Effect of this Office of Christ. *Partly*, The Salvation and Secure Condition of *Iudah* and *Ieruſalem*, *viz.* Of the Church shadowed out by *Iudah* and *Ieruſalem*. *Partly*, His Communication of his Righteousness to *Ieruſalem*, to his Church so effectually, that she may glory in that very name of Christ; (z) *And this is the name wherewith she shall be called, The LORD our righteousness.* This name is formerly ascribed to Christ himself, where mention is made of Gods bringing them out of the North Country, *viz.* Babylon, a greater deliverance then that of old from Ægypt: But here its attributed to the Church. *Calvin* hath a good note hereupon; (a) *Before, the Prophet testified, that Christ was the true IEHOVAH whence our Righteousness flows: now he declares the Church so truly to perceive the same, that she may glory in the very Name. In the former place is put, The Fountain and Cause of Righteousness: in this latter, the Effect of Righteousness.*

(x) Iudges 13. 5.

(y) Vid. *Sol Glass. in Bibliolog Sacr. l. 2 Part. 1. Tract. 2. Sect. 4. pag. 423. Joan. Piscat. Schol. in* Math. 2. 23

(z) Ier. 23. 6, 7, 8.

(a) — Hoc est nomen quo vocabant eam, Iehovah justitia nostra. — Quam enim antea Christum esse Dei hoc vere verum IEHOVAH testatus esset, unde fluit justitia, nunc pronunciat, Ecclesiam ita censuram, ut nomine ipso gloriari queat. Itaque priore loco fons & Causa Iustitiæ ponitur, Deinde addit Effectus. *Joan. Calvin. Instit. l. 1. cap. 13. §. 9.*

4. *As* DAVID *their Shepheard, Prince and King for Ever.* Christ is the *true* David: of whom *David* himself was but a Type, as I have fomerly manifested. Thus *Ezekiel* comforting the People against their unfaithful shepheards, and against their dispersion into heathen Countries, *Babylon*, &c. saith; (b) *And I will set up one shepheard over them, and he shall feed them, even my servant* DAVID (*viz.* Jesus Christ the true *David*,) *He shall feed them, and he shall be their*

(b) Ezek. 34. 23, 24, 25, &c.

their ſhepheard. And I the LORD *will be their God, and my ſervant* David *a Prince among them, I the* LORD *have ſpoken it. And I will make with them a Covenant of Peace, and will cauſe the Evil beaſts to ceaſe out of the Land: and they ſhall dwell ſafely in the wilderneſs, and ſleep in the woods*, &c. And elſwhere this is one clauſe in his Covenant with his Captives, and one of their Covenant-Mercies after their Return from *Babylon*; (c) *And* David *my ſervant ſhall be King over them: and they all ſhall have one ſhepheard, — And my ſervant* David *ſhal be their Prince for ever. Moreover I will make a Covenant of Peace with them, it ſhall be an Everlaſting Covenant with them*, &c. *Jeremiah* alſo upon like occaſion Teſtifieth, (d) *Thus ſaith the* LORD, David *ſhall never want a man to ſit upon the Throne of the Houſe of* Iſrael. —— *If you can break my Covenant of the Day, and my Covenant of the Night, and that there ſhould not be day and night in their Seaſon: Then may alſo my covenant be broken with* DAVID *my ſervant, that he ſhould not have a ſon to reign upon his Throne.* —— *Thus ſaith the* LORD, *If my Covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth: Then will I caſt away the ſeed* of Jacob, *and* David *my ſervant, ſo that I will not take any of his Seed to be Rulers over the Seed of* Abraham, Iſaac *and* Jacob: *for I will cauſe their Captivity to Return, and have mercy on them.*

(c) Ezek. 37.24, 25, 26.

(d) Jer. 33. 17, 20, 21, 22, 25, 26.

In theſe Paragraphs note, 1. *That* God hath reference therein to his Covenant with his Captives: Stiling it *a Covenant of Peace*. *Partly*, becauſe it Reveals Peace and Reconcilement betwixt God and them; *Partly*, becauſe it aſſures of (e) Peace and proſperity on every ſide after their Return from *Babylon*; And alſo *An Everlaſting Covenant*, that is, *Everlaſting Abſolutely*, in reſpect of Chriſt the true *David*, *Everlaſting Reſpectively*, viz. *Long-laſting* in reſpect of *Davids* ordinary Seed that ſhould Rule over the houſe of *Jacob*. 2. *That* one bleſſing of this Covenant ſhould be, A Continued Succeſſion of *Davids* Seed to feed and Govern *Iſrael*: yea DAVID himſelf (not the *Typical* David, dead long before, but the *true* DAVID Jeſus Chriſt) ſhould be their ſhepheard, Prince and King for ever, and he alone. 3. *That*, this conſtant Succeſſion of *Davids* ſeed upon his Throne, Covenanted to *David*, ſhould be as inviolable as the Covenanted Courſe and Revolution of Day and Night in their Seaſon. 4. *That*, In order to the performance of this Mercy, God would cauſe their Captivity to Return. For in that ſad and long Captivity, Gods *Covenant with* David lay as Dead, and *Davids Seed* as buried and cut off: but God would deliver them thence, and revive them out of their Graves.

(e) Jer. 33. 6. 9. *to* 15.

Thus of Gods Promiſe, *To raiſe up the Meſſiah unto them.*

II. **His Redeeming them out of** Babylon's **Captivity, and bringing them into their own land.** As he had promiſed them the Redeemer: ſo he Promiſeth them Redemption by him. This Mercy is much inſiſted upon in this Covenant. By *Iſaiah*; Teſtifying that (f) Chriſt *ſhould therefore Redeem them*: as I have noted.

(f) Iſai. 49. 8. *to* 14.

By

By *Ezekiel*: As, ——(g) *Thus ſaith the Lord* GOD, *behold I will take the children of* Iſrael *from among the Heathen whither they be gone, and will gather them on every ſide, and will bring them into their own land.* —— *Moreover I will make a Covenant of peace with them, it ſhall be an Everlaſting Covenant with them, and I will place them, and multiply them,* &c. And elſewhere (h) —— *For I will take you from among the Heathen, and gather you out of all Countries, and will bring you into your own land.* And again, (i) *Thus ſaith the Lord* GOD, *Behold I, even I will both ſearch my Sheep, and ſeek them out. As a Shepheard ſeeketh out his flock in the day that he is among his ſheep that are ſcattered: ſo will I ſeek out my ſheep, and will deliver them out of all places, where they have been ſcattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the Countries: and will bring them to their own land, and feed them upon the Mountains of* Iſrael *by the Rivers, and in all the inhabited places in the country. I will feed them in a good paſture, and upon the high Mountains of* Iſrael *ſhall their Fold be: there they ſhall lie in a good fold, and in a fat paſture ſhall they feed upon the Mountains of* Iſrael. *I will feed my flock, and cauſe them to lie down, ſaith the Lord* GOD, *I will ſeek that which was loſt, and bring again that which was driven away, and will binde up that which was broken, and will ſtrengthen that which was ſick;* &c. —— *And I will ſet up one ſhepheard over them, and he ſhall feed them, Even my ſervant* DAVID; *he ſhall feed them, and he ſhall be their Shepheard. And I the* LORD *will be their God, and my ſervant* David *a Prince among them. I the* LORD *have ſpoken it. And I will make with them a Covenant of Peace, and will cauſe the evil beaſts to ceaſe out of the land: and they ſhall dwell ſafely in the wilderneſs, and ſleep in the woods,* &c. Here, under the *Metaphor* of a good *Shepheard* ſeeking and reſtoring his flock that was diſperſed and driven away and torn by wild-beaſts, and bringing them again into their own Folds and paſtures, God ſets forth his ſeeking of his diſperſed, captivated and diſtreſſed people, ſcattered and torn by thoſe wild-beaſts, the *Chaldeans*, and his bringing them from *Babylon* and all places of their diſperſion into the land of *Iſrael*. By *Jeremiah* alſo this bleſſing is promiſed, (k) *Thus ſaith the* LORD *the God of* Iſrael, —— *Behold, I will gather them out of all Countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cauſe them to dwel ſafely.* —— *And I will make an everlaſting Covenant with them,* —— *And fields ſhall be bought in this land, whereof ye ſay, It is deſolate without man or beaſt, it is given into the hand of the Chaldeans; Men ſhall buy fields for money, and ſubſcribe evidences and Seal them, and take witneſſes in the land of* Benjamin, *and in the places about* Jeruſalem, *and in the Cities of* Judah, *and in the Cities of the Mountains, and in the Cities of the Valley, and in the Cities of the ſouth: for I will cauſe their Captivity to return, ſaith the* LORD. And elſe where under the Type of *good figs*, he foretels their return from Captivity;

(l) —— *Thus*

(g) Ezek. 37. 21, 25, 26.

(h) Ezek. 36. 24.

(i) Ezek. 34. 11. *to* 19. 23, 24, 25, &c.

(k) Jer. 32. 36, 37, 40, 43, 44. See alſo Jer. 33. 5, 6, 7 8. *to* 15.

(l) Jer. 24. 5, 6, 7.

—(l) *Thus saith the* LORD *the God of* Israel, *like these good Figs, so will I acknowledge them that are carryed away Captive of* Judah, *whom I have sent out of this place into the land of the Chaldeans for their good. For I will set mine eyes upon them for good, and I will bring them again to this Land: and I will build them, and not pull them down: and I will plant them, and not pluck them up, &c.* (m) —— *Behold the dayes come saith the* LORD, *that they shall no more say, The* LORD *liveth which brought up the children of Israel out of the Land of Egypt: But the* LORD *liveth which brought up, and which led the Seed of the house of* Israel *out of the North-Country* (viz. *Chaldea* and (n) *Babylon*, which lay Northward from *Canaan*) *and from all Countries whither I had driven them, and they shall dwel in their own Land.*

(l) Ier. 24. 5, 6, 7.
(m) Ier. 23. 7, 8. & 16. 14, 15.
(n) Ier. 6. 1, 22.

Now because this blessing of their *Redemption and return from Babylon into their own land*, is so often repeated and urged in this Covenant, that the drooping and broken spirits of the Captives might be raised up and comforted, after their long heavy and wasting Captivity; It may be very useful to consider a little, these few things for the further illustrating of this great *Covenant-Redemption* promised; *viz.* 1. *The variety of Promised Mercies appertaining to this Eminent Mercy.* 2. *The Emphatical Arguments whereby God labours to perswade his Captives of their Return.* 3. *The accomplishment of this Mercy in its Season.* 4. *The Spiritual Mysterie of this their Redemption from Babylonish bondage, typifying the spiritual Redemption of Gods Elect from the greater bondage of Sin, Death, Satan, &c.*

First, The Mercies Promised, with Relation and Subordination to their Redemption and Return from Babylon, were very many. Take a taste of a few. The Lord Promised,

1. To remove such Impediments out of the way as might hinder their Return from Babylon. As, 1. Their bruitish Babylonian Oppressours, that like evil beasts did drive and keep them out of their Land. (o) *And I will make with them a Covenant of Peace, and will cause the evil beasts* (the cruel Chaldeans) *to cease out of the Land, and they shall dwell safely in the Wilderness, and sleep in the Woods.* 2. Their strong bondage which they were under in Babylon; (p) —— *And they shall be safe in their land, and shall know that I am the* LORD, *when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.* 3. The deadness and hopelessness of their Condition in Babylon, they being as helpless and hopeless as dead dry bones, yea as the dead in their graves. Whereupon they despaired of deliverance, saying; (q) *Our bones are dryed, and our hope is lost, we are cut off for our parts.* But God assures them that even this, that they were as dry bones or dead bodies laid low and fast in their Babylonish graves, should not at all hinder their Return from Babylon. And this he doth, *Partly*, by a (r) vision of dry bones clothed with sinews, flesh and skin, and reviving, represented to *Ezekiel*. *Partly*, by *Exekiels* explaining and applying this vision to the Captives, at Gods appointment, (s) *Then he said unto me, Son of*

(o) Ezek. 34. 25.
(p) Ezek. 34. 27.
(q) Ezek. 37. 11.
(r) Ezek. 37. 1. to 11.
(s) Ezek. 37. 11, 12, 13, 14.

of man, Theſe bones are the whole houſe of Iſrael: *Behold they ſay, Our bones are dryed, and our hope is loſt, we are cut off for our parts. Therefore propheſie and ſay unto them, thus ſaith the Lord GOD; Behold O my people, I will open your Graves, and cauſe you to come up out of your Graves, and bring you into the land of* Iſrael. *And ye ſhall know that I am the LORD, when I have opened your Graves, O my people, and brought you up out of your Graves, And ſhall put my Spirit in you, and ye ſhall live, and I ſhall place you in your own land: Then ſhall ye know, that I the LORD have ſpoken it, and performed it, ſaith the LORD.* All this was fulfilled when (c) *Cyrus* by his Decree delivered the Jews from *Babylon.*

(c) Ezr. 1. 1, 2, &c.

2. To plant them firmly in their own land, and to rejoyce in doing them good moſt affectionately and entirely. (u) *And I will make an Everlaſting Covenant with them, —— yea I will rejoyce over them to do them good, and I will plant them in this land aſſuredly* (Heb. *in Truth*, or *in firm-ſtability*) *with my whole heart, and with my whole Soul. For thus ſaith the LORD, like as I have brought all this great evil upon this people, ſo will I bring upon them all the good that I have promiſed them,* &c.

(u) Ier. 32. 40, 41, 42, 43, 44.

3. To make them dwell ſafely and ſecurely in their own land. (x) *Behold I will gather them out of all Countries whither I have driven them; —— And I will bring them again unto this place, and I will cauſe them to dwell ſafely* (y) *And I will make with them a Covenant of Peace, and will cauſe the Evil beaſts to ceaſe out of the land, and they ſhall dwell ſafely in the wilderneſs, and ſleep in the woods. —— And they ſhall be ſafe in their land. —— And they ſhall no more be a prey to the Heathen, neither ſhall the beaſts of the land devour them; but they ſhall dwell ſafely, and none ſhall make them afraid.*

(x) Jer. 32. 37, 40.
(y) Ezek. 34. 25, 27, 28.

4. To unite them into one Nation and Kingdom in their land after their Return. This is ſet forth, 1. *Parabolically*, under the (z) Parable of *two ſticks*, viz. The *ſtick of* Joſeph, and the *ſtick of* Judah, both joyned together and becoming one in the Prophets hands. 2. *Plainly*, by the Lords (a) explaining the meaning of this Parable, *viz.* That theſe two ſticks ſhould be one in Gods hand. And yet more clearly; (b) *Thus ſaith the LORD, behold I will take the children of* Iſrael *from among the Heathen whither they be gone, and gather them on every ſide, and bring them into their own land. And I will make them one Nation in the land upon the Mountains of* Iſrael, *and one King ſhall be King to them all: And they ſhall be no more two Nations, neither ſhall they be divided into two Kingdoms any more at all. Neither ſhall they defile themſelves any more with their Idols, nor with their deteſtable things, —— And* DAVID *my ſervant ſhall be King over them: And they all ſhall have one ſhepherd,* &c.

(z) Ezek. 37. 15, 16, 17.
(a) Ver. 18, 19.
(b) Ver. 21. 22, 23, 24, 26.

Here, The *two ſticks* did ſignifie, (c) *Two Rods*, or *two Scepters*. viz. The one Stick, *For* Judah, *and for the children of* Iſrael *his Companions.* Ezek. 37. 16. ſignifying the Scepter *of* Judah *in the houſe of*

(c) Vid. *Lud. Lavater. Hom. in Ezek.* 160.

of David, whereunto the Tribe of *Judah* and *Benjamin*, with the City *Jeruſalem* and many of the Levites ſtill faithfully adhered: The *other Stick, For* Joſeph, *the Stick of* Ephraim, *and for all the Houſe of* Iſrael *his Companions*, Ezek. 37. 16. This is called *The ſtick of* Joſeph, becauſe *Jereboam* who was the firſt King of *Iſrael*, after the Diviſion of the Kingdom, was of the tribe of *Ephraim*, which *Ephraim* was one of the ſons of *Joſeph*. Theſe ([d]) *two ſticks* of *Judah* and *Iſrael* joyned together, and becoming one in the Prophets hands, ſhadowed out the *two Scepters* or *Kingdoms of* Judah *and* Iſrael, which ſhould after their Return from Captivity become One Nation and one Kingdom in Gods hand; (*viz.* by Gods mighty Power,) And this under one ſhepheard and one King, Jeſus Chriſt the true *DAVID*. And to this End, Their Idolatry (which at firſt divided them into two Kingdoms, through Gods juſt judgement) ſhould now wholly be removed away from them. For clearing this great bleſſing of the Union of theſe two Kingdoms, Conſider briefly, 1. *A Narrative of their Diviſion* 2. *The Accompliſhment of this Union.*

(d) Ezek 37. 17, 18, 19.

Iſrael weary of their Government by Judges, deſired a King. *God* ([e]) *gave them* their firſt King *Saul, in his anger, and took him away in his wrath*: Thus chaſtizing their inordinate Deſire. After him God made *David* King; and by Covenant eſtabliſhed the Kingdom upon him and his Seed for ever: *Abſolutely* upon his Extraordinary ſeed Jeſus Chriſt; *Conditionally* upon his Ordinary Seed, if they ſhould keep his Covenant and Teſtimonies. *Solomon, Davids* immediate Seed, forſaking God and his Covenant by Idolatry, through the Enticements of his many ſtrange wives: God forſook him, And rayſed up Adverſaries againſt him, one whereof was his own ſervant *Jeroboam the Son of* Nebat. And when *Solomon* was Dead, The Kingdom which was United and One, as the Nation one under *David* and *Solomon*, was Divided into two in the days of *Reboboam*, *Jereboam* obtaining 10. tribes of the 12. This Diviſion occaſioned conſtant Enmity betwixt *Judah* and *Iſrael*: Eſpecially by reaſon of their different Religions. For *Jeroboam* fearing the ten tribes would revolt from him to their ancient Crown of *Davids* houſe, by going to worſhip God at *Jeruſalem*, in Carnal policy erected an idolatrous falſe worſhip in the to Calves at *Dan* and *Bethel*, which turned to the *Ruine of his Houſe*, and of the Houſe of *Iſrael* cleaving to his Idolatry: So that at laſt they were carried Captive into Aſyria by *Salmanaſar*, taking *Samaria*, and Killing *Hoſhea* their laſt King, and diſperſing moſt of *Iſrael* into *Media*, *Perſia* and other Countreyes. Now in this Covenant God Promiſes to Unite this Divided Nation and Kingdom into one, under one King *David*, and to take away all their Idolatry, which was the foundation of their former Diviſion. So that thereby, The Miſeries of their *Divided ſtate* ſhould be removed; and the ancient happineſs of their *United ſtate*, as in the time of *David* and *Solomon*, ſhould be reſtored.

(e) Hoſ. 13. 11.

This

This Covenanted Union of theſe two ſticks, theſe two Kingdoms into One, hath a twofold Accompliſhment; *Literal*, and *Myſtical*. I. *Literally* this was fulfilled, when *Judah* was returned from their Captivity in *Babylon* after ſeventy years, upon *Cyrus* his Decree after he had taken *Babylon*. At which time many of *Judah* returned into *Canaan*, rebuilt *Jeruſalem* and the Temple, *&c.* but ſome of them (Types of Carnal men preferring Earth before Heaven, Temporals before Spirituals) ſtaid behind. And its very probable that about the ſame time many of the diſperſed of *Iſrael* came back from *Media*, *Perſia* and other places of diſperſion (through the indulgence of *Cyrus* and *Darius*) and joyned themſelves to them of *Judah* under the Government of *Zerubbabel*, and other Rulers of *Davids* Race. But theſe Rulers were not called Kings as formerly: leſt the Monarchs, from whom they had received ſo great favours, and to whom as their Lords they paid Tributes, 1. *Ezdr. ch.* 9. ſhould be offended. Thus they, according to the Letter of this Covenant, became One Nation and One Kingdom under *David*, under the Seed of *David*, Types of Chriſt: nor were they divided into two Kingdoms as formerly any more. II. *Myſtically and Typically* this Union of theſe two Kingdoms hath its accompliſhment, 1. *Partly*, In the Uniting of the Gentiles (Typed by the Kingdom of the ten tribes diſperſed into Paganiſh Countries) to the Church of the Jews under One ſhepheard Jeſus Chriſt, by his Death (f) *breaking down the middle wall of Partition, and deſtroying the Enmity betwixt them*, viz. The Ceremonial worſhip, that *law of Commandments contained in Ordinances, for to make in himſelf of twain* (viz. of Jews and Gentiles) *one new man, ſo making peace*, &c. And thus that of our Saviour was fulfilled; (g) *As the Father knoweth me, even ſo know I the Father: and I lay down my life for the ſheep.* (viz. of the Jews) *And other ſheep* (viz. of the Gentiles) *I have, which are not of this Fold: Them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one Fold, and one Shepheard*, viz. of both Jews and Gentiles, incorparated into one Church. 2. *Partly*, In the gathering together, Uniting and Perfecting all the Elect in one Myſtical body of Chriſt: when (h) *they all ſhall come in the Unity of the Faith, and of the knowledge of the Son of God, unto a Perfect man, unto the Meaſure of the Stature of the fulneſs of Chriſt.* 3. *Partly*, In the day of Judgement, when (i) Chriſt ſhall gather Corporally all his Elect from the four winds, whether dead or living; and ſhall ſet them, both in Soul and body, as his ſheep, at his right-hand, pronouncing the final bleſſed Sentence upon them, and ſhall accordingly afterwards take them all up into his heavenly kingdom with himſelf to *be ever with the Lord*.

5. To multiply them in the land of *Canaan*, wherein he would place them. (k) *Moreover I will make a Covenant of Peace with them, it ſhall be an everlaſting Covenant with them, and I will place them, and multiply them.* Multiplying of man-kinde (l) was one of the

(f) Eph. 2. 13. *to the end.*

(g) John 10. 15, 16.

(h) Eph. 4. 12, 13.

(i) Math. 24. 30, 31. & 25. 31. *to the end.* 1 Theſ. 4. 14. *to the end.*

(k) Ezek. 37. 26.

(l) Gen. 1. 28.

firſt bleſſings conferred by God upon mankinde: and its the ſtrength and glory of a Nation to grow and multiply. But this bleſſing and glory is then doubled and heightned, when by the Multiplying of a *Nation* the *Church* is alſo multiplyed, as in this caſe, this whole Nation being Gods Church. This Promiſe was fulfilled upon them according to the Letter; as appears, if the (m) Small number that returned out of *Babylon*, *viz.* 42360. and Servants, 7337. be compared with their great number afterwards, and particularly when the *Romans* deſtroyed *Ieruſalem*. For *Ieruſalem* was beſieged by *Titus*, when the people from all parts were come thither at a ſolemn Feaſt, and were ſhut up in *Ieruſalem* as in a priſon: And the (n) *Centuriators* note out of *Egeſippus*, that of Citizens and others, from other parts come thither, there were ſlain during the ſix moneths ſiege 1000000. *viz.* Ten hundred thouſand; And out of *Ioſephus*, That of Captives which were taken and carried in Triumph, or Caſt to the beaſts, or put to puniſhments, through all the Cities in the way that *Titus* went, there were 97000, *viz.* Ninety ſeven thouſand. And leſt theſe numbers ſhould be thought incredible, or impoſſible, *Ioſephus* reports, (o) That there were numbred at one Paſſover in *Ieruſalem* (beſides leprous and unclean perſons which might not eat the Paſſover) 2070000, *viz.* Two millions and ſeventy thouſand. So wonderfully did God multiply this people.

(m) Ezra 2. 64, 65. Neh. 7. 66, 67.

(n) *Hiſtor. Eccleſiaſtic. Magdeb. Cent. 1. lib. 2. cap. 14. pag. 520. Baſil. 1624.*

(o) Ibid.

6. To bleſs and crown them with a Confluence of Proſperity and Glory, both Temporal and Spiritual.

(1) *With* Temporal proſperity and matter of joy on every ſide. To this effect the Lord ſaid; (p) *And I will make with them a Covenant of Peace, — And I will make them and the places round about my hill, a Bleſſing; and I will cauſe the ſhower to come down in his Seaſon; There ſhall be ſhowers of Bleſſing. And the Tree of the Field ſhall yield her fruit, and the Earth ſhall yield her encreaſe, and they ſhall be ſafe in their land, and ſhall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hands of them that ſerved themſelves of them. And they ſhall no more be a prey to the Heathen, neither ſhall the beaſts of the land devour them: but they ſhall dwell ſafely, and none ſhall make them afraid. And I will raiſe up for them a plant of Renown,* (So that, in Chriſt, this plant of Renown, all theſe outward bleſſings are promiſed them; in (q) whom all earthly bleſſings are added to believers) *and they ſhall be no more conſumed with hunger in the land, neither bear the ſhame of the Heathen any more. Thus ſhall they know that I the LORD their God am with them; and that they, even the Houſe of* Iſrael, *are my people, ſaith the Lord GOD.* And afterwards he adds; (r) —— *And I will call for the corn* (Corn and all bleſſings are at Gods call and Command) *and will increaſe it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increaſe of the field, that ye ſhall receive no more reproach of famine among the Heathen.* By the Prophet (ſ) *Iſaiah* alſo God promiſeth in Chriſt to theſe Captives after their return many Temporal Mercies intermixed among Spirituals. And

(p) Ezek. 34. 25. *to the end.*

(q) 2 Cor. 1. 20. 1 Tim. 4. 8. Math. 6. 33.

(r) Ezek. 36. 29, 30.

(ſ) Iſa. 61. 4. *to the end.*

by

by *Jeremiah* how ſweetly and pathetically ſaith the Lord: (t) *And it ſhall be to me a name of joy, a praiſe and an honour before all the Nations of the Earth, which ſhall hear all the good that I do unto them: and they ſhall fear and tremble for all the goodneſs, and for all the proſperity that I procure unto it. Thus ſaith the* LORD, *Again there ſhall be heard in this place (which ye ſay are deſolate without man and without beaſt, even in the Cities of* Judah *and in the ſtreets of* Jeruſalem, *that are deſolate without man, and without inhabitant, and without beaſt,) The voice of joy, and the voice of Gladneſs, The voice of the Bridegroom, and the voice of the Bride, The voice of them that ſhall ſay, Praiſe the* LORD *of hoaſts, for the* LORD *is good, for his mercy endureth for ever, And of them that ſhall bring the ſacrifice of Praiſe into the houſe of the* LORD; *For I will cauſe to return the Captivity of the land, as at the firſt, ſaith the* LORD, &c.

(t) Jer. 33. 9. to 15.

(2) *With* Spiritual Proſperity and Glory. Therefore, the LORD (u) ſpeaking Comfortably to his Captives that had been for a while *as a woman forſaken and grieved in ſpirit, and as a wife of youth refuſed*, tels her *he had forſaken her for a ſmall moment, and hid his face from her in a little wrath, but with everlaſting kindneſs he would have mercy upon her, and gather her. And the mountains and hils ſhould ſooner be removed out of their places, then his Covenant of peace with them ſhould be removed.* And further he adds; (x) *Oh, thou afflicted, toſſed with Tempeſt and not comforted, Behold I will lay thy ſtones with fair Colours, and lay thy foundations with Saphires, And I will make thy windows of Agates, and thy Gates of Carbuncles, And all thy borders of pleaſant ſtones. And all thy children ſhall be taught of the* LORD, *and great ſhall be the Peace of thy children.* In which words note, I. His Churches miſery under Captivity. She being, 1. *Afflicted, Iſa.* 51. 21. 2. *Toſſed with Tempeſt.* Heb. *Stormed*, even ſtormed like *Jonas* ſhip: the ſame word being uſed of both, *Jon.* 1. 11, 13. As a veſſel at Sea in an extream Tempeſt, without Anchor, Rudder, Maſt, Sail or Tacklings, violently driven. 3. *And not comforted*, by God or man, but as it were wholly deſerted and diſconſolate. II. His Churches Spiritual Glory after her Captivity. This is ſet forth three waies, *viz.* 1. In her glorious, coſtly and ſtately ſpiritual Structure, ſet forth even to Admiration. *Her Pavement of ſtones curiouſly painted or coloured. Her Foundations of Saphires*; which are precious ſtones, of a skie colour, and Emblemes of Divine favour and peace, as I have (y) formerly noted, from *Exod.* 24. 10. *Her windows of Agates:* The Heb. word here tranſlated *Agates*, is by ſome rendered *A Pearl*, by ſome a *Chryſoprase*, by ſome *Amber*, by ſome *Chryſtal*, which being moſt clear, pellucid and tranſparent, ſuits moſt fitly to windows, for letting in the light. *Her gates of Carbuncles*, The *Carbuncle* is a precious ſtone of a fiery flamy colour oriently ſparkling. *All her borders pleaſant ſtones, viz.* ſay ſome all her Cities round about, called *Jeruſalem*'s Cities, *Jer.* 34. 1. richly built as well as *Jeruſalem.* Say others better, All her wals round about pleaſantly and delightfully built.

(u) Iſa. 54. 6, &c.

(x) Iſa. 54. 11, 12, 13, &c.

(y) *In Book III. Chap. 4. Aph. 5. Sect. 1.*

built. Here are moſt magnificall and high expreſſions of the Churches excellent Spiritual frame which ſhe ſhall have, after her return from Captivity, under Chriſt: and this under an *hyperbolical alluſion* to ſome City thus curiouſly and gloriouſly built. That interpretation of ſome, That, This foundation ſhould be *Chriſt* our Saviour, 1 *Cor.* 3. 11. The windows, the *Teachers* who let in light to the People, *Dan.* 12. 3. The Gates and wals *Gods Protexion*, *Iſa.* 26. 2. & 60. 12. ſeems more witty, then ſolid. 2. In the general and effectual Inſtruction of her children by the Lord, *viz.* To Salvation: The Lords Teaching is effectual Teaching: (z) when by the inward efficacy of his Spirit, he co-operates with the outward Miniſtry of his Word. All Gods Elect are thus *taught*, and thereupon *come unto Chriſt* by believing. 3. In the *greatneſs of her childrens peace*. Which may refer, not only to their Temporal quiet and proſperity, but alſo to their Spiritual Peace, proſperity and tranquility in Jeſus Chriſt, *Rom.* 5. 1. *Philip.* 4. 7. *Epheſ.* 2. 14, &c.

(z) Ier. 31. 34. Joh. 6. 45. 1 Cor. 2. 10. 2 Cor. 13. 3. Eph. 4. 20, 21. 1 John 2. 20, 27.

7. To cauſe them to dwell in their own land, under *David* their Prince for ever. (a) *And they ſhall dwell in the land that I have given unto* Jacob *my ſervant, wherein your Fathers have dwelt, and they ſhall dwell therein, even they and their children, & their childrens children for ever: And my ſervant* DAVID *ſhall be their Prince for ever. Moreover I will make a Covenant of peace with them, it ſhall be an everlaſting Covenant with them, and I will place them*, &c. To have an Habitation on earth, is a Comfort: ſuch an outward Comfort as Chriſt denyed to himſelf, though he was heir of all things; (b) —— *But the ſon of man hath not where to lay his head.* But to have a Conſtant habitation to them and their poſterity for ever; this was a double, yea a Continual Comfort.

(a) Ezek. 37. 25, 26. & 36. 28.

(b) Math. 8. 20.

But how was this fulfilled, when Titus *at laſt, after Chriſts Death, deſtroyed* Jeruſalem *and the Temple, and carried the people out of* Canaan *into forraign Countries, as I have formerly ſhewed? Anſw.* This promiſe hath a twofold accompliſhment; *viz.* 1. *Literal.* So the Jews *dwelt in their own land under* David *their Prince for ever*; That is, *for a long time*, (as the Heb. phraſe, (c) *for ever* is ſometimes uſed,) even ſo long as the Seed of *David* Governed there, which was till the dayes of Chriſt. Yea ſo long as Chriſt himſelf the *true DAVID* lived, and many years after. 2. *Myſtical.* So all the true people of God, (typed by the Jews) dwell in the Church Militant or Triumphant, (typed by *Canaan*) under the Spiritual Kingdom of Jeſus Chriſt the *true DAVID* for evermore.

(c) *See* Exo. 21. 6. *with* Levit. 25. 13, 28, 40, 41. 1 Sam. 1. 22.

Theſe, and like Mercies were promiſed, as depending upon, and ſubſervient to this great Mercy of the Jews *Return from* Babylon *into their own land of* Canaan.

Secondly, The Arguments whereby God endeavours to perſwade his Captives of the certainty of their Return from *Babylon*, were Many, and thoſe very Emphatically urged. Their Condition in

in *Babylon* was ſo low, All Waies and Means of their Deliverance thence ſo unlikely, And their ſpirits ſo overwhelmed with diſcomfort and deſpair; that they needed many Arguments, many cordials, to raiſe them up to believe ſo improbable Promiſes, and ſuch an impoſſible Deliverance. Therefore God ſtrengthens this Promiſe with many Reaſons or Arguments. Take a taſte or a few.

God endeavours to perſwade and aſſure them of their Return from *Babylon*;

1. *From* the Gratuitouſneſs and freeneſs of Gods Redeeming his people; *without money*, Iſa. 52. 1. *to* 7. *&* 48. 9. *to* 16.

2. *From* the mutual intereſt, love and dearneſs betwixt God and his people *He being theirs and they his*: therefore he will deliver them, *Iſaiah* 43. 1, 2, 3, 4. *&* 48. 14, 15. *&* 49. 13. *to* 18.

3. *From* Gods inviolable Conſtancy and Faithfulneſs in his Covenant and Promiſes to his people. His Covenant with *David* touching the perpetual Rule of his Seed, ſhall be as ſure as the *Covenant of day and night*: therefore their captivity ſhould return. And *the viſion* of their Return, *at the appointed time ſhould ſpeak and not lye*, Jer. 33. 19. to the end. Hab. 2. 1, 2, 3, 4. Jer. 33. 14.

4. *From* Gods removal of the grand Impediment of their Deliverance, *viz.* Their ſins, which he would freely and fully pardon, *Iſa.* 44. 21, 22, 23, *&c.* All the chains, fetters, and dungeons in *Babylon* could not hold Gods people ſo faſt in their bondage, as their ſins.

5. *From* Gods Omnipotency and matchleſs excellencies; ſhewing that he is every way able and al-ſufficient againſt all difficulties, to redeem his people and ruine their enemies, *Iſa.* 40. 9. *to the end. &* 52. 9, 10. *Ezek.* 37. 1. *to* 15. And therefore he Names *Cyrus* long aforehand, who ſhould be his Inſtrument in their deliverance, and for rebuilding *Ieruſalem* and the Temple: before whom all difficulties ſhould be removed, *Iſaiah* 44. 24. *to the end. with Chap.* 45. 1. *to* 14.

6. *From* Gods ſpecial preſence with his afflicted Captives in all their afflictions and extremities of diſtreſſes, *Iſa.* 43. 2, 5, 6. And Gods preſence is an excellent foundation of his peoples preſervation and ſpeedy relief, *Pſal.* 46. 5.

7. *From* Gods tender and vigilant Providence over them Continually. He ſtill bears *and carries them as in his arms, from the womb to their hoary hairs*: and therefore will carry and deliver them, *Iſa.* 46. 3, 4. And when they go forth, God will be both their *Van-guard*, and *Rere ward*, Iſa. 52. 11, 12.

8. *From* their former experiences of Gods redeeming and delivering them, eſpecially *Egypts* bondage of old, *Iſa.* 43. 2, 3, 4. *&* 52. 4, 5.

9. *From* their conformity to the Meſſiah Jeſus Chriſt himſelf in this their Affliction and Reſtauration out of it. Foraſmuch as Chriſt himſelf, ſhould firſt be deeply humbled, and then highly exalted

alted and magnified. And therefore they should patiently wait till their Deliverance should approach, *Isa.* 52. 11, 12, 13, 14, 15. *with Chap.* 53. *throughout.*

10. *From* Gods singular intent and aym of glorifying himself, and of sanctifying himself before the Heathen, by their Deliverance out of Babylon: that this might be *to him a Name of Joy, a praise and an Honour before all the Nations of the Earth, which should hear all the good that he should do unto them, &c. Jer.* 33. 6. *to* 15. *Ezek.* 36. 21. *to* 25.

By these, and divers such like *Arguments*, most emphatically urged, the LORD endeavours to comfort his afflicted Captives, and raise up their Hope, Expectation and Assurance of their seasonable Redemption, out of Babylon. Consult the words of the Lord in those Scriptures, alleadged only, for brevity sake.

Thirdly, This great Mercy, the Redemption of Gods Captive people from Babylon, was exactly accomplished in its season. For clearing this, Note;

(d) Jer. 25. 8. *to* 15. & 29. 10, &c. (e) 2 Chron. 36. 20, 21.

1. *That the Captivity of the Jews in Babylon was to last just* (d) 70. *years, according as God foretold them by his Prophet Ieremiah.* During all which time the land enjoyed *her* (e) *Sabbaths.* These 70. years were to continue till the expiration of the *Babylonian*, and inchoation of the *Persian Kingdom*, 2 *Chron.* 36. 20, 21. So that the Destruction of the Babylonish Kingdom, and the Redemption of the Jews out of Babylon were contemporany.

(f) Dan. 9. 1. *to the end of the Chapter.* See Broughton's consent of Script. in *Preface.* And Sacred Chronol. by *R. D. pag.* 64.

2. *That, At the end of the Iews* 70. *years Captivity in Babylon, the Prophet* Daniel *in Babylon, in subserviency to Gods Promises*, (f) *set himself by Fasting and Prayer most earnestly to intreat the Lord for their Restauration.* His Prayer is heard: And, beyond his prayer, a further Mysterie is revealed to him, *viz.* That *from the going forth of the Commandment to restore and build Ierusalem, untill the Messiah, should be* 70. *weeks of years, and then the Messiah should be cut off.* So that when the 70. years of their Captivity should end, the 70. weeks should begin. Both these fell out in the first year of *Darius* his raign over Babylon. *And in the second year of Darius* (after the Jews had received some degree of their deliverance) (g) *The Angel of the LORD* (*viz.* the Angel of the Covenant, Jesus Christ our Mediator, interceding with his Father for the accomplishment of this their Deliverance begun) *said; O LORD of hoasts, how long wilt thou not have mercy on Ierusalem, and on the Cities of Iudah, against which thou hast had indignation this threescore and ten years?*

(g) Zech. 1. 7. 12, &c.

3. That, *when the* 70. *years Captivity were now expired, the singular* (h) *providence of God so ordered things, That Babylon was taken by* Darius *the Mede, and* Cyrus *the Persian, and so the Babylonian Kingdom was given to the Persians. Daniel* (i) briefly toucheth this History: others explain it to this effect, *viz.* 1. The 70. years Captivity were now expired. 2. At this very time (Gods vigilant providence so ordering and over-ruling all affairs) *Darius* and *Cyrus* had besieged

(h) Dan. 5. 24. *to the end.*

(i) Dan. 5. 1. *to the end.*

Babylon

Babylon now a good while together: wherein, as is reported, Corn enough was laid up for ten years. 3. During their Siege againſt Babylon, *Belſhazzar King of* Babylon *made a great Feaſt to a thouſand of his Lords, and drank wine before the thouſand*, Dan. 5. 1, 2, &c. Thus God infatuated him to his deſtruction: that in the midſt of his danger he ſhould be ſo ſecure and licentious, when he had need to have been taking care of his beſieged City, eſpecially *Cyrus* being ſo potent and active an adverſary. At this Feaſt, God miraculouſly ſent an hand, writing *Belſhazzar* his doom on the wall over againſt the Candleſtick, *Mene, Mene, Tekel, Peres*. That *he was weighed in the ballances and found too light, and his Kingdom ſhould be given to the Medes and Perſians:* for expounding whereof *Daniel* was clothed in Scarlet, having a Chain of Gold put about his neck. 4. On that very night, when they were drowned in wine, ſleep and ſecurity, Babylon was taken by *Darius* and *Cyrus*, and King *Belſhazzar* ſlain. It is noted out of Hiſtorians, *Xenophon* and others, (k) That *Gobria* and *Gabatha* betrayed the City to *Cyrus* by way of revenge againſt *Belſhazzar*, who had ignominiouſly gelded one of them, and ſlain the ſon of the other. And that *Cyrus* with his Army having many ſluces and trenches, ſuddenly on that night turned the River *Euphrates* into thoſe ſluces, and ſo entred the City, and poſſeſſed the Kingdom of Babylon for his own. 5. In the (l) very firſt year of *Darius* and *Cyrus*, Proclamation is made by *Cyrus* to all the Captive Jews in Babylon, that they ſhould be ſet at liberty to go build Jeruſalem and the Temple, and he reſtored to them the veſſels of the Temple. And accordingly (m) many thouſand Jews went up to Jeruſalem, and (though *in troublous times*) builded, proſpered in, and compleated their work. Thus their Deliverance from Babylon was brought about moſt wonderfully and unexpectedly. Inſomuch that the very Captives themſelves releaſed, were amazed at it, and as people in a Dream, rather then in a real deliverance. (n) *When the LORD turned again the Captivity of Sion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with ſinging: Then ſaid they among the Heathen, The LORD hath done great things for them. The LORD hath done great things for us, whereof we are glad.*

(k) Vid. *Calvin. Com. in Dan.* 5. 1, &c.

(l) 2 Chron. 36. 22, 23. Ezra 1. 1, 2, 3, 4, &c.

(m) Ezr. 2. *throughout.* & 6.

(n) Pſal. 126. 1, 2, 3.

Fourthly, This wonderfull Redemption of the Captive Jews from Babylon had a *ſpiritual myſterie* in it, ſhadowing out the greateſt and *Spiritual Redemption of Gods Elect from the bondage of Sin, Satan, Death, Hell, &c.* into which they were implunged by the Fall of the firſt *Adam*, and out of which they ſhould be Reſtored by Jeſus Chriſt the laſt *Adam*. For evincing of this, ponder diligently theſe few enſuing Conſiderations, *viz.*

1. That, *The Promiſes of God touching his Peoples Deliverance from Babylons Captivity, are joyntly propoſed and intermixed with his Promiſes of Reſtoring his Elect from ſpiritual Captivity.* As *Iſa.* 49. *throughout. Dan.* 9. 2, &c. 24, &c. Which notably inſinuates thus much to us; That in their Redemption from *Babylons thraldom*, God typed

out their Redemption from *ſpiritual thraldom*: and in *that*, they were eſpecially to lift up their eyes to *this*.

2. That, *It is the primary Scope and intention of the Prophet* Iſaiah, *in the fourth Part of his Propheſie, which is promiſſory*, viz. *from Chap.* 40. 1. *to the end of the Book, To comfort his ſpiritual Captives under Sin, Satan, Death, &c. with promiſes of their Deliverance by Chriſt; all along under-laying as a foundation, handſel and ſhadow thereof, the Reſtauration of his Captives from the bondage of Babylon.* And therefore, 1. He aſſures the Jews of their Deliverance by *Cyrus* (named about 200. years aforehand) out of their ſad Babyloniſh Captivity threatned: as alſo of Babylons utter Deſtruction, *Compare Iſa. 39. with Chap. 40. to Chap. 49.* 2. He carries and raiſes them hereupon to behold and expect a far greater deliverance by Jeſus Chriſt the *Meſſiah*, from ſpiritual Captivity under Sin, Satan, Wrath, &c. which ſhould be as the high accompliſhment, perfection and glory of their Return from Babylon to Sion, eſpecially when Chriſt the bleſſed Redeemer ſhould ſubdue and annex the Gentiles far and near unto his Church, that Mother-Church of the Iews, *Iſa. 49. to the end of his Propheſie.*

And this will more fully appear; *Partly*, By a diligent and judicious conſidering of the whole Series, Order, Connexion, and Intent of the Propheſie, *from Chap. 40. to the end of the Book*: as I have (o) elſewhere clearly unfolded the ſame. *Partly*, By the Concurrent judgement and interpretation of the godly learned, familiarly acquainted with the Scriptures, as *Calvin*, &c. Eſpecially by thoſe Accurate and Elaborate (p) *Annotations*, or *Large Commentary upon* Iſaiah, digeſted into the Large *Lond. Annotations upon the whole Bible.*

(o) In my Key of the Bible. on *Iſaiah*. §. IV. p. 421. *Lond.* 1649.

(p) *Comfort ye, comfort ye my people, ſaith your God.*] In the foregoing Chapter, was an hint given of the Babylonian Captivity. And by the ſubject-matter of the enſuing Prophecies, it may appear, how fitly the ſtory therein Related, was here inſerted. For, the ſubſequent Sermons are generally moſt, if not all of them, concerning that their Captivity, their delivery out of it, and the Reſtitution of their State and Church in after-times: but ſo, that they reſt not in that, but reach ſtill farther, unto the Spiritual Delivery of Gods people, from the far more direful thraldom under Sin, and Satan, by the Meſſias therein Typifyed, The advancement of his Kingdom and Enlargement thereof, by the ſubduing and bringing in of thoſe Nations, that had formerly been enemies thereunto. *Annotat. on Iſaiah* 40. 1.

Liſten O Iſles, unto me; and hearken O people, from far.] The Prophecy delivered and Recorded in this Chapter, runneth on in the ſame ſtrain with the former, Relating the Reſtauration and Enlargement of Gods Church, conſiſting both of Jews and Gentiles, under a Type of the Jews Releaſment from the Babylonian deportation, and the re-eſtabliſhment of them in their former eſtate, with much honour and increaſe, by acceſſion of other Nations unto them, both effected by the mighty power of the Lord Jeſus, the Meſſias. *Annot. on Iſaiah* 49. 1.

3. That, *The Lord comforts his Captives in Babylon, by their* (q) *conformity to the Meſſiah, the Lords Servant, both in their deep Affliction in it, and enſuing Reſtauration out of it*: Foraſmuch as even Chriſt him-

(q) *compare* Iſa. 52. 9. *to the end. with* 53. *throughout.*

himself should first be deeply Afflicted and Abased, before he should be highly advanced and exalted.

4. That, *Unto Gods Covenant of Promises for Return of his people the Jews from Babylonish Captivity, there are* (t) *immediately annexed Precious Promises of the Messiah, for effecting and full compleating thereof.* And therefore after the Lord had largely expressed his Covenant touching their Return from Babylon, *Ier.* 32. 26. *to the end of the Chapter*, and 33. 1. *to* 15. He presently adds; (t) *In those dayes, and at that time* (viz. Even in the dayes and time of this Covenant with the Captives, and before the expiration thereof) *will I cause the branch of Righteousness to grow up unto* David, *and he shall execute judgement and righteousness in the land. In those dayes shall* Judah *be saved, and* Jerusalem *shall dwell safely, and this is the name wherewith she shall be called, The* LORD *our righteousness. For thus saith the* LORD, David *shall never want a Man to sit upon the throne of the House of* Israel, *&c.* In which expressions, The Restauration of Israel, both from the Babylonish, and Spiritual Captivity, is ascribed to Christ, as to be accomplished by him fully and finally. And elsewhere Scriptures testifie; That, As (t) Christ Redeems from Spiritual Captivity by his Death and blood: So the same Jesus Christ tels the Church, that *by the blood of her Covenant* (viz. by his own blood typfied in the blood of Sacrifices used in confirming his Covenant, as *Exod.* 24. 5, 6, 7, 8. which is Gods Covenant, as Author of it, Her Covenant, as the Fœderate party in it with God) *he had sent forth her Prisoners out of the uncomfortable Babylonish pit* (u) —— *As for them also, by the blood of thy Covenant, I have sent forth thy prisoners out of the pit, wherein is no water.*

5. That, *God promiseth to his divided and dispersed people,* (x) *that, when their Dispersion should be gathered from Babylon and other Countries into their own land, they should be United into one Nation and one Kingdom in their own land, under one King, even* David (viz. Jesus Christ the true DAVID) *their King for ever. Literally*, they were thus united, at their Return, under *Zerubbabel*, a son of *David*, and Type of Christ: *Spiritually*, they were thus United under Christ himself; as hath been formerly explained. *That* being a Type and shadow of *This*.

6. That, *Israels Redemption of old from Ægyptian bondage, was a plain Type of the Elects Redemption by Christ from spiritual bondage*, (y) *as the Mysterie or Sacrament of the Passover then, and upon occasion of that deliverance, celebrated, doth unquestionably evince: Proportionably, yea and much more, this* (z) *greater Redemption of the Iews from Babylonian bondage (in comparison whereof that deliverance from Ægypt should, as it were, be forgotten) was a Type also of the Elects Restauration by Christ from spiritual Captivity.* And therefore it is very observable, that when the Lord had (a) promised, To gather his dispersed Flock out of all Countries, and to raise up to *David* a righteous Branch for saving Judah and Jerusalem, even THE LORD OUR RIGHTEOUS-

(t) Ier. 23. 1, 2, 3, 4, 5.

(t) Ier. 33. 15, 16, 17, &c.

(t) Isa. 61. 1, 2, 3. Luke 4. 18, &c. Heb. 9. 12, 14. 1 Pet. 1. 18, 19.

(u) Zech. 9. 9, 10, 11, 12, &c.

(x) Ezek. 37. 21. *to the end of the Chapter.*

(y) Exod. 12. *with* 1 Cor. 5. 7, 8. Exod. 20. 2, &c.

(z) Jer. 23. 7, 8.

(a) Jer. 23. 1, 2, 3, 4, 5, 6.

(b) Ver. 7, 8.

TOUSNESS: He preſently adds; (b) *Therefore behold the dayes come ſaith the* LORD, *that they ſhall no more ſay, The* LORD *liveth which brought up the children of Iſrael out of the Land of Ægypt; But, The* LORD *liveth which brought up, and which led the Seed of the Houſe of Iſrael out of the North-Country, and from all Countries whither I had driven them, and they ſhall dwell in their own Land.* By which he gives us to underſtand: 1. *That* the ſame LORD, *viz.* The Lord Jeſus Chriſt brought Iſrael out of Ægypt, and out of Babylon, into Canaan, whatever the Inſtruments were. 2. *That*, The Deliverance from Babylon ſhould ſo far ſurpaſs that from Ægypt, that the tranſcendent greatneſs of *that*, ſhould Eclipſe, and as it were obliterate the memory of *this*. 3. *That* conſequently, As *Canaan* whither they were to be brought, was a Type of *Heaven*, the eternal *Reſt*: So, both *Ægypt* and *Babylon*, whence they were delivered, were Types of their ſpiritual bondage and miſery under Sin, Satan, Death, *&c.* And their *Redemption from Babylon* was a Type of their *Spiritual Redemption* by Chriſt, as well as their *Redemption from Ægypt*, and in ſome regards a more eminent Type.

7. Finally, *That there is a notable Analogy, or proportion betwixt the Jews deliverance out of the Babyloniſh Captivity, and the Elects deliverance from their Spiritual Captivity.* For, 1. The term whence the Jews were delivered, *viz. Babylon*, was a place of (c) *wickedneſs*, and a place of extream *miſery and wretcedneſs* to the Captives. *There* they were ſadly oppreſſed for ſeventy years together, as ſlaves and vaſſals to the Pagans; *There* they were in as helpleſs and hopeleſs a condition, in reference to their deliverance, (d) as dead bodies and dry bones in a Grave. So the term from which the Elect were delivered by Chriſt, is a ſtate of ſin, and a ſtate of Miſery, under Curſe, Wrath, Death, Satan, *&c.* They (e) being *dead in treſpaſſes and Sins*, under *the power of Satan*, and *children of wrath, even as others*. 2. The Jews deliverance from Babylon, was (f) a Reviving of their *dead bones*, an *opening of their Graves*, and a *bringing them as it were out of their Graves* in Babylon. So the Elects deliverance from their Spiritual bondage, is their Spiritual Reviving and Reſurrection. (g) *God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, hath quickned us together with Chriſt,* —— *and hath raiſed us up together.* And elſewhere, (h) *If ye then be riſen with Chriſt, ſeek thoſe things which are above.* 3. The *Iews* were delivered from Babaylon by *Cyrus* when the appointed time of ſeventy years was fully come: So the *Elect* were redeemed and delivered from their ſpiritual bondage in (i) *the fulneſs of time by* Jeſus Chriſt when the ſeventy weeks of years were come. 4. The *Iews* were ſo delivered from Babylon, as that they were (k) *cleanſed from their idols, deteſtable things and tranſgreſſions.* And the Elect are ſo delivered from their ſpiritual thraldom, that they are (l) *waſhed, ſanctified, juſtified in the Name of the Lord Ieſus, and by the Spirit of our God.* 5. The *Iews* delivered

(b) Ver. 7, 8.

(c) Zech. 5. 8, 11. *with* Gen. 11. 2, 3, 4, 5. Pſal. 137. 3.

(d) Ezek. 37, 1, *&c.*

(e) Epheſ. 2. 1, *&c.* Acts 26. 18. Tit. 3. 3. Eph. 2. 3.

(f) Ezek. 37. 1, *&c.*

(g) Eph. 2. 1, 4, 5, 6.

(h) Col. 3. 1.

(i) Gal. 4. 4, 5, 6. Dan. 9. 24, *&c.*

(k) Ezek. 37. 21, 22, 23.

(l) 1 Cor. 6. 11. Acts 26. 18. Rom. 6. 4, *&c.*

delivered from Babylon, were called to build the Temple of God, *Ezr.* 1. 1, 2, 3, *&c.* So the *Elect* being redeemed and actually delivered from their spiritual thraldom by Christ, (m) *are built up a spiritual house, as living stones, upon the foundation of the Prophets and Apostles, Iesus Christ himself being the chief corner-stone. In whom all the building fitly framed together, groweth unto an Holy Temple in the Lord.* 6. The *Iews* delivered from Babylon, (n) came into their own land, the land of *Canaan*, their *Typical Rest*. So the *Elect* are redeemed by Christ out of their spiritual bondage, (o) that at last they might return into the true Canaan, *Heaven* it self, the *eternal Rest* promised to Gods people, where they shall *sit together with Christ in Heavenly places.*

(m) 1 Pet. 2. 5. Eph. 2. 20, 21, 22.

(n) Ezek. 37. 21. Ezra 2. 1, *&c.*

(o) 1 Pet 1 3, 4, 5 Act. 26. 18, 19. Eph. 2. 4, 5, 6.

Thus of Gods Promise to *Redeem the Iews out of Babylon, and to Return them into their own land of Canaan.*

III. **Gods cleansing of his People the Jews, when Redeemed out of Babylon from all their Spiritual Defilements: from all their Idols, from all their detestable things, and from all their Transgressions.** To this effect, the Prophet *Ezekiel* (p) laying down the Substance of this Covenant to the Captives, and having promised, *First*, Their Return from Captivity: *Secondly* The union and oneness of their Nation under one King in their own Land: *Thirdly* he adds, as a third Covenant-blessing, the Cleansing, Expiation and Pardon of their Transgressions, saying; (q) *Neither shall they defile themselves any more with their Idols, nor with their detestable things, nor with any of their Transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God.* —— *Moreover I will make a Covenant of Peace with them, &c.* And in the former Chapter, reciting the Promised blessings of this Covenant, he promiseth this mercy of their Spiritual cleansing three severall times, as (r) *Lavater* observes, for the greater certainty that all sins shall be remitted to the penitent. God speaks it once, twice, thrice: because he was peremptorily resolved and determined to confer this blessing upon them. (s) *Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your Idols will I cleanse you* (t) —*I will also save you from all your uncleannesses, &c.* (u) —*Thus saith the Lord GOD, In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the Cities, &c.* By *Ieremiah* also the Lord said; (x) *And I will cause the Captivity of* Judah, *and the Captivity of* Israel *to return, and will build them as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me, and I will Pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me.* Calvin (y) thinks these two phrases, *I will cleanse them*, and *I will Pardon*, do signifie one and the same thing: because the Heb. טהר *Tahar*, here rendered cleanse, properly signifies, *To expiate.* And therefore cleansing here denotes not *Regeneration*, or *Sanctification.* And he further notes, That

(p) Ezek. 37. 22, 23.

(q) Ver. 23. 26. & 11. 17, 18.

(r) Lavat. Homil. 157. in Ezek 36. 33.

(s) Ezek. 36. 25.

(t) Ver. 26.

(u) Ver. 39.

(x) Jer. 33. 7, 8.

(y) *Joan. Cal. Commentar. in Jer. 33. 7, 8. Mutatione hac numeri Propheta ostendit tuba & varietatem scelerum, &c.*

That the Prophet, by changing the number, *Iniquity*, to *Iniquities*, ſhews *the Company and variety of their wickedneſſes*: As if he had ſaid, *there was a manifold Heap of their wickedneſſes, ſtanding in need of Gods ſingular mercies.*

In theſe ſweet and Comfortable Promiſes of their *Cleanſing*, Compared together, theſe things are very obſervable, *viz.*

1. *How the grievouſneſs and ſinfulneſs of their Sins and Idolatries are deſcribed.* For, The Expreſſions are very Emphatical: by which God would Convince them and Shame them. As, 1. *Idols*, גלולים *Gillulim*, Properly, *Dunghils, Dungheaps*, &c. *Ezek.* 37. 23. and 36. 25. Its derived from גלל *Galal*, *To roul away, tumble*, &c. Thence גלל *Galal* ſignifieth *dung* or Excrement: becauſe *it is rolled out, and carried out of ſight*; or becauſe *that which is rolled therein is defiled.* Hence its uſed to ſignifie *Idols*, as being *Dunghil-gods, Dungheaps, vile excrements* and *ſtinking filth.* 2. *Deteſtable-things.* Heb. שקוציהם *Shikkutſim*, which properly ſignifies *Execrable, accurſed, loathſome, abominable things*, Ezek. 37. 23. ſuch abominable things as a man ſhuts his Eyes, or ſtops his Noſe againſt. 3. *Tranſgreſſions.* Heb. פשעים *Peſhagnim*, properly, *Defections, Rebellions, Prevarications*, Ezek. 37. 23. 4. *Filthineſſes, Uncleanneſſes*, Pollutions, or Defilements, &c. טמאותם *Tumothim*, properly, *Defiling-Filthineſſes*, Ezek. 36. 25, 29. It imports not only ſome one, but their manifold pollutions, and ſpirituall filthineſſes, whereby themſelves and their wayes were ſo defiled, that they ſtood in need of Gods cleanſing. 5. *Iniquities.* Heb. עוותים *Gnavonothim*, properly it ſignifies *Perverſneſſes, Perverſe-iniquities, crookedneſſes*, &c. *Ezek.* 36. 33. A thing is *crooked*, and warped awry, when it will not be brought to agree with that which is ſtraight, but warps and ſtarts from it. Such were their thoughts, words and wayes, in reference to the ſtraight-rule of Gods will in his Word. This ſame word alſo (z) *Jeremiah* uſeth twice in the fore-cited promiſe, *viz.* Once in the Singular number, and after in the Plural. As intimating that they were guilty not only of one ſin, or one ſort of ſins: but of an Heap of ſins and crooked carriages againſt God, as I formerly noted out of *Calvin.* Thus by all theſe aggravating expreſſions God endeavours to humble and ſhame them for the hainouſneſs of their iniquities. God humbles ſinners firſt under the true ſenſe of their ſinfulneſſes: before he lift them up with the pardon of their ſins.

(z) Jer. 33. 8.

2. *How exceeding graciouſly the Healing and removing of all their ſinfulneſſes is by the Lord promiſed.* This is laid down alſo in variety of Expreſſions. As, 1. That he *will ſprinkle clean water upon them, and they ſhall be clean*, Ezek. 36. 25. Sin had made them foul and filthy: God would ſprinkle clean water upon them, to purge and waſh off their filthineſſes. In this phraſe is a plain Alluſion to the *Levitical* (a) *Sprinklings, Waſhings and Purifications*, purging away the Ceremonial Uncleanneſs; without which cleanſings, the unclean could

(a) Heb. 9. 13, 14. with Levit. 16. 14. Numb. 19. 17, &c. & 5. 2, 4. & 12. 15. & 19. 11. — 20. Lev. 13. 46. & 14. 3, 7, 8.

could not be admitted into the Camp or Congregation. All wh ch were evident Types of the blood of Jesus Christ that *blood of sprinkling speaking better things then the blood of* Abel, *purging the Conscience from dead works, to serve the living God*, *Heb.* 9. 13, 14. *and* 12. 24. Christs blood is this clean water sprinkled by faith upon the soul, that *Fountain opened for sin and for uncleanness*, *Zech.* 13. 1. *Psal.* 51. 2, 7. 2. That he will *cleanse them*, *Ezek.* 37. 23. *will cleanse them from all their iniquity*, *Jer.* 33. 7, 8. Yea, *from all their iniquities*, *Ezek.* 36. 33. Yea he will *cleanse them from all their filthinesses*, *and from all their Idols*, *Ezek.* 36. 25. This shews Gods determinate resolvedness thus to cleanse them by the blood of Jesus Christ from all their sinfull defilements fully and compleatly, that they might be pure and spotless. Heres the Freeness, Fulness, and Resoluteness of this Mercy intimated. 3. That *he will pardon* (Heb. (b) *will Spare, Remit, be propitious to*) *all their iniquities whereby they have sinned, and whereby they have transgressed against him*, *Jer.* 33. 8. This free and full Pardon of iniquities, oh how sweet a Priviledge and Consolation is it to the Sinner! Herein (c) *David* placeth a mans *Blessedness*. 4. That *They shall not any more defile themselves with their Idols, nor with their detestable things, nor with any of their transgressions*, *Ezek.* 37. 23. This hath reference to Gods cleansing them by Regeneration and Sanctification, from the power and stain of sin, especially of *Idolatry*, set forth here in three words, *idols*, *Detestable-things*, *Transgressions*. Though formerly they were extreamly addicted to Idolatry, yet after their Return from Captivity, they should be throughly reformed from that sin, They should be given to Idolatry no more. 5. *That he will save them from all their uncleannesses*, *Ezek.* 36. 29. Yea, *That he will save them out of all their dwelling-places wherein they have sinned*, *Ezek.* 37. 23. That is, (1) He will save them from their sins, both from the Guilt, and from the Power and Pollution thereof. He will Justifie, and Sanctifie them: especially from their Idolatries. (2) He will save them also from the Punishment of their sins, *out of all their dwelling-places*, whether Babylon, Ægypt, or elsewhere, in which they are Captives, (d) wherein they have willingly, or compulsorily been partakers in Paganish Idolatries.

3. 2: 3: 4: 5:

(b) *Pagnin. Thesaur. in ver.* סלח

(c) Isa. 32. 1, 2. Rom. 4. 6, 7, 8.

(d) Ezek. 14. 3. & 20. 30, 39. Jer. 44. 8.

3. *How these Promises were performed and made good to the Captive Jews.* These Promises had their Accomplishment, 1. *Upon* the Elect Jews which were carried Captive. When they were effectually Called, Converted, Sanctified and Justified: Then, *clean water was poured upon them*: Then, they were fully cleansed from all their defilements and Idolatries, &c. And analogically upon all the Elect in after-ages. 2. *Upon* the whole body of the Captives in some sense. Forasmuch as they were fully divorced, and throughly reformed from all their Idolatries, Detestable things, and Prevarications, after their Return from Babylon. Before that time, they and their Fathers were extreamly prone to Idolatry, and ready

ready to run into it upon all occaſions, and could not be divorced from it. The (e) *family of* Terah, Abrahams *father, beyond the flood, worſhipped other Gods in Chaldea* before *Abram* was called into Canaan. The (f) *family of Iacob*, whilſt with *Laban*, and afterwards, tainted with Idolatry. The (g) *Iſraelites* ſerved ſtrange Gods in Ægypt, even the Idols of the Ægyptians. When they were newly brought out of Ægypt, and had ſolemnly Covenanted with God againſt Idolatry, while *Moſes* was in the Mount with God, (h) they Idolatrouſly treſpaſſed in the *Golden calf which* Aaron *Made: ſitting down to eat and drink, and riſing up to play.* When they came into the land of *Moab* in Shittim, (i) *they went to the Sacrifices of the Moabitiſh Gods, and did eat, and bowed down to their Gods:* ſo that 24000. of them thereupon dyed of the plague, and by the hand of Juſtice. In the daies of the Judges (k) *they ſerved the Gods of the Heathens, Baalim and the groves, and Aſhtaroth, and the Gods of* Syria, *of* Zidon, *of* Moab, *of* Ammon, *and of the* Philiſtines. In the dayes of the Kings: *Solomon* encouraged, and ſhared in the Idolatry of *all his ſtrange wives*, 1 *Kings* 11. 6. 7, 8. *Ieroboam* ſet up the Idolatrous *Calves in Dan and Bethel*, whereby he made *Iſrael* to ſin, 1 *Kings* 12. 28. *to the end.* And what ſhall I ſay? Time would fail me to tell of their Idolatry, (l) in the dayes of *Ahab, Iehu, Heſhea, Manaſſes, Amon*, and of others till the very Babyloniſh Captivity. Yea, (m) they were very Idolatrous even under their Captivity. But now after they were brought out of *Babyloniſh Captivity*, how did God wean them from their idolatry, deteſtable things and prevaracations! I read not, that I remember, of any their idolatries afterwards, They after that defiled themſelves with their idols no more. Yea I read in other writings, that after this the Jews extremly abhorred Idols, and Idolatry. *Dion Caſſius* reports, (n) *That at that time when* Jeruſalem *was taken by* Pompey, *there was no image found in the Temple: and that the Iews did account their God to be ineffable and inviſible.* Yea they ſo far loathed Idols and Idolatry; (o) that when ſome raſh young men, called *Doritæ*, had in a ſhew of Religion, put *Cæſars Statue* in one of the Jews Synagogues, *Petronius* (then *Claudius Cæſar's* Legate) writes ſharply to the *Dorienſian Magiſtrates* to ſend them to him to give an account of their fact, whereby they had profaned the Synagogue of the Iews, by bringing in *Cæſars Statue*, which their Religion did not allow of, whereby the piety of the Iews was offended, *&c.* as *Ioſephus recites the ſtory.* And the (p) *Centuriators* declare; That, *Herod Aſcalonita being made King in* Iudæa *by* Auguſtus Cæſar, *placed with great coſt A Golden Eagle over the gates of the Temple, for the Honour of* Cæſar. *But forty young Scholars of eminent Families, and their two Maſters* Iudas *and* Matthias, *in their pious Zeal being grieved at ſuch profanation of the Temple, demoliſhed by force the ſaid Structure at bright Noon-day.* Thus this Promiſe in this Covenant, *of Healing the Iews idolatry was performed moſt eminently.*

Thus,

(e) Joſh. 24. 2.

(f) Gen. 31. 19, 34, 35. & 35. 2, 3, 4.

(g) Joſh. 24. 14.

(h) Exod. 32. 1, *&c.* 1 Cor. 10. 7. Act. 7. 40, 41.

(i) Numb. 25. 1. *to* 10. & 33. 49. 1 Cor. 10. 8.

(k) Judg. 2. 11, 12, 13. & 3. 5, 6, 7. & 10. 6. & 17. 5, *&c.* & 18. 30.

(l) *See at large in the* I. & II. *Books of* Kings.

(m) *See* Ezek. 8. *throughout.*

(n) *Dion. Caſſius Rom. Hiſt. lib.* 37.

(o) Joſeph. *Antiq. Jud. lib.* 19. *cap.* 5. & 6.

(p) *Hiſt. Eccleſiaſt. Magdeburg. Cent.* 1. *lib.* 1. *cap.* 3. *p.* 16. *Baſil.* 1624.

Thus, of *Gods cleansing the Captives from all their Spiritual defilements.*

I V. **Gods Putting his Spirit within them, for new-framing and Spiritualizing their Heart.** God promiseth his Spirit to them: and the blessed Influences of his Spirit upon them. His Promises to this purpose were very sweet, Evanglical and Spiritual (q) —— *A new heart also will I give you, and a new Spirit will I put within you, and I will take away the Stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my judgements and do them.* (r) —— *And I will give them one heart, and I will put a new Spirit within you: And I will take the Stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my Statutes, and keep mine Ordinances and do them: and they shall be my people, and I will be their God.* (s) —— *And I will give them an heart to know me, that I am the* LORD; *and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.* (t) —— *And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them. And I will make an Everlasting Covenant with them, &c.* And the Prophet *Isaiah*, promising to the exiled and Captivated Jews deliverance from *Babylon*, especially under that from spiritual bondage by Jesus Christ the Redeemer, assures them of their Constant enjoyment of his Spirit and Word for their Constant direction and consolation, saying; (u) *And the Redeemer shall come to Zion, and unto them that turn from transgression in* Jacob, *saith the* LORD: *As for me, this is my Covenant with them, saith the* LORD: *My Spirit that is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy Seed, nor out of the mouth of thy Seeds Seed, saith the* LORD, *from henceforth and for ever.* The Spirit, with these effects, fruits and influences of the Spirit of God, are promised and covenanted to be performed to the Captive Jews after their Return from *Babylon*. Let us view them a little, 1. *More Generally.* 2. *More Particularly.*

More Generally, Here God promiseth his own Spirit to his Captive people, after their Return from *Babylon*, *Ezek.* 36. 27. *Isa.* 59. 20, 21. Here divers Queries must be resolved for Explanation sake. As, I. *What is meant by the* LORD's *Spirit here promised? Answ.* The word [*Spirit*] is used in a manifold sense in Scripture, as it is attributed to God. Here it is attributed to God; *I will put my Spirit within you, &c.* This word *Spirit* is attributed to God, *Essentially*, and *Personally*. 1. *Essentially*. So *God is a Spirit*, *John* 4. 24. *An eternal Spirit*, *Heb.* 9. 14. Christ is said to be *Justified in the Spirit*, i. e. In the Godhead, here opposed to his flesh, 1 *Tim.* 3. 16. Thus it is not to be understood here. 2. *Personally*, To the third person in Trinity peculiarly, *viz.* The Holy Ghost. To him this Name *Spirit* is given, *Properly*, and *Improperly*. (1) *Properly*, as denoting the third Personal Subsistence in the Godhead, (x) *proceeding* from the

(q) Ezek. 36. 25, 26, 27.

(r) Ezek. 11. 17, 18, 19, 20

(s) Jer. 24. 7.

(t) Jer. 32. 37, 38, 39, 40.

(u) Isa. 59. 20, 21. vid. Ioan. Calv. Comment. in loc. & D. Pares Adversus. ibid.

(x) Ioh. 14. 26 & 15. 26. 1 Iohn 5. 7.

Father and the Son, and equal in Eſſence or Subſtance to them both, *Luke* 1. 68, 70. *compared with* 2 *Pet.* 1. 21. *Acts* 5. 3, 4. Nor is it here uſed in this ſenſe. (z) *Improperly*, and *Metonymically*, for the Effects, Fruits, Works, Gifts, Endowments, &c. of the Holy Spirit, whether Ordinary or Extraordinary, whether more Common, or more Special and peculiar to the Elect. Thus Chriſt is ſaid to be *annointed with the Holy Ghoſt*, *Acts* 10. 38. God *gave not the Spirit to him by meaſure*, *John* 3. 34. *John was filled with the Holy Ghoſt*, *Luke* 1. 15. *Steven full of the Holy Ghoſt*, *Acts* 7. 55. *Be filled with the Spirit*, *Epheſ.* 5. 18. *Senſual, having not the Spirit*, *Jude* 19. —*Give the Spirit to them that ask him*, *Luke* 11. 13. *with Mat.* 7. 11. *If the Spirit of God dwel in you*, *Rom.* 8. 9. *Now we have received not the Spirit of the world, but the Spirit which is of God*, 1 *Cor.* 2. 12. In this ſenſe it is moſt frequently uſed in the Scripture. And in this notion the *Spirit* is promiſed here: that is, *The Effects, Gifts, Fruits, Influences, &c. of the Spirit of God.* II. *Was not the Spirit, in this ſenſe, beſtowed upon the Jews, till after their Return from Babylon?* *Anſw.* The (y) *Socinians* hold, That there were two promiſes, *viz.* of *Eternal life*, and of *the Holy Ghoſt*, peculiar to the New Teſtament, never promiſed under the Old Teſtament: Such excellent Promiſes being deferred till Chriſt himſelf came. And therefore according to their Opinion, The Holy Ghoſt, being not ſo much as promiſed, was not given till after Chriſts coming. But this *Socinian Errour* I (z) have formerly refelled in opening the *Sinai-Covenant*: and it is ſo groſs, I need not now add much more. Thus in brief reſolve; The *Holy Ghoſt*, taken *Metonymically* for the Fruits and Effects of the Holy Ghoſt, *Ordinary*, or *Extraordinary*, was promiſed and given before the Death of Jeſus Chriſt, yea and before the Jews Return from the Babyloniſh Captivity. 1. *The Extraordinary Gifts and Effects of the Spirit were promiſed and given*; To *Moſes* and the ſeventy Elders of Iſrael, *Numb.* 11. 17, 25, 26, 29. To *Elijah* and *Eliſha*, 2 *Kings* 2. 9, 15. To the Prophets, *Neh.* 9. 30. *Zech.* 7. 12. *and* 2 *Pet.* 1, 21. To *David* propheſying of Chriſt, and calling him *Lord*, *Pſal.* 110. 1. *with Mat.* 22. 43. To *John* the Baptiſt, having the *Spirit and power of Elijah*, *Luke* 1. 17. To *Simeon*, *Luke* 2. 27, *&c.* 2. *The Ordinary Endowments, Gifts and Effects of the Spirit were alſo promiſed and given before the ſaid times.* As, To *Adam*, *Gen.* 3. 15. To *Abel*, *Gen.* 4. 4. To *Enoch*, *Gen.* 5. 22, 24. To *Noah*, *Gen.* 6. 9. To *Abraham*, *Gen.* 15. 6. *and* 18. 19. *and* 22. 12. To *Iſaac*, *Gen.* 31 53. To *Jacob*, *Gen.* 32. 24, 25, 26, *&c.* *Hoſ.* 12. 4. To the Iſraelites, in the Explaining of the Sinai-Covenant, *Deut.* 30. 6, 8. To *David*; *Take not thy Holy Spirit from me*; He therefore had the Holy Spirit. *Reſtore unto me the joy of thy Salvation, and ſtabliſh me with thy free Spirit*, *Pſal.* 51. 10, 11, 12. To all the Faithfull in the Apoſtles Catalogue: Faith being a peculiar Gift and Grace of the Spirit, *Heb.* 11. *throughout, and Gal.* 5. 22. To the Captive-Iews here; *I will put my Spirit within you, &c.* *Ezek.* 36. 27. *Iſa.* 59. 20, 21. So that, the *Socinians* moſt

(y) *Catechiſ. Racovienſ. in Q. X. de V. & N. Teſt. apud H. Alſted. in Theol. Polem. p.* 322.

(z) *Book* III. *Chap.* 4. *Aph.* 4. *Sect.* 1. 3.

moſt impudently ſlander Gods people before Chriſt, and beſie the diſpenſations of Gods Grace, when they aſſert the Holy Spirit was not promiſed till the coming of Chriſt. The Elect in all Ages had their Meaſure of the Spirit of God; but before Chriſt the Spirit was given very *ſparingly*, after Chriſt very *plentifully and bountifully*. And uſually God diſpenſed his Spirit ſtill more and more largely and liberally, according as he more and more enlarged his Covenant-Expreſſures in Jeſus Chriſt. Theſe Captive-Jews had the Spirit of God, before, and under their Captivity: but God promiſeth a more plenary endowment of them therewith, after their Return from Babylon, *Ezek.* 36. 27.

More Particularly, Here God promiſeth many precious Influences and effects of the Spirit unto his Captives after their Return, which are laid down in theſe ſweet promiſes forementioned. As, 1. *Newneſs of Heart and Spirit.* 2. *An Heart knowing the* LORD. 3. *Fleſhineſs of Heart, inſtead of Stoninеſs.* 4. *Penitentialneſs of Heart.* 5. *Oneneſs of Heart and way.* 6. *The Conſtant Fear of God.* 7. *Obedientialneſs towards God.* Theſe are the bleſſed fruits of Gods Spirit which ſhould be put within them. Here is a ſweet Garden and Paradiſe of Spiritual delights. Here let us dwell a while, and ſolace our ſelves abundantly.

I. **Newneſs of Heart and Spirit.** This is an Eminent Effect of Gods Spirit promiſed to the Captive Jews, after they ſhould be cleanſed from their Spiritual defilements (a) —— *A new Heart alſo will I give you, and a new Spirit will I put within you.* That Paragraph *in Chap.* 36. *ver.* 21. *to the end*, hath Evident reference to this Covenant with the Captive Jews, if compared *with Jer.* 32. *and Ezek.* 37. the Promiſes running in the ſame ſtrain, and the Performances thereof appropriated to the Jews Return from Babylon, in all theſe places. In theſe words the Lord Promiſeth them a new ſpiritual Frame and Conſtitution of Soul: Their old frame was ſo wholly corrupt und naught, that no leſs then a new frame would ſerve turn.

(a) Ezek. 36. 25, 26. & 11. 19.

For unfolding of this, let theſe Queſtions be briefly diſcuſſed and determined, *viz.* 1. *What is meant here by* Heart and Spirit? 2. *What is meant by* A New Heart and Spirit: *and wherein the* New Heart and New Spirit *conſiſt?* 3. *Whether God alone give this* New heart, *and put this* New Spirit *into his people?* 4. *Why God gives them a new Heart and Spirit?* 5. *How this* New heart and New Spirit *which God gives may be known and diſcovered?*

Queſt. 1. *What is here meant by* Heart *and* Spirit?

Anſw. Theſe two words, [*Heart*, and *Spirit*,] when they are mentioned *diſtinctly* and *ſeperately* one from the other, are both of them of very various acceptations in Scripture, which we need not here ſo much as to point at. But when they are mentioned joyntly and applyed to man, (b) as they are divers times in this Prophet, then (as *Calvin* hath well noted) they are put for Mans whole

(b) Ezek. 11. 19. & 18. 31. & 36. 26.

Soul and all the Faculties thereof, *viz.* (c) *The Spirit*, for the more sublime, high and Spiritfull part of the Soul, The Mind and understanding, which is endowed with Reason and Judgement; This is the upper Story, or Tower of the Soul: *The Heart*, being the Seat of the affections is put for the Inferiour parts or faculties of the Soul, the Will and Affections, whereby a man doth will or nill, Elect or Reject, according to the proposal of the Understanding. By *Spirit*, therefore I understand here all the Upper Faculties, the Intellectuals, chiefly seated in the Head: By *Heart*, all the lower Faculties of the will and Affections, chiefly seated in the Heart. By both *Heart and Spirit*, The whole Soul Rational, with all its Faculties and Powers.

(c) Sicuti per nomen *Cordis* intelligit affectus, ita etiam per *Spiritum* mentem ipsam, & omnes cogitationes designat. Spiritus hominis sæpe capitur pro tota anima, & tunc comprehendit etiam omnes affectus. Sed ubi hæc duo simul junguntur, Cor & Spiritus, Cor vocatur Sedes omnium affectuum, denique est ipsa voluntas hominis: Spiritus autem est facultas intelligendi. Scimus enim duas esse præcipuas animæ Dotes, prior est quod Ratione polleat, Deinde, quod prædita sit Judicio & Electione. —— Sed hoc principium tenendum est Animam hominis excellere primum intelligentia vel Ratione, Deinde Judicio, unde pendet electio & voluntas. *Joh. Calvin. Prælect. in* Ezek. 11. 19.

Quest. 2. *What is meant by a* New Heart and Spirit: *and wherein the* New Heart and Spirit *Consist?*

Answ. For clearing this Question I shall shew; *First*, what the word, *New*, imports. *Then* what the *Newness of the Spirit and Heart* implies.

First, A thing is stiled *New* in Scripture, in divers regards. As, 1. *When* it is *fresh, or lately done, or lately begun*, its *New*. So its opposed to that which is stale and old. Thus; (d) *Old things are passed away, behold all things are become new.* (e) —— *The name above every name in heaven and earth, which Christ hath obtained by his passion*, is called *his New Name.* (f) —— *The Lords Mercies and Compassions are New every morning.* In this sence *New* is used most properly and frequently. 2. *When* it is *another* thing, or at least *divers* from the former. *Another* in Substance, or *Divers* in Circumstance or Accidents, Then its called *New*. As, (g) *New Tongues, viz.* other tongues then the mother tongue, or then were formerly used. (h) *A new King*, viz. ἕτερος, *Another King*, as the LXX. render it. (i) *A new Commandment, to love one another.* This Commandment *Iohn* calls both an *Old Commandment* and a *New*, 1. *Iohn* 2. 7, 8. and 2 *Iohn* 5. This is an *Old Commandment* for the Substance of it, and was enjoyned from the beginning. But in regard of some Accidents and Circumstances of it, Christ hath made it *a new Commandment*: viz. *Partly*, In propounding a *New pattern* of brotherly love. He saith not only, *Love thy neighbour as thy self*: But, *love one another as I have loved you*, *Iohn* 13. 34. *Partly*, by writing this Commandment in *New Tables of Mind and Heart*: not as formerly in old Tables of stone, *Heb.* 8. 8, 9, 10. *with* 2 *Cor.* 3. 3. *Partly*, by his new reviving and vehement pressing of this Commandment, as if it were a *New Commandment*: *New laws* and

(d) 2 Cor. 5. 17.
(e) Rev. 3. 12. *with* Phil. 2. 9.
(f) Lam. 3. 23.
(g) Mark 16. 17. *with* Acts 2. 4.
(h) Exod. 1. 8.
(i) Iohn 13. 34.

and Statutes being more vehemently and forcibly urged, then *old Laws* that are wearing away. This Commandment is ſtill to continue, and never to be antiquated as to the uſe and exerciſe of it. Thus Chriſt ſaith, (k) *I will not drink henceforth of this fruit of the vine untill that day when I drink it New with you in my Fathers Kingdom*, viz. Till I drink other manner of wine with you in heavenly glory, the wine of refreſhing endleſs joyes and raviſhing delights, *See Luke* 22. 29, 30. *Pſal.* 16. 11. *Revel.* 3. 21. 3. *When* it is *ſtrange, unuſual, unheard of, extraordinary, &c.* then a thing is called *New*. As, *Pauls preaching Chriſt Jeſus and the Reſurrection* to the Athenians, is called, (l) *New Doctrine*. (m) —*The LORD hath created a New thing in the Earth, a woman ſhall Compaſs a man*. Thus the people wondering at the ſtrangeneſs and unuſualneſs of Chriſts Doctrine, ſaid; (n) *what thing is this? what new Doctrine is this? for with authority commandeth he even the unclean ſpirits, and they obey him.* 4. *When* a thing is not *common, vulgar*, &c. but *ſingular, eminent, excellent*, then its called *New*. As, *A New ſong*, *Pſal.* 96. 1. and 98. 1. The Churches *New name*, *Iſai.* 62. 2. The faithful's *New name*, *Rev.* 2. 17. Chriſts *new name*, *Rev.* 3. 12. 5. *When* a thing is *ſtill to continue freſh in force, without waxing old or vaniſhing away*, it is called *New*. As the *New Covenant*, oppoſed to the *old, wearing away*, *Heb.* 8. 8, 13. This *New-Covenant* diſpenſation being to continue in force to the end of the world. Theſe are the chief acceptations of the word *New* in Scripture. Moſt of which may have fit place here.

(k) Math. 16. 29. Mark 14. 25.

(l) Acts 17. 19.
(m) Ier. 31. 22.
(n) Mark 1. 27.

Secondly, *Newneſs of Heart and Spirit*, may be conſidered two waies. 1. *More generally conſidered*, it hath ſome anſwerableneſs in it to all theſe acceptations of *New*. For, 1. It is a freſh and late effect upon the ſoul, in reference to the old man of Corruption, which was therein before. 2. It is a quite other and different frame of Spirit and Heart, then ever was therein formerly. Not Sinful, but Holy: Not Natural, but Supernatural: Not contrary, but conform to God, *&c.* 3. It is a Strange and extraordinary work upon the Heart and Spirit. As Strange, as the (o) *quickning and raiſing up of the dead*; As a (p) *Regeneration*, or *being born again a ſecond time*; or as a (q) *New Creation* it ſelf, which is Gods making ſomething out of nothing. So ſtrange and wonderful, That carnal men wonder at it; (r) *They think it ſtrange that ye run not with them to the ſame exceſs of riot*: That *Nicodemus*, a Teacher in Iſrael wondred at it; (s) *How can theſe things be!* &c. That thoſe who are thus Renewed, even wonder at themſelves; (t) *being called out of darkneſs into his marvellous light*. 4. It is not a Vulgar communion or mean work, but a Rare, ſingular and moſt eminent Effect upon the Heart and Spirit. So Rare, and ſingular, That very few obtain it, eſpecially (u) of *the wiſe, mighty and noble of the world*: That they whoſe beauty and Spirits are made *new*, are by Gods eminent Grace and power advanced from a moſt baſe, to a moſt excellent Con-

(o) Eph. 2. 1, 5, 6.
(p) Iohn 3 3, 4, 5.
(q) 2 Cor. 5. 17.
(r) 1 Pet. 4. 2, 3, 4.
(s) Iohn 3. 9 to 11.
(t) 1 Pet. 2. 9.

(u) 1 Cor. 1, 26, 27, 28, 29.

Condition above all other people in the world, *Tit.* 3. 3, 4, 5, 6, 7. *Eph.* 2. 1. *to* 14, *&c. Act.* 26. 18. 1 *Pet.* 2. 9, 10. 5. *Finally*, This *Newness of Heart and Spirit* is such, as shall never wax old and vanish away: but shall still be fresh and new, continually increasing more and more in lustre vigour and strength till it come to full Perfection. 1. *Pet.* 1. 22, 23. 2 *Pet.* 1. 5. *to* 12. 1 *John* 3. 9. *Eph.* 4. 11, 12, 13. *Phil.* 3. 13, 14, 15. Thus this *Newness of Heart and Spirit*, is; 1 *A fresh or late work* in regard of the former old man with his deeds, old sins. 2. *Another and quite different work in the soul*, from what was there before. 3. *A strange and marvellous work*; both in it self, to the renewed, and to others. 4 *A Rare and singular endowment, conferred but upon a very few.* 5. As also *a lasting and continuing effect*, not waxing old, but still remaining new, yea being more and more renewed day by day. This is the *Newness of heart and spirit more Generally* considered. II. *More Particularly*, This *Newness of heart and spirit* is the (x) *New Creation or new supernatural frame of the* (y) *whole soul heart and spirit* (z) *in part, wrought by* (a) *the Holy Ghost*, (b) *According to the* Image *of God.* The Nature of it, is *A New Creation or New supernatural frame.* The subject of this newness is, *The whole soul.* The degree of it is imperfect: *but in part.* The Author of it, is the *Holy-Ghost.* The Pattern according to which this great newwork is fashioned, is *the Image of God.* So that if this *Newness of heart and spirit* be duly considered, it Implies these things especially, *viz.* 1. That *New Qualities, Accidents or Endowments are put into the Soul and Faculties thereof: Not a New Substance of Soul.* The Natural Essence or Substance of the Soul is not destroyed, but still remains; yet its disvested of the old, and invested with New Qualifications and Properties, *See* 1 *Thes.* 5. 23. *Rom.* 12. 2. *Ephes.* 4. 22, 23, 24. Grace doth not destroy and ruin Nature, but only Refine and reform it. *The Understanding* still remains; but becomes Renewed understanding: *The Will* remains; but becomes Renewed Will, &c. The *New Moon* is one and the same in Substance with the Old, but it hath a new and increasing endowment of light from the Sun which it had lost: So the *New Heart and new Spirit* is one and the same in Substance with the old, but it hath obtained new endowments from the *Sun of Righteousness*, Jesus Christ. 2. That, *These New Qualities or Endowments upon the New Heart and Spirit, are not Natural or Acquired: but meerly Supernatural and Spiritual.* Not (c) *Natural*; arising from any Natural principle or ability of Natural light of mind, or Freedom of will, &c. Nor (d) *Acquired*; by any *Works of Righteousness* which carnal Man can do. For *without Christ* and supernatural grace *he can do nothing.* But meerly *supernatural and gratuitous*; by the saving operation of the Holy Ghost, who *worketh in us both to will and to do of his good pleasure*, *Tit.* 3. 4, 5, 6. *Ephes.* 2. 8. *Rom.* 9. 15, 16. *Phil.* 2. 13. *Naturally*, the Soul can understand: but its only *supernaturally*, that it can understand God; and the things of God savingly. *Naturally*, the Soul can

(x) 2 Cor. 5. 17. Col. 3. 10. Rom 12. 1, 2. Psal. 51. 10.
(y) 1 Thes. 5. 23. John 3. 3, 5.
(z) 1 Cor. 13. 9, 10. Phil. 3. 12, 13, 14.
(a) Tit. 3. 5. John 3. 5.
(b) Col. 3. 10. Eph. 4. 22, 23, 24.
(c) Rom. 8. 7, 8. 2 Cor. 3. 5. Eph. 2. 8. Gen. 6. 5. Joh. 6. 44.
(d) Tit. 3. 4, 5, 6. & 1. 15, 16. John 15. 5.

can Will: but its only *ſupernaturally*, that the Soul can will well, &c. 3 That, *Theſe New ſupernatural Qualities or Endowments upon the New Heart and Spirit are the Image of God in Knowledge, Righteouſneſs, and true Holineſs renewed and repaired therein.* This is a transforming Renovation from the corrupt image of *Adam*, to the pure image of God; from the Old to the New man. (e) *And be not conformed to this world, but be ye transformed by the Renewing of your mind.*—(f) *Ye have put off the old man with his deeds, and have put on the New man, which is Renewed in Knowledge, after the image of him that created him.* (g) —*That ye put off concerning the former Converſation, the Old man, which is corrupt according to the deceitful luſts: And be renewed in the Spirit of your mind: and that ye put on the New man, which after God is created in Righteouſneſs and true Holineſs*, Gr. *Holineſs of Truth.* Theſe ſupernatural Qualifications are ſtiled *the image of God*; *Partly*, becauſe they are a beam of Gods glory, a print and character of the *Divine Nature*, 2 *Pet.* 1.4. *Partly*, becauſe they make ſuch as enjoy them ſweetly reſemble God, and become like unto God, 1 *Pet.* 1.14, 15, 16. As the wax bears the image of the Seal, or as the glaſs bears the image of the Face. Now this *image of God*, what is it elſe but the Knot, Cluſter or Treaſury of inward ſpiritual infuſed Habits or Principles, enabling and diſpoſing us to walk in newneſs of life? *Rom.* 12. 1, 2. *and* 6. 3, 4, 5, 6. 4. That, *Theſe new ſupernatural Qualities are univerſal, extended to the whole ſoul, not limited or reſtrained to this or that part, faculty or affection thereof.* Theres (1) *A New mind*, to know God and Ieſus Chriſt ſavingly, *Iohn* 17. 3. and to be ſubject to the Law of God willingly, *Rom.* 8. 6, 7. (2) *New thoughts* and imaginations; not evil, only evil, univerſally evill continually evill, *Gen.* 6. 5. but holy, heavenly, ſpiritual, divine, humble, mortified, ſelf-denying, &c. *Pſal.* 63. 6. *Pſal.* 1. 2. (3) *New Conſcience*; Not, *defiled*, *Tit.* 1. 15. ſenſeleſs and *ſeared*, 1 *Tim.* 4. 2. *&c.* but, *purged from dead works*, *Heb.* 9. 14. *good, and void of offence*, 1 *Tim.* 1. 5. *Acts* 23. 1. *and* 24. 16. and full of *peace*, *Rom.* 5. 1. (4) *New Will*; not carnal, crooked, rebellious, &c. againſt God and his will, *Epheſ.* 2. 3. *Ier.* 44. 16, 17. *Ezek.* 18. 31. *Mat.* 23. 37. *Iohn* 5. 40 *and* 8. 44. but ſpiritual, regular, ſelf-denying, and conform to the will of God in all things. (5) *New Affections*, viz. *New Deſires*, as after Righteouſneſs, more then Riches, *Mat.* 5. 6 After the Kingdom of God, more then Earthly Contentments, *Mat.* 6. 33. After the light of Gods Countenance, mor then after Corn, Wine, or any Earthly good, *Pſal.* 4. 6, 7. *New Loves and Delights*, As to God more then to any in Heaven or Earth, *Pſal* 73. 25. To Ieſus Chriſt, more then to Father, Mother, Siſter, Brother, Husband, Wife, or a mans own Life, *Mat.* 10. 37, *&c.* *New joys and griefs*, formerly *joy* was carnal, ſenſual, &c. but now holy, ſpiritual, in the Lord, in the Holy Ghoſt, &c. *Rom.* 5. 2, 3, 4. *and* 15. 13. *Phil.* 4. 4. 1 *Theſ.* 5. 17. *Rom.* 14. 17. Formerly *grief* was worldly, for affliction, &c. now godly, for corruption, &c. 2 *Cor.* 7. 10, 11. In a word,

(e) Rom. 12. 2.
(f) Col. 3. 9, 10.
(g) Eph. 4. 22, 23, 24.

word, (h) *If any man be in Christ he is a New Creature* (an Entire New Creature all over:) *Old things are past away, behold all things are become New. And all things are of God*, &c. Therefore (i) as corruption, by reason of its general extensiveness over the whole man, is called *The Old man*: So *the image of God* and these new Endowments, by reason of their general diffusion throughout, are stiled, *The New man*. This the Apostle also insinuates in his Prayer for the Thessalonians, (k) —— *And the very God of peace sanctifie you wholly*; (Gr. ὁλοτελεῖς *wholly perfect*:) *and let your whole Spirit* (Gr. ὁλόκληρον ὑμῶν τὸ πνεῦμα *your whole, Entire, or Compleat spirit*) *Soul, and Body, be preserved blameless unto the Coming of our Lord Jesus Christ*. Hypocrites and Castawayes may have some new endowments in some faculties, but not throughout: Their Mind may be illuminated, their Conscience Covinced, &c. but their heart, and will not softned, &c. 5. That, *Though these new supernatural Principles and Qualities are implanted in the whole Soul and every part thereof, yet are they not gradually Compleat, but incompleat in every part*: As an infant hath all the parts of a man, but none of them gradually perfect, (l) *we know in part*, &c. *but when that which is perfect is come, then that which is in part shall be done away*. *Paul* himself said; (m) —— *Not as though I had already attained, or were already perfect*, &c. *Perfection of Sincerity, and Perfection of Parts*, The Saints enjoy in this world, *Job.* 1. 1. *Phil.* 3. 12. —— 14. But *Perfection of Degrees* is reserved for the world to come. There, (n) *the spirits of just men are made Perfect*. They that talk of their gruadual and compleat Perfection in this life, are in a dream or fond delusion. 6. Finally, *Though these New Endowments of the New Heart and Spirit be gradually imperfect and incompleat, yet are they growing and increasing daily towards perfection*. (o) Our *inward man is renewed day by day*. (p) —— *your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth*. Living trees grow and increase, when dead trunks decay and rot. (q) *From Christ the whole body* [of his Church] *fitly joyned together, and compacted by that which every joynt supplyeth, according to the Effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love*.

In these things especially the *Nature of the new Heart and Spirit* Consists.

Quest. 3. *Whether God alone give this New heart, and put this New Spirit into his people?* The Reason of this Question is this; Though here God Promise to do this great work himself, (r) *A new heart also will I give you, and a new Spirit will I put within you*: yet, Elsewhere God saith; (s) *Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart, and a new New Spirit, for why will ye die, O house of* Israel? In these words God seems to devolve this work *of making a New heart and a new Spirit* upon the people themselves. If they could not do it, this Exhortation were in vain.

Answ.

(h) 2 Cor. 5. 17, 18.
(i) Eph. 4. 22, 23, 24. Col. 3. 9, 10.
(k) 1 Thes. 5. 23.
(l) 1 Cor. 13. 9, 10.
(m) Phil. 3. 12, 13, 14, 15.
(n) Heb. 12. 23.
(o) 2 Cor. 4. 16.
(p) 2 Thes. 1. 3.
(q) Ephes. 4. 16.
(r) Ezek. 36. 25, 26. & 11. 19.
(s) Ezek. 18. 31.

Anſw. This Queſtion (did I intend a Polemical diſcourſe) would preſently lead us into thoſe three great Controverſies(t) about 1. *Univerſal ſufficient Grace*, 2. *Liberty or Freedom of Will*, and 3. *The Manner of a ſinners Converſion unto God*, which have a neer alliance to, and mutual dependance upon one another; and which are corruptly held and maintained againſt the Truth, by *Pelagians*, *Papiſts*, *Arminians*, *Socinians*, and the preſent diſguiſed Spawn of all theſe, the *Quakers*. But becauſe I chiefly intend *Poſitively* to Aſſert Doctrinal Truths, and *Practically* to inſtruct in anſwerable Duties, I purpoſely wave polemical diſſertations: and therefore to this preſent Queſtion, I briefly offer theſe few things, *viz.*

(t) *See* D. Prideaux Lect. 3. de Gratia univerſali; & Lect. 4. de Modo Converſionis, & G. Ames. Coron. Art. 4. & P. Moulin's Anat. of Armin. chap. 32. *to the end of the Book.*

First, *That a meer Carnal, unregenerate Perſon cannot at all make to himſelf, or furniſh himſef with a New heart or a New Spirit, ſuch as is here intended.* By reaſon of his extream 1. *Impotency*, 2. *Pravity*, *and* 3. *Enmity thereunto.*

(1) Becauſe *of his extream Impotency and weakneſs to this and all ſuch ſpiritual Actions.* For, The Carnal man, 1. Is meer (u) *Darkneſs*, and *receiveth not the things of God: they are fooliſhneſs to him, neither can he know them, becauſe they are ſpiritually diſcerned.* 2. Is meer hardneſs; a very (x) *ſtone*, wholly unable to break, melt or move it ſelf. 3. Is wholly fully enthralled under the abſolute Dominion of Sin and Satan. So Captivated under ſin, That he is (y) *in the gall of bitterneſs and bond of iniquity*; That ſin fully (z) *reigns over him, obeying it in the luſts thereof, and yielding his members weapons of unrighteouſneſs unto ſin*; That he can do nothing but ſin, His (a) *Prayer* is abomination, his very *eating, drinking, Plowing*, &c. *is ſin.* He is ſtill *fulfilling the wils of the fleſh*, Eph. 2. 2, 3. So Captivated under Satan, That he (b) is his *Prince* and *God, ruling in him as in a child of diſobedience*; That *Satan* (c) *caries him Captive* (Gr. *takes him alive*) *at his will*; That he is (d) *of his Father the Devil, and the works of his father he will do.* 4. Is wholly *dead in ſins and treſpaſſes*. Eph. 2. 1, 5. no more able to revive himſelf *ſpiritually*, then a dead man can Quicken himſelf in, and raiſe himſelf out of the Grave *Naturally.* 5. Is wholly (e) *without ſtrength* in ſpirituals. Cannot of himſelf believe in Chriſt and come to him, *Eph.* 2. 8. *John* 6. 44. Cannot of himſelf *think any thing as of himſelf*, 2 Cor 3. 5. *without Chriſt can do nothing.* John 15. 5.

(u) Eph. 5. 8. 1 Cor. 2. 14.

(x) Ezek. 36. 26.

(y) Act. 8. 23.

(z) Rom. 6. 12, 13.

(a) Prov. 15. 8, 9, 26. & 21. 4.

(b) Eph. 2. 2, 3. 2 Cor. 4. 4.

(c) 2 Tim. 2. 25.

(d) John 8. 44.

(e) Rom 5. 6.

(2) Becauſe *of Carnal mans extream Pravity and Corruptneſs, wholly depriving him of all Habits, Principles, Seeds, Diſpoſitions, and Inclinations to all true Spiritual good, eſpecially to this Newneſs of Heart and Spirit* 1. Not only mans *Actions* and *words*, but his very (f) *thoughts* of heart: Not only his *thoughts*, but his *Purpoſes, Deſires, Imaginations of his thoughts*, Not only *ſome*; but *all* and *every imagination of his thoughts*; Are *Evil, Only Evil*, and *Continually Evil.* The whole unregenerate man, is wholly and onely Fleſh. (g) *That which is born of the fleſh, is fleſh:* and nothing elſe. Every like begets his like.

(f) Gen 6. 5.

(g) John 3. 6.

Both ([h]) Jews and Gentiles are proved by the Apostle to be universally and wholly under Sin. So that they have not the least, Propensity or velleity towards this *New heart and New spirit*. 2. Yea they are ([i]) *wilfully set upon Evil*, against Good.

(3) Because *of Carnal mans utter Antipathy, and Enmity against God and all his Laws and wayes.* The *Carnal* ([k]) *mind* (φρονημα σαρκος *The mind* or *wisdom of the flesh*, viz. The highest excellency of the Carnal Spirit) *is Enmity* (not only an *Enemy*, in the Concrete, but very *Enmity* it self in the Abstract) *against God: for it is not subject to the Law of God, neither indeed can be.* A carnal man is wholly *flesh, Iohn* 3. 6. and the ([l]) *flesh* only *lusteth against the Spirit.* He hates God, *Rom.* 1. 30. Hates the very Godly for Gods image in them, 1 *John* 3. 12, &c. Hates Instruction and Reformation, *Prov.* 1. 25, 29. *Psal* 50. 17. He is as extreamly and irreconcilably opposite to this *New heart and Spirit*, as Fire to Water, Light to Darkness, Life to Death, Heaven to Hell.

Secondly, *That this blessed work of a New heart and New Spirit is the proper peculiar, and only work of God in Man.* This is plainly evident. For,

(1) *The Lord God alone* ([m]) *hath an Absolute Freedom and Power*, much more then *a Potter of the same lump of Clay, to make one vessel to honour, another to dishonour.* So that ([n]) *it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.* ——*Therefore he hath mercy, on whom he will have mercy: and whom he will, he hardeneth.* If God soften, man cannot harden: if God harden, man cannot soften.

(2) *This effect of a new Heart and new spirit in man is so peculiarly appropriated to God alone, that man is wholly excluded from any Efficiency or Causality therein.* Scriptures speak fully to this purpose. ([o]) *Of his own will begat he us with the word of Truth.* ([p]) —— *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost;* ([q]) —*To them that believe on his name: which were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God.* Thus that eminent Grace of *Faith in Christ*, an eminent ingredient in the New heart and spirit, is appropriated to God, as cause thereof; ([r]) *By Grace are ye saved, through Faith, and that not of your selves, it is the gift of God.* To this effect our Saviour speaks plainly; ([s]) *No man can come to me, except my Father which hath sent me draw him.*

(3) *The Nature of this New heart and new spirit is so great, sublime and difficult, that it utterly transcends all ability and activity of carnal men to produce it, and can only be effected by the Omnipotent God.* For, it is stiled, 1. *Regeneration*, ([t]) or *being born from above.* Man cannot *Generate* himself naturally: Much less, *Regenerate* himself supernaturally. This is ([u]) Gods proper work. 2. *Transplanting* ([x]) *out of the natural wilde Olive tree, and ingraffing contrary to nature into a good Olive tree.* Out of the first *Adam*, into the second *Adam*. Can the

([h]) Rom. 3. 9. *to* 19.
([i]) Jer. 44. 16, 17. Iohn 8. 44.
([k]) Rom. 8. 7.
([l]) Gal. 5. 17.
([m]) Rom. 9. 20. *to* 24.
([n]) Rom. 9. 16, 18.
([o]) Iam. 1. 18.
([p]) Tit. 3. 5.
([q]) Iohn 1. 12, 13.
([r]) Eph. 2. 8. Phil. 1. 29.
([s]) Iohn 6. 44.
([t]) Tit. 3. 5. Iohn 3. 3, 5.
([u]) Iohn 1. 13. & 3. 5. Tit. 3. 5.
([x]) Rom. 11. 24.

the Cions tranſplant, or ingraff it ſelf? The Jews indeed (y) *brake themſelves off* from Chriſt by unbelief: but its *God* alone thats *able to graff them in again.* 3. *Quickening* (z) *and Raiſing up from the* very *dead.* Can the dead bodies revive or raiſe themſelves from their graves? No more can dead Souls quicken or raiſe themſelves from ſin. Its only (a) God that raiſeth the dead by his own power. 4. *New-Creation.* (b) *If any man be in Chriſt he is a New creature*, Gr. *A new Creation.* To create properly is to produce ſomething out of nothing: and thats (c) Gods ſole Prerogative. *David* caſts this only upon God, (d) *Create in me a clean heart, O God, and renew a right ſpirit within me.*

(4) *The experimental acknowledgement of thoſe* (or *of others in their behalf*) *that through grace were partakers of a new heart and new ſpirit*, teſtifies that it is only from God, and not at all from themſelves. As, of *Ephraim* (e) Converted by God, and Repenting; of *Paul*, (f) called by the rich mercy and exceeding abundant grace of our Lord, acknowledging his own utter inſufficiency, and that his ſufficiency was of God: Of *Paul and Titus*, (g) and other believers, *ſaved, not by works of righteouſneſs which they had done, but according to his mercy, by the waſhing of Regeneration, and renewing of the Holy Ghoſt*; Of the (h) *Epheſians*, quickened and ſaved by Gods meer grace, rich mercy, &c. as *Gods workmanſhip created in Chriſt unto good works*; Of the (i) *ſcattered ſtrangers*, the believing Jews, *begotten again by God, according to his abundant mercy, unto a lively hope, Called* by the Holy God *out of darkneſs into his marvellous light.*

5. Finally, *Gods Exhortations in his word to people, to believe, to repent, to turn themſelves, to make themſelves a New heart and a New ſpirit, to work out their own ſalvation with fear and trembling*, &c. *are uſually allayed and qualified in the ſame places or in ſome other Scriptures, with certain Cautions, Corrections, Reſtrictions and Interpretations, giving them to underſtand, that though God require ſuch things from them, yet they are utterly beyond their ability to effect them as of themſelves, being the Proper and Peculiar work of God himſelf alone.* Thus, (k) *It is Gods Command, that we believe on the name of his ſon Jeſus Chriſt.* But yet elſewhere it is ſignified, (l) *That faith is not of our ſelves, it is the gift of God*; and that *no man can come unto Chriſt, except the Father draw him.* Again, the Lord requireth; (m) *Repent, and turn your ſelves from all your tranſgreſſions, So iniquity ſhall not be your ruine; Caſt away from you all your tranſgreſſions, whereby ye have tranſgreſſed;* ——— *For I have no pleaſure in the death of him that dyeth, ſaith the Lord GOD: wherefore turn your ſelves, and live ye.* And yet elſewhere Repentance and Converſion (n) are declared to be the meer gifts of Gods grace: And *Ephraim* acknowledgeth; (o) *Thou haſt chaſtized me, and I was chaſtized, as a Bullock unaccuſtomed to the yoke: Turn thou me and I ſhall be turned, for thou art the LORD my God. Surely after that I was turned, I repented; and after I was inſtructed, I ſmote upon my thigh*; &c. So they in the Lamentations pray; (p) *Turn thou*

(y) Rom. 11. 20, 23.
(z) John 5. 24, 25. Eph. 2. 1, 4, 5, 6. 1 John 3. 14.
(a) 2 Cor. 1. 9.
(b) 2 Cor. 5. 17.
(c) Heb. 11 3.
(d) Pſal. 51. 10.
(e) Ier. 31. 18, 19, 20.
(f) 1 Tim. 1. 13. *to* 18. 2 Cor. 3. 5.
(g) Tit. 3. 3. *to* 8.
(h) Eph. 2. 1. *to* 11, *&c.*
(i) 1 Pet. 1, 1, 2, 3, 4, 5, 15. & 2. 9, 10.
(k) 1 John 3. 23.
(l) Eph. 2. 8. Phil. 1. 29. John 6. 44.
(m) Ezek 18. 30, 31, 32. Ioel 2. 12, 13.
(n) Acts 11. 18. 2 Tim. 2. 25.
(o) Ier. 31. 18, 19, 20.
(p) Lam 5. 21.

thou us unto thee O LORD, and we ſhall be turned. Moreover, Iſrael is exhorted; (q) *Circumciſe therefore the foreskin of your heart, and be no more ſtiffnecked.* Yet elſewhere, leſt they ſhould aſſume any ſuch ability to themſelves, God promiſeth to do this work for them; (r) *And the LORD thy God will circumciſe thine heart, and the Heart of thy Seed, to love the LORD thy God with all thine heart, and with all thy ſoul, that thou maiſt live.* Furthermore the Philippians are exhorted; (ſ) *work out your own ſalvation with fear and trembling*: But there alſo they are preſently inſtructed; *For it is God which worketh in you both to will and to do of his good pleaſure.* In a word, God ſaith by *Ezekiel* to his people: (t) *Make you a new Heart and a new Spirit:* yet leſt they ſhould imagine this was within their own power, by the ſame *Ezekiel* he promiſeth; (u) *A new Heart alſo will I give you, and a new ſpirit will I put within you.*

(q) Deut. 10. 16.
(r) Deut. 30. 6.
(ſ) Phil. 2. 12, 13.
(t) Ezek. 18. 31.
(u) Ezek. 36. 26.

Thirdly, *That though a meer carnal man cannot at all furniſh himſelf with, or make to himſelf, a new Heart and a new Spirit, but only God can do it, whoſe peculiar work it is: yet it is not in vain, that God exhorts carnal men to make them a New Heart, and Spirit, &c.* as Ezek. 18. 30, 31, 32. For ſuch Exhortations and Commands are divers ways uſeful and advantagious. As, 1. *To convince carnal man of* the extremity of his preſent ſinfulneſs, and corrupt frame of Heart. The old Heart and Spirit are ſo bad, that no leſs then a new Heart and Spirit, a New frame, a New Creation, will ſerve turn to cure it. 2. *To inform Carnal man,* wherein the cure of his Old ſinful heart and ſpirit will chiefly Conſiſt. *viz.* In an abſolute and total new frame of Heart and Spirit. 3. *To aſſure Carnal man* of the utter neceſſity of this New Heart and New Spirit unto Salvation. Without this there being nothing to be expected but Death, *Ezek.* 18. 30, 31, 32. Though therefore carnal man cannot renew his own Heart and Spirit, repent, *&c.* Yet Gods Exhortations, Commands and Threats to this effect are thus of great Conſequence. 4. *To be a means of a new Heart and Spirit to carnal man.* For, oftimes God commands man to do that which is indeed beyond his ability, that by that command (accompanyed with the efficacy of his Spirit) he may enable him to perform what is commanded, for the glory of his own Name. It was not in vain for God in creating to Command light, *&c.* (x) *Let there be light*: when by that effectual Command he made light to be. It was but a *word*, and a *work*. It was not in vain for Jeſus Chriſt to Command *Lazarus*, four dayes dead and buried, bound hand and foot with grave clothes, (y) *Lazarus come forth*: when that Command by the efficacy of the divine power brought him forth of his grave. It was not in vain for *Peter* and *John* to bid the Cripple, (z) *Riſe up and walk*; or for *Ananias* to ſay to *Saul*, (a) *Brother Saul receive thy ſight, &c.* when by ſuch words Limbs were reſtored to the Lame, and Eyes to the Blind. In like ſort, Sometimes God Commanding men to Repent, to turn themſelves from their iniquities, to make themſelves a New heart, and a new

(x) Gen. 1. 3.
(y) John. 11. 43.
(z) Act. 3. 6.
(a) Act. 9. 17.

new ſpirit, &c. makes his Commands effectual inſtrumental means to work in them the Repentance and Renovation required. 5. Finally, *To leave carnal men without excuſe before the tribunal of God, if after ſuch Commands of Repentance, &c. they perſiſt ſtill in carnality and impenitency, not throughly performing in order to Gods Command, what they can do.* For hereupon they ſhall be at laſt condemned, not only or chiefly for their *weakneſs*, that they cannot; but for their *wickedneſs* and *wilfulneſs*, that they will not do what God requires. To which effect ſaid *Auguſtine* appoſitely; (b) *God doth not Command impoſsibilities, but by Commanding he admoniſheth, both to do what thou art able, and to ask what thou art not able to do*

(b) Non igitur Deus impoſſibilia jubet, ſed jubendo admonet, & facere quod poſſis, & petere quod non poſſis. *Aug. de Natur. & Grac. contra Pelagianos. c.* 43. *Tom.* 7.

Queſt. 4. *Why the Lord promiſeth and gives a new heart and new ſpirit to his profeſſed People?*

Anſw. The LORD promiſeth and beſtoweth *A New Heart and Spirit* upon his profeſſed people, ſuch as belong to his Election, for theſe Reaſons, *viz.*

(1) *Becauſe* the purpoſe of God according to Election muſt ſtand inviolable. All Gods viſible and profeſſed people are not within the Election: Some are, and in due time they muſt be called and Renewed, that they may be *juſtified and glorified*, according to that chain of the Cauſes of Salvation, *in Rom.* 8. 29, 30.

(2) *Becauſe*, of his own meer Kindneſs, Pitty and Mercy towards them, not any their deſert or goodneſs at all, *Ezek.* 36. 21, *&c.* 31, 32. Notable is that of *Paul* to this effect in *Tit.* 3. 3. *to* 8.

(3) *Becauſe*, without this Newneſs of Heart and Spirit, theres no eſcaping of Death, or obtaining of juſtification and life eternal, *Ezek.* 18. 30, 31, 32. *Heb.* 12. 14. Renovation and Regeneration are the very high way to Juſtification and eternal Salvation, *Rom.* 8. 29, 30. *Tit.* 3. 5, 6, 7.

(4) That, From this New frame of Heart and Spirit they might be enabled and inclined, *To walk in Gods Statutes, and keep his Ordinances, and do them*, as becomes Gods Covenant-people, *Ezek.* 11. 19, 20. *&* 36. 26, 27. See alſo *Eph.* 2. 10.

Queſt. 5. *How may this New Heart and Spirit which God gives, be evidenced and diſcovered to them that have it?*

Anſw. This *New Heart and Spirit* may be evidenced to them that have it, according to that which hath been already laid down: and that many waies. As,

(1) *By the Original fountain whence the New Heart and Spirit doth Spring, viz.* Not from any thing in *impotent* carnal man, but only from the *Omnipotent* God. If it be his peculiar work, its right work, *Ezek.* 36. 26. *Tit.* 3. 5, 6, 7. Carnal man may make in himſelf many Alterations, eſpecially if helped by Common grace and gifts; but can never reach to this Heart-Renovation ſavingly.

(2) *By that New Operation of God upon the heart and ſpirit to make them new.* This is not an ordinary and common, but an extraordinary

ry and ſpecial work of his ſaving Grace. His *New*, his excellent work indeed, *Epheſ.* 2. 10. Called in the Scriptures, 1 Regeneration: 2 Tranſplanting out of the Olive tree wild by Nature, and ingraffing contrary to Nature in the good Olive tree: 3 Quickening and Raiſing from the dead: And 4 New-Creation. If therefore the heart and ſpirit be thus (c) *Regenerated*, (d) *Tranſplanted*, *Ingraffed*, (e) *Quickened*, *Rayſed*, (f) *New Created*: Queſtionleſs this is indeed the *new heart and new ſpirit* of Gods own framing.

(c) Tit. 3. 5. Iohn 3. 3, 5. (d) Rom. 11. 24. (e) Eph. 2. 1, 4, 5, 6. John 5. 24, 25. 1 Iohn 3. 14. (f) 2 Cor. 5. 17.

(3) *By the new ſupernatural Qualities and Endowments upon the heart and ſpirit*: This Newneſs of heart and ſpirit conſiſts not in the Newneſs of their Eſſence or Subſtance, but of their *Qualities*, Endowments, &c. And thoſe Qualities not Natural, or Acquired: but ſupernaturall, and ſpiritually infuſed, *Ioh.* 1. 12, 13. 2 *Cor.* 3. 5. *Epheſ.* 2. 8. *Iohn* 6. 44. *Gen.* 6 5. *Rom.* 8. 7, 8. *Iohn* 15. 5. *Tit.* 3. 5, 6, 7, 8. Naturals cannot evidence Supernaturals.

(g) Col. 3. 9, 10. Eph. 4. 22, 23, 24.

(4) *By the Image of God, conſiſting in knowledge, righteouſneſs and true holineſs*, which comprizeth in it the Subſtance of theſe ſupernatural Qualities and Endowments. This (g) *newneſs of heart and ſpirit* being nothing elſe but *the new man put on*, which is created according to this image of God.

(5) *By the univerſal extenſiveneſs of theſe new ſupernatural Qualities and Endowments unto the whole heart and ſpirit, and to all the principles, faculties and affections there.* Not only ſome things, but *all things become new* when the ſpirit and heart are made new. *See formerly in Queſt.* 2. Every part is in ſome meaſure Renewed, though none compleatly.

(6) *By the continual growth of the new man in all theſe new ſupernatural Qualities and Endowments, till they come gradually to their compleat perfection*, 2 *Cor.* 4. 16. 2 *Theſ.* 1. 3. 2 *Pet.* 3. 18.

(h) Eph. 2. 10. Rom. 6. 4, 5, 6, 7. 2 Cor. 5. 14, 15, 16, 17. Tit. 3. 4. to 9.

(7) Finally, *By the new* (h) *Acts, Works, Converſation and courſe of life, reſulting as fruits and effects from this new heart and ſpirit. New* Principles and Habits muſt needs produce *new* Acts; and *new* cauſes *new* effects: Even an Holy, Heavenly, Gracious, Conſcientious Newneſs of life. They therefore that are not divorced from their old, ſinfull, corrupt, ungodly, unrighteous and intemperate Converſation, do thereby declare themſelves to be meer ſtrangers to this new heart and ſpirit here promiſed.

Thus of this firſt Effect and Influence of Gods Spirit promiſed, *Newneſs of Heart and Spirit.*

2. An Heart knowing the LORD, Or, **An Heart to know God, that he is the LORD**. This a ſecond Influence or Effect of Gods Spirit promiſed in this Covenant. (i) *Thus ſaith the* LORD, *the God of Iſrael, like theſe good figs, ſo will I acknowledge them that are carried away Captive of Judah, whom I have ſent out of this place into the Land of the Chaldeans for their good. For I will ſet mine eyes upon them for good, and I will bring them again to this Land, and I will build them, and not pull them down; and I will plant them,*

(i) Ier. 24. 5, 6, 7.

and

and not pluck them up. And I will give them an heart to know me, that I am the LORD, *and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.* In these words two sorts of blessings are Promised, *viz.* First, *Temporals.* As, 1. Gods acknowledging and setting his eyes upon his Captives for good. 2. Returning them into Canaan. 3. Setting or Stablishing them there *ver.* 5, 6. Secondly, *Spirituals.* As, 1. An Understanding Heart. 2. A Dear Covenant-Relation to God. 3. A Sincere and Entire Conversion unto God, *ver.* 7. This last of *Returning to the* LORD *with their whole heart*, gives us to understand, that these Spirituals of *Knowledge and Covenant Relation here promised*, are Saving blessings tending indeed to their Everlasting Happiness.

Here only I shall speak to the First; *And I will give them an Heart to know me, That I am* LORD, ver. 7 wherein note, 1. *The Author*; 2. *The Nature of this Spiritual Influence.*

(1) *The Author* of this Spiritual Influence or Effect, is only God. *I will give them an Heart to know me* Not themselves, nor any others but only I my self will give them this heart. This implies divers things, As, 1. *That* (k) naturally they wanted this Knowing and understanding heart: were blind in discerning Spirituals, in knowing God savingly, this is one sad fruit of Mans first Fall. 2. *That* this Knowing heart cannot be supplied to them by any, but by God himself. *I will give them an heart, &c.* Now God gives such a Knowing heart; *Partly* By the Ministration (l) of his Word and Gospel, by the light whereof God and the things of God are Revealed and Manifested to the Soul. *Partly* by the Operation of his Spirit, 1. Taking *the* (m) *veyl* of Ignorance and Unbelief from off the heart. And 2. shining into the heart with such supernatural (n) *Illumination*, as savingly *gives the light of the Knowledge of God*, and of the things of God, *in the face of Jesus Christ.*

(2) *The Nature* of this Spiritual Influence or Fruit of Gods Spirit; *An heart to know me, that I am* JEHOVAH. Herein consider, *The Habit*, *The Act* flowing from that Habit, and *The Object* of that Act. 1. The Habit or Principle; *An Heart. Heart* in Scripture is variously taken. (o) *Sometimes* For the Intellective Part only; The Understanding, Mind, Judgement, Conscience, &c. (o) *Yet the* LORD *hath not given you an heart to perceive, nor eyes to see, and ears to hear unto this day.* And; (p) —— *If our heart condemn us, God is greater then our heart, and knoweth all things, &c.* (2) *Sometimes* for the Affective part only; The Will and Affections. As, (q) *I will put my Laws into their mind, and write them in their heart.* —— (r) *whosoever looketh on a woman to lust after her, hath committed Adultery with her already in his heart.* (s) —— *Sorrow hath filled your heart.* — *your heart shall rejoyce.* (3) *Sometimes* for both the Intellective and Affective Part, even for the whole Soul. (t) —— *when thou shalt Enlarge my heart.* (u) — *with my whole heart.* This is often used. Now here, [*I will give them an heart,*] hath refe-

(k) Ephes. 4. 17, 18. 1 Cor. 2. 11, 14.

(l) 2 Cor. 4. 2, 4, 6. Acts 26. 18.

(m) 2 Cor. 3. 16, 17, 18.

(n) Heb. 6. 4. 1 Cor. 2. 11, 12, 13. 2 Cor. 4. 6.

(o) Deut. 29. 4.

(p) 1 John 3. 19, 20, 21.

(q) Heb. 8. 10.

(r) Mat. 5. 28.

(s) Iohn 16. 6, 22.

(t) Psal. 119. 32.

(u) Psal. 9. 1. & 111. 1. & 119. 2, 10, 34, 58, 69, 145. & 138. 1.

reference not only to the *Intellective*, but alſo to the *Affective* part of the Soul. And implies, Not barely and nakedly the whole Heart, Underſtanding, Will and Affections, *theſe they had Naturally*: But ſuch an Underſtanding, ſuch a Will and Affections, ſo Principled, ſo Qualified, ſo Sanctified, ſo Habituated and furniſhed, as *to know me, that I am* JEHOVAH; *theſe they have only ſupernaturally*. This the Habit, or Habitual ability Promiſed. 2. The Act, which ſhould particularly reſult from this Habit; *To know God*. *Knowledge* is twofold, *viz.* (1) Of *ſimple Intelligence*; meerly Intellective, ſpeculative, or imaginative. This is either *Natural*, *Rom.* 1. 19, 20, 21. Or *Supernatural in Chriſt*, 2 *Cor.* 4 6. (2) Of *Approbation* alſo; when we ſo know as to approve, affect, love, deſire, eſteem, delight in, &c. Here may be implyed both: As it is very uſuall with the Heb. phraſe, according to that known Maxim; *Verba ſenſus & Intellectus includunt voluntatem & affectus*. They ſhall ſo know and underſtand God, as to acknowledge, accept, own, love, deſire, delight and acquieſce in God, as the only true God, and their only God in Chriſt, &c. This *Knowledge* is a notable Inlet and foundation to (x) Faith, (y) Confidence, (z) Repentance, (a) Holy Obedience, and (b) Eternal life. And therefore it is a great and moſt deſirable bleſſing. 3. The Object of this Act, or this Knowledge, is *God, that he is* JEHOVAH. *God* is the Supream and moſt perfect Object Knowable, infinitely tranſcending the reach and capacity of all created Underſtandings. God can perfectly be known by none, but himſelf. The Creature may (c) in Chriſt ſupernaturally know God unto ſalvation and life eternal ſufficiently: And the more the Creature doth ſo know God, the more it attains to be like unto God. *To know God, that he is* JEHOVAH, implies (according to the ſignification of the word JEHOVAH (d) formerly explained) (1) A God having eternal independant unchangable Being in and of himſelf, *Rev.* 1. 8. (2) A God giving Being to all things that are, that have Being, *Iſa.* 44. 24, 25. *Amos* 5. 8. *Rom.* 11. *ult.* *Acts* 17. 28. (3) A God that gives Being and actual ſubſiſtence to his Decrees, Words, Covenants and Promiſes in Chriſt, *Exod.* 6. 3. A God (e) that Choſe *Abraham*, and entred into Covenant with him and his Seed, to give them *Canaan*, Renewed this my Covenant to *Iſaac*, *Jacob*, and at *Mount Sinai* to the Seed of *Iſrael*, and afterwards gave them the Promiſed Land in my Truth and Faithfulneſs. In ſumm, *They ſhall know me, that I am the only true God, and the God of their Fathers, and of them: and Conſequently how hainouſly they have offended in departing from me their only true God, and bringing themſelves into Babylonian Bondage, that ſo they may ſincerely and throughly Repent, and return to me as their God, with their whole Heart.* For (as (f) *Calvin* here well obſerves) then the Sinner hath the Gate of Repentance opened to him, when he begins truly to know God, and look up to him and his Tribunal, &c. *Ier.* 24. 5, 6, 7.

(x) Heb. 11. 1. Iſai. 53. 11.
(y) Pſal. 9. 10.
(z) Ier. 31. 19.
(a) Iohn 13. 17.
(b) Ioh. 17. 3.
(c) Ioh. 17. 3. 2 Cor. 4. 6.
(d) Book III. chap. 4.
(e) Gen. 12. 1, 2 3. & 17. 2, 3, 4, &c.
(f) Io. Calvin. Com. in loc. Ier. 24. 6, 7.

Now

Now this true saving Supernatural Knowledge of God and his wayes, hath these special Properties, whereby it may be discovered, *viz.* It is, 1. Experimental, *Phil.* 1. 9. *Heb.* 5. 14. *Ps.* 34. 8. 1 *Pet.* 2. 3. 2. Heart-humbling, and Soul-abasing, *Iob* 42. 5, 6. *Rom.* 7. 18, 24. *Gal.* 2. 20. *Phil.* 3. 7, 8. 1 *Cor.* 15. 9. *Ephes.* 3. 8. 1 *Tim.* 1. 13, 15. 3. Communicative, in order to others Edification, *Prov.* 15. 7. *Psal.* 51. 12, 13. 4. Growing and Prospering, *Phil.* 1. 9. *Col.* 1. 10. 2 *Pet.* 3. 18. 5. Affectionate, or Heart-affecting, 1 *Iohn* 4. 7, 8. *Phil.* 1. 9. *and* 3. 8. 1 *Cor.* 2. 2. 6. Spiritualized, 2 *Cor.* 5. 16. 1 *Cor.* 2. 14. 7. *Mat.* 13. 11. 7. Pure, and sin-purging, *Iames* 3. 17. 1 *Iohn* 3. 6. 8. Practical, Obediential and fruitfull in all good works, *Iames* 3. 17. 1 *Iohn* 2. 3, 4. *Iohn* 10 4 *and* 13. 17. *Psal.* 119. 98, 99, 100. By these Characters a man may discern whether his Knowledge of God, and the things of God, be true saving Knowledge or no. All which Particulars I do but here point at, because (g) elsewhere I have more largely explained them. Thither I refer the Reader for his fuller satisfaction.

(g) In my *Communicant Instructed*, p. 99. to 109. *Lond.* 1651.

Thus of the second fruit of the Spirit here promised, viz. *An Heart knowing God, that he is IEHOVAH.*

3. Fleshiness or Tenderness of Heart, instead of Stoniness of Heart. This is a third excellent fruit or Influence of the Spirit Promised to these Captive Jews, after their Return from Babylon. (h) *A new heart also will I give you, and a new spirit will I put within you: And I will take away the Stony heart out of your flesh, and I will give you an heart of flesh.* And elsewhere, (i) *And I will take the Stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my Statutes, and keep mine Ordinances, and do them: And they shall be my people, and I will be their God.* This is a very sweet blessing, and precious Promise. Touching which note, 1. The Connexion that it hath with the former Promise and blessing of a *New heart and spirit*, *Ezek.* 36. 26. Whence its evident; That as the *New heart and new spirit* are the fruit of Gods Spirit: So this *heart of flesh*, is a result of this *new heart*, is one of those gracious Qualifications, Dispositions, Endowments, &c. of this *new heart and new spirit*. *Fleshiness of heart*, is one excellent ingredient in that *newness of heart*. But both, the fruits of the Spirit of God. 2. The Description of the Blessing, or fruit of the Spirit here Promised; (1) *Partly*, By the Author or Efficient thereof, God and his free Grace; *And I will take away* —— *and I will give, &c.* Its God alone that must do all, in this Matter. They could do nothing. God the *sole Agent*: They *meerly Passive* in this first infusion of Holy Habits and Principles into the Soul. And thus it is also with all Carnall men in the first work of Renovation upon them, they are *meer Patients*: but afterwards, *Acti agunt*, being acted by God, they act together with God. (2) *Partly*, By the the twofold Act of Grace

(h) Ezek. 36. 26. *compared with ver.* 24, 25.

(i) Ezek. 11. 19, 20.

which God would put forth upon them; *Firſt, Removing*, or *Taking away the Stony heart out of their fleſh. Fleſh*, in this phraſe denotes their *Body*, unto which *Heart* or *Soul* is here Oppoſed. *stony heart*, (Heb. לב האבן Leb Heeben, *An heart of Stone*) denotes Their Naturall, Habituall and compleat Stoneneſs of heart. Their heart is not only *Stony*, but *Stoneneſs*: not only *a ſtony heart*, but an *heart of ſtone*; A *meer ſtone*; An heart conſtituted, compacted, and made up of nothing but Stone. He ſaith not, *An Heart of Clay*; That, though very hard, may be ſoftened with water: Nor *an heart of Braſs, Iron, Steel, &c.* which though extream obdurate, and intractable, may be made malleable, yea may be melted with fire, to take any Form from the Hammer, and to run into any Mould: But *an heart of Stone*, wherein (as (k) *Zanchy* hath well obſerved) there is, *No ſoftneſs nor diſpoſition thereunto, it will break, rather then bend; No Moyſture, that can be preſſed out of it, no life at all: but only Hardneſs, Dryneſs, Deadneſs. Gods taking-away or removing this Stony heart, is Emphaticall. God ſaith not, I will Heal it, or I will transform it, or I will ſoften it, &c. But I will take-away their Heart of Stone. Its ſo extreamly hard, and paſt mending, that it muſt be aboliſhed, taken away, &c. and a whole new frame of heart erected and ſubſtituted in its place. There is nothing in our Nature hath any affinity with the Divine Nature*: So that *Old things muſt wholly paſs away, and all things become new*, 2 *Cor.* 5. 17. *Secondly, Giving them an Heart of Fleſh. Fleſh*, here is oppoſed to Stone, and denotes *Softneſs, Tenderneſs, Tractableneſs, &c.* of Heart and Soul to God in Spirituals. But yet this is Gods meer gift; *I will give them an Heart of Fleſh.* This is Gods ſecond Act of Grace. (3.) *Partly*, By the End and Scope intended by God in this his double Act of Grace upon them; *That they might walk in his Statutes, and keep his Ordinances, and do them.* Formerly, their hearts were ſo Stony, that they were wholly Rebellious, Contumacious and Refractory againſt him, and all his Ordinances, &c. Contemning, Prophaning, Polluting, Violating them, &c. But now their hearts ſhould be ſo Fleſhy, Tender, &c. That their Courſe and Converſation ſhould be quite altered, and become moſt Obedientiall and Conform to the Statutes and Ordinances of God, they ſhould be capable of any Divine Impreſſion.

(k) Cor hominis non renati vocatur Lapideum, *Ezek* 11. & 36. Non [illegible] reum, qui [illegible] 1. Et [illegible] fertum durum ſit, ut omnibus flecti non poſſit, verſatique ſicut cera: habet tamen quandam Qualitatem, licet exiguam, ad mollitiem nempe, ut ſi ignis admoveatur, molle fieri queat, & malleo in omnem formam flecti, quanquam remaneat ferrum. At lapis nullam habet mollitiem, neque ad mollitiem aptitudinem, ut ſcilicet adjutus igne molleſcere malleoque flecti poſſit, permanens lapis: Sic Cor noſtrum nulla ratione ductile aut flexibile eſt ad recti obedientiam, idecque opus eſt ut totum Cor auferatur, & aliud in ejus locum reponatur. 2. Et lapide nullus unquam liquor exprimi poterit, unde Miraculum illud fuit maximum, cum è petra in deſerto fluxerunt aquæ: Sic è corde noſtro nihil penitus exprimi poteſt boni, niſi aliud fiat, i. e. E lapideo Carneum. 3. Lapis non vivit ut Caro. Nec in Corde eſt aliquid vitæ ſpiritualis. 4. Non ait: Deus, ſe transformaturum Cor lapideum in Cor Carneum: Sed ablaturum lapideum & daturum Carneum. Significans in noſtra Natura nihil eſſe quod Affinitatem habeat cum Natura Dei, ſed opus eſt ut tota vetus Natura toliatur, & nova reponatur. *Hier. Zanch. de lib. Arbitr. Theſ.* 9.

Thus

Thus we have the meaning of the Holy Ghoſt in this Promiſe *more Generally*. But, *Becauſe* the *Heart of Stone* was not only the malady of the Carnal Jews, but is the univerſal diſeaſe of all Carnal men ſince the Fall; And becauſe, the *Heart of Fleſh*, is a ſupernatural Remedy and mercy, as Neceſſary to us, as to the Jews; And *becauſe*, the *Heart of Stone* cannot be removed, nor the *Heart of Fleſh* conferred by any, but only by God alone, &c. Therefore let us look a little more inwardly and accurately into theſe things, and diſcuſs theſe few Queſtions, *viz.* 1. *What the Heart of Stone is?* 2. *What the Heart of Fleſh is?* 3. *Whether none beſides God alone can take away the Heart of Stone, and give the Heart of Fleſh?* 4. *How God takes away the Heart of Stone, and gives the Heart of Fleſh?* 5. *How a man may know, whether this Heart of Stone be removed, and the Heart of Fleſh beſtowed upon him?*

Queſt. 1. *What the Heart of Stone is?*

Anſw. The *Heart of Stone*, is *Such an Heart, Spirit or Soul as is moſt like a Stone.* A *Metaphorical* Expreſſion: yet very Emphatical: Its more to ſay, *An Heart of Stone*: Then, *A Stony Heart. An Heart of Stone* implies, The whole heart to be a *meer Stone*, having nothing elſe in it but *Stoneneſs*, A meer Stony Compoſition. Such the Hearts of all men by Nature: Such the Hearts of theſe Jews, *meer Stones.* More Particularly thus take the Reſemblance.

(1) *A Stone is inanimate, dead, without life, and incapable of life; yea, even the moſt choice precious Stones are dead things*: So the *Heart of ſtone* is a ([l]) dead Heart, as dead as a very ſtone unto all Spirituals. Can act and move therein of it ſelf no more then a very ſtone, There's ſome deadneſs, dulneſs, &c. remaining in the moſt lively hearts of the Saints, Hence *David* ſo often prayes for ([m]) *Quickning*: but the Carnal heart is wholly *dead in ſin*, there's not any the leaſt principle of Spiritual life there.

(2) *A Stone is exceeding Cold; Dead and Cold*: So an *Heart of ſtone* is by nature quite cold in reference to Spirituals, hath no warmth, heat or Sanctuary-fire of true Love, Zeal, Fervency, &c. towards God, Chriſt, and Religion; or at moſt hath but a Counterfeit hypocritical ([n]) *Lukewarmneſs*, which is nauſeous to God. Irreligion is *ſtone-cold*: True Religion is fervent, *hot as fire*: Hypocriſie is *Lukewarm, nor hot nor cold.*

(3) *A Stone is Droſſy, Lumpiſh, Heavy; naturally only deſcends downward, never aſcends upward*, Lapis eſt terra Condenſata, *A ſtone is Condenſed Earth, and Earth the groſſeſt, courſeſt, droſſyeſt, heavyeſt of all the four Elements*: So an *heart of Stone* is a ([o]) lumpiſh, heavy, droſſy heart that by Nature ([p]) never tends upwards, but only downwards, *viz.* from God, from Chriſt, from Religion, from all Spirituals, To Satan, Sin and all Wickedneſs; Or if ever this heart of ſtone tend upwards towards God, &c. that is not from any true inward principle, but ([q]) meerly from ſome owtward force or violence of fear, reſtraining Grace, &c. and therefore when ſuch force

(l) Eph.2.1,5. John 5,25.

(m) Pſal.119. 25,37,40,88, 107,149,154, 156,159.

(n) Rev.3.15, 16,19.

(o) Acts 28.27.

(p) Job 21. 14,15. & 22. 17. *with* Gen. 6.5. Pſal.14. 1,2,3. & 36. 1,2,3,4. Rom. 3.9. *to* 19.

(q) Mar.6. 20. 2 Kings 17.25,26, &c.

is over; it returns again to its natural courſe, fals down again.

(4) *A Stone is very Obdurate and hard; it is Condenſed Earth, and the more Condenſe any Body is, the harder it is:* So the *heart of Stone* is an obdurate hard heart. It hath in it, not an *Iron-hardneſs*, or *Steel-hardneſs*, or *Mettle-hardneſs*: but a *Stone-hardneſs*, a Flinty Adamantine hardneſs. In regard of this Hardneſs in a ſpeciall manner the Carnal heart is here called *An heart of ſtone*: Let us enquire therefore a little further into the Nature of this *Hardneſs of heart*. **Hardneſs of Heart** *Generally* implyeth the hearts confirmedneſs, contumacy, rebellion, ſtubbornneſs, ſtiffneſs, ſettledneſs, &c. in any ſinfull evill. This hardneſs of heart is oppoſed, *Sometimes* to Faith; *As Acts* 19. 9. *Heb.* 3. 12, 13. And ſo its the hearts hardneſs in unbelief. *Sometimes* to underſtanding, judgement, wiſdom, &c. *As Mark* 6. 51, 52. *and* 8. 17. *to* 22. And ſo it is hardneſs in ignorance, inapprehenſiveneſs, dulneſs, &c. *Sometimes* to Repentance; *As Rom.* 2. 5. So it is the hearts hardneſs in impenitency. *Sometimes* to Obedience; *As Exod.* 8. 15, 32. *and often. Pſal.* 95. 8. So its the hearts hardneſs in Diſobedience. *Sometimes* to Humility; *As Dan.* 5. 20. So its the hearts hardneſs in Pride. *Sometimes* to the fear of God, and the whole way of Gods Service, &c. *As Iſa.* 63. 17. So it implies the hearts hardneſs in any fearleſs, godleſs, irreligious courſes, &c. But ſtil hardneſs of heart imports the hearts obſtirmation in ſome ſin or other. *Hardneſs of Heart* is either *Reigning or not Reigning*: *That*, in the Unregenerate; *This*, in the Regenerate. I. **Hardneſs of heart reigning** in the Unregenerate, is chiefly threefold, *viz. Natural, Acquired, Judicial.* 1. *Natural Hardneſs of Heart*, is that wherein (r) every man is naturally involved during the time of his Carnal Ignorance, Unbelief, Impenitency, Diſobedience, &c. The heart of all men, as of the Carnal Jews, is (ſ) naturally a very *heart of ſtone* till Chriſt ſupernaturally vouchſafe his ſoftning Grace. This Malady of the *ſtone in the Heart* is Hereditary to all the meer poſterity of *Adam.* 2. *Acquired* or *Contracted Hardneſs of Heart*, is that ſinful improvement and increaſe of *Natural Hardneſs*, ſo that it becomes more fixed, rooted, Habitual and Predominant over the ſoul. This *Hardneſs* gradually, and deceitfully, and inſenſibly ſteals upon the Heart. *Nemo repente fit peßimus*: None becomes worſt at firſt daſh. (t) ——— *Leſt any of you be hardned through the deceitfulneſs of Sin.* *James* excellently diſcovers the deceit of ſin ceeping by little and little upon the Soul, till it be hardned in it, and ruined by it. (u) *Every man is tempted, when he is drawn away of his own luſt, and Enticed: Then, when luſt hath Concieved, it bringeth forth ſin: and Sin, when it is finiſhed, bringeth forth Death.* Here are theſe degrees of *ſins deceit* in order to hardning therein, *viz.* (1) *Luſt* within; the foment of Sin, and Fewel of Temptation. (2) *Withdrawing*, or (x) *Drawing away, by that luſt*; viz. from God and Goodneſs. (3) *Entiſement*, (y) Allurement,

(r) Rom. 2. 5.

(ſ) Ezek. 36. 26. & 11. 19. Pſal. 95. 7, 8. Heb. 3. 7, 8. & 4. 7.

(t) Heb. 3. 13.

(u) Jam. 1. 14, 15.

(x) ἐξελκόμενοι.
(y) δελεαζόμενοι.

lurement, &c. Properly, As the fiſh is Entiſed by the bait to ſwallow the Hook; Entiſement to evil. (4) *Conception of luſt*; viz. A delightful accepting of the Entiſement by the Conſent of heart and will thereunto. (5) *The Birth*, or *Bringing forth of ſin conceived*; viz. into Act and Execution. (6) *Finiſhing*, or Compleating of Sin brought forth and Acted; *viz.* (a) Going on in an habitual courſe and cuſtome of Sinning, whereby the heart is more and more hardned therein. (7) *Death, the wages of ſin.* *Bernard* alſo notably ſets forth Sins ſubtilty and deceitfulneſs, gradually emboldning and hardning the heart in Sin. (a) *See* (ſaith he) *the lapſe, yea fall of an Evil Conſcience, how by little and little, ſtep by ſtep it declines from God: and ſo deſcends into the deep, that the pit ſhuts her mouth upon it.* (1) *When a man accuſtomed to good grieveouſly ſinneth, it ſeems ſo importable to him, that he ſeems to go down into Hell alive.* (2) *In proceſs of time, It ſeems not importable, but Heavy: and betwixt importable and Heavy theres no ſmall deſcent.* (3) *A little after he judgeth it Light; and when he is beaten with frequent ſtripes, he feels not the wounds, heeds not the ſtripes, &c.* (4) *In a ſhort ſpace of time, he not only feels it not, but that which was bitter, both pleaſeth and becomes ſweet, and that which was ſharp is turned into ſweet.* (5) *Then it is brought into Cuſtome, that now it not only pleaſeth, but it daily pleaſeth, and he cannot contain himſelf.* (6) *And at laſt it cannot be pulled away, becauſe cuſtome is turned into Nature: and what was at firſt impoſſible to be done, is now impoſſible to be refrained. Thus he deſcends, yea falls from Jeruſalem to Jericho; Thus he paſſeth unto averſion and Hardneſs of Heart; here the Sinner ſtinks; here he is four-dayes-dead. Here the Stone put upon the Sepulcher admits not thoſe merciful divine rayes of light, &c. unleſs at any time the Mercifull God convert the Stony into a fleſhy heart.* So he. Thus the *Acquired hardneſs of Heart* creeps upon the heart deceitfully and inſenſibly by Degrees. 3. *Judicial Hardneſs of Heart*, is when God in his juſt judgement gives up hardned impenitent Sinners unto their own *Hardneſs*, leaves them to themſelves and to Satan to be hardned in ſin more and more. This God doth; Not by infuſing any hardneſs, impenitency or wickedneſs into the Heart, *Iam.* 1. 13. But, (1) *Partly* By withholding of his ſoftning Grace, Renewing Grace, which God is not bound to give unto his Creature. Whereupon the Sinner falls by his own corruption: as a ruinous Houſe, when a prop is withheld, falls by his own weight. (2) *Partly* By (b) *giving men up* to the ſway and ſwinge of their own luſts. Then God takes off the chain from theſe mad corruptions; and ſeeing they will be vile and hard-hearted, they ſhall be ſo. (3) *Partly* by laying before men thus forſaken of God ſuch means of Reſtraints, as extreamly (c) *irritate* and exaſperate Corruption. As the damming up of a torrent makes it ſwell more outragiouſly. As a Lyon or Tyger rageth ſo much the more in chains. (4) *Partly* by denying them even thoſe means of Reſtraint, *Hoſ.* 4. 14. *Iſa.* 1. 5. (5) *Partly* By blaſting

(a) Et vide lapſum, imo Caſum malæ Conſcientiæ, quam minutatim & pedetentim declinet a Deo: & ita in profundum deſcendat, ut ſuper eum urgeat puteus os ſuum. Primum quando homo aſſuetus bonis graviter peccat, videtur ei adeo importabile, ut in infernum vivens deſcendere videatur. Proceſſu vero temporis non importabile, ſed tamen grave videtur, &c. *Bern. lib. de Conſc. ad quend. religioſ. de mala & tranquil. Conſcient. p.* 1109. *Antwerp.* 1616.

(b) Pſal. 81. 11, 12. Rom. 1. 26, 27, 28, &c. 1 Kings 22. 22, 23. John 13. 26, 27.

(c) Rom. 7. 8. Iſa. 6. 9, 10. *with* 28. 26, 27.

blasting to them the very means of Grace, (whereby others are softned) to their obduration. The very self-same Doctrine and Miracles of Christ that softned and saved the rest of the Apostles, hardned and damned *Judas*. The same Sun which softens *wax*, hardens *clay*: The same Beams and showers, which make a *garden* smel more fragrantly, make a *dunghil* stink more odiously. This *Natural, Acquired and Iudicial Hardness of heart*, is *Reigning Hardness*, proper to Carnal men. This is taken away, when the *stony heart* is removed, and the *Heart of flesh* conferred. II. **Hardness of Heart not Reigning**, but arising from Reliques of sin, and infirmity of Grace, may be in the best and most tender hearted penitents. The Lord Christ once and again ([d]) reproves his Apostles for the *Hardness of their hearts*. Such feel *the stone in their own hearts*, lament and mourn under the sense of their *hardness*: which is a great evidence of Softness and Tenderness of Heart; for sense of hardness cannot come from a principle of Hardness, but of Tenderness, no more then a Stone can feel it self to be a Stone, or a dead man perceive himself to be dead. There is some *true sense*, where there is a complaint of *numness*: Some *true life*, where there is a complaint of *deadness*. The *Heart of stone*, all *reigning hardness*, may be removed; and yet some reliques of *hardness* may remain even where there is an *heart of flesh*.

([d]) Mark 6. 52. & 8. 17.

(5) *A Stone is very impenetrable, especially some sorts of Stones, as the Iron-stone, Peble, Flint, Marble, Adamant; they will hardly receive any stamp or impression, Hammers and instruments of Steel will hardly pierce them*: So the *heart of stone* is a very impenetrable heart, will not easily be pierced or wounded, no not with the Hammer of Gods threats and judgements, will not easily receive any sacred impression from God and his Spirit. How ([e]) many dreadfull blows did God strike upon *Pharoah's heart of stone* by all his Iudgements? yet his heart remained an impenetrable stone notwithstanding all. Nor Promises, nor Threats; nor Mercies, nor Judgements will work upon an *hard heart*.

([e]) Exod. 7. 13. & 9. 12. & 10. 1, 20, 27. & 11. 10. & 14. 8.

(6) *A Stone is inflexible, will break to powder rather then bow or bend; Iron, or Steel, or Brass, though hard and strong, yet by fire they may be made to bend as the workman pleaseth, and capable of any form or impression, still remaining Iron, Steel or Brass*: So the *heart of stone* is a froward, perverse, crooked, inflexible Heart, a wilfull, stubborn, rebellious, intractable Heart. *Pharoahs* hard heart ([f]) would not be bowed or *inclined to let* Israel *go*: and when he was forced to release them, in his hardness of heart he pursued after them, to his own destruction.

([f]) Exod. 11. 10. & 14. 8.

(7) Finally, *A Stone is a dry, sapless piece of Condensed Earth, it affords little or no juyce, or moysture; hence the Proverb of* Squeezing water out of a Flint or Pumex; *insomuch that it was a very great miracle which God wrought for Israel*, ([g]) *when he Turned the Rock into a standing water, the Flint into a Fountain of waters*: So the *heart of*

([g]) Psal. 114. 8.

Stone

Stone is a dry, ſapleſs heart, no drop of the oyl of Grace is there, no drop of penitential water can ſpring thence. (h) — *But after thine hardneſs and impenitent heart, treaſureſt up unto thy ſelf wrath againſt the day of wrath.*

(h) Rom. 2. 5.

This is the *Heart of ſtone* which God promiſeth to take away; and theſe are the Properties or Characters of it. So that when God takes away this *Heart of ſtone* and gives *an heart of fleſh*, Converts a man from Hardneſs to Tenderneſs of Heart; He may then be ſaid, even (i) *of Stones to raiſe up children unto Abraham.*

(i) Math. 3. 9.

Queſt. 2. *What the Heart of fleſh is?*

Anſw. An *Heart of Fleſh*, 1. Doth not here imply a carnal ſinful heart or Soul, that is in a ſtate of ſin and fleſh; As the (k) word [*Fleſh*] is frequently uſed in the New Teſtament, for the Corruption of Nature, In which ſenſe [*Fleſh*] is oppoſed to [*Spirit*;] 2. But it implies a ſoft tender flexible tractable heart or Soul, in reference to God and Spirituals. The word [*Fleſh*] being here oppoſed to [*Stone.*] So that by the *Heart of Stone* already deſcribed, we may eaſily diſcern what the *Heart of Fleſh* is, *viz.*

(k) Rom. 7. 25. & 8. 1, 4, 5, 6, 9, 12, 13, 14. Gal. 5. 17.

(1) *Fleſh is Naturally a living Subſtance; Fleſh is the fitteſt Receptacle of Life, Senſe, Motion, &c.* So the *Heart of fleſh*, is ſpiritually, a living heart, Not a dead heart; It hath in it the true ſupernatural principle of ſpiritual Life, Senſe, Motion, Activity, &c. towards God and all the waies of Godlineſs. Its (l) informed, animated and quickned by the Spirit of God, and accordingly *led by him.*

(l) Rom. 8. 9, 10, 11, 13, 14.

(2) *Fleſh, living fleſh, hath warmth and heat in it, A Natural heat wherein life doth partly conſiſt:* So the *heart of fleſh* hath holy warmth and heat in it, a ſpiritual flame of zeal and fervency, (m) required in Gods people. *David*, who ſhed ſo many tears for his own and others ſins, *Pſal.* 6. 6, 7. & 38. 3, 4, 5, 6. *Pſal.* 51. *with Pſal.* 119. 136. was ſo warm-hearted towards Religion, that *the zeal of Gods houſe did* even *eat him up*, *Pſal.* 69. 9. Among all the Kings of Iſrael and Judah none ſo intenſively zealous and fervent in ſpirit for a through Reformation of the Church according to Gods will, as was that *Phœnix-King*, the melting tender-hearted **Joſiah.** *Compare* 2 *Chron.* 34. 19 27. *with ver.* 29. *to the end, and Chap.* 35. 1. *to* 20.

(m) Rom 12. 11. Rev. 3. 19.

(3) *Fleſh, living fleſh, is of a more noble and excellent Conſtitution then any inanimate body, doth not only move downwards like a ſtone, but can move upwards, forwards, every way:* So the *heart of fleſh* thats ſpiritually ſoftned, hath a more excellent heavenly Conſtitution then the *heart of ſtone*, and tends upwards towards God, notably preſſeth forwards in all heavenly wayes. How (n) vehemently did the fleſhy-hearted *David* thirſt after God, his Ordinances, and all his wayes! How did he ſoar aloft in high celeſtial Contemplations, Affections and Devotions! Holy *Paul* after his heart of ſtone was removed, and the heart of fleſh conferred upon him, How did he

(n) Pſalm 42. 1, 2, 3. & 63. 1, 2, 3, &c. & 84. & 119. 32.

(o) Phil. 3. 13, 14.
(p) 1 Cor. 15. 10.
(q) 2 Cor. 12. 2, 3, 4, &c.

he (o) *preſs towards the mark, &c.* Yea (p) *he laboured more abundantly then all the Apoſtles*, yea he attained (q) to ſuch *Viſions and Revelations*, that he was *caught up into the third heaven, which is Paradiſe (in the body or out of the body he could not tell) where he heard things which were not poſsible for him to utter.*

(4) *Fleſh is a ſoft and tender ſubſtance*: So the *heart of fleſh* is a ſoft and tender heart; not a cloſe compacted obdurate Spirit, but an open ſpirit, quickly wounded and pained. But here, to avoid miſtakes, Conſider, That *Fleſhineſs, Softneſs, or Tenderneſs of heart* is Twofold, *Carnal* and *Spiritual*. I. **Carnal Softneſs, Tenderneſs, or Fleſhineſs of heart**, is that which may be in a meer Carnal man, in whom the *heart of ſtone* ſtill remains. And this is threefold eſpecially, viz. *Natural, Worldly, and Hypocritical*: 1. *Natural fleſhineſs and ſoftneſs of heart*, is nothing elſe but a meer natural diſpoſition or inclination unto ſoftneſs, tenderneſs and relenting of Soul, ariſing from the natural frame, temper or conſtitution of the bodily heart, eyes, &c. which is in ſome more, in others leſs tender. This Natural tenderneſs diſcovers it ſelf upon Occaſion of any Pathetical Object; ſuch a ſoftly-compoſed heart, is among *women* rather then *men*, &c. quickly receives *impreſsions* of grief, and utters it ſelf in *Expreſsions* of tears. Such can weep at a *Pathetical Sermon*, and weep at a *Pathetical Tragedy*. 2. *Worldly fleſhineſs and ſoftneſs of heart*, is that which takes its riſe from ſome worldly ground, or occaſion, &c. This may be in the godly and in the wicked. *Eſau* (r) *ſought for Repentance carefully with tears*: that is, by tears he ſought to move his Father *Iſaac* to repentance, and change of his mind, about the bleſſing. *Jacob* (s) bitterly mourned for *Joſeph*, ſuppoſing him to be torn in pieces and devoured by ſome wild beaſt. *Davids* heart did (t) bleed for *Abſalom*. *Rachel* (u) *wept for her children, and would not be comforted.* But all theſe were worldly ſorrows, and (x) *worldly ſorrow worketh death.* 3. *Hypocritical fleſhineſs or ſoftneſs of heart*, is nothing elſe but a Counterfeit tenderneſs of heart pretended for Religion: As in (y) *Ahab*, and the (z) *Phariſees*. Now all theſe expreſſions of fleſhineſs and tenderneſs, meerly ariſing from *Natural Principles*, were only *Natural*: as the waters in the Pipe cannot riſe higher then the head of the Spring. Theſe are not here underſtood. II. **Spiritual Fleſhneſs, Softneſs or Tenderneſs of heart**, is (a) *That ſupernatural fruit of the Spirit of Grace upon the hearts of true Converts, wounding and melting their Souls kindly for ſin, eſpecially as being againſt ſo good a God; So that they can finde no ſatisfactory Reſt or Refreſhment in themſelves or any other Creature, but only in the favour of God pardoning and reconciling them to himſelf in Ieſus Chriſt.* This is the right (b) *Pricking in the heart.* This is the true (c) *Godly ſorrow working repentance never to be repented of.* This is the true (d) brokenneſs and contrition of Spirit, *which is the ſacrifices of God, which God will not deſpiſe.* Now this is (1) *Habitual.* (2) *Actual.* 1. *Habitual ſoftneſs*

(r) Heb. 12. 16, 17. *with* Gen. 27. 38.
(s) Gen. 37. 33, 34, 35.
(t) 2 Sam. 18. 33.
(u) Math. 2. 18.
(x) 2 Cor. 7. 10.
(y) 1 Kings 21. 27, 28, 29.
(z) Mat. 6. 16.
(a) Zech. 12. 10, 11, 12. Acts 2. 35, 36, 37. Math. 26. 75.
(b) Acts 2. 36.
(c) 2 Cor. 7. 10.
(d) Pſal. 51. 17.

neſs or Tenderneſs, is that Holy Habit or Principle of Contrition or Tender-heartedneſs for ſin, which at firſt Converſion is wrought in the heart by the Spirit of God, whereby the ſoul is diſpoſed deeply to mourn and be in bitterneſs for offending God, and is wrought up unto unfeigned Repentance, *Zech.* 12. 10, 11, 12. *Acts* 2. 35, 36, 37. 2 *Cor.* 7. 10. 2. *Actual ſoftneſs, or Tender-heartedneſs*, is the Actual exerting, putting forth or expreſſing of this ſoftneſs of heart in (e) relenting for ſin upon particular Occaſions: As did *David* (f) for his Fall, *Joſiah* for the ſins of the land, (g) *Peter* for *denying of his Maſter*, &c. This Spiritual tender frame of heart; this *Habitual tenderneſs*, diſpoſed to expreſs it ſelf penitentially upon all juſt occaſions, is the *Heart of Fleſh* here promiſed.

(e) 2 Chron. 34. 19, 27.
(f) Pſal. 51. throughout.
(g) Mat. 26. 75.

This ſoftneſs, tenderneſs, fleſhineſs of heart is a moſt excellent Qualification of the Heart. For, 1. This is *the Sacrifices of God*, To him inſtead of all, and beyond all Ceremonial Sacrifices. A broken heart is more pleaſing to God, then all Burnt-offerings, Sin-offerings, Meat-offerings, Drink-offerings, &c. *Pſal.* 51. 16, 17. 2. This *broken and contrite Spirit God will not deſpiſe*, Pſal. 51. 17. That is, the Lord will highly prize and make great reckoning of a contrite ſpirit. *A Meioſis.* 3. This broken ſpirit is preferred by God before all meer Moral performances and Phariſaical perfections whatſoever, *Luke* 18. 10. *to* 15. 4. God hath a ſpecial eye and peculiar reſpect to a tender heart, to a poor and contrite Spirit, *Iſa.* 66 1, 2. 2 *Chron.* 34. 27, 28. 2 *Chron.* 33. 12, 13. *Luke* 7. 36. *to the end.* 5. God ranks this Tender fleſhy heart amongſt his choiceſt ſpirtual bleſſings promiſed in his Covenant, *Ezek.* 11. 16. *to* 21. *and* 36. 24, 25, 26, *&c. Zech.* 12. 10, *&c.* 6. God himſelf is ſo affected with Tenderneſs and brokeneſs of heart, that he peculiarly undertakes the healing, binding up, reviving and comforting of broken hearts and bleeding Souls, *Pſal.* 147. 3. *Iſa.* 57. 15. *and* 61. 1, 2, 3. *with Luke* 4. 18. 7. The bleſſed God is ſo taken with the humble and contrite Spirit, that he ſelects and ſingles it out for his peculiar habitation, and the place of his Reſt, *Iſa.* 66. 1, 2. *and* 57. 15. But of theſe Particulars I now ſpeak no farther, having (h) elſewhere opened them more at large.

(h) *In my Sermon intituled.* A broken Spirit, Gods Sacrifices, *pag.* 8. *to* 13. *Lond.* 1647.

(5) *Fleſh, being very ſoft, tender and porous, is eaſily pierced and wounded, is exceeding penetrable; not only ſwords and ſpears, but the leaſt prick with a thorn or ſcratch with a bryer makes it bleed.* So the *Heart of fleſh* is very penetrable, quickly pierced with Godly ſorrow and contrition, and bleeds in penitential tears. Good (i) *Joſiah* melted at hearing the threats and curſes of the Law read: When (k) *Phiraoh* melted not under all Gods plagues inflicted on him. Yea (l) Chriſts very *look upon Peter* after his denial of him, wounded *Peters* heart; ſo that *he went out and wept bitterly.* Yea more then that, *Davids* heart was ſo quickly pierced, that having numbred the people (m) *his own heart ſmote him*: a fleſhy heart hath a re-

(i) 2 Chron. 34. 19, 27.
(k) Exod. 7. 13. & 9. 12. & 10. 1, 20, 27. & 11. 10. & 14. 8.
(l) Luke 22. 61, 62.
(m) 2 Sam. 24. 10.

lenting principle within it ſelf, that makes it quickly bleed at the leaſt wound of ſin and Temptation.

(6) *Fleſh is ſoft and Flexible:* So the *Heart of fleſh* is a ſoft pliant flexible heart, will take any impreſſion from God, will bend and bow as God ſhall pleaſe. *Peters* (n) hearers when *they were pricked in their hearts*, they preſently cry out, to the Apoſtles, *Men and brethren what ſhall we do?* As if they had ſaid, we are ready to be, and do any thing that the Lord would have us, that we may be delivered from our ſin-guiltineſs: oh direct us what way to take. The like ſee in (o) *Pauls* Converſion, and in the (p) *Jaylors* Renovation.

(n) Acts 2. 35, 36, 37.

(o) Acts 9. 6.

(p) Acts 16. 30.

(7) Finally, *Fleſh hath moiſture in it, blood and other humors in it, which are apt to flow forth when it is pierced and wounded:* So the *heart of fleſh* hath a moiſture in it, when it is pierced for ſin, how doth it bleed and melt into tears of repentance! As in the inſtances forementioned, *David, Joſiah, Peter, &c.* is evident.

This is the *Heart of fleſh* which here God promiſeth to give his people.

Queſt. 3. *Whether none beſides God alone can take away the Heart of Stone, and give the Heart of Fleſh?*

Anſw. This Queſtion is for Subſtance the ſame with that 3. **Queſt.** at large formerly handled, *viz. Whether God alone give a new heart, and put a new ſpirit within his people.* Thither therefore I refer the Reader for his ſatisfaction. Eſpecially conſidering that this *Heart of Fleſh* is one Property or perfection in this *New heart and New Spirit.*

Queſt. 4. *How doth God take away the Heart of Stone and give the Heart of fleſh?*

Anſw. God takes away the *Heart of Stone*, and gives the *Heart of fleſh*, divers waies, and uſually by ſundry gradual Acts.

(1) *Divers waies.* viz. 1. *Efficaciouſly*, by his own Spirit, that Spirit of Grace; deſtroying ſtonyneſs, and infuſing ſoftneſs of heart in the great work of Renovation and Converſion, *Ezek.* 36. 26, 27. *Tit.* 3. 5. *Zech.* 12. 10, 11, 12, 13, 14. 2. *Inſtrumentally*, (1) *Sometimes* by the Furnace of Afflictions, thawing and melting their obdurate Stony hearts. The furnace melts and diſſolves even Stones of yron and ſteel. *Manaſſes* himſelf was ſoftned, and humbled himſelf greatly under his Affliction, 2 *Chron.* 33. 12, 13. ſo, the Prodigal, *Luke* 15. 11. *to* 20. The Convert thief upon the Croſs, had his Croſs ſo ſanctified to him, that of a Reviler of Chriſt, he became a Juſtifier of Chriſt, and a Condemner of himſelf, *Mat.* 27. 44. *with Luke* 23. 39, 40, 41, 42, 43. (2) *Sometimes*, By the overcoming ſtreams of Love and Mercy: Suppling inſinuating Oyl in ſome Caſes pierceth deeper then the kneeneſt vinegar. (q) *Then ſhall ye remember your own evil waies, and your doings which were not Good, and ſhall loath your ſelves in your own ſight, for your iniquities, and for your abominations.* Then! When? (r) When God ſhould

(q) Ezek. 36. 31.

(r) Ver. 25. to 31.

ſhould have poured upon them the ſtreams of promiſed Mercies, *Spiritual* and *Temporal*: Then *they ſhould loath themſelves*, &c. (3) *Moſt ordinarily*, by the word Preached, *Acts* 2. 37, 38, &c. & 9. 4, 5, 6. This (f) is *as fire* to melt, *An Hammer* to Break, and *A ſword* to penetrate the moſt obdurate heart of ſtone. (f) Jer. 23. 29. Eph. 6. 17.

(2) *By ſundry Gradual Acts.* God could in a Moment remove the *Heart of Stone* and give an *Heart of Fleſh*: but ordinarily, working by means, he proceeds gradually, ſtep by ſtep. As, 1. God *ſmites* the heart of Stone with ſharp rebukes, with word-rebukes, 2 *Chron.* 33. 10, &c. *Acts* 2. 23, 36, &c. *and* 9. 4, &c. with Rod-Rebukes, 2 *Chron.* 33. 11, 12, 13. *Acts* 9. 4, 8, 9. As *Moſes* with his Rod ſmote the Rock thrice before the waters guſhed out: So God ſmites the Rocky heart before it relent or bleed, not only once or twice, but frequently. 2. Having ſmitten the heart, he *Awakens* and opens it by *Conviction*. He Convinceth it of its own ſinfulneſs and vileneſs, *John* 16. 9. *Acts* 2. 23, 36, &c. *Iob* 36. 8, 9. This Conviction was in ſome ſort upon *Judas*, *Mat.* 27. 3, 4, 5. And it notably awakens and opens the impenitent brawny and ſtony heart. 3. Having *awakened* the Heart by *Conviction*, he *wounds* the Heart with *Compunction*, remorſe and Contrition. Thus *Peters* Hearers, after Conviction *were pricked in their Hearts*, Acts 2. 37. They were punctually wounded as it were in every part and point of their hearts, as with ſo many ſwords or daggers. Yet this Contrition reached not up to true Repentance, the Apoſtle afterwards putting them upon repentance, *Ver.* 38. Theſe three degrees may be in Carnal men and hypocrites as well as in true believers. 4. Having *wounded* the heart of ſtone by *Contrition*, He *New-principleth* the Heart with the Spirit of Grace and Renovation, and ſo laies a foundation of ſoftning and ſuppling the *Heart of Stone*. This is a ſupernatural Principle of ſoftneſs peculiar only to the Elect: By this the *heart of fleſh* is created, and the *heart of ſtone* removed fundamentally. *Zech.* 12. 10, &c. *Tit.* 3. 5. 5. Having *principled* the Heart with a *Spirit of Grace*, the Root of ſoftneſs of Heart, He directs the eye of the Heart and ſoul affectingly to look upon its ſins peculiarly as againſt Chriſt, *Zech.* 12. 10, &c. *Iohn* 16. 8, 9. *Acts* 2. 35, 36, 37. Now to look upon ſin, as peculiarly againſt ſuch a Saviour; As Neglecting and contemning Chriſt the only Redemy againſt ſin, yea, As Piercing and wounding Chriſt with all his ſufferings, *Iſa.* 53. 4, 5, 6. This muſt needs deeply affect and wound the heart, and overcome the Spirit by the love of Jeſus Chriſt. 6. Having *turned* the eye of the Soul *to look upon him whom it hath pierced*, He kindly thaws and melts the heart into a flood of ſincere godly ſorrow and mourning for all Sin, as againſt ſuch a Saviour, *Zech.* 12, 10, 11, 12, 13, 14. 2 *Cor.* 7. 9, 10, 11. 7. Having *drencht* the Soul in godly *ſorrow* for ſin, He works up the heart to a ſincere and through *repentance* from ſin, abhorring ſin, and it ſelf for ſin, and for time to come declining all Evil, and all ap-

rance of evil, with all fear, care, vigilancy and tenderneſs of heart, 2 *Cor.* 7. 9, 10, 11. *Ezek.* 36. 31. Thus God removes the heart of ſtone, and gives an heart of fleſh.

Queſt. 5. Laſtly, *How may a man know whether God hath removed this Heart of Stone, and beſtowed upon him this Heart of Fleſh?*

Anſw. A man may diſcover this divers waies. As,

(1) *By* the Removal of the Properties of the *Heart of ſtone.* If they be removed: The *Heart of Stone* is taken away. Theſe Properties are deſcribed already in *Queſt* 1. about this particular.

(2) *By* the Preſence of the Properties of the *Heart of Fleſh*; laid down alſo in *Queſt.* 2. Where the true Properties and Characters of the *Heart of Fleſh* are; there the *Heart of Fleſh* is.

(3) *By* Gods way of Proceeding with a man in Removing the Heart of Stone, and Conferring the Heart of Fleſh. This is alſo deſcribed in *Queſt.* 4. Try whether God hath proceeded in ſuch *Gradual Acts* and ſteps with thee to mollifie thine Heart: and this *Efficaciouſly* by his Spirit; *Inſtrumentally* by his Afflictions, Mercies, and Word.

(4) *By* the (t) Aſſociates and Companions of an *Heart of Fleſh* or *broken ſpirit.* As, 1. *A Spirit of Prayer and ſupplication* familiarly accompanies an heart of fleſh, *Zech.* 12. 10, *&c. Luke* 15. 17, 18. *Acts* 9. 11. *Luke* 22. 44. with *Heb.* 5. 7. A broken Spirit is a Praying Spirit. 2. *Humility and Poverty of Spirit.* A broken heart of fleſh is an Humble Heart. *Iſa.* 57. 15. *and* 66. 2. 3. *Love to Jeſus Chriſt.* An heart of fleſh is tenderly affectionate, and entirely loving to Jeſus Chriſt, who was broken and bruiſed for our iniquities, *Zech.* 12. 10, 11, 12, 13, 14. *Luke* 7. 37, 38, 44. *to* 49. Yea Chriſt binds up the broken hearted, *Iſa.* 61. 1, 2, *&c. with Luke* 4. 18, 19. 4. *Obedience.* An heart of fleſh is a Tractable Obediential Heart, *Ezek.* 11 19, 20. *and* 36. 26, 27. *Acts* 9. 6. *and* 2. 37. It can ſay as *Auguſtine*, (u) *Enable me to do what thou commandeſt: and command me to do what thou wilt.* But all theſe Particulars I have (x) elſewhere more fully opened: there ſee. Now an *Heart of Stone* may be diſcovered by its Contrary Companions, *viz. Prayerleſsneſs. Pride. Diſaffection to Chriſt. Diſobedience to God.*

(5) Finally, By the Adjuncts of a broken contrite *Heart of Fleſh.* 1. A Tender fleſhy heart grieves and mourns for the ſins of others, eſpecially for the publike ſins of the times abounding. As David, *Pſal.* 119. 158, 53, 136. Joſiah, 2 *Chron.* 34. 19, 20, 21, 27. Thoſe marked Mourners, *Ezek.* 9 4. 2. A tender fleſhy heart hath cleareſt and ſaddeſt apprehenſions of its own ſinfulneſſes, As thoſe in *Zech.* 12. 10, 11, 12, 13, 14. David, *Pſal.* 51. 3, 4, 5, 8. Paul, *Rom.* 7. 24, 9, 10, 11. 1 *Tim.* 1. 13, 15. 3. A tender contrite fleſhy heart is moſt perplexed at ſin, as againſt God, as againſt Jeſus Chriſt, *Pſal.* 51. 4. *Zech.* 12. 10, 11, 12, *&c.* 4. A tender fleſhy heart trembleth at Gods Word, *Iſa.* 66. 2. and at Gods Rod,

Ezr.

(t) *See my Sermon intituled,* A Broken Spirit Gods Sacrifices. *p.* 25, 26, 27. *Lond.* 1647.

(u) Da quod jubes, & jube quod vis. *Auguſt. Confeſs. lib.* 1. *cap.* 13. *Tom.* 1.

(x) *In my ſaid Sermon.*

Ezr. 10. 9. 2 *Chron.* 34. 27. 5. A tender fleſhy heart kindly wounded for ſin, ſets ſpeedily and ſeriouſly about a real Reformation. As Peter, *Mat.* 29. 75. *with Luke* 22. 62. Paul, *Acts* 9. 20. Ezra, *Ezr.* 9. 1, 2, 3. *with* 10. 1, 2, 3, *&c.* Joſiah, 2 *Chron.* 34 27, 29. *to the end.* Manaſſes himſelf, 2 *Chron.* 33. 12, 15, 16. Theſe things I do but briefly point at, becauſe (y) elſwhere in a Sermon I have more fully inſiſted upon them: and yet I do mention them, becauſe that *Sermon* may perhaps be very ſcarce. Now an *heart of ſtone* hath quite contrary *Adjuncts* and *Properties*; Rejoyceth in, rather then mourns for, the ſins of others, *Rom.* 1. *ult.* Grieves leaſt at its own ſinfulneſs. Is not troubled at ſin as againſt God and Jeſus Chriſt. Hardens it ſelf againſt both Gods Word and Rod. And hates to be Reformed. By theſe particulars we may diſcover notably whether the *Heart of ſtone* be taken from us, and the *Heart of fleſh* conferred upon us.

(y) *In my Sermon intituled,* A Broken Spirit is Gods Sacrifices. *p.* 28 *to* 35. *Lond.* 1647

Thus of the third Fruit of Gods Spirit here promiſed, viz. *The taking away of the Heart of ſtone, and giving the Heart of fleſh.*

4. **Penitentialneſs of Heart.** This is intimated in divers expreſſions having reference to this Covenant; (z) ——*Then ſhall ye remember your own evil wayes, and your doings that were not good, and ſhall loath your ſelves in your own ſight, for your iniquities, and for your abominations.* (a) ——*Neither ſhall they defile themſelves any more with their Idols, nor with their deteſtable things, nor with any of their tranſgreſſions: For I will ſave them out of all their dwelling-places, wherein they have ſinned, and will cleanſe them; ſo ſhall they be my people, and I will be their God.* (b) ——*For they ſhall return unto me with their whole heart.* In which paſſages, compared together, note how their *Hearty Repentance* is deſcribed, I. *By the Occaſional Ground and Riſe of it,* viz.. The manifold Acts of Divine Grace and Mercy towards them, In bringing them from Babylon to Sion; In enriching them with many Spiritual and Temporal bleſſings: *Then ſhall ye remember, &c. Ezek.* 36. 24. *to* 32. As if he had ſaid, when I ſhall thus have redeemed you, and furniſhed you with ſuch and ſuch ſtreams of mercies on every ſide, Then your hearts ſhall be ſo convinced and overcome with my Expreſſions of kindneſſes towards you, that you cannot chuſe but have kindly impreſſions of Repentance for your ſins upon your hearts. Nothing in the world ſo kindly and effectually wounds and melts the heart for ſin, as the loving-kindneſſes and mercies of that God towards us againſt whom we have ſinned. II. *By certain gradual Acts of Repentance.* As, 1. *Remembrance of their own evil wayes and doings.* Impenitency forgets: but *Repentance* (c) remembers and cals to mind iniquities, laies them afreſh before the open view of the Conſcience, though acted long ago; and laies them to heart. 2. *Self-loathing*, and *Self-abhorring* for their iniquities and abominations. The Hebrew phraſe is very Emphaticall: *And ye ſhall-cuttingly-loath your ſelves in your faces for your iniquities, and for your abominations.* The word

(z) Ezek. 36. 31.

(a) Ezek. 37. 23.

(b) Jer. 24. 6, 7.

(c) Gen. 42. 21, 22. Pſal. 51. 3, 4, 5.

word נקטתם *Nekotothem, ye-ſhall-cuttingly loath-your ſelves*, is variouſly rendered. By *Junius*, (d) *ye ſhall be a loathing to your ſelves.* By *Pagnin*, (e) *And ye ſhall judge your ſelves in your ſight worthy to be cut off, for, &c.* By *Montanus*, (f) *And ye ſhall reprobate your ſelves in your faces.* The word קוט *Koot*, which is the Root of it, properly ſignifies, *To caſt-away, to abominate, or to be cut in pieces with trouble, offence, tediouſneſs, &c.* Hence our Engliſh word [*Cut*] may be well derived. And in the New Teſtament (as *Mercerus* hath well noted) it is rendered, Sometimes πεσοσκοπτω, *I was offended*, or *I was grieved, Heb.* 3. 10. *from Pſal.* 95. 10. Sometimes ἐτροποφορησεν αὐτοὺς —— *He ſuffered-their-manners in the wilderneſs* (our Tranſlation hath in the Margent, perhaps for ἐτεροφορησεν, *As a Nurſe beareth, or feedeth her child*) *Acts* 13. 18. *from Pſal.* 95. 10. Sometimes by διαπριεσθαι *Diſſecari, To be cut-aſunder, Acts* 5. 33. *and* 7. 54. So that, by this word God intimates, how his people ſhould be *cut and wounded* for their ſins, to the utter loathing and abhorring of themſelves for them. True godly ſorrow and repentance for ſin, makes the Sinner very deſpicable and abominable in his own ſight. The penitent Soul, moſt exactly knowing his own ſinfulneſs, hath more mean and abject thoughts of himſelf then of any other, or then any other can have of him. The Penitent Publican, (h) *Would not lift up his eyes to heaven, but ſtood afar off, ſmote his breaſt, and ſaid, God be merciſull to me a Sinner. Job* repenting (i) *abhorred himſelf as in duſt and aſhes.* The Penitent woman (k) applies her ſelf with her *tears, her hair, her kiſſes, her oyntment, to the very feet of Chriſt.* The Prodigall repenting, confeſſeth to his Father, (l) *I am no more worthy to be called thy ſon, make me as one of thine hired Servants.* Penitent *Paul* confeſſeth himſelf to be (m) *leſs then the leaſt of all Saints*, but (n) *chief of Sinners.* That pious, holy and penitent Martyr Mr. *John Bradford*, did ſo extreamly loath himſelf for his own ſinfulneſs, that in the cloſe of his Epiſtles to his Chriſtian friends he was (o) wont to ſtile himſelf; *The ſinfull* John Bradford: *Miſerimus peccator* John Bradford: —— *A very hypocrite* John Bradford: —— *A very painted hypocrite* John Bradford. —— *The moſt miſerable hard-hearted unthankfull ſinner* John Bradford. 3. *Utter Averſion from all their ſins. Neither ſhall they defile themſelves any more with their Idols, nor with their deteſtable things, nor with any of their tranſgreſſions, Ezek.* 37. 23. Then ſin is truly repented of, when it is forſaken; and never till then. 4. *Cordial Converſion to God.* For, *they ſhall return unto me with their whole heart, Jer.* 24. 7. This is the compleating Act of Repentance, to (p) turn even unto God. III. *The Integrity or Entireneſs of their Repentance:* 1. In averſion from ſin; That *they ſhall not defile themſelves any more —— with any of their Tranſgreſſions.* 2. In Converſion to God; That *they ſhall return to him with their whole heart.* Heartily, without diſſimulation: Entirely, with the whole heart, without reſervation.

This is that *Penitential frame of Heart and Courſe*, which God here

(d) Faſtidio critis vobis ipſis. *Junius.*
(e) Et quod ſuccifione digni eſſetis, judicabitis in conſpectu veſtro. *Pagn.*
(f) Et reprobabitis vos in faciebus veſtris. *Mont.*
(g) *Mercer. in Pagn. Theſaur. ad verb.* קוט
(h) Luke 18. 13.
(i) Job 42. 3, 4, 5, 6.
(k) Luke 7 37. *to the end.*
(l) Luke 15. 18, 19.
(m) Epheſ. 3. 7, 8.
(n) 1 Tim. 1. 15.
(o) *Acts & Monuments of the Church.* Vol. 3.
(p) Acts 26. 18. Jer. 4. 1. Hoſ. 7. 16.

here Promiſed to his Captive-people. And it is a great (q) bleſſing from God, whereſoever he pleaſeth to beſtow it: and a ſpecial (r) purchaſe of Jeſus Chriſt. I ſhall not here need to add any thing further, touching the 1. *Nature of Repentance*, wherein it conſiſts; 2. *Notes of true Repentance*, whereby it may be tryed and diſcovered to be in a man: Having elſwhere (s) handled both theſe particulars.

(q) Act.11.18. 2 Tim 2.25.

(r) Act 5.31.

(s) In my Communicant Inſtructed. *Pag.* 127. *to* 138. *Lond.* 1651.

5. **Oneneſs of Heart and way.** This is a fifth notable Influence or Fruit of the Spirit promiſed in this Covenant to the Captive Jews. (t) —— *And I will give them one heart, And I will put a new ſpirit within you, &c.* (u) —*And they ſhall be my people, and I will be their God. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them. And I will make an everlaſting Covenant with them, &c.* This *Oneneſs of Heart and Way*, here promiſed in this Covenant, is deſcribed in theſe Scriptures, 1. *By the Efficient Cauſe, or Auther thereof*; *viz.* God and his Spirit; *I will give them one heart and one way,* —*I will put a new ſpirit within you.* This oneneſs of heart and way therefore is not at all of our ſelves; it is meerly of God. For (as (x) *Calvin* notes) *It were a needleſs and abſurd Promiſe, For God to ſay he would give that which is our own already, and which every one can conferr upon himſelf. God takes to himſelf the ſole glory of beſtowing it.* 2. *By the Nature of it*, which is, (1) *Partly* Inward; *One heart.* (2) *Partly* Outward; *One way. Calvin* thinks, that from this place *Paul* borrowed that expreſſion; *It is God that worketh in you both to will and to do, of his good pleaſure*, Phil. 2.13. *One heart:* Theres to will; and becauſe the heart is the ſeat of the affections, it implies alſo the Affections Conſenting. *One way*: Theres the Outward execution, and Effect of the will reduced to act. *Oneneſs of heart*, without *Oneneſs of way*, is fruitleſs: *Oneneſs of way* without *Oneneſs of heart*, is but hypocritical. 3. *By the end of it*, which is twofold, *viz.* (1) Immediate, *That they may fear me for ever.* This End ſpecificates the former *Oneneſs of heart and way*, and declares of what kind or ſort it is. Not any Sinful confederacy or Combination in evil, not any meer Natural, Moral or Civil *Oneneſs of heart and way*: But a Religious ſpiritual ſupernatural *Oneneſs of heart and way.* (2) Mediate; *For the good of them and their children after them. Oneneſs in heart and way* in matters of Religion, brings welfare both upon Parents and their poſterity.

(t) Ezek. 11. 19, 18, 19, 20.

(u) Jer. 32. 38, 39, 40, *&c.*

(x) Nam ſupervacua eſſet amo abſurda Promiſſio, ſi diceret Deus ſe nobis daturum quod jam noſtrum eſſet, & quod quiſque ſibi poteſt conferre. *Jo Cal. Com. in* Jer. 32. 39.

The chief thing here to be Opened, is; The nature of this *Oneneſs of heart and way*, which is the Bleſſing here Promiſed. To this purpoſe Conſider, 1. *What is here meant by* Heart and Way? 2. *What the* Oneneſs of Heart and Way *is: and wherein it Conſiſts?* 3. *How choice and excellent a bleſſing this* Oneneſs of Heart and Way *is?* 4. *What Helps and Directions may beſt further the Obtaining and Maintaining of this* Oneneſs of Heart and Way *among Gods people?*

Queſt. 1. *What is here meant by* Heart and Way?

Anſw.

Answ. Not to mention the various uses and Acceptations of *Heart, and Way*, in Scripture, thus I conceive: *Heart and Way* are here mentioned both of them in reference to Religion and the fear of God, *Ier.* 32. 39. Therefore we must understand them to be an *Heart and Way* religiously Qualified. Again, *Heart and Way* are here opposed one to another. Therefore, By *Heart*, I understand the whole Soul, with all the faculties thereof, Mind, Conscience, Will, and Affections, graciously Qualified; For, *Heart*, thus taken in its latitude, is most directly opposed to *Way*, and it seems to import all the inward Habits, Principles, Qualifications and Elicit Acts of Grace in the whole Soul and all the faculties thereof. By *Way*, I understand all the Outward Imperate Acts and Expressions of Religion in the whole course of life, in Publique or in Private, but especially in the Worship of God. By *Heart*, understand, All inward Principles and religious Dispositions in the whole Soul: By *Way*, All outward Expressions and Practises flowing from those Principles. Thus they are very Comprehensive.

Quest. 2. *What is this* Oneness of Heart and Way, *and wherein doth it especially Consist?*

Answ. There is a twofold *Oneness of Heart and Way*, viz. 1. *Personal and Individual.* 2. *Ecclesiastical, and in reference to Christian and Church-Society.*

First, *Personal Oneness of heart and way in affairs of Religion, is such an Oneness as peculiarly concerns a mans own individual Person only towards God.* And this Oneness of Heart and Way implies; 1. *The unfeignedness and uprightness of any person in Religion.* For, His heart and way are not *Divided*, but *United*; they are not two, but One. They are not repugnant, but sweetly correspondent one to another in matters of Religion. Hypocrisie and feignedness of Religion appears in this, *That the heart and way are not one*, The Principle and Practise contradict one another. Their way Holy, Heavenly, Saint-like, &c. But their heart Wicked, Hellish, Devillish. Such the Pharisees; (y) without *fair and beautiful, like green graves, or painted Sepulchers:* within *full of dead mens bones and all filthiness.* They washed the outside of the Cup and Platter: but the inside remained full of ravening and excess. Such, like the Boatman, look one way and row another. 2. *The determinate and resolved simplicity or singleness of a persons Religion, both in inward Principle, and outward Practise.* He hath not a double heart, and a double way in Religion: but One Heart, and one way. He doth not (z) *halt between tw Opinions*, doubting which is right, betwixt the Worship of God and of *Baal*; betwixt Christianity and Antichristianism; betwixt Christ and *Belial*; He doth not equally (a) *love God and the world*, (b) *serve God and Mammon:* But he is determinatively resolved both in *heart* and *way*, as *Joshuah*, (c) to love and *serve the Lord only.* This is the true religious Oneness and singleness of heart and way, 2 *Cor.* 1. 12. Opposite unto this single resolved heart, is *A Divided heart*,

(y) Mat. 23. 26, 27, 28.

(z) 1 King. 18. 21.

(a) 1 Ioh. 2. 15.
(b) Mat. 6. 24.
(c) Iosh. 24. 14, 15.

heart, Hoſ. 10. 2. *An heart and an heart,* which is not perfect towards God or Man, *Pſal.* 12. 2. 1 *Chron.* 12. 33. *with* 38. *A double-minded man,* διψυχος, a wavering man, that wavers hither and thither, like an unſetled wave of the Sea, *James* 1. 8. Such a man is a Sceptick in Religion; hath his religion to chuſe; is one day of one religion, another day of another religion, till at laſt he become of no religion. But this ſeems not to be that *Oneneſs* here chiefly intended: and therefore I paſs it.

Secondly, *Eccleſiaſtical Oneneſs of Heart and way in reference to a Chriſtian and Church Society, is ſuch an Oneneſs in the* (d) *Inward Principles and* (e) *Outward Practiſe or Exerciſe of Religion, as concerns the people of God joyntly and reciprocally in their Church-capacity* (f) *as joynt-members of Chriſt and one of another.* Of this *Oneneſs of Heart and Way* the Prophet ſeems here eſpecially to ſpeak, in my judgement; 1. *Partly,* becauſe the Promiſe of *One heart and way* is not directed to any particular perſons of the Jews in their ſingle Capacity, but to the whole body of the Jews in their joynt Church-Capacity. *And I will give them one heart and one away, &c.* Jer. 32. 38, 39, 40, *&c.* 2. *Partly,* Becauſe the Jews had formerly been a very *divided people in heart and way,* both from God, and from one another in the matters of Religion: (g) *Their heart is divided.* The ten tribes under *Jeroboam* were divided from God and his true worſhip, and from the two Tribes, by their Idolatry in the *two Calves.* And afterwards in the daies of *Elijah* and *Ahab,* how did they *halt betwixt two Opinions*: betwixt the worſhip of God and Baal, &c. The Sin and Miſery of this diviſion God promiſes now to cure by *giving them one Heart and one way.* 3. *Partly,* Becauſe in this Covenant God had promiſed to unite them, that they ſhould be no more two Nations or two Kingdoms, but One under *David* their Prince, *viz.* under Chriſt the only true *David.* And this their *Oneneſs* in and under Chriſt for ſubſtance agreeing with their *Oneneſs of heart and way,* is eſpecially an *Eccleſiaſtical Oneneſs.* Now in this Notion Conſider we, 1. *Of Oneneſs of Heart.* 2. *Of Oneneſs of way.*

(d) 1 Cor. 1. 10. Eph. 4. 23. 2, &c.
(e) 1 Cor. 1. 10. Phil. 3. 16.
(f) Eph. 5. 30. 1 Cor. 12. 13. *to* 28. Eph. 4. 13, 16.
(g) Hoſ. 10. 2.

Oneneſs of Heart, is an Inward Oneneſs and Sameneſs of Soul amongſt them, whence their outward Oneneſs of Way ſhould flow. This *Inward Oneneſs of Heart and Soul,* Conſiſts not in the Natural Identity or ſameneſs of the ſoul amongſt them, according to the fond dream of *Averroes,* That there was but one and the ſame numerical Soul that informed all mens bodies: But in the *Spiritual Oneneſs or Sameneſs of Principles, Endowments, Qualifications, &c. in their whole Souls,* viz. *in their Minds, Wills and Affections, in reference to God, Chriſt and Religion.* Not that the People of God have all of them, either an Identity of Gifts, or a gradual equality of Graces; For, (h) the Scripture plainly declares the Contrary: But that there ſhould be in the Hearts of all Gods people, notwithſtanding all the variety of their gifts and graces, a ſweet Conceent,

(h) 1 Cor. 12. 4. *to* 13. Eph. 4. 6, 7.

Concord, Symmetry, Harmony, Agreement Compliance and Correſpondency, as if their Hearts and Principles were but one and the ſame towards God and one another in the affairs of Religion. This *Oneneſs of heart* the Apoſtle notably deſcribes to the Philippians; (i) ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἓν φρονοῦντες.— *Fulfill ye my joy, That ye be like-minded, Having the ſame love, Being of one accord, of One mind.* In theſe words *Oneneſs of heart* is excellently ſet forth, and that (as thoſe two learned (k) Authors, *Zanchy* and *Beza* think) *More Generally*, and *More Particularly*. I. **In General**, by thoſe words; ἵνα τὸ αὐτὸ φρονῆτε, *That ye mind the ſame thing*; Our Tranſlation, *That ye be like minded*, not ſo exactly to the Greek. This is the *Genus* or *General Nature* of *Oneneſs of heart*: thoſe three that follow the *Species* thereof. (l) *For*, ſaith *Beza*, *otherwiſe there would be a vain Tautology in the laſt phraſe*, τὸ ἓν φρονοῦντες. And the word φρονῆν is referred ſometimes to the Acts *of the Will*, ſometimes *of the Underſtanding*. *Compare Rom.* 12. 16. *and* 15. 5. *and Col.* 3. 2. *with Rom.* 12. 3. This, by *Zanchy*, is fitly ſtiled Αὐτοφρόνησις *Same-mindedneſs*, *Same-affectionedneſs*, *&c.* Our Engliſh can hardly reach the Emphaſis of this Greek word. This is that *Oneneſs of Heart in General*, when theres a Sameneſs of Mind, Will and Affections among Gods people towards Religion. II. **In Particular**, by the ſeveral *Species*, *Sorts* or *Branches* of this Same-heartedneſs, which are here all expreſſed by *Participles*, as the *Genus* was expreſſed by the *Verb*, Theſe Branches are three, *Oneneſs of Affection*, *Will and Mind* aſcending upwards from the loweſt to the higheſt, from the *Affection* to the *Will*, and from the *Will* to the *Mind*; *Oneneſs of the Mind* in matters of Religion being the Cauſe and Spring-head of both the reſt, 1. **Oneneſs of Mind and Judgement**. τὸ ἓν φρονοῦντες *Minding that one thing*. This is not a Tautology with the former expreſſion of *Minding the ſame thing*, but rather an explication of it, as one ſpecial branch of the *General*. For, they that *mind that One thing*, cannot but *mind that ſame thing*, for in *One* theres no *variety*, but in *divers*: But many may profeſs τὸ αὐτὸ φρονεῖν *to mind the ſame thing*, who do not altogether *mind that one thing*. When we recede from *minding that one thing*, we can never *mind the ſame thing*, as (m) *Zanchy* well notes. So that this *Oneneſs of Mind*, conſiſteth in *Minding that one thing*, viz. In a joynt Conſent of Mind and Judgement about the truth or Doctrine of Chriſt touching all Matters of Religion, Whether Faith, Practiſe, Worſhip, or Government and Diſcipline, Chriſts Truth and Doctrine extends to all theſe. Falſe teachers and ſeducers among the Philippians had begun to add other Doctrines to the Doctrine of Chriſt preached by the Apoſtle, as touching the *keeping of the Law*, *obſerving Circumciſion*, *&c.* to juſtification: This was not now to *mind that One thing*, that one Truth and Doctrine of Chriſt, but to have their minds divided and diſtracted about divers Doctrines, divers things. As there is but *One* (n) Chriſtian Truth, *Faith*,

(i) Phil. 2. 1, 2.

(k) *Hieron. Zanch. Com. in* Phil. 2. 2. *Bez. Annot. in loc.*

(l) *Bez. Annot. in* Phil. 2, 2.

(m) H. Zan. in Com. ad. Phil. 2, 2.

(n) Iohn 18. 37, 38. Eph. 4. 5. Heb. 6. 1. 2 Iohn 9. 10.

Faith or Doctrine; So all the profeſſed members of Chriſt ought (ſo far as is poſſible) to have an unanimous Conſent of mind and judgement touching that one Truth of Chriſt in all affairs of Religion; This ſhould be their daily ſtudy and endeavour with all diligence. How vehemently doth *Paul* urge this; (o) *Now I beſeech you brethren by the Name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſions among you: but that ye be perfectly joyned together in the ſame Mind, and in the ſame Judgement.* Here note, (1) *The Matter exhorted to.* The Apoſtle here aſcends (thinks (p) *Beza*) in a retrograde courſe, from *Speech* to *Will*, and from *Will* to the Fountain of all, the *Judgement* of the Mind: and therefore by *Mind* (ἐν τῷ αὐτῷ νοΐ) he underſtands the *Will*; and by *Judgement* (ἐν τῇ αὐτῇ γνώμῃ) the *Underſtanding*. *Calvin* (q) contrariwiſe, by *Mind*, the *Underſtanding*: and by *Judgement*, the *Will*. What if we refer both theſe Expreſſions to the *Underſtanding*, interpreting *Mind* of the *Theorical* or *Contemplative Underſtanding*, and *Judgement* of the *Practical Underſtanding*? Or expounding *Mind* of the *Intellective* or *Apprehenſive* Act of the Underſtanding, and *Judgement* of the *Deciſive*, *Determinative* and *Concluſive* act? Yea that whatſoever is in the *Mind* or *Underſtanding*, viz. *Thinking*, *Apprehending*, *Diſcourſing*, *Judging*, &c. all might be (as it were) one and the ſame amongſt them touching the Matters of religion. This the *Oneneſs of Mind and Judgement* here exhorted to. Which is Emphatically *amplified* by the cloſeneſs and compactedneſs of this Union; *But that ye be perfectly joyned together in the ſame mind*, &c. ἦτε δὲ κατηρτισμένοι, Properly, *But that ye be perfectly-joynted-together*. For the word is a *Metaphor* from bones in joynt. When the bones are in their place they are ſtrong, active, &c. but when they are out of joynt they are weak, uſeleſs, painfull: thus in the myſtical body, the Church, they muſt be carefull to keep all the members and bones well-joynted. A diſlocation in judgement diſturbs the whole body. The other Matter or Duty exhorted to, is *Sameneſs of ſpeech* about Matters of religion; *That ye ſpeak the ſame thing*. *Sameneſs of mind and judgement* cauſeth *Sameneſs of ſpeech*: but different ſpeeches in new terms, new notions, new diſtinctions, new deſcriptions, &c. in ſingularity, ſtrangeneſs and quaintneſs of expreſſions, miniſters great cauſe of ſuſpition that there are differences of opinions. Some refuſe to ſpeak with others in the Churches plain uſual and received expreſſions, that they may be thought more wiſe then others, and that ſo they may the more plauſibly vent their errours to others. This was the manner of Heretical perſons of old: and is too much taken up amongſt us in theſe dayes. (2) *The Miſchief*, or *Sin dehorted from*; *That there be no Diviſions* (Gr. *Schiſms*) *among you*. *Schiſm*, ſignifies *Diſſection*, *Dilaceration*, &c. from σχίζω to *Cut-aſunder*, *Divide*, &c. In the General it implies any Diviſion, Diſſection or Dilaceration in the Church, whereby the Unity thereof is diſſolved. (3) *The Arguments whereby*

(o) 1 Cor. 1. 10.

(p) Bez. Annot. in 1 Cor. 1. 10.

(q) Jo. Cal. Com. in 1 Cor. 1. 10.

he both Deborts and Exhorts, viz. His sweet Compellation of them; *Brethren.* His earnest exoration: *I beseech you.* The Cogent Authority of Christs name; *by the name of our Lord Jesus Christ*, as you Love, Respect, Reverence and Honour this blessed Name, Avoid Divisions, and Pursue unity in Speech, and in Judgement. They that are (r) *carryed away with every wind of Doctrine*; That (s) *turn away from the Truth unto fables*, that use *all cunning craftiness to Deceive*, being more ambitious to be *Doctors* of Error, then *Disciples* of Truth, &c. these shew little love, reverence or respect to this great blessed sweet and glorious name of our Lord Jesus Christ.

(r) Eph. 4. 14.
(s) 2 Tim. 4. 4.

2. **Oneness of Will.** (t) σύμψυχοι *Being-same-souled. Zanchy* refers this, to the *Oneness and sameness of will.* And the Distribution here used by the Apostle plainly evinceth thus much. *Having the same love, being same-souled, Minding that one thing.* Heres Oneness of Affection, Will, and Mind. This *same-soul'dness*, this *Oneness of Will* in Matters of Religion, consists not in the natural sameness of Soul for Substance, but in the Supernatural Concent and Harmony of their Souls and Wils about all the things of God; when they so comply, conform, and sweetly correspond one with another therein, as if they were informed and acted only by one and the same Soul. This Oneness of Will is highly commended in the Primitive believers; (u) *And the multitude of them that believed, were of one heart and of one Soul.* There was a sweet and pleasant Consent among them, their wills answered one to another in all religious Matters, and in all Church-affairs, *Acts* 2. 44. *to the end.* There was no discord nor jarring string among them; they were all sweetly Unisone. Hereupon *Calvin* hath a good note; (x) *He saith*, and the multitude were of one Heart: *for this was much more excellent then if there had been Consent among a few, for before he had declared that the Church was increased to* 5000. *Therefore it was not a little difficult to have concord reign among so great a Number*; *and sure where Faith reigns, it so reconciles mens minds, that they all will and nill the same thing. For hence are discords, that we are not Governed by one and the same Spirit of Christ. By the Names of* Heart *and* Soul, *its sufficiently known that the Will is indicated.* So he. Now this *Oneness of will* doth especially comprize in it these three things; *viz.* (1) A conformity of their Wills to the will of God, They being Principled and acted by the Spirit of God. This the only foundation of all Union and Oneness of Heart and will: when first they are united in God. (2) A Consequential Compliance and Sameness of wills one with another: willing and nilling, Electing and rejecting the same things, *Acts* 2. 44, *&c.* (3) An humble estimation of others above themselves, having respect to others affairs as well as their own. True sameness of Will, produceth these two effects, yea and it is preserved and increased by them, *Phil.* 2. 2, 3, 4. Thus, of *Oneness of Will.*

(t) Phil. 2. 2.
(u) Acts 4. 32. *& 2.44. to the end.*
(x) Dicit *Cor unum* fuisse in multitudine: quia hoc longe præstantius fuit, &c. *Io. Cal. Com. in* Acts 4. 32.
(y) Phil. 2. 2, 3.

3. **Oneness of Affection.** (y) τὸν αὐτὸν ἀγάπην ἔχοντες, *Having the same love.* How could they have *the same Love?* Not the

the ſame numerically, for that could not be, ſith they were divers Subjects. Nor the ſame in Quantity and meaſure, ſeeing one hath this, another hath that degree of love, *according to the Meaſure of the gift of Chriſt.* But this [*ſame Love*] may here imply, (1) *A like love*, an anſwerable proportionable love one towards another, in ſincerity and integrity of affection. *Calvin* and *Beza* incline this way. (2) *A love of the ſame Objects.* When their Hearts were diſtracted and divided after contrary objects, ſome loving *Pauls* Doctrine, others the Falſe Apoſtles: Some loving Error and Novelty, others Truth, &c. then they had not the ſame love, Their love was not united in the Object. But when all their hearts ſhould love the ſame God, the ſame Chriſt, the ſame Goſpel, the ſame Faith, the ſame Ordinances, &c. now they have the ſame Love indeed. This is (z) *Zanchy's* Expoſition.

(z) *Hier. Zan. Com. in* Phil. 2. 2, 3.

Thus of the *Oneneſs of Heart.*

Oneneſs of Way, is an Outward Oneneſs flowing from the former Oneneſs of heart: Even that Oneneſs of their whole Courſe together in all the affairs and viſible exerciſe of Religion, in the outward Practiſe of the fear of the Lord, *Jer.* 32.39. As their *Heart* had been formerly divided, ſo their *way* had been divided: ſome hearkning to Gods true Prophets, ſome to falſe Prophets; ſome following the LORD, others hankering after idols, &c. But now God aſſures them, as He would give them *one Heart*, ſo he would give them *one Way*: and they ſhould walk ſweetly and Harmoniouſly together in that *one Way*. By this *Metaphor* of (*way*) it is ordinary with the Holy Ghoſt in Scripture to expreſs the (a) whole courſe and exerciſe of Religion by Churches or Particular perſons. *More Particularly*, this *Oneneſs of way* implies many things. As, 1. One and the ſame way of expreſſions and Speeches about Religion, (b) *Now I beſeech you brethren, — that ye all ſpeak the ſame thing.* New coined expreſſions are ſhrewd arguments of new-coind opinions. Confuſion of tongues was Babels calamity, and much more the Churches miſery. Its an high point of wiſdom in the Church for preſerving Truth and Peace, and preventing Diviſion and Errour, to take ſingular care that *all ſpeak the ſame thing* in common, known, plain and uſuall Expreſſions. 2. One and the ſame way of Profeſſing or Confeſſing the true Chriſtian Faith unto Salvation. (c) *With the Heart Man believeth unto righteouſneſs, and with the Mouth Confeſſion is made unto Salvation.* Hence its evident, that not only *Faith*, but alſo the *Confeſſion of Faith* is of uſe unto Salvation. By *Confeſſion of Faith*, (1) The Purity and Unity of Faith is declared and preſerved; (2) The contrary Errours to Truth are prevented; (3) Chriſts Truth and Doctrine is to his ſingular glory ſolemnly avouched before all the world; (4) And others are allured to embrace the ſame Faith and Truth. Hence all the *Reformed Churches of late*, and the *Ancient Churches* long before, have had their *Confeſſions of Faith* which they have publiſhed. Among which, That judicious and elaborate

(a) 1 Cor. 4. 17. Jer. 6. 16.

(b) 1 Cor. 1. 10.

(c) Rom. 10. 10.

borate ([d]) *Confession for the Churches in England, Scotland and Ireland* doth easily excell. It is most worthy to be particularly avouched by all the *Particular Churches.* 3. One way of worshiping God in all the Publike Acts and Ordinances of his worship, ([e]) as *Preaching* and *Hearing the Word, Administration of Sacraments, Prayer, &c.* That they all be performed and managed not according to any private fancies, but the clear Direction of the Holy Scripture. 4. One and the same way of Church-Order, and that according to the Word, *Col.* 2. 5. 1 *Tim.* 3. 1. *to* 11. *and Tit.* 1. 5. *to* 10. 1 *Tim.* 4. 24. *Mat.* 18. 15, 16, *&c.* 1 *Cor.* 5. *throughout.* 2 *Cor.* 2. 6. *to* 12. 5. One and the same way of ([f]) *Holy and blameless Conversation.* O how sweet and comely it is to behold Gods people all walking together Holily and unblamably! This Honours Christ highly; This adorns the Gospel exceedingly. 6. One and the same Guide in this One way, *viz.* The word and Spirit of Christ. The word is *that more sure word of Prophecy, as a light shining in a dark place*, 2 Pet. 1. 19, &c. The *Spirit leads the children of God*, Rom. 8. 14. 7. One and the same chief Companion in this One way, *viz.* God. They that herein walk aright, ([g]) do *walk with God.* 8. Finally, One and the same journies End, of this one way, *viz.* The same Eternal glory, *Iohn* 17. 24. *Such Oneness of Way* God Covenants to bestow upon his people.

(d) *The Confession of Faith presented to the Parliament. Apr.* 29 1647.
(e) 2 Tim. 4. 2. 5. Mat. 28. 18, 19. 1 Cor. 11. 23, &c. 1 Tim. 2. 1, 2.
(f) Phil. 2. 15. 1 Thes. 5. 23. 2 Pet. 3. 14.
(g) Gen. 5. 22. & 6. 9.

Thus, what this *Oneness of Heart and Way* is, and wherein it consists.

Quest. 3. *How choice and excellent a blessing this* Oneness of Heart and way *is.*

Answ. The singular excellency of this *Oneness of Heart and Way* among Gods people in the Maters of Religion, may be briefly represented in these Particulars.

First, *By the importunity of our Saviours Prayer for this blessing upon all that should believe in him through the Apostles word.* His importunity for this blessing implies the excellency of the blessing ([h]) *Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me, &c.* From *ver.* 20. *to the end*, Christ prayes for all his that should believe on him through the Apostles Doctrine. He begs for them two chief Blessings, *viz.* 1. Spiritual Unity, here, *ver.* 21. *to* 24. 2. Celestial Glory, hereafter, *ver.* 24, *&c.* Spiritual Unity; *That they all may be one,* —— *one in us, viz.* by the Spirit, Faith, Love, &c. *ver.* 21. Sin dissipates, dissolves and Divides all things: Christ, the Sinners Saviour, Unites and ([i]) *Reconciles* all. He is the

(h) Iohn 17. 20, 21, 22, 23.
(i) Col. 1. 20.

and

and o; He is the Author, Continuer, and Perfecter of all Reconcilement and Union. In Chriſt, God and Man are United in one Perſon: that God and Man might be united in one Chriſt. Chriſt (k) dyed to deſtroy ſin, the only Matter of Enmity betwixt God and man. Chriſt (l) gave all his New-Teſtament Miniſters of all ſorts for the final perfecting and compleating of this Unity. For the more clear underſtanding of our Saviours Meaning in this his earneſt Prayer for the Unity of his Apoſtles and Members, Conſider well the words of that acute *Reynolds* in his Learned Conference with *Hart*. Saith he: (m) *The* Unity *which the Scriptures do note in God and us, is of three ſorts. The firſt of Perſons in one Nature: The ſecond of Natures in one Perſon: The third of ſundry Natures and Perſons in one Quality. In the firſt is* One God, *Deut.* 6. 41. *In the ſecond is* One Chriſt, 1 *Cor.* 8. 6. *In the third is* One Church, *Cant.* 6. 4. *The Lord received not* Peter *into the firſt Unity; wherein the Father Son and Holy Ghoſt are one God. Nor into the ſecond; wherein he himſelf conſiſting of two Natures (God and Man) is one Chriſt. Into the third, wherein the Church is One with Chriſt her Head, and the Churches Members are one amongſt themſelves, he did receive* Peter: *but in Society with his brethren, not without them in ſingularity.* The multitude of the believers were of one heart, and of one ſoul, *Acts* 4. 32. *They all are* One Body; *Sanctified by* One Spirit; *through the Sacrament of* One Baptiſm; *Knit to Chriſt by* One Faith; *To themſelves in one Love, to ſerve together* One Lord; *In* One Hope *and expectation of One eternal bliſs and Glory, Epheſ.* 4. 4,5. So he. Now Chriſt preſſeth his Father for this *Spiritual unity* by many Arguments. As, (1) *Partly*, From ſome anſwerable reſemblance it will have to the union betwixt the Father and Chriſt, *ver.* 21. As, The Father and Chriſt are *One* Divine Eſſence, *One* by perſonal union of the Humane Nature to the ſecond Perſon in the Divine Eſſence, *One* in Conſent of Will Divine and Humane in Chriſt, *One* in Purpoſe and Intention of Saving all the Elect in ſuch a way: So they *Myſtically* and Spiritually might be One with Chriſt their Head, and with one another in Heart and way as members. (2) *Partly*, From the Glory that hence would redound to Chriſt. By this union of believers, the world ſhould be effectually convinced of Chriſts Authoritative Miſsion from the Father: thus powerfully gathering and uniting all his Elect, *ver.* 21, 23. (3) *Partly*, From Chriſts giving or promiſing that Glory to them in order to this Union, which the Father had given him, *ver.* 22. *viz.* That (n) glory of his (o) image, Grace, Sonſhip, and all Spirituall accompliſhments, according to their Capacity, which were plenarily heaped upon Chriſt. All which are notably and effectually Uniting. That by *Glory* here, ſhould be meant, either this (p) *Unity*, as Some; or (q) *Eternal glory*, as others; ſeems not ſo appoſite nor agreeable. (4) *Partly*, From the foundation of this Unity in Chriſt. That as God is in Chriſt *eſſentially*, &c. ſo Chriſt may be in them *Spiritually*, knitting them to God, and

(k) Rom. 8. 3.

(l) Eph. 4. 11, 12, 13.

(m) *D. Iohn Reynolds in his conference with Hart. p.* 15. 16. *Lon.* 1609.

(n) So *Jo. Cal. in Ioan.* 17. 22.

(o) 2 Cor. 3. 17, 18. Joh. 1. 12, 13, 14, 15, 16. Col. 1. 19.

(p) *Iorh. Harm. in Iob.* 17. 22. *Late Iorge Lond. Aanot. on Iohn* 17. 22.

(q) *Beza Annot. in loc. Piſcat. in loc.*

and one to another, *ver.* 23. (s) *Partly*, From the Renown of the Elect, That the world may be convinced that the Father loves them with the ſame love wherewith he loved Chriſt, *ver.* 23. What Importunity is here? What Arguments here? And all for this *Oneneſs of Believers*: As if this Oneneſs had in it all other Spiritual Bleſſings, and were beyond all other of greateſt importance. Who can duly conſider this, and not conclude that this *Oneneſs*, this one only Mercy which Chriſt ſo importunatly begs for his Elect in this world, is moſt excellent?

Secondly, *By the ſweet Pattern of this Oneneſs of Heart and Way in the pureſt Primitive Church at* Jeruſalem. 1. Oneneſs of Heart among them was admirable. (r) *And the multitude of them that believed* (*viz.* 3000. *Acts* 2. 41. *and* 5000 men, *Acts* 4. 4.) *were of one heart, and of one ſoul: neither ſaid any of them, that ought of the things which he poſſeſſed was his own, but they had all things common.* (s) —— *And all that believed were together, and had all things common, &c.* Here was the Power of Gods Spirit and Grace, that there ſhould be *Oneneſs of Heart* among ſo many thouſands; and that *Oneneſs ſo one*, as if they had all lived but by one Soul, and ſo demonſtrated by *Community of Goods*, declaring the intenſive integrity of their reciprocal affections, prizing one anothers *perſons* beyond all their Outward *poſſeſſions*. This *Community* was occaſioned by the preſent preſſing poverty and neceſsites of many of thoſe believers, which at that time could not otherwiſe be relieved: which particular obligeth not us or any to imitate, till the Church of God be redacted into the like neceſsitous Condition. 2. *Oneneſs of way*, wherein they walked, was ſingular. (t) *And they Continued ſtedfaſtly in the Apoſtles Doctrine, and Fellowſhip, and Breaking of Bread, and Prayer.* (u) —— *And they continuing daily with one accord in the Temple, and breaking bread from Houſe to Houſe, did eat their Meat with gladneſs and ſingleneſs of heart, Praying God.* Their *Oneneſs of way*, wherein they continued ſtedfaſtly and unanimouſly, is here ranked under four heads, (which *Calvin* very fitly (x) ſtiles *four Notes or Marks of a True and well Conſtituted viſible Church.*) *viz.* Oneneſs (1) *In Doctrine*, in the true Apoſtolical Doctrine. This the foundation of all the reſt. Herein was their *Oneneſs of Faith.* (2) *In Communion of Saints: Partly*, with the Apoſtles themſelves. *ver.* 42. *Partly* with one another, *ver.* 46, 47. This Communion ſeems to be of a more Private Nature: *and oneneſs of fellowſhip* ſweetly flows from *oneneſs of Faith.* (3) *In* (y) *Breaking of Bread*, viz. In Receiving the Lord Supper; that (z) ſweet Token of Oneneſs with Chriſt, and One with another, and that excellent Seal of the *New Teſtament*, and of the Doctrine thereof. How ſweetly and purely did they break bread with the Apoſtles, who heard and ſaw Chriſts *Inſtitution* of this Ordinance! (4) *In Prayers, viz.* Publike prayers made by the Apoſtles in the Publike aſſemblies of the Church. Herein was their *Oneneſs of heart and way.* There was no diſſent

(r) Acts 4. 32.
(s) Act. 2. 44,45.
(t) Acts 2. 41,42.
(u) Acts 2. 46,47.
(x) *Jo. Calv. Com. in* Acts 2.42.
(y) Acts 20. 7.
(z) 1 Cor. 10. 16,17.

diſſent in *Opinion*, no diſcord in *Affection*, no diſſonancy of *Expreſſions*, no diſcrepancy in their Religious *Worſhip and Actions*: but in all a ſweet Harmony, Sameneſs, Oneneſs every way. *Oh! Me thinks it was the very Suburbs of Heaven thus to live in this Primitive Church at Ieruſalem!*

Thirdly, *By the Many and great Miſchiefs of the Oppoſite Diviſions in Heart and Way, in Matters of Religion.* For, 1. *Hereby*, divers pernicious and damnable (a) *works of the fleſh*, as *Variance, Emulations, Envyings, Wrath, Strife, Seperations, Hereſies, &c.* are brought forth and nouriſhed: and profeſſed Chriſtians maintaining or approving ſuch Diviſion, walk (b) *as babes*, yea as *carnal men*. 2. *Hereby* the (c) *Temple of God which is holy (whoſe Temple Chriſtians are) is ſinfully defiled*, to the endangering of everlaſting deſtruction. For the Spirit of God dwelling in theſe Temples, being an Holy Spirit of Unity, Peace, Love, &c. cannot indure the forementioned filthy fruits of the fleſh. 3. *Hereby*, Men walk moſt (d) *unworthy of the Calling wherewith they are called*, whileſt they keep *not the Unity of the Spirit in the bond of Peace*. Unbelif divides, breaks and ſcatters all; Faith in Chriſt Unites knits and gathers all the elect to Chriſt. 4. *Hereby* Chriſtianity is ſo ill managed, as (e) if *Chriſt were divided*, and every ſeveral diviſion of Chriſtians had a ſeveral Chriſt: Or as if ſome Men, ſome Miniſters, &c. were very Chriſts, or had been crucifyed for them; whilſt they more eagerly purſue after the Doctrines and Wayes of thoſe men, then after the naked Doctrines and Wayes of Chriſt, Prizing the Goſpel ordinances, &c. not ſo much for *Chriſts* ſake as for *theirs*. 5. *Hereby*, Men diſcover their want of Oneneſs with Chriſt (f) which is the Foundation of Oneneſs with his Myſtical body and members. Firſt we are one with Chriſt by the Spirit and Faith: and then in Chriſt we are one with his Body and Members. When therefore we divide from them: we diſcover we are divided from Chriſt, and are no better then Chriſtleſs formaliſts. 6. *Hereby* Men caſt themſelves out of the (g) *Society of the Church*, (h) Service of the Lord Chriſt, and fellowſhip with God. *Mark them which cauſe Diviſions and Offences, contrary to the Doctrine which ye have learned, and avoid them. For they that are ſuch ſerve not our Lord Jeſus Chriſt, but their own belly: and by Good words and fair ſpeeches decieve the hearts of the ſimple.* They *pretend* Chriſt: *intend* themſelves; Like Boat-men looking one way, but rowing another. Nor can ſuch retain fellowſhip with God. For, Gods Habitation are they, *that are builded together through the Spirit*, not they that are divided and torn aſunder through the fleſh. (i) *In whom you alſo are builded together for an Habitation of God through the Spirit.* Fitly to this effect ſaid *Cyprian*; (k) *whoſoever is ſeperated from the Church, and joyned to an adulterous one, He is ſevered from the Churches Promiſes. Nor ſhall he come to the Rewards of Chriſt, who forſakes the Church of Chriſt. He is*

(a) Gal. 5. 19, 20, 21. 1 Cor. 3. 3. Iude *ver.* 19.
(b) 1 Cor. 3. 1. *to* 5.
(c) 1 Cor. 3 16, 17. *Compared with ver.* 3, 4, 5, 21, 22.
(d) Eph. 4. 1, 2, 3.
(e) 1 Cor. 1. 12, 13.
(f) Iohn 17. 23. 1 Cor. 10. 16, 17. Eph. 4. 15, 16.
(g) Iude 19. 1 Iohn 2. 19. Eph. 4. 16.
(h) Rom. 16. 17, 18.
(i) Eph. 2. 21, 22.
(k) Quiſquis ab Eccleſia ſegregatus adulteræ jungitur a Promiſſis Eccleſiæ ſeparatur. Nec perveniet ad Chriſti præmia, qui relinquit Eccleſiam Chriſti. Alienus eſt, profanus eſt, Hoſtis eſt. Habere jam non poteſt Deum patrem, qui Eccleſiam non habet matrem, &c. *Cypr de Vnitat. Eccleſ. Cathol.* §. 5. *p.* 297. *Edit.* 1593.

an alien, He is a Prophane one, He is an Enemy. He cannot now have God for his Father: who hath not the Church for his Mother, &c. 7. *Hereby*, The ſweet Communion of Saints both Publique and Private, that *Eden of ſpiritual delights, and feaſt of fat things*, is miſerably deſtroyed. *Union* is the foundation of all *Communion*: Diviſion therefore muſt needs be a Deſtruction and Deſolation to all Communion. What life, ſap, growth, or fruitfulneſs hath the branch, when cut off from the tree? Or what ſtrength, life, ſenſe, or motion hath the limb, when cut off from the body? What quickening, comfort, edification, &c. in the Society of Saints can ſuch have, as are ſeperated from them? The ſweet *union* of the Primitive believers, was that which ſo heightned and improved their ſpiritual *Communion* together, *Acts* 4. 32, 34, 35. *and* 2. 42, 44, 45, 46, 47. Now to be deprived of the manifold benefit of Communion of Saints, is a loſs incomparable. 8. *Hereby*, That (l) peculiar and excellent bleſſing of *Oneneſs* of his Elect in him, ſo earneſtly begged of the Father by Jeſus Chriſt, is apparantly ſlighted and deſpiſed. And as *Cyprian* well; (m) *They cannot come to the reward of Peace, who by the fury of diſcord break aſunder the Lords Peace.* 9. *Hereby*, The great End of Chriſts Death for his Church, and of his Donation of his New Teſtament Miniſtry *to his Church*, is (ſo far as Diviſions prevail) unchriſtianly croſſed and undermined. For, Chriſt dyed, (n) *That he might gather into one the children of God that were ſcattered abroad.* That ſo at laſt he might bring all his ſheep both of Jews and Gentiles into one Fold; that (o) there might *be one Fold, as one Shepheard.* And (p) *Chriſt gave ſome, Apoſtles; and ſome, Prophets; and ſome, Evangeliſts; and ſome, Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the body of Chriſt: Till we all come in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt.* So that one ſpecial aim of Chriſt in giving all his New Teſtament-Miniſtry was, under Chriſt the gathering of all His Elect into one, and bringing them into Unity. 10. *Hereby*, Finally, The truth of the Goſpel is (q) *perverted*; Chriſtians minds and hearts are (r) *troubled, diſtracted, offended* and *ſubverted*; Chriſtianity is expoſed to the contempt and ſcorn of all that hate it, of Prophane Atheiſts, Papiſts, Turks, and Jews, as daily experience evidenceth; The enemies of the Church, Satan and his Inſtruments ſingularly gratified; And the Church of Chriſt her ſelf expoſed to, yea overwhelmed with all manner of Errour, Hereſie, Blaſphemy, Prophanneſs, Looſneſs, Envyings, Contentions, Revilings, Clamour, Bitterneſs, Diſtraction, and Confuſion. The wofull *Diviſions* in England about matters of Religion for theſe few years laſt paſt, afford a lamentable experimentall atteſtation to all theſe Particulars. By theſe few miſchiefs of *Diviſions in heart and way* about Religion, we may judge of the reſt, which are innumerable.

Fourthly,

(l) Iohn. 17. 10. *to* 24.

(m) Ad pacis præmium venire non poſſunt qui pacem Domini diſcordiæ furore expellunt. *Cypr. de Unit. Eccleſ. Cathol.* §. 10.

(n) Iohn 11. 50, 51, 52.

(o) Iohn 10. 15, 16, 17, 18.

(p) Eph. 4. 11, 12, 13.

(q) Gal. 1. 6, 7.

(r) Act. 15. 24. Gal. 1. 7. & 3. 1.

Fourthly, *By the many Precious advantages and benefits attending this Religious Oneneſs of heart and way here on earth.* For, 1. *This*, Is the due fulfill ng of the (f) Many Commands of Chriſt in his word. And it is not only our *Duty*, but our *Dignity* to be obedient unto Chriſt. And this *Oneneſs of heart* is Chriſts *New Commandment*: urged in a new manner, and ſtill to continue New. 2. *This*, Is a bleſſed Return of Chriſts (t) Prayer upon his Members. And that may comfortably aſſure us of his acceptance with the Father, and of the prevalency of his Interceſſion. 3. *This*, Is an evident badge or character of Chriſts Diſciples. (u) *By this ſhall all men know that ye are my Diſciples, if ye have love one to another.* This character was eminent in the Primitive Chriſtians at Jeruſalem. Contrariwiſe by the oppoſite *Diviſions*, Contentions, Strife, &c. men diſcover themſelves too much to be the Devils Diſciples. 4. *This*, Is both (x) *Good and Pleaſant for brethren to dwel together in Unity.* Some things are *good*, but not *pleaſant*; as Repentance, Affliction, &c. Some things are *Pleaſant*, but not *Good*; As variety of ſins and corruptions: Some neither *good nor pleaſant*, as Envy, the torture of the Soul: But this *Oneneſs* of brethren is both *good and pleaſant*, Double excellent. Like *Aarons Holy Oyntment*, full of delicious fragrancy. As that ran from his Head to the Skirt of his garment: So this Oneneſs flows from Chriſt our head to his meaneſt member. Yea, like the fruitfull drops and dew upon *Hermon* and *Sion*, two very dry and barren Mountains, yet their ſmall and little graſs is nouriſhed and increaſed by dew and ſhowers: So (y) by *unity* ſmalleſt things grow and are preſerved: by *Diſcord* greateſt things are waſted and brought to nought. A threefold Cord, a bundle of Rods, is not eaſily broken: an untwiſted Cord, a ſingle Rod, is quickly broken. 5. *This*, Is a ſpecial Means whereby we may (z) *walk worthy of that high and holy Calling wherewith we are called.* We are called to be children of Peace, Love, Unity, &c. To be ſons and daughters of One heavenly Father, 2 *Cor.* 6. 18. *Epheſ.* 4. 6. 1 *Pet.* 1. 15, 16, 17. To be brethren of one Chriſt, *Heb.* 2. 11. To be Temples of one Holy Ghoſt, 1 *Cor.* 3. 16, 17. *Epheſ.* 2. 21, 22. To be Members of one Myſticall body of Chriſt the Church, *Epheſ.* 5. 30, 32. 1 *Cor.* 12. 12. *to* 28. To be Profeſſors and Poſſeſſors of one Faith, *Epheſ.* 4. 5. To be waſhed with One Baptiſm, *Eph.* 4. 5. To be nouriſhed with one Lords Supper, 1 *Cor.* 11. 20, 23, *&c. and* 10. 16. To be taught and inſtructed to Salvation by one Goſpel, *Tit.* 2. 11, 12, *&c.* To be Heirs by One Hope of one and the ſame Cœleſtial Kingdom, *Epheſ.* 4. 4. *Mat.* 25. 33, 34. This is an High and Holy Calling, and ſtrongly engaging all the Called unto unity among themſelves. And this is a ſpecial Ornament and Honour to this our Calling, that we be in *heart and way united*: thus we ſhall (a) *walk worthily*, ſuitably, anſwerably, to our Calling. *Oneneſs* adorns, *Dividedneſs* ſhames it. What Honour is it to Chriſt, the Fountain of Unity, to have a company of wranglers, janglers, brawlers

(f) Iohn 13. 34 1 Cor. 1. 10. Eph. 4. 1. *to* 7. Phil 2. 1, 2, 3, 4.

(t) Iohn 17. 20. *to* 24.

(u) John 13. 35.

(x) Pſal. 133. 1, &c.

(y) Concordia res parvæ creſcunt; diſcordia res magnæ dilabuntur.

(z) Eph. 4. 1, 2, 3.

(a) Eph. 4. 1, 2, 3, &c.

lers and contentious perſons to be his Diſciples? 6. *This*, Promotes Spiritual growth and fruitfulneſs in the Church and members of Chriſt. They are firſt *fitly joynted and compacted together in*(b) *Chriſt*, and then *they grow up into Chriſt* towards compleat perfection, and mutual edification: but a limb ſevered from the body, a branch ſevered from the Tree grows no more, but withereth. 7. *This*, Is the *Sacred Cement* of the Saints, conſolidating them in One; *The ſtrength* of the feeble Church, whereby united weak ones are made invincibly Strong; *The admiration* of the carnal world, that knows not the Uniting force and efficacy of true Grace; The *orient Ornament* of the Goſpel, that can produce ſuch ſingular effects; The *Spiritual Chariot of Chriſtianity*, carrying it on to its perfection with greateſt delight; The *Vexation and Envy of the Devil*, whoſe great endeavour hath ſtill been to deſtroy the Church of God by curſed Diviſions; And the *Delight of God bleſſed for evermore*, who carries on his Church by Unity unto perfection. 8. *This Oneneſs of heart and way* is that *unity of the Spirit in the bond of Peace*, which is founded upon the *Sacred Mount of unities*. Happy are they that ſhall aſcend into, and dwell in this *holy Mountain*; where unities are the foundation, Unity and Peace the Superſtruction! (c) *Endeavouring to keep the unity of the Spirit in the bond of Peace. There is one Body; and one Spirit; Even as ye are called in one Hope of your Calling; One Lord; One Faith; One Baptiſm; One God, and Father of all, who is above all, and through all, and in you all.* 9. *This*, in a word, Is that *ſacred Qualification* whereby believers being One in God and Jeſus Chriſt, do in ſome meaſure (d) reſemble that ſupream *Unity of unities* in God, between *Father, Son, and Holy Ghoſt*. Now the more we can aſpire to be like God, the more we aſcend to the Perfection of godlineſs.

(b) Epheſ. 4. 15, 16.

(c) Eph. 4. 3, 4, 5, 6.

(d) Iohn 17. 20. *to* 24. 1 Iohn 5. 7.

Fifthly, *By the many ſacred Unities urged by the Apoſtle, as cogent Arguments and Motives to the Maintaining of this Spiritual Unity.* All which *Ones*, ſhould ſtrongly incline all the Saints to be *One*. (e) —— *Endeavouring to keep the Unity of the Spirit in the bond of peace. There is One Body; and One Spirit; Even as ye are called in One hope of your calling; One Lord; One Faith; One Baptiſm; One God and Father of all, who is above all, and through all, and in you all.* What? ſo many *Ones*, to incite to *Oneneſs* of the Spirit? Then doubtleſs this *Oneneſs of Spirit* is a moſt excellent *Oneneſs*. Conſider them briefly.

(e) Eph. 4. 1. *to* 7.

(1) *One Body*, viz. There's but one (f) Myſtical Body of Chriſt, the General Church viſible or Inviſible, and all believers fellow-members of that one Body. Now it were *Monſtrous* for Members of the ſame Body to fight one againſt another, the hand againſt the eye, one hand againſt another, one foot againſt another, &c. but it were *Mortal* for the Members to divide and ſeparate one from another; Union preſerves them, Diviſion deſtroyes them. Fellow-members mutually ſerve, and *take care* (g) *for one another.* (2) *One*

(f) 1 Cor. 12. 12. *to the end.* Eph. 5.

(g) 1 Cor. 12. 12, &c.

(2) *One Spirit, viz.* (h) One and the ſame Enlivening Spirit of Chriſt the Head, ſupernaturally Animating and Acting this One body and all the Members thereof. Every member of Chriſt hath not a divers ſpirit, as every man hath a divers Soul: but, as all the natural members of one mans body have but one and the ſame Soul, though manifeſting it ſelf more eminently in ſome then in other Members; ſo it is with the Myſtical members of Chriſt. Chriſt gives not Many *Spirits:* but *One Spirit, with many Operations.* And ſhall not they who live Spiritually by one and the ſame Spirit, have one and the ſame *Heart and Way?*

(h) 1 Cor. 12. 12, 13.

(3) *One hope of our Calling*, viz. Theres but one Hoped for Heavenly Glory and inheritance unto which we are all called in this life. We ſhall all agree in One eternal Glory: can we not now agree in one Principle, and way of Grace? One Heaven ſhall hold us all *then*: cannot one Church hold us all *Now?*

(4) *One Lord*, viz. Jeſus Chriſt our Onely Lord and Maſter, whom we ſerve and attend upon. Though ſervants of ſeveral Maſters may fall at variance, yet its a great ſhame for fellow-ſervants of one and the ſame Lord and Maſter to be at ſtrife.

(5) *One Faith*, viz. One Doctrine of Faith, touching Gods Saving of Sinners by Jeſus Chriſt through Faith alone. Thus it takes in the whole body of Chriſtian Doctrine. Now if there be but one Faith: Why are we not United therein in one Judgement? ſhall leſſer differences be of more force to make Diviſion and *ſeparation*; then the Body of Faith and truth to make *Conjunction?*

(6) *One Baptiſm*, viz. One Sacrament of Baptiſm. This is the firſt viſible Chriſtian Cogniſance or Badge, whereby we are diſtinguiſhed from all Paganiſh, Jewiſh, Turkiſh people; and incorporated (i) into the viſible Body and Society of Chriſtians. *This is Chriſts Livery.* Shall there be ſtrife, diſcord and diviſion among men of one Badge and livery? Shall we unbaptize our ſelves by ſeparating from that Body into which we were Baptized! or tearing aſunder that Body whereunto by Baptiſm we were united?

(i) Cor. 12. 12, 13.

(7) Finally, *One God and Father of all, who is above all, &c.* viz. (k) One true God in Eſſence, though ſubſiſting in three diſtinct perſons; He is *Father of all*, and all are his Generation and iſſue by creation and Providence. *Above all*; By his Special Sovereignty and Authority. *Through all*; By his Special Providence. *In all*; By his peculiar Grace and Spirit. For (as (l) *Calvin* well obſerves) all theſe are here to be reſtrained to the Church, whoſe unity he perſwadeth hereby. And ſhall not this one God and Father who is thus over us, through us, and in us, keep us in unity?

(k) 1 Joh. 5 7.

(l) *Joan. Calv. Com. in Epheſ.* 4. 6.

Sixthly and Laſtly, *The excellency of this Oneneſs in heart and way may be further demonſtrated by the full Perfection and exact accompliſhment thereof in Heaven.* Many Spiritual Gifts and Graces ſhall ceaſe, as Prophecy, Tongues, &c. Faith, Hope, Repentance, &c. there

there ſhall be no need of theſe in Heaven: But this Spiritual Oneneſs, for the Subſtance of it, ſhall go with us to Heaven, and be a great part of the Saints Glory and Felicity there. Now thoſe Spirituals which ſhall accompany us both in Earth and Heaven, in this and the world to come, do in excellency far tranſcend thoſe which ſhall only remain and be of uſe to us here on Earth. Unity on Earth is but in part: Unity in Heaven ſhall be perfect and compleat, as (m) all our ſpirituals that ſhall remain there ſhall be perfect. And the more our ſpiritual *Oneneſs* attains to perfection on Earth, the more it approacheth the Perfect *Oneneſs* in Heaven. The *Oneneſs* which is and ſhall be in Heaven is manifold; 1. The Oneneſs of the three Perſons (n) Father, Son, and Holy Ghoſt (over all bleſſed for ever) in the Unity of Eſſence. The Father is not the Son, niether Father nor Son are the Holy Ghoſt: but Father, Son, and Holy-Ghoſt are One God. This is the Higheſt, Happieſt, Perfecteſt, Uncreated Unity in Heaven. 2. The Oneneſs of Chriſt and his glorious myſtical Body (o) *made perfect*: They are now one Fleſh, *Eph.* 5. 30, 31, 32. One Body, 1 *Cor.* 12. 12, 13. One Spirit, 1 *Cor.* 6. 17. Yea One *CHRIST*, 1 *Cor.* 12. 12. Are Chriſt and his Church thus One on Earth: How accurate then ſhall be their Oneneſs in Heaven, where they ſhall be (p) *fully like him*, where they ſhall beatifically *See him as he is*, where they ſhall immediately and eternally enjoy him, *He in them, and they in him* for evermore. 3. The Oneneſs of all the glorious and Triumphant Saints of Chriſt One with another. Then all Cauſes, Occaſions and Fewel of Diviſion, whether Satans Temptations, Humane Seducements, or their own ſins and corruptions, ſhall utterly ceaſe. Then their *Minds* ſhall not be divided, by the leaſt diſſent of Opinion, becauſe all weakneſs and errour ſhall be wholly removed by the Perfection of glorious light and Truth: Then their *Wills* and *Hearts* ſhall not be divided by the leaſt diſaffection or defect of Love; becauſe every one ſhall fully rejoyce in anothers happineſs as in his own, and all of them be raviſhed with the Glory of Chriſt: Then their *Way* ſhall not be divided by any the leaſt repugnant Practiſes, becauſe they ſhall all walk in the ſame *white robes with Palms in their hands*, they ſhall all perfectly fulfil Chriſts will with unanimous delight, they ſhall all triumph with the ſame *Halelujahs* to God and to the Lamb before his Throne for evermore: Then their *Names* ſhall no more be divided by opprobrious Denominations, as *Huſſites, Hugonites, Lutherans, Calviniſts, &c.* but ſtill all glory in that bleſſed Uniting Name of *CHRISTIAN*, Chriſt promiſeth to him that Overcometh;

——— *And I will write upon him the name of my God, and the name of the City of my God* (*New Jeruſalem which cometh down from my God,*) *and my New name*, Rev. 3. 12. *There ſhall be* (as (q) *Auguſtine notes*) *no envy amongſt them*; (*as the Angels do not envy the Arch-Angels, and in the body natural the hand deſires not to be the eye, nor the foot to be the hand, no member envies another,*) *becauſe every one ſhall have*

(m) 1 Cor. 13. 9, 10, 12, 13. Heb. 12. 23.

(n) 1 Iohn 5. 7.

(o) Heb. 12. 23.

(p) Phil. 3. 21. 1 Ioh 3. 2. Iohn 17. 24.

(q) Aq. id etiam beata Civitas illa magnum in ſe bonum videbit, quod nulli ſuperiori ullus inferior invidebit, ſicut nunc non invident Archangelis Angeli cœteri: tumq; nolit eſſe unuſquiſq; quod non accepit, quamvis ſit pacatiſſimo concordiæ vinculo ei qui accepit obſtrictus; quum nec in Corpore vult oculus eſſe quod eſt digitus, cum membrum utrumq; contineat totius carnis pacta compago. *Auguſt. de Civit. Dei lib.* 22. *cap.* 30. *pag.* 1394. *A. B. Baſil.* 1569.

have enough: No Contempt, becauſe every one ſhall be perfectly glorious: no diſcontent, becauſe every one ſtall be ſatisfied with Pleaſures at Gods right hand for evermore: but all ſhall moſt ſweetly and fully acquieſce in God, in Chriſt, and in one another, as wanting nothing that can be deſired, as Having nothing that can be diſeſteemed. They ſhall all Think, and Will, and Love, and Deſire, and Do, as one man, what Chriſt God-man ſhall require.——— Yea they ſhall all be ſo intranſed, raviſhed, overcome, and even ſhallowed up with the bliſsfull Preſence Viſion and Fruition of God in Chriſt, who then ſhall be All in All, that they ſhall have no liſt nor liberty for Diviſion or diſtempers amongſt themſelves (could ſuch defilements poſſibly have any place in Heaven): But ſhall rather by the influences of that Glory be transformed into Unity, Peace, Love and Joy moſt gloriouſly. Sweet and appoſite is that of *Auguſtines* in his cloſe of his Books of the City of God; (r) *There we ſhall Reſt, and See: we ſhall See, and Love: we ſhall Love, and Praiſe. Behold what ſhall be in the end, without end. For what other is our End, then to come to the Kingdom whereof there is no end.* O ſweet *Conſort*: wherein there is not the leaſt *jarring*! O delicious *Melody*: when all the ſtrings are ſo exactly tuned and *uniſone*! Oh happy *Harmony*: wherein there is not the leaſt *diſcrepancy*! O glorious *Unity*: wherein is no Shadow of *Diviſion*, but all Unity! How ſhould we contend and aſpire after *gracious Oneneſs* now, that we may attain this *glorious Oneneſs* for ever? If ſo much of Heavenly Glory be comprized in *Perfect unity*, how excellent is the very *Inchoate Unity* of the Saints now that is the firſt-fruits and earneſt of this Perfection!

(r) Ibi vacabimus, & videbimus; videbimus, & amabimus; amabimus & laudabimus. Ecce quod erit in fine, ſine fine. Nam quis alius noſter eſt finis, niſi pervenire ad regnum, cujus nullus eſt finis. *Aug. ibid. pag.* 1396. *D.*

Queſt. 4. Laſtly, *What Directions and Helps may beſt further the Obtaining and Maintaining of this Oneneſs of Heart and Way among Gods people? For as* Hierom *well notes, upon that of the Apoſtle*; Endeavouring to keep the Unity of the Spirit in the Bond of Peace, *Eph.* 4. 3. (f) He that hath it, to him a care of Keeping is appointed: but he that hath it not, to him a Studiouſneſs that he may have it, is commanded.

(f) Qui enim habet, ſervandi illi ſollicitudo præcipitur; Qui autem non habet, ſtudium illi ut habere valeat imperatur. *Hieronym. Com. in Ep. ad Eph.* 4. 3. *Tom.* 9.

Anſw. This is a moſt neceſſary and Seaſonable Queſtion, eſpecially in theſe ſad days of our Spiritual *Diviſions* and *Confuſions*, wherein God hath ſo left us to the folly and vanity of our own hearts that ſtill dividing, ſubdividing, crumbling, rending, tearing the Church of God among us into Parties, Sects, Fragments, and ſeperate heaps of backſliders, as dangerouſly threaten the ſubverſion of Religion and Confuſion of the Church amongſt us.

For the *Gaining* therefore and *Retaining* of this excellent *Oneneſs of heart and way* among Chriſts Members, Seriouſly ponder and Sincerely put in actual Execution theſe few brief *Directions* enſuing, *viz.*

First, *Meditate frequently and ſeriouſly, Of the Excellencies of this union in Heart and Way amongſt the Saints, and of the Miſchiefs of the Contrary Diviſion. Thoſe* may ſtrongly allure any ingenuous Spirit unto

unto *that*: *Theſe* may deter any judicious heart from *this*. A ſmall taſte of both, I have given already. Why do moſt ſo eaſily burſt aſunder all bonds of ſpiritual Union and Embarke themſelves in Diviſions and Subdiviſions: but becauſe they never adviſedly and deliberately weighed and Conſidered, the Good of *Unity*, which they are rejecting, and evil of *Diviſion*, which they are embracing?

Secondly. *Piouſly Conſider and be throughly Convinced in thine own Conſcience, What an Excellent and important Duty union is; what an abominable and dangerous ſin Diviſion is.* Of both I have given ſome brief touch already. I. *How excellent and important a Duty is this unity!* Being, 1. Frequently commanded by the Spirit of God, 1 *Cor.* 1. 10. *Eph.* 4. 3. *Phil.* 2. 2, 3, 4. *Be of one Mind, live in Peace*, 2 *Cor.* 13. 11. 2. Pathetically preſſed upon the Churches and Saints by the Apoſtle. He ſpeaks not ſo much *Words*, as *Affections*; Not ſo much *Arguments* as forcible *Compulſions*; Not ſo much *ſwaſions* as *perſwaſions*: when he comes upon this Subject. As, To the Saints at Coriuth; (t) *Now I beſeech you brethren, by the Name of our Lord Ieſus Chriſt, that ye all ſpeak the ſame thing, and that there be no Diviſions among you, but that ye be perfectly joyned together in the ſame mind, and in the ſame judgement.* He *beſeecheth*; He *beſeecheth them as brethren*; He *beſeecheth by the name of our Lord Ieſus Chriſt.* To the Saints at Epheſus; (u) *I therefore the Priſoner of the Lord, beſeech you that ye walk worthy of the vocation wherewith ye are called, with all lowlineſs and Meekneſs, with long-ſuffering, forbearing one another in Love; Endeavouring to keep the unity of the Spirit in the bond of Peace.* He *beſeecheth them*; He *beſeecheth them as the Lords Priſoner.* As if he had ſaid; If ye will not hear *Paul*, yet hear his *Priſon*, Hear his *chains* for the Lord Chriſt, ſpeaking *unity* to you. To the Saints at Philippi: (x) *If there be therefore any Conſolation in Chriſt, if any Comfort of love, if any fellowſhip of the Spirit, if any bowels and Mercies; fulfill ye my joy, that ye be likeminded, having the ſame love, being of one accord, of one mind.* (y) *See here* (ſaith *Chryſoſtom*) *How Copiouſly, How vehemently, How Sympathetically he ſpeaks.* But for what is the Apoſtle thus earneſt? Is it for ſupply of neceſſaries; or deliverance out of Dangers, Bonds, Priſons; or relief againſt Perſecutions, &c? No, no, Not a word of this kind for himſelf: but all for them, their Concord and Unity. 3. Strongly urged by many (z) *unities* and other Cogent Arguments. 4. Highly Commended by the Holy-Ghoſt, in the (a) Practiſe of the Primitive *Church at Jeruſalem.* 5. Peculiarly intended by Chriſt in the (b) whole work of all the *New-Teſtament Miniſtry*, Extraordinary and ordinary. 6. Earneſtly begged by Chriſt in his ſolemn (c) Prayer before his Paſſion. 7. Dearly (d) Purchaſed by Chriſt, at the price of his own precious and invaluable blood. 8. And is clearly aſſured of the ſpecial Preſence of the God of Love, and Peace, by his faithful Promiſe; (e) *Be of one Mind, live in Peace: and the God of love and Peace ſhall be with you.* What? will the

(t) 1 Cor. 1. 10.

(u) Eph. 4. 1, 2, 3, 4, 5, 6.

(x) Phil. 2. 1, 2, 3, 4.

(y) ὅρα πῶς λιταρεύει, πῶς σφοδρῶς, πῶς μετ' ἀμπεχθείας πολλῆς. &c. *Io Chryſoſtom. Homil. 5. in Phil. 2 a dinit.*

(z) Eph. 4. 1, *to* 6. Phil. 2. 1, 2, 3, 4.

(a) Act. 1. 14 & 2. 42, 44, 45, 46. & 4. 32.

(b) Eph. 4. 11, 12, 13.

(c) Iohn 17. 20. *to* 24.

(d) Iohn 10. 15, 16, 17.

(e) 2 Cor. 13. 12.

the God of love and peace be with them? Then, The ſweeteſt love will be with them: *The God of Love.* The perfecteſt peace will be with them: *The God of Peace.* The higheſt Happineſs will be with them: The bleſſed *God.* This ſhall be the reward of them, that are of one mind and live in Peace, and that in this preſent life.

II. *How Abominable and Dangerous a ſin is Diviſion!* For as much as, 1. It (f) is ranked among the filthieſt and moſt deteſtable *works of the Fleſh.* 2. It renders (g) the ſanctified members of the Church, that cheriſh ſtrife, ſchiſm, *&c.* in a ſort *Carnal and babes in Chriſt.* 3. It denominates ſuch as (h) *Cauſe Diviſion, ſervants, not of Jeſus Chriſt, but of their own bellies, and Deceivers of the ſimple:* to be *noted* and *avoided* by the Saints. 4 It is a vehement and ſuſpitious ſign of the Hypocriſie of ſuch perſons whole Religion. That they (i) *go out from the Church, becauſe they are not of the Church* really, but only formally and feignedly. 5. It (k) *Diſturbs* the Church of God, and tends to *ſubvert* the Souls of the membes thereof; which Chriſt hath bought with his moſt precious blood. 6. In a word, It is ſo damnable, That they (l) who act and walk in *Diviſion, Strife, Hereſies,* &c. *ſhall not* (without ſincere repentance) *inherit the Kingdom of God.* They are not in Chriſt true Heirs of the Kingdom of Grace now; nor ever ſhall be co-heirs with him of the Kingdom of Glory Hereafter.

(f) Gal. 5. 19, 20, 21.
(g) 1 Cor. 1, 2. *with* 3. 1. *to* 5.
(h) Rom. 16, 17, 18.
(i) 1 John 2. 19.
(k) Acts 15. 24.
(l) Gal. 5. 19, 20.

Thirdly, *Pluck up the very Roots, and cut off all the Occaſions of Diviſion.* While the Roots thereof remain, though it be never ſo much topped, it will ſprout again: whilſt the *Cauſes and Occaſions* thereof Continue, the ill *effect* muſt needs continue. Remove therefore all the Cauſes and Roots of this miſchievous evil out of thine own breaſt and heart; for in thy heart chiefly the Roots of Strife, Contention and Diviſion are fixed. Corrupt principles and luſts within, are the fountains of theſe wretched Diviſions without. As *James* ſaid of worldly, ſo may I ſay of this *Spiritual, Contention,* (m) *From whence come wars and brawlings among you? Come they not hence, even of your luſts, that war in your members?* Eſpecially, extirpate out of thy heart theſe Principles and bitter Roots of Diviſion, *viz.*

(m) Jam. 4. 1.

(1) *Ignorance, childiſhneſs and babiſhneſs about the great affairs of Chriſtian Religion.* They that are (n) children in Religion are (through their good affections and weak judgements) apt to be toſſed to and fro, and *carryed about with every wind of Doctrine, by the ſleight and cunning craftineſs of men.* And no wonder; For as yet (o) *they have not their ſenſes exerciſed to diſcern betwixt good and evil:* Nor can they digeſt the ſtrong meat, but only the milk of Chriſtianity. Herenpon the Apoſtle taxes the Corinthians (p) for their *carnality and babiſhneſs* in their Diviſions; *One being for* Paul, *another for* Apollo, *another for* Cephas, &c. which argued their want of ſolid underſtanding and judgement, to Conſider; *That* one and the

(n) Eph. 4. 14.
(o) Heb. 5. 12, 13, 14.
(p) 1 Cor. 3. 1, *to* 8, &c.

ſame ſpirit wrought in them all their variety of gifts; *That* they and all their gifts were given to the Church and to them for their ſpiritual Good; *That* they all were but Miniſters by whom God worketh, not *Efficients* but *Inſtruments*, All efficacy upon their gifts and Miniſtrations was only from God, *I have planted*, Apollo *watered, but God gave the increaſe. So that he that planted, and he that watered*, the Miniſters *were nothing: but God that gave the increaſe*, he was All; and on him they ſhould principally have an eye and dependance for ſpiritual fruit and ſucceſs. Therefore be no longer *children, but men in underſtanding*: Let our *ſenſes be exerciſed* to diſcern things that differ, *&c.*

(2) *Error of Opinion.* This is a bitter Root of Diviſion, as Experience ſadly teſtifies: And *Error* proceeds from *Ignorance* in matters of Religion. Now there are eſpecially theſe two grand Errors about Diviſions, which abundantly patronize and cheriſh Diviſions in thoſe that pretend to Religion. 1. **Error.** *That Diviſions are not ſinful, but warrantable, yea gainful and needful to the Church:* (q) *for there muſt even be Hereſies therein, which are worſe. Anſw.* (1) *That* Diviſions are dangerous and damnable ſins I have already proved here, *Direction ſecond.* (2) *That* the Church of God *properly and directly* can neither need nor gain by any Diviſions or Hereſies: but extreamly loſeth; As did the Church at *Corinth*, &c. *Properly* poyſon doth good to no patient. (3) *That*, when any good comes by Diviſion or Hereſie to the Church, thats meerly by *accident* as to thoſe Evils, through the mighty overpowring Providence and goodneſs God, who brings light out of darkneſs, good out of evil, Medicines out of Poyſons, *&c.* but this gives no countenance at all to Diviſions. The expert Phyſitian can digeſt the Viper into a treacle: Is this any encouragement to any one to eat Vipers? 2. **Error.** *That all men ſhould be left at liberty, to the liberty of their own Conſcience, in matters of Religion, without any Force, Reſtraint or Controul. Anſw.* (1) Conſcience is either Natural and unſanctified, as in (r) carnal men, and in Pagans: Or, *Spiritual* and Sanctified, as in true (ſ) Believers: who have a *good Conſcience purged from dead works by the blood of Chriſt, and purified by faith to ſerve the living God.* Do they mean, *that both Sanctified and Unſanctified Conſcience, muſt be left at liberty? Then*, Hereby unſanctified Conſcience is made a mans guide and Rule for his Religion. A goodly guide: A goodly Religion, of (t) *the Minde and Conſcience which is defiled*, and polluted with dead works. A blind and corrupt Guide. *Then*, Hereby the unſanctified Conſcience is made equal in matters of Religion to the Sanctified Conſcience, which extreamly debaſeth the Grace of God in the purified Conſcience. *Then*, Hereby the Corrupt Conſcience may freely break out in all prodigious corruptions of Hereſie, Scandal, *&c.* (for a *defiled Conſcience* can act and produce nothing but defilements; being corrupt, it can only act corruptly) and yet not be reſtrained. How then ſhall they (u) that ough-

(q) 1 Cor. 11. 18, 19.

(r) Rom. 2. 14, 15, 16.
(ſ) Acts 23. 1. & 24. 16. Heb. 9. 14. Acts 15. 9.

(t) Tit. 1. 15. Heb. 9. 14.

(u) Zech. 13. 3. *with* Deut. 13. 1. *to* 6. Eph. 5. 11.

ought to reſtrain them, clear themſelves from *fellowſhip with the unfruitful works of darkneſs?* Do they intend, *That only the ſanctified Conſcience muſt be left at liberty?* Who can certainly tell, what Conſcience, or whoſe Conſcience is ſanctified, to whom this liberty may be left? Or why ſhould a Sanctified Conſcience be left to the liberty of ſinning without Remedy? what hath the Sanctified Conſcience done to deſerve this miſchief? (a) Conſcience hath two ſorts of Acts, *viz. Elicit, and Inward*, in the Soul; as (x) *To Accuſe, or Excuſe*, &c. *Imperate and Outward*, in the Life; as (y) *To live in all good Conſcience before God continually, exerciſing a mans ſelf herein to have a Conſcience void of offence towards God and man*; Or, (z) to walk in *defilements of Conſcience, putting away a good Conſcience*, &c. Now which of theſe Acts do they mean ſhould be left at liberty; the *Inward* or *Outward* Acts of Conſcience? If the *Inward* Acts only: *Then*, they grant, the *Outward Acts* ſhould in ſome caſes be reſtrained and forced. *Then*, they erroneouſly ſuppoſe that the inward elicit Acts of Conſcience may be compelled, *&c.* which is utterly impoſſible, and deſtroys the very Nature of Conſcience. A man may be compelled and forced in his Outward Act, To be preſent at Maſs, To bow towards an Idol, *&c.* But the Inward Act and Conſent of his Conſcience cannot be forced. Conſcience may be *enlightned and convinced* by the Truth, may be *ſeduced and deceived* with Error, and ſo perſwaded one way or another: but cannot be *forced* in its inward Acts. If the *Outward Acts* alſo are to be left at liberty: *Then*, by what clear ſolid and unwreſted warrant of the holy Scriptures? *Then*, what ſort of *Outward Acts* are they wherein Conſcience is to be left at liberty? All ſorts of *Outward Acts* about Religion are; *Neceſſary, Arbitrary or Sinful. Neceſſary*; as preſcribed Duties, which God hath limited, and with which none but God can diſpenſe. And where God reſtrains; No creature may grant liberty. *Arbitrary and indifferent*; as many Circumſtances and Accidents about Gods worſhip, which God hath not particularly determined, but left to our choice; As, calling the Church together, by a Bell, or Trumpet, or otherwiſe; The Churches coming to publike worſhip preciſely at ſuch or ſuch an hour; The performing Acts of worſhip in this or that Order, *&c.* Herein the Church is free to take that courſe which beſt agrees with the General Rule, (a) *That all things be done Decently, In Order, and to Edification*; and Herein the Church ſhould not be reſtrained to the prejudice of herſelf or members, but be left at liberty. *Sinful, and in themſelves Unlawful*; As all things prohibited and condemned in the *Table of Religion*, containing the *four firſt Commandments*: Atheiſm, Hereſie, Shiſm, Idolatry, Superſtition, Witch-craft, Blaſphemy, *&c.* Now if mens conſciences be ſo corrupt and depraved, as to allow them in theſe or like abominations, ſhall ſuch ſins be tolerated under Pretence of liberty of Conſcience? If men ſuppoſe (as once (b) *Paul* did) that they are (c) *bound in Conſcience to Perſe-*

(x) Rom. 2. 14, 15, 16.
(y) Acts 23. 1. & 24. 16.
(z) Tit. 1. 15. Heb. 9. 14. 1. Tim. 1. 19.

(a) 1 Cor. 14. 40. 26.

(b) Acts 26. 9, 10.
(c) John 16. 2.

cute Chriſt in his members to death, &c. muſt they therefore have liberty, and be Tolerated ſo to do? God forbid! This is not properly a *Liberty of Conſcience*: but *licentiouſneſs of corrupt unconſcionable Practiſes againſt a good Conſcience.* Not *liberty of Conſcience*: but *liberty of luſts and corruptions.* (3) Why ſhould Conſcience be more left at liberty in *Matters of Religion* immediately relating to God, then in *Matters of Righteouſneſs* immediately relating to man? Is not Religion, far above civil Righteouſneſs? Is not Gods glory, more to be tendered, endeavoured and provided for, then Mans outward Right? Or is man more dear to us then God? (4) Hath not God both in Old and New Teſtament abundantly declared himſelf againſt ſuch *liberty of Conſcience*, and *Toleration of evils in Religion? Partly*, By Commanding ([d]) *Idolatry*, ([e]) *Falſe-Prophets*, ([f]) *Witches*, ([g]) *Blaſphemers*, *&c.* to be puniſhed with Death. *Partly*, By diſprayſing and condemning ſuch as tolerated and ſuffered ſuch ſinful Acts about Religion upon what pretence ſoever, *Rev.* 2. 20. *Partly*, By Commending thoſe that could not tolerate falſe Apoſtles, and them that were evil, *Rev.* 2. 2. (5) Hath it not been the ſubtile Practiſe of Seducers and Seduced Perſons in all ages to cloak and nurſe up all their abominable *Errors*, *Hereſies*, *Blaſphemies*, *Diviſions*, *Scandals*, &c. under the Specious pretences of *Conſcience*, *Liberty of Conſcience*, *Toleration of tender Conſciences*, *&c.* Oh what ſpiritual miſeries, diſtractions and Confuſions, is Religion and the Church of God in England hereby involved into in theſe daies! (6) Among the members of Chriſt ſome are *Babes*, ſome *Men in Underſtanding* and ſpiritual exerciſe; ſome are *weak*, others *ſtrong*, *&c.* Hereupon may ariſe diverſity of apprehenſions and difference of opinions about ſome Particulars in Religion; but this ſhould not make a Diviſion among them in ſuch caſe, They that have any ſingular or different Opinion ſhould ([h]) *keep it to themſelves before God*, endeavouring after ſatisfaction, and not publiſh it to the diſturbance of the Churches Peace: And they that are *ſtrong*, ([i]) ſhould bear and forbear the *weak* in love, maintaining Communion with them, wherein they agree, and being ready to help and ſatisfie them wherein they diſagree. This *Toleration* is not onely *tolerable*, but *warrantable* and *comfortable.*

(3) *Spiritual Pride and vain-glory, in regard of mens own, or others Spiritual gifts whom they admire.* The more Gifts, Graces and Mercies we have from God *Temporal* or *Spiritual*, the more humble we ſhould be, as being greater debtors to God, and under deeper obligations. But alas, how hard is it to have *Spiritual Gifts*: and not to be puffed up? How hard to admire mens Perſons: and not carnally and vainly to glory in them? ([k]) *Knowledge puffeth up.* The Corinthians ([l]) excelled in gifts, and their ([m]) Miniſters (which were many) excelled in gifts: therefore they were *vainly puffed up one againſt another*, and carnally gloried one in this, another in that Teacher; for which vanity and carnality the Apoſtle juſtly and ſharply

([d]) Numb. 25. 4, 5. & Deut. 13. 6. *to the end.*
([e]) Deut. 13. 1. *to 6.* Zech. 13. 3.
([f]) Exod. 22. 18.
([g]) Lev. 24. 11. *to 17.*
([h]) Rom. 14. 22.
([i]) Eph. 4. 2, 3. Rom. 14. 1, *&c.*
([k]) 1 Cor. 8. 1, 2.
([l]) 1 Cor. 1. 7.
([m]) 1 Cor. 12. & 14.

ſharply rebukes them, 1 *Cor. ch.* 1. *&* 2. *&* 3. *&* 4. (n) — *who maketh thee to differ from another? and what haſt thou that thou didſt not receive? Now if thou didſt receive it, why didſt thou glory as if thou hadſt not received it?* And again; (o) — *who is* Paul, *or who is* Apollo *but Miniſters by whom ye believed, as the Lord gave to every man? I have planted,* Apollo *watered: but God gave the increaſe.* —— *Therefore let no man glory in men, for all things are yours, whether* Paul, *or* Apollo, *or* Cephas, *&c.* Now this Spiritual *Pride, and Vain-glory* of the Corinthians in their own and Teachers gifts, cauſed many Diviſions Parties and Fractions amongſt them. (p) *I am of* Paul, *and I of* Apollo, *and I of* Cephas, *and I of Chriſt.* *Pride* makes a man think himſelf ſingular; and puts a man upon ſuch ſingularities of way, that others may think him ſingular, and ſome body alſo. Hence ſo many ſingularities, of odd unſound Opinions, of unjuſtifiable Practiſes in the Church, *&c.* Which will not abide the exact tryal of the Word. Many count it a greater Honor, *To be Maſters and Doctors of Error, then Diſciples of Truth*: To be Ring-leaders in Separation and Diviſion; then followers of Peace and Union. The Apoſtle therefore wiſely preſcribing a means of Union and Antidote againſt Diviſion, ſaith; (q) *Let nothing be done in vain-glory, &c.* as intimating that *Pride and Vain-glory* were great Enemies to *Unity*, but notorious foundations of *Diviſion.*

(4) *Contentious, Peeviſh, Quarrelſome Diſpoſitions of ſome, who are never well but when they are perverſly diſputing, jangling, wrangling, galling and reviling their brethren and the Truth.* The Apoſtle ſtiles ſuch; (r) *Gainſayers, Unruly and Vain-talkers, and Mind-Deceivers,* —— *whoſe mouths muſt be ſtopped, who ſubvert whole Houſes, teaching things which they ought not for filthy lucre ſake.* (ſ) —— *Theſe reſiſt the Truth, men of corrupt minds, reprobate* (or *void-of-judgement* ἀδόκιμοι) *concerning the Faith.* Such as theſe are like *Salamanders*, whoſe delight (as writers ſay) is to lie and live in the fire. They are the Devils Black-ſmiths, ſtill blowing up the flames of Strife and Contention. One ſuch brawling unpeaceable and fiery Spirit is enough to ſet a whole Church on fire, and tear the bond of their ſweeteſt union in pieces. How ſeverely doth the Apoſtle brand ſuch for Church-make-bates? (t) *If any man* —— *conſent not to wholſome words, the words of our Lord Jeſus Chriſt, and to the Doctrine which is according to Godlineſs: he is Proud* (or (u) *He is fanatick*) *knowing nothing, but doting about Queſtions and Strifes of words, whereof cometh Envy, Strife, Raylings, Evil Surmizings, Perverſe diſputings* (Properly (x) *Prepoſterous-ſtudies, Prepoſterous-exerciſes*, or *Mutual-Gallings*) *of men of corrupt minds, and deſtitute of the Truth* And how ſtrictly doth he charge *Timothy*, (and in him, us,) to ſhun the contentious Practiſes of ſuch Perſons? (y) —— *But ſhun prophane and vain-bablings, for they will increaſe unto more ungodlineſs: And their word will eat as doth a Gangrene; of whom is* Hymeneus *and* Philetus. Such like alſo are the *Scepticks* of our times, that Queſtion and Diſpute

(n) 1 Cor. 4. 7.

(o) 1 Cor. 3. 5, 6, 7, 21, 22.

(p) 1 Cor. 1. 10, 11, 12.

(q) Phil. 2. 1, 2, 3.

(r) Tit. 1. 9, 10, 11. ϕρενατωντες.

(ſ) 2 Tim. 3. 8.

(t) 1 Tim. 6. 3, 4, 5.

(u) τετύφωται.

(x) νοσοῦντες περὶ ζητήσεις καὶ λογομαχίας.

(y) 2 Tim. 2. 16, 17.

spute every thing about Religion: In so much that many in this Na- have disputed away a good Conscience, and wrangled away all their Religion.

(5) *The Itch of the Ear.* This is an evil disease, an itching humor inclining many most intemperately to lust after Novelty of Doctrines, Heaps of teachers, New-fangle waies, courses and crotchets in Religion: to the great detriment of the Churches Peace and Unity. This is an Itch that deserves to be soundly scratched with wholesome reproof. The Apostle prophecied of this Malady long ago: saying; (z) *The time will come when they will not endure sound Doctrine, but after their own lusts shall they heap to themselves teachers, having Itching Ears. And they shall turn away their Ears from the Truth, and shall be turned unto Fables.* This time is already come upon us with a witness in this Church. How many, Are infected, Not only with *itching* but with *leprous ears?* Not only *will not endure sound Doctrine*, but *endeavour to Corrupt and make all Doctrine Unsound?* Not only *Heap to themselves Teachers*, but *heap up themselves as Teachers*, though they understand not the very Principles of Christs Doctrine? Not only *turn their ears from the truth to fables*; but *to heresies*, but *to blaspemies* also; yea Counting Gods Truths Fables, and Fables Truth? This is a Pestilent Root of *Division* and Distraction in the Church.

(z) 2 Tim. 4. 3, 4.

(6) *Admiration of some mens Persons for the Difference of their gifts.* *Jude* gives this for one character of the Separatists crept in in his dayes, that as they were (a) *sensual, Having not the Spirit*, so they *had mens Persons in Admiration because of Advantage.* Let Truths be preached by the *Persons admired* Oh how sweet, how precious, how choice, &c. are they accounted! (Its well if they value not Truth for their sakes, more then for Christs): But let the same truths be as lively, faithfully and judiciously preached by others, alas they are but dry vulgar ordinary things. Is not this to (b) *have the faith of Christ with respect of Persons?* This was the Error of the Corinthian Church. (c) *One was for* Paul, He was a deep man: *Another for* Apollo, He was an eloquent man: *Another for* Cephas, He was a Zealous and solid man, &c. Here was a weak and Childish admiring of mens persons, and this fomented strongly those hot Contentions and mischievous Divisions amongst them. Truth is to be accepted and esteemed for Christs sake, the Author of it; and for its own sake and the precious Nature of it. The Preachers of Truth are to be esteemed for the Truth they preach, for the work they do: Not the Truth and work for them.

(a) Jude ver. 16, 19.

(b) Jam. 2. 1.

(c) 1 Cor. 1. 10, 11, 12.

(7) *Causeless prejudice against Jesus Christ, His Church, His Members, or Ordinances.* Prejudicating Opinions and hard thoughts without just ground or Cause against these, extreamly obstruct *Union*, and promote *Division.* The *Jews* (d) *Prejudice* against Christ, kept them from union with him by Faith, yea, occasioned their opposition and persecution of him to the Death. *Saints* (e) *Prejudice* against

(d) Joh 1 11. Mat. 13 55, 56, 57. Mark 6.3, &c. Mat. 21. 46. John 18.35.

(e) Act. 26.9, 10, &c.

againſt the Church, Members and ordinances of Chriſt, ſet him at ſuch a diſtance from them, that *he thought with himſelf that he ought to do many things againſt Jeſus Chriſt* in them, *which alſo he did*, with much inſolency and cruelty. And how far ſuch Prejudice hath eſtranged the hearts of people in this Nation from a ſweet cloſing together in Heart and Way in Matters of Religion, every judicious and obſerving Chriſtian amongſt us knoweth very well. Oh therefore bury all *cauſeleſs prejudice*: do not fore-judge or fore-condemn any *Perſon* or *Thing*; till, after due examination, there be found juſt Cauſe. How many divide from the Church of Chriſt among us with the *Anabaptiſts*, meerly out of Prejudice againſt *Infant-Baptiſm* diſgraced by them: who never duly examined nor underſtood the juſt grounds of *Infant-Baptiſm?* How many depart from us upon Prejudice againſt our *Church-Conſtitution*: who underſtand not at all ſolidly what a *true viſible Church-Conſtitution* means, or wherein it conſiſts? How many make Diviſions and diſtractions among us about *Church-Government* out of meer cauſeleſs prejudice: never duly conſidering what that *Government is, which Chriſt hath left to his viſible Church? &c.* Now this is a moſt Unchriſtian, inhumane, and irrational-way, to pre-judge and pre-condemn any perſon or Cauſe before a juſt Hearing and deliberate examination.

(8) Finally, *Sordid and filthy Cevetouſneſs, Eſpecially in Seducters and falſe teachers, is another Common and Noterious cauſe of Diviſions in the Church.* Many deviſe and publiſh new Opinions, New ways in the Church, yea New Ordinances of their own, not of Chriſts: that, under ſpecious pretences of ſingularity, and more then ordinary purity, they *may draw Diſciples after them*, eſpecially ſuch as are great and rich in this world, by whom they may increaſe in wordly wealth. He is blind that cannot behold theſe deviſes of many in this land in theſe days, to the Renting of the Church in pieces; and thus it was in the Apoſtles times. (f) *There are many unruly ones, and vain-talkers, and Deceivers, —— who ſubvert whole Houſes, teaching things which they ought not for filthy Lucres ſake.* Paul tels the Philippians with tears that the falſe-teachers which went about to pervert them, were (g) *enemies to the Croſs of Chriſt, whoſe End is deſtruction, whoſe God is their Belly, and whoſe glory is in their ſhame, who mind earthly things.* And he (h) *beſeecheth* the Saints at Rome; *To mark them which cauſe Diviſions and Offences, contrary to the Doctrine which they had learned, and avoid them. For they that are ſuch, ſerve not our Lord Ieſus Chriſt, but their own belly, and by Good words and fair ſpeeches deceive the Hearts of the ſimple.* Jude alſo deſcribing ſuch perſons, ſtiles them, (i) *men crept in unawares*, and ſaith; *wo unto them, for they have gone in the way of* Cain, (*viz.* by their cruelty againſt the Saints;) *and ran greedily after the error of Balaam, for Reward,* (*viz.* by their filthy covetouſneſs, and ſelf-ſeeking;) *and periſhed in the gain-ſaying of Core*; who with his Confederates, were *ancient Seperatiſts* from the Church of God:

but

(f) Tit. 1. 10, 11.

(g) Phil. 3. 18, 19.

(h) Rom. 16 17, 18.

(i) Jude Ep. ver. 4. with 2 Pet. 2. 15, 16.

but to their own destruction, for a warning to all that should afterwards make like *seperation*. Yea this Evil was common and abounding among all false-teachers in the very Primitive Apostolical times, that of such especially *Paul* complains; (k) *All seek their own, not the things which are Jesus Christs.* And *Peter* prophecieth that the Church shall be troubled in after times with such Covetous self-seeking Seducers; (l) *But there were false Prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.— And through Covetousness shall they with feigned words make merchandise of you; whose judgement now of a long time lingereth not, and their damnation slumbreth not.*

(k) Phil. 2. 21.

(l) 2 Pet. 2. 1, 2, 3.

These are some of the chief *Bitter Roots of Division and Confusion* in the Church of God, to be utterly extirpated, in order to *Oneness in Heart and Way* among believers.

Fourthly, *Cherish all the Foundations, Supporters, Preservers and friends of Unity. Hereby Unity shall be maintained and improved.* Especially labour, that your selves and others may abound with these eminent Cementing and Uniting Graces, *viz.*

(1) *With solid and judicious Knowledge of Jesus Christ, and of the great Mysterie of Sinners Salvation by him.* This (m) *Knowledge of the Son of God,* (as *Paul* notes) hath an Uniting Property in it, and tends to the Saints highest perfection: and when the Saints thus become men in understanding, they shall not be any more like *children tossed to and fro with every wind of Doctrine*, &c. There be many that have a Smattering of Knowledge, a few swimming notions, some ungrounded and infant-apprehensions of Christ, but being not well bottomed, ripened, and fixed, they prove but fewel for Seducements: But do thou labour to be throughly instructed in the very mysterie of Christ. Dive deep into this blessed Secret, so as to be rooted and grounded herein.

(m) Eph. 4. 13, 14, 15. 1 Cor. 1. 10, 11.

(2) *With unfeigned Faith.* There's a *feigned Faith*, as in (n) *Temporaries*, and as in (o) *Simon Magus.* This no more Unites to Christ or to Christians, than a thred or a piece of clay unites a branch or Cions to the stock of a tree. There's also a (p) *Faith unfeigned*, peculiar to Gods Elect: This faith in Christ hath an eminent Uniting faculty (q) to knit us to Christ the head, and to make us one with him, which is the foundation of Oneness with his Members. Especially considering that this unfeigned *Faith* (r) *works by Love*, both towards Christ and towards his body the Church and all his members, inclining sweetly to close with them and embrace them in dearest sincere affections.

(n) Luke 8. 13.
(o) Act. 8. 13.
(p) 1 Tim. 1. 5.
(q) Eph. 4. 13, 14, 15. & 3. 17.
(r) Gal. 5. 6.

(3) *With sincere Love.* Love (as (s) *Zanchy* hath well evidenced) hath in it as it were *three Degrees*, or three primary *Acts* which it exerciseth towards any object beloved; *viz.* 1. *Benevolence*, or *well-willing* to the object beloved, for its loveliness, though not possessed

(s) Zanch. de Natur. Dei. lib. 4. cap. 3. Quest. 1. §. 2.

or

or enjoyed. 2. *Deſire of Union to it*, or *enjoyment of it.* Amiableneſs attracts and ſnatches the hearts deſires after it 3. *Complacency* and *acquieſcence* in the enjoyment of, and Union to, the Object deſired. So that true *Love*, in the very intrinſecal Nature of it, hath an *Uniting Property*, kniting the Heart and Object together affectionately, and inclining ſtrongly unto Union of them actually. *Paul* therefore exhorting the Epheſians unto this Spiritual *Unity*, he commends *Love* firſt to them as a ſpecial Help thereunto; (t) *I beſeech you that ye walk worthy of the vocation wherewith ye are called,* —— *forbearing one another in love, endeavouring to keep the Unity of the Spirit in the bond of Peace.* And in like ſort to the Philippians; (u) — *Fulfill ye my joy, that ye be like-minded, having the ſame Love, being of one accord, of one Mind, &c. Love* was the ſacred Sodder and Glue which ſo ſtrongly united the Primitive Chriſtians, (x) *that the whole multitude*, Even many thouſands, *were of one Heart and of one Soul.* Where *Love* decaies: *Union* decaies. We want ſincere and fervent *Love* to Chriſt, to his Church, to one another as his Members, to his Truth, Wayes, and Ordinances, &c and therefore it is, that we have ſo little *Union*, ſo much *Diviſion* amongſt us. (y) *Love* or *Charity ſuffereth long, and is kind: Charity envieth not: Charity vaunteth not itſelf; is not puffed up; Doth not behave it ſelf unſeemly; Seeketh not her own; Is not eaſily provoked; thinketh no Evil; Rejoyceth not in iniquity, but rejoyceth in the Truth; Beareth all things; Believeth all things; Hopeth all things; Endureth all things.* O precious *Love*! How doth it tread under foot all occaſions of Diſcord and Diviſion! How doth it frame it ſelf every way to gain and maintain unity! *Love is* (z) *the Bond of Perfectneſs* The perfecteſt bond of Unity.

(t) Eph. 4. 1, 2, 3.

(u) Phil. 2. 2, 3.

(x) Act. 4. 32.

(y) 1 Cor. 13. 4. to 8.

(z) Col. 3. 14. Claromontanus codex legit ἑνότητος, *Unitatis*; Quod nuſquam alibi Inveni, ſed mihi accommodatiſſimum videtur. *Bez. Annotat. in loc.*

(4) *With Peace, and Peacable Diſpoſitions.* Perſons of a Peaceable and quiet Spirit towards the Church and members of Chriſt are of an excellent Spirit, eſpecially in order to this Spiritual Unity. —— *Endeavouring to keep the Unity of the Spirit in the bond of Peace*, Eph. 4. 1, 2, 3, &c. *Peace* is not only a friend of this Unity; but Even a Bond of Unity. How vehemently is Peace urged upon us by God? (a) *Be at peace among your ſelves*, (b) —— *Follow peace with all men, and Holineſs.* (c) —— *If it be poſſible, as much as in you lies, live peaceably with all men.* (d) — *Be of one mind, live in Peace, and the God of Love and Peace ſhall be with you.* How extreamly therefore are all unquiet, turbulent, contentious, quarrelſome Diſpoſitions and Practiſes offenſive to God? They that love *war with the Church*, can never Maintain *Peace with Chriſt.* *Paul* ſaid of ſuch; (e) *I would they were Even cut off that trouble you. David* (f) lamented his *dwelling in Meſhech*, hating peace: we have many *Meſhech's* and *Meſhechites*, in this Nation, wo is him that hath his Tabernacle amongſt them, (g) *Let us therefore follow after the things which make for Peace, and things wherewith one may edifie another.*

(a) 1 Theſ. 5. 13.

(b) Heb. 12. 14.

(c) Rom. 12. 18.

(d) 2 Cor. 13. 11.

(e) Gal. 5. 12.

(f) Pſal. 120. 5, 6, 7.

(g) Rom. 14. 19.

(5) *With all Humility or lowlineſs of heart and mind.* — *Humility*

is a ſanctifying Grace, repreſſing ([a]) Pride, and diſpoſing a perſon, both Inwardly and Outwardly towards ([b]) God and ([c]) Man, to all acts of lowlineſs in ([d]) Thoughts, ([e]) Words, and ([f]) Works.

([a]) *Pſal.* 131. 1. 1 *Sam.* 9. 21. ([b]) 2 *Sam.* 7. 18. *and* 6. 14, 20, 21, *&c.* ([c]) *Iohn* 13. 5. ([d]) *Iſai.* 57. 15. *Phil.* 2. 3. ([e]) *Gen.* 18. 2. *Ruth* 2. 20. ([f]) *Pſal.* 131. 2.

Faith is the ([h]) *Captain-Grace*, and the ([i]) *Buckler-Grace*: But *Humility* is the decking and adorning Grace, ([k]) *Be ye clothed with Humility* (τὴν ταπεινοφροσυνην ἐγκομβώσασθε, *for God reſiſteth the proud, but giveth Grace unto the Humble.* The word ἐγκομβώσασθε, *be ye clothed*, properly ſignifies, *Be ye knotted*, from Κομβος, *A knot*, An alluſion to the cuſtome of curious women who deck their heads and adorn their Garments with comely knots. *Humility* is the knot of vertue, the excellent Ornament of Grace. ([l]) *Onely by Pride comes Contention*: Shall I ſay on the Contrary; *Onely by Humility comes Peace and Unity?* Sure, eminently by *Humility* comes *Unity.* See how the Apoſtle directs; ([m])—*Walk worthy of the vocation wherewith ye are called with all lowlineſs—Endeavouring to keep the Unity of the Spirit in the bond of Peace.* And elſewhere, ([n])—*Let nothing be done through ſtrife or vainglory, but in lowlineſs of mind let each eſteem other better then themſelves, &c.* The Humble Soul is of a ſweet, peaceable, tractable, perſwadable diſpoſition: and thats a wonderfull Uniting Diſpoſition.

([h]) 2 Pet. 1. 5, *&c.*
([i]) Eph. 6. 16.
([k]) 1 Pet. 5. 5.
([l]) Prov. 13. 10.
([m]) Eph. 4. 1, 2, 3.
([n]) Phil. 2. 3, 4.

(6) *With Meekneſs.* *Humility* and *Meekneſs* are inſeperable Companions in the Soul, and are often ([o]) joyned together in Scripture. Some ſay, *Humility* is the mother, *Meekneſs* the daughter: *Humility* the Root, *Meekneſs* the fruit. None can be meek, that is not firſt Humble. As *Humility* repreſſeth pride and diſpoſeth to Lowlineſs: So *Meekneſs* repreſſeth anger and diſpoſeth to a gentle quietneſs. Meekneſs is a Sanctifying grace, repreſſing anger, revenge, &c. and diſpoſing to Quietneſs, Gentleneſs, towards God and Man, *Mat.* 11. 28, 29. *Iob* 1. 21. 1 *Pet.* 2. 23. 1 *Pet.* 3. 4. *Meekneſs* therefore in the Nature of it, is a ſingular furtherance to Unity. ([p])—*In all lowlineſs and Meekneſs,—endeavouring to keep the Unity of the Spirit in the bond of Peace. Meekneſs*, like oyl, pierceth deeper, then the vinegar of wrath. *Meekneſs* is an excellent Quench-fire to ſtrife and contention: and is not eaſily diſturbed, no not with many provocations. Therefore ([q]) *Learn me of Chriſt*, who was *Meek and lowly of Heart.* For ([r]) *a Meek and Quiet Spirit is an Ornament in the Sight of God of Great price.*

([o]) Mat. 11. 28. Eph 4. 2. Col. 3. 12. Mat. 21. 5.
([p]) Eph 4. 2, 3. 2 Tim. 2. 25. Gal. 6. 1.
([q]) Mat. 11 29.
([r]) 1 Per. 3. 4.

(7) Finally, *Abound with Long-ſuffering one towards another.* There will ariſe, even in the Church, and among the members of Chriſt, offences, provocations, vexations, diſcontents, &c. ſometimes from the *Weak*, ſometimes from the *Strong*: In ſuch caſes it is the excellency of *Long-ſuffering* not to be ſoon inflamed with every ſpark, but to endure and paſs by much, with a long forbearance. And this conduceth much to Unity ([s])—*With Long-ſuffering forbearing*

([s]) Eph. 4. 1, 2, 3, &c.

one

one another in love, Endeavouring to keep the Unity of the Spirit in the bond of peace. Mutual *forbearance in love* ſeems here to be pointed at as a Primary Act of *Long-ſuffering* for furthering of Unity. Now we are in love to forbear One another, 1. In (t) *inſtructing againſt Errour of Opinion*, if the Errour be not very dangerous. Uſing ſtrength of Arguments, but forbearing paſſion and harſhneſs of words. 2. In *caſe of* (u) *weakneſs of Conſcience.* Forbearing to urge to the Practiſe of any thing, wherein Conſcience is doubtfull and unſatisfied. Yet exhorting to the diligent uſe of all means of ſatisfaction. 3. In *caſe of Lapſes* into ſin againſt God. When a man doth not ſo much overtake ſin, as *Sin* (x) *overtake him, he is to be reſtored with a Spirit of Meekneſs: conſidering our ſelves, leſt we alſo be tempted.* In ſuch Caſes we are *to bear one anothers burdens*: not to countenance one another in Sin, but to encourage, comfort and ſtrengthen one another againſt ſin. 4. In *caſe of Private wrongs*, or perſonal injuries. Forbearing ſometimes ſtrictneſs of Right, alwaies extremities of revenge: (y) *Being kind one to another, tender-hearted, forgiving one another, Even as God for Chriſts ſake hath forgiven us.*

(t) 2 Tim. 2. 24, 25.

(u) Rom. 14. 1, &c.

(x) Gal. 6. 1, 2, 3.

(y) Eph 4. 32.

Fifthly, (z) *Note them that cauſe Diviſions and offences contrary to the true Doctrine of Chriſt, and avoid them, Go not forth after them. Such ſerve not Chriſt, but their own luſts and belly; Deceive the ſimple; Subvert whole houſes; Through Coveteouſneſs make Merchandiſe of Souls; Draw away Diſciples after them*; and hereby endeavour to cut aſunder the Sinnews and Bands by which Chriſts myſtical body is knit together. Theſe the Apoſtle calls, (a) *Satans Deacons*, or *Miniſters.* Satan the envious one ſows the tares of diſſention in the Field of the Church: And theſe are his Seedſmen. Theſe are his ſubtile Foxes with fire-brands. Theſe are his Factors, and Agents, who act with all poſſible (b) *Subtilty and cunning craftineſs to deceive the weak and ſimple*, and to deſtroy the purity, peace and unity of the Church. Oh fly ſuch, as Holy *John* fled from that Heretical *Cerinthus* in the Bath at *Epheſus*, leaping out of it unwaſht, and ſaying, (c) *Let us flee, leſt the Bath fall, becauſe Cerinthus the Enemy of the Truth is in it.* And cleave cloſe to the Rule of Chriſt recorded by *Iohn*, (d) *If there come any unto you, and bring not this Doctrine*: (viz. *the Doctrine of Chriſt*, ver. 9. not in pretence, but in reality,) *Receive him not into your Houſe, neither bid him God-ſpeed. For he that biddeth him God-ſpeed, is partaker of his evil deeds.* And if they that bring not Chriſts Doctrine, but falſe Doctrine, Muſt neither be *entertained in our Houſes, Nor bidden, God-ſpeed*: Much leſs muſt their Doctrine be heard or entertained, ſeeing that their perſons are to be rejected for their Doctrine.

(z) Rom. 16. 17, 18. Mat. 24. 26. Tit. 1. 10, 11. 2 Pet. 2. 1, 2, 3. Acts 20. 30. Col. 2. 19. Eph. 4. 16.

(a) Διάκονοι ἄωτ. 2 Cor. 11. 14, 15.

(b) 2 Pet. 2. 1. Eph. 4. 14. Rom. 16. 17.

(c) *Irenæus adverſ. Hæreſ. lib. 3. cap. 3.*

(d) 2 Iohn 9. 10, 11.

Sixthly, *If it come to paſs, that thou ſhalt at any time be Otherwiſe minded, and have a Faith or Opinion different from the Church of God and Generality of the Saints; trouble not the Church or the members thereof with thy Divulging of it, but keep it to thy ſelf, uſing Means of In-*

formation, and expecting till God shall reveal even this unto thee. Thus the Apostle directs; (e) *Hast thou Faith? Have it to thy self before God.* And elsewhere; (f) —— *And if in any thing ye be otherwise-minded, God shall reveal even this unto you. Having of different Opinions*, is unavoidable; by reason of different Light in the Saints, some being (g) *babes*, weak and unexercised, others by reason of use having their spiritual *senses exercised*, being *Strong* and *men in understanding*: But *Divulging, publishing, spreading of different opinions* is intolerable; Hereby the strong are grieved, the weak and unstable staggered and endangered, Error is countenanced, Truth called in Question, and a great disturbance made against the Peace and unity of the Church. Therefore Pride not thy self in thine own private conceptions, Idolize not, dote not upon thine own Opinions so far, as to prefer them above the general judgement of the Church, and Saints of God, or to disquiet them therewith. A multitude may Err: but a single person is in much more danger and suspition of erring. True *Piety* will not in matters of Religion build upon mans judgement, but on the word of God: And yet true *Humility* dare not ascribe more to a mans own single judgement, then to the unanimous judgement of Gods Ministers and people. (h) *For if a man think himself to be something, when he is nothing, he deceiveth himself.* Had this Wisdom, Sobriety and Humility been amongst us in this Nation, we should never have so profusely vented such swarms of private unsound opinions, (the fruit of wanton minds, the froth of empty corrupt hearts, and the spawn of old rotten Heresies and Errors) to the distracting of the Church, and dividing of the people of God. The *Press* is so *oppressed* daily with the *Devils Libels* against God, Christ, Gospel, Ordinances of Christ, and the whole Truth; and they are so dispersed throughout the Nation: that the whole Land stinks because of them in the nostrils of the Churches of Christ round about us; much more then the Land of *Ægypt* stank by reason of the dead frogs, in the nostrils of the *Israelites*.

(e) Rom. 14. 22.
(f) Phil. 3. 15.
(g) Heb. 5. 12, 13, 14. 1 Cor. 3. 1, 2.
(h) Gal. 6. 3.

Seventhly, *Let all the people of God be careful to avoid New-minted Words and Notions in matters of Religion, especially in matters of Faith: speaking the same thing unanimously.* When *Paul* prescribed his Remedies against the Divisions in the Church of *Corinth*, this was the very First of all; (i) *Now I beseech you brethren, by the name of our Lord Jesus Christ, That ye all speak the same thing, and that there be no Divisions among you.* They speak different things; (k) *One said, I am of* Paul: *another, I of* Apollo: *another, I of* Cephas: *another, I of Christ.* Here were different speakings: whereby Divisions were produced; as *Babels* different languages occasioned their Dispersion and scattering upon the face of the earth. Likewise when men devise new fashioned words and phrases, its a shrewd sign and ground of Suspition that they intend to broach some new-devised Doctrines and Opinions. Let all sober-minded Christians *speak the same thing*

(i) 1 Cor. 1. 10.
(k) 1 Cor. 3. 12.

thing with the Church, and with each other: And the ſame thing in the common uſual known expreſſions.

Eighthly, (l) *Whereunto the faithful have attained already, let them mind the ſame thing, walk by the ſame Rule: according to the Apoſtles excellent adviſe.* This one *Golden Rule* fully and faithfully obſerved, would wonderfully unite all the true members of Chriſt in Faith, Worſhip and Government in ſome Comfortable meaſure. For, though there may be among them ſome difference of Opinions, according to their different degrees of light; yet there are ſome, yea many things wherein they all agree, both in Doctrine, Worſhip and Church Government. *So far therefore as they have attained* to the ſame concord and conſent in any of theſe, let them unanimouſly walk together and maintain Church-Communion *by one and the ſame Rule.* And ſo far as they have not attained, but diſſent in ſome things one from another: Let them endeavour in a way of love and ſweetneſs to ſatisfie one another, bearing one with another, till Satisfaction and Conſent be obtained. But let them take heed of Seperating from Communion for every Difference. *Seperation* and Abſciſion is the laſt Remedy. There are eſpecially two clear caſes wherein *Seperation* from a viſible Church is warrantable and neceſſary, *viz.* 1. *When the whole frame of Religion therein, both in Doctrine, Worſhip and Diſcipline, is ſo generally corrupted and depraved, that a man cannot hold communion therewith, but he muſt neceſſarily drink poyſon, partake of her corruptions, and infringe his communion with the Head Jeſus Chriſt himſelf.* For, There were ſome Corruptions in Government and Tolerations of Scandals, ſome Schiſms and Diviſions, yea there was ſome Hereſie in the Church of *Corinth* in *Pauls* time: and yet it was a true Church of Chriſt, and ſuch a Church as from which none could ſeperate without great ſin, notwithſtanding all thoſe Corruptions. 2. *When a pure and through Reformation of ſuch General corruptions according to the Scriptures hath been deſired by the Godly from a Church ſo corrupted, and yet is refuſed by ſuch a Church.* When a Church is thus *ſick*, and will not be *cured*; Thus *polluted* and will not be *cleanſed* As the *Church of Rome* was before the Reformation was attempted: In ſuch caſe the faithful may depart and ſeperate from her Communion, as our firſt *Proteſtant Reformers* did from *Rome.* Except in theſe two caſes, and they both Concurring, it will hardly be proved warrantable to Divide and Seperate.

(l) Phil. 3. 16.

Ninthly, (m) *Let every one look not only on his own things, but on the things of others.* This (as the Apoſtle intimates) will conduce much to Church-Unity. As the (n) members of the ſame body have a mutual love, tenderneſs and *care one of another; if one member ſuffer, all the members ſuffer with it; if one member be honoured, all the members rejoyce with it:* So it ought to be among the members of the body of Chriſt, for ſo is that intended. The hand is ready to defend the head or heart, though to its own hazzard:

(m) Phil. 2. 1, 2, 3, 4.

(n) 1 Cor. 12. 12. *to the end.*

hazzard: the eye is ready to help the foot, never objecting the Diſtance: The foot is ready to convey the body from place to place, not repining at the burden, &c. Why then ſhould not Chriſtians take like mutual care one for another, wiſely conſidering what may be moſt ſuitable and comfortable to one anothers Condition? Minde therefore not only what may pleaſe your ſelves: but may profit others. Minde the things of the weak: to bear with them and ſtrengthen them. Minde the things of the doubtful and ſtaggering: to ſettle, reſolve and ſtabliſh them. Minde the things of the Tempted: to adviſe and encourage them. Minde the things of the lapſed: to recover and reſtore them, &c. This will ſweetly link the people of God together.

Tenthly, *Let all ſeek the things of Chriſt, before their own Concernments.* Chriſts *Kingdom*, not their own *Dominion*: Chriſts *Honor*, not their own *Glory*: Chriſts *Truth*, and *Goſpel*, not their own private *Opinions*: Chriſts *Ordinances*, not their own *Inventions*: Chriſts *Worſhip*, not their own *Superſtitions*: The Proſperity and Unity of Chriſts Houſe, Temple and Myſtical body the Church, not the carnal proſperity of your own houſes, much leſs of the Synagogues of Satan, &c. The want of this made *Paul* complain, (o) *All men ſeek their own things, and not the things that are Jeſus Chriſts.* The neglect of this made God complain, (p) *Is it time for you, O ye, to dwell in ſeiled houſes: and my houſe lye waſte?* The Chriſt-neglecting and Self-ſeeking diſpoſitions of men in this Land, aiming only or principally at their own Power, Profit, Glory, Greatneſs, Carnal Liberty, &c. Have wretchedly undone this Church, and torn it all to pieces. But alas what are all *our things, our nothings*, to the *things of Chriſt?* Did not Chriſt ſeek our things, before his own: Our Redemption, Our Reconcilement to God, Our Righteouſneſs, Our Adoption, Our Salvation and eternal Happineſs, before his own Liberty, Reputation among men, Livelihood in this world, Natural Relations, Precious Blood or Deareſt Life it ſelf? Shall not we deny our ſelves for him, and chiefly *ſeek the things of Chriſt*; Who thus denyed himſelf for us, and ſought every way our felicity; eſpecially if ever *we taſted how pleaſant and gratious the Lord Chriſt is*; in his Perſon, in his Office, in his Blood, in his Graces, in his Smiles, in his Comforts, in his Spirit, and in his Promiſes?

(o) Phil. 2. 21.
(p) Hag. 1, 2, 3, 4, &c.

By theſe and like *Directions* ſincerely walk, and this excellent *Oneneſs in Heart and way* will be ſucceſsfully both obtained and maintained.

Thus of this *Oneneſs of Heart and way* the Spirits fifth Notable Influence promiſed. Wherein I have the more enlarged, becauſe this is a Matter of ſo high Importance to the Saints, and the manifold *Diviſions in Heart and Way* have been long, and ſtill are moſt predominant and pernicious ro the Church of God in this Land.

6. The

6. **The constant fear of God.** This is a sixth Influence or fruit of the Spirit here promised, as an Effect or Consequent ensuing upon *Oneneſs of Heart and Way.* (q) *And I will give them one Heart, and one Way, that they may fear me for ever* (Heb. *All daies*) *for the good of them and of their children after them. And I will make an everlaſting Covenant with them, &c.* This *Fear of God* is here deſcribed, 1. *By* the Root or Principle of it, *viz. One Heart.* That is, That holy frame of heart within, by the principles and Habits of Grace infuſed, which ſhould be harmoniouſly *One* in them; this ſhould produce the *Actual fear of God.* Their inward Habits ſhould not be idle, but ſhould break forth into the Outward Acts of Religious Fear. 2. *By* the Conſtancy of it. *All daies.* Conſtancy and Perſeverance in Grace, is of Gods gift, as well as grace it ſelf; He is both (r) *Author, and Finiſher* thereof. And Conſtancy is one eminent diſtinctive Character betwixt true and counterfeit Grace. 3. *By* the Commodity of it, *viz. Partly* their own, *Partly* their childrens Good after them. [*Good*] may extend to Temporals, Spirituals and Eternals; all the reſults of the *Fear of God:* but Temporal welfare and proſperity ſeems here ſpecially to be intended. All outward good upon our ſelves and poſterity depends upon our true *Fear of the Lord.* The *Fear of God* procures all Welfare and Proſperity both to Parents and Poſterity.

(q) Jer. 32. 39, 40, 41.

(r) Heb. 12. 2.

Fear, hath many various acceptations in Scripture, (as I have (f) elſewhere evidenced, and whereto I refer the Reader) But here it ſeems peculiarly to denote *The Actual Exerciſe of that gracious Habit of Religious fear, planted in the ſanctified Heart, whereby the Saints are afraid to offend God their Heavenly Father for his goodneſs, mercy,* &c. *And are careful to do thoſe things which are well pleaſing in his ſight*, Pſal. 130. 4. Job 1. 1. Deut. 6. 13, 14. Eccleſ. 12. 13. Acts 10. 8.

(f) *In my* Believers Evidences for eternal life. *Ch.* 6. §. 11. *p.* 203, *&c.*

Now, God promiſing this *Fear*, this *Conſtant fear of God* to them; Did Promiſe them an excellent bleſſing indeed, a very Rich Spiritual jewel. As may briefly appear by theſe few Conſiderations. For,

(1) The fear of the Lord makes men truly bleſſed, *Prov.* 28. 14. *Pſal.* 112. *throughout.* & 128. *throughout.*

(2) The fearers of the Lord are in high account and much ſet by with God, *Acts* 10. 8. God ſets ſo much ſtore by them that fear him, That, 1. He dwels with them, *Iſa.* 66. 2. 2. He imparts his Secrets to them, *Pſal.* 25. 14. 3. His goodneſs is great towards them, even to admiration, *Pſal.* 31. 19. 4. His vigilant eye and protection is over them, *Pſal.* 33. 18. & 60. 4. His Salvation is neer them, *Pſal.* 85. 9. 5. They ſhall never want any good thing: which the wiſeſt God knows to be good for them, *Pſal.* 34. 9. 6. The mercy and pitty of the Lord is moſt fatherly, moſt tenderly upon them from everlaſting to everlaſting, and his righteouſneſs to childrens children, *Pſal.* 103. 13, 17.

7. The

7. The Lord hath placed his delight and pleaſure upon them peculiarly, *Pſal.* 147. 11. 8. Finally, they that fear the Lord are his *Segullah*, his *peculiar treaſure*. His *jewels*, *Malach.* 3. 16, 17.

(3) Many great and pretious Promiſes are made to them that fear God. The Lord hath promiſed theſe things to them that fear him. 1. To reveal to them his Covenant. Which is the Marrow and Myſterie of the whole Scriptures, *Pſal.* 25. 14. 2. To let them want no good thing, *Pſal.* 34. 9, 10. 3. To bleſs them, both ſmall and great, *Pſal.* 115. 13. 4. To fulfil their deſire, hear their cry, and ſave them, *Pſal.* 145. 19. 5. To take and acknowledge them for his own, in the day, when he makes up his jewels, *Mal.* 3. 16, 17. and to Record them in his Book of Remembrance for that end. And is it a ſmall matter to be inveſted with theſe *Promiſes?*

(4) The true fear of God ſprings from an excellent Root, *viz. Partly*, The true and ſaving knowledge of God, which fils the heart with a Reverential awe of him, *Deut.* 31. 11, 12, 13. *Partly*, Unfeigned Repentance. The bitterneſs of Repenting for ſins paſt, makes fearful of offending for time to come, 2 *Cor.* 7. 11.

(5) The true fear of God produceth many bleſſed effects. The fruit thereof is moſt ſweet and pleaſant to the right ſpiritual taſte, The effects and fruits thereof are theſe, and ſuch like, *viz.* 1. It poſſeſſeth the Heart with a moſt awful Reverence of God for his mercy and Goodneſs, as well as for his Majeſty and Greatneſs, *Pſal.* 130. 4. *Hoſ.* 3. 5. *Pſal.* 76. 7. 2. It makes a man uſe the Glorious and fearful name of God with Dread and Reverence, *Deut.* 28. 58. 3. It cauſeth a man continually to ſet himſelf before God, as in his eye and preſence. —— *That fear God, that fear before him*, Eccleſ. 8. 12. 4. It forceth a man even to tremble at Gods word, becauſe of the Infinite Purity, Wiſdom, Majeſty, *&c.* of God reſplendent therein, *Iſai.* 66. 2. 5. It diverts a man mightily from evil, from evil of ſin, and wickedneſs. The fear of God is as walls and bars againſt ſin, *Prov.* 3. 7. *&* 14. 16. *&* 16. 6. *Job* 1. 1. 6. It effectually inclines a man to all good, to all ſincere obedience towards God, *Deut.* 6. 13, 14. *Eccleſ.* 12. 13. 7. Finally, to add no more, It makes a man conſtant with God, and perſevering in all his waies, *Jer.* 32. 40.

(6) Finally, The Companions which Scripture aſſociates with the fear of God, are very Eminent: and make the fear of the Lord very illuſtrious. As, 1. Hope and affiance in Gods Mercy, *Pſal.* 33. 18. 2. Vehement deſires after more and more Grace, *Pſal.* 86. 11. 3. Sincere and entire love to God, with all the heart, and with all the ſoul, *Deut.* 10. 12, *&c.* 4. Entire and unfeigned Serving of God, walking in all his waies, *Deut.* 10. 12. 5. Great delight and pleaſure in Gods Commandments. The true fearers of the Lord, not only do his Commandments,

ments, but delight in them, greatly delight in them, *Pſal.* 112. 1, 6. Humility. The Special Ornament of the Saints: *Be ye cloathed with Humility, Prov.* 22. 4. 7. Sincerity, Uprightneſs, and Integrity, *Prov.* 14. 2. *Job* 1. 1. The very Crown of all the Graces. 8. The Comforts of the Holy Ghoſt, which are the very fore-taſtes and Suburbs of Heaven, *Acts* 14. 22. With theſe choice aſſociates, is the fear of God ranked by the Holy Scripture. Whence we may eaſily diſcern, what an admirable Grace the *Fear of the Lord is*, that conſorts with ſuch illuſtrious Companions.

By all this its apparent, That this fruit of the Spirit, *The conſtant Fear of the Lord*, promiſed in this Covenant, was a ſingular Bleſſing and Mercy to be highly accounted of.

Hereby alſo, as by ſo many *Marks* or *Characters*, we may try and diſcover, whether we our ſelves do truly *Fear the Lord* or no.

7. Finally, The laſt Influence or Fruit of the Spirit, which I ſhall here mention; as promiſed in this Covenant, was **Obedience**, or, **Obedientialneſs towards God.** This is plain by the Prophet *Ezekiel*; (t) *And I will put my Spirit within you, and cauſe you to walk in my Statutes, and ye ſhall keep my Judgements and do them.* And elſewhere; (u) *And I will give them one Heart, and I will put a new Spirit within you; and I will take the ſtony heart out of their fleſh, and I will give them an heart of fleſh: That they may walk in my Statutes and keep mine Ordinances and do them: and they ſhall be my people, and I will be their God.* Here we may See, that Gods Spirit Cauſeth Obedience to God: And the Inward Habits of Grace, thoſe ſacred effects and Influences of his Spirit, are therefore Promiſed and Beſtowed upon Gods Covenant-people, that they thereby might become really dutiful, and practically obedient to God.

(t) Ezek. 36. 27.

(u) Ezek. 11. 19, 20.

If there be never ſo much *Grace within*, and yet no works of Obedience; if never ſo much *Profeſſion without*, and yet no Practiſe: All this is not ſatisfactory to God, He muſt have Obedience, Practiſe, Doing. 1. *Obedience* is that, which God (x) hath ſo frequently called for, and Commanded. 2. *Obedience* is that, which God hath ſo highly Commended and Approved, 1 *Sam.* 15. 22. *Behold, to obey is better then ſacrifice*, &c. Chriſt commends the Obedient (y) Doer of the word to *a wiſe man that buildeth on the Rock.* 3. *The Obedient* are Chriſts Special *friends, John* 15. 14. And Chriſt is the Author of eternal Salvation to them all, *Heb.* 5. 9. 4. Heaps of ſweet and excellent Promiſes are made to the *Obedient*, See *Deut.* 28. 1. *to* 15. & 5. 10. with *Exod.* 20. 6. *Deut.* 4. 40. & 5. 29, 33. & 6. 2, 3. *Lev.* 26. 3, 4, 5, &c. *Exod.* 19. 5, 6. 5. *Obedient Perſons*, are happy perſons. (z) *O the bleſſednesſes of the perfect in the way, walking in the Law of the* LORD! *O the bleſſedneſs of them that keep his Teſtimonies, and that ſeek him with the whole heart.* (a) ——*If ye know theſe things,*

(x) Deut. 27. 10. & 30. 2, 8, 20.

(y) Math. 7. 24, 25.

(z) Pſal. 119. 1, 2.

(a) John 13. 17.

(b) Rev. 22. 14.

happy are ye if ye do them. (b) —— *Bleſſed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City.*

Therefore, in Covenanting to *make them obedient*, God promiſed a Great Mercy to them. But touching the Nature of *Obedience to God*, I ſhall here need to enlarge no further, Having more fully inſiſted upon this Subject heretofore; both in opening (c) Abrahams *walking before God in Obedience*, and in unfolding (d) Iſraels *Obedience to Gods Commands* which they ſo ſolemnly reſtipulated to God. Let the Reader diligently conſult thoſe two places.

(c) *In Book III. Chap. 3. Aph. 3. Sect. 2. pag.* 444, &c.

(d) *Book III. Chap. 4. Aph. 4. Sect. 2. pag.* 872, &c.

Hitherto, of *Gods putting his Spirit within them, for New-framing and Spiritualizing of their Heart: and of the Sacred Influences of his Spirit here Covenanted to that end.* Wherein I have been the more Full, becauſe of the *Spirituality*, *Uſefulneſs and Comfortableneſs* of theſe Sublime Spiritual Myſteries. This is the *fourth Covenant-Mercy.*

V. **Gods Preſence and Reſidence in his Sanctuary and Tabernacle among his people, by his Spirit, Word, and publique Miniſtry for ever.** This is a fifth Covenant-Mercy here promiſed. (e) —— *Moreover, I will make a Covenant of Peace with them, it ſhall be an everlaſting Covenant with them, and I will place them and multiply them, and will ſet my Sanctuary in the midſt of them for evermore. My Tabernacle alſo ſhall be with them: yea, I will be their God, and they ſhall be my People. And the Heathen ſhall know, that I the* LORD (f) *do ſanctifie* Iſrael, *when my Sanctuary ſhall be in the midſt of them for evermore.* Here God aſſures the Captives of his everlaſting Covenant of Peace with them; And in this paſſage Promiſeth theſe bleſſings, *viz.* (1) Placing them in *Canaan.* (2) Multiplying them there. Of both theſe I have ſpoken formerly; in opening the ſecond Covenant-Mercy. (3) Setting his Sanctuary in the midſt of them for ever, and his Tabernacle with them: that the Heathen might know that the LORD Sanctifies *Iſrael.* This the bleſſing now to be unfolded. (4) His being their God, and they his People. Of which hereafter. And by *Iſaiah* it is ſaid; (g) *And the Redeemer ſhall come to* Sion, *and unto them that turn from tranſgreſſion in* Jacob, *ſaith the* LORD. *As for me, this is my Covenant with them, ſaith the* LORD, *My Spirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy Seed, nor out of the mouth of thy Seeds Seed (ſaith the* LORD) *from henceforth and for ever.* In theſe words there's ſome obſcurity and difficulty. But its plain, God therein Covenants to give his Zion, his Church, theſe three bleſſings, *viz.* (1) *The Redeemer, to all that turn from tranſgreſſion.* What Redeemer? *Anſ. Typically*, *Cyrus* to Redeem and deliver the Penitent Jews out of Babylon. *Truly*, or *Antitypically* Chriſt, who Re-

(e) Ezek. 37. 26, 27, 28.

(f) *Do Sanctifie Iſrael*] That is, do take it, and conſecrate it to my ſelf, and by my preſence do keep it holy and invincible againſt all manner of injuries and offences. *Large Lond. Annot.* on Ezek. 37. 28.

(g) Iſai. 59. 20, 21.

Redeems Sinners from Sin and Death, and *turns away ungodliness from* Jacob. As (h) *Paul* interprets and applies this Text, touching Christs restoring the Jews after the Gentiles Fulness. (2) *The Spirit of God*: and (3) *The word of God*, which was now conferred upon the Church; to be both of them continued still to the Church from Generation to Generation. This Interpretation I prefer before any other. Now in this sence this Covenant assures of the Continuance of Gods Ordinance *his word* among his Redeemed people; and the Continuance of *his Spirit*, whereby the word becomes effectual. Add hereunto, In the Prophet (i) *Jeremiah*, the Continuance of the Publike Ministry, under the notion of the *Priests the Levites*, is also Covenanted and promised very Pathetically by God to these his Captive people.

(h) Rom. 11. 26, 27. vid. *Lond Annot. here.*

(j) Jerem. 33. 17. *to* 23.

Thus the Lord hath promised in this Covenant to the Captive Jews after their Redemption, 1. *His Tabernacle and Sanctuary to be among them, in the midst of them.* 2. *His Spirit to remain upon them and their Seed.* 3. *His Word, not to depart from them, &c.* 4. *His publike Ministry to be successively continued to them, for the managing of his word and ordinances in his Tabernacle and Sanctuary. And all these for ever.*

Now here consider, 1. *The Greatness and Excellency of this promised Mercy.* 2. *How this Promise may be conceived to be fulfilled to the Captive Jews, when he hath long since taken away both his Tabernacle, Sanctuary, Spirit, Word, and publike Ministry from them to this day.*

1. The Greatness and excellency of this promised Mercy of Gods setting his Sanctuary in the midst of them, &c. is evident, (1) *By the excellency of Gods Tabernacle, and the manifold advantages of Gods special Presence and Residence therein amongst them*: as I have (k) already shewed in seven particulars implyed in this Presence and Residence of God among them.

(k) *Book III. chap. 4. Aph. 4. §. 1. N. 5. & 6. pag. 832, &c.*

(2) *By the singular benefit of Gods Spirit remaining upon and in his Church.* For, 1. *Hereby* The ordinances of God are made (l) lively and effectual unto Gods people, in order to their Salvation. Which without Gods Spirit are but as a *Dead letter*; or as a body without a Soul. 2. *Hereby*, The understandings of men in the Church are notably illuminated in Divine Mysteries, and have them plentifully revealed to them, *Ephes.* 1. 17, 18, 19. 1 *Cor.* 2. 8. *to the end.* 3. *Hereby*, The Hearts and Souls of Gods Elected are New framed, Sanctified and Spirituallized, being furnished with many admirable Fruits and Influences of the Spirit of God. As I have (m) at large demonstrated. 4. *Hereby*, The Saints and Sons of God are supernaturally acted, led and guided in all the waies of God, *Rom.* 8. 14. 5. *Hereby*, variety of Gifts and Spiritual endowments are bestowed upon the several members of Christ for the Good of his whole Mystical Body, 1 *Cor.* 12. 4. *to* 14. 6. *Hereby*, the Church is Comforted continually in the wayes of well-doing,

(l) John 16. 8, 9, 10, 11. *with* Acts 2. 2, &c. 35, 36. 1 Cor. 14. 24, 25. Rom. 8. 2.

(m) *In this Chap. in opening the fourth Covenant-Mercy.*

John 14. 16, 17. *Acts* 14. 22. 7. *Hereby*, Finally the members of Christs body are knit fast together to Christ and to one another in holy Unity, 1 *Cor.* 12. 12. *Eph.* 4. 1, 2, 3, 4, 5.

(3) *By the great advantage of the enjoyment of the word.* This *Paul* counts a (n) *chief Priviledge* of the Jews, that *the Oracles of God were committed of trust to them.* And no wonder. For 1. The word of God is all (o) *Inspired of God.* Therefore of unquestionable Authority, Verity, Infallibility. 2. The word is (p) *a light shining in a dark place: a light to our feet, a lanthorn to our paths,* in the darkness of this world. 3. The word is that (*Fundamentum Quo*) *secundary* (q) *foundation* whereby we are founded upon Christ the (r) word converting the Sinner, and working Faith in him. 4. The word is an Edifying (s) *means of Grace, able to build us up, and to give us an inheritance among all them which are Sanctified.* 5. The word is most usefull and (t) *profitable, for Doctrine* of the truth, *for Conviction* of Error, *for Correction* of ill doing, *for Instruction in righteousnes, for Consolation* of the disconsolate: *That the man of God may be perfect, throughly furnished to all good works.* 6. The word is the (u) *Sword of the* Spirit, whereby we not only defend our selves, but offend Satan in our Spiritual Conflict with his Temptations. 7. The word is a singular (x) *purifier* and preserver from Sin and Corruption. 8. And what shall I say? The word is able to make a foolish Sinner (y) *wise unto Salvation.* And these are eminent advantages.

(4) *By the Commodity and Priviledge of enjoying the Publike Ministry of the Word and Ordinances of God.* *Paul* reckoning up the Priviledges of the Corinthians, makes the first of all in his Catalogue, *the Ministry,* (z) *All things are yours, whether* Paul, *or* Apollo, *or* Cephas, *or the world, &c.* The Ministers of the Gospel are a great Priviledge to any people: For, 1. They are (a) *Seers*; as anciently they were called. And as *Moses* said to *Jethro* in the wilderness; (b) *thou maist be to us instead of eyes*: So Ministers are instead of (c) *eyes* to the mystical body of Christ in the wilderness of this world, to guide it in the right way. *Spiritual* (d) *Guides* to happiness. 2. They are the Lords (e) *Angels and Ambassadors* to his Churches and Elect, *beseeching them in Christs stead to be reconciled to God.* This the intent of their Embassy, Peace and Unity with God for evermore in Christ. 3. They are (f) *Co-workers, labourers together with God,* in the Spiritual *Husbandry,* and *Building* of the Church of God. 4. They are (g) *Stewards of the Mysteries of God.* These Mysteries are (h) rich *Treasures, though in earthy vessels.* 5. They are Gods (i) *watchmen to the House of* Israel, *To warn them from God,* of their sins and the judgements of God thereby deserved, of their Duties and the Rewards of God thereunto promised. 6. They are (k) *Instruments* whereby God enables his Elect to believe and be converted, to be built and perfected till the day of Christ. They are (l) *Fathers* begetting *spiritual Children to God, and espousing them*

(n) Rom. 3. 1, 2.
(o) 2 Tim. 3. 16.
(p) 2 Pet. 1. 19. Psal. 119. 105.
(q) Eph. 2. 20, 21.
(r) Act. 26. 18. *with* Rom. 10. 17.
(s) Act. 20. 32.
(t) 2 Tim. 3. 16, 17. Rom. 15. 4.
(u) Eph. 6. 17.
(x) Joh. 15. 3. Psal. 119. 9, 11.
(y) 2 Tim. 3. 15.
(z) 1 Cor. 3. 21, 22, 23.
(a) 1 Sam. 9. 9, 11.
(b) Numb. 10, 31.
(c) 1 Cor. 12. 17, 21.
(d) Heb. 13. 17.
(e) Rev. 1. 20. & 2. 1. 2 Cor. 5. 20.
(f) 1 Cor. 3. 9, 10.
(g) 1 Cor. 4. 1.
(h) 2 Cor. 4. 7.
(i) Ezek. 33. 7, 8, &c.
(k) 1 Cor. 3. 5. Acts 26. 18. Eph. 4. 11, 12, 13.
(l) 1 Cor. 4. 15. 1 Thes. 2. 11.

as a chaste virgin unto Christ; and they are (m) *Nurses* that bring them up and educate them in Christ, cherishing them with all affectionate tenderness. 7. They are, in a word, Eminent evidences of the presence of God and Christ with a people. Christ hath promised (n) *to be with them all dayes to the end of the world*: therefore while Christ continues his *Ministers* to a people, he continues his own *Presence* among that people; but when he takes his *Ministers away*, himself also removes away.

(m) 1 Thes. 2. 7.

(n) Mat. 28. 19, 20.

2. How may we conceive that Gods Promise of Continuing his Tabernacle, Sanctuary, Spirit, Word, and Ministry to the Captive Iews, should be accomplished: when all these have been long since taken away from them? Yea and Jesus Christ the Great Shepheard of the sheep, did by his Prophet *Zechariah* threaten prophetically to (o) cast-off this flock of the Jews; and to cease his Pastoral care over them, *Cutting asunder his two Pastoral staves* (called *BEAUTY* and *BANDS*) thereby symbolically representing his utter rejection of them, that he would feed them no longer, but *would break his Covenant which he had made with all the People.*

(o) Zech 11. 6. to 15.

Answ. This hath some difficulty in it, because The history of these Jews sad Condition after Christ, deprived of all these blessings, is quite repugnant to these *Promises.* But, may we not thus Resolve?

(1) *These Promises were not absolute but conditional, upon Condition of their walking worthy of such blessings and enjoyments, by Faith, Obedience, Fruitfulness, &c.* therefore in after ages their posterity becoming enemies to (p) the Prophets and Messengers of God, Yea to Christ himself, and waxing *barren* under all these Means of Grace, Christ tels them, *the Kingdom of God should be taken from them, and given to a Nation bringing forth the fruits thereof.*—And this is in substance that which was intended by Christ in the Prophet *Zechary, Zech.* 11. 7. *to* 15. In which Paragraph the Scope or intent of the Holy-Ghost is to shew, How Christ would utterly reject and cast-off his Covenant-people the Jews, and *break his Covenant with them* judicially: because they would at last utterly reject Christ for a base price of *thirty pieces of Silver*, and so *brake Covenant with him* most perfidiously. *More particularly* in the words Consider; 1. The description of Christs Pastoral office over the Jews his Spiritual flock, by *his taking of two Staves.* By *Staff*, understand, His *Shepheards staff* or crook. Every Shepheard hath *one staff*: but *Christ had two*, to shew (as (q) *Calvin* well notes) *that he did not ply his pastoral office in a vulgar manner, but herein excelled all Shepheards, in feeding and guiding that people.* One staff he called *BEAUTY*: as denoting the beauty and comlines of his Ordinances whereby he ordered them. The other *BANDS*: as implying the union betwixt Judah and Israel by this Covenant, *vers.* 7. 14. 2. Christs removal of three, that is, many false shepheards, from over that people, among whom *Pharises, Saduces and Essenes* were principal, *ver.* 8.

(p) Mat. 21. 33. *to* 45.

(q) *Ioan. Cal. Com. in* Zech. 11. 7.

3. Christs

3. Chriſts Caſting off at laſt his own Paſtoral care of them, and as it were *breaking his Covenant with them*, ver. 9, 10 *&c.* This is amplified, (1) By the Sign or Token thereof, Symbolically, *viz.* His *cutting aſunder his two ſtaves of* BEAUTY *and* BANDS, denoting their full rejection, *ver.* 10, 11. *and* 14. (2) By the cauſe thereof, their wicked contempt and rejection of Chriſt, for a baſe price of *thirty pieces of ſilver*, ver. 12, 13. compare herewith, *Mat.* 26. 15. *and* 27. 5. *to* 11.

(2) *When theſe bleſſings were taken away from the Jews, they were more Spiritually* (r) *conferred upon the Gentiles, who became fellow-heirs with the Jews, and of the ſame Body.* The Gentiles then being incorporated into one Church-body with the Jews, (though the Jews afterwards broke themſelves off by unbelief,) theſe bleſſings being ſtill continued to the Gentiles, of the ſame body, may in a ſort be ſaid to be continued unto the Jews.

(r) Mat. 21. 41. Acts 13. 46, 47. *with* Eph. 3. 6.

(3) *The Jews Captivity and* (f) *dead hopeleſs Condition in Babylon, as alſo their ſtrange Reſurrection out of their graves there by a wonderful deliverance, ſeem to ſhadow out the ſpiritual bondage and miſery of the* (t) *Jews during all the time of their breaking off from Chriſt by unbelief, and alſo of their Reſtauration, and Re-implantation of them again into Chriſt by faith, which ſhall be as life from the dead.* And *Paul* alledging that of *Iſaiah*, which had immediate reference to the Captive Jews in Babylon, *Iſaiah* 59. 20, 21. Interprets and applies it *Mediately* to the Jews Calling and Re-ingraffing into Chriſt, after the Gentiles fulneſs ſhould be come in, *Rom.* 11. 25, 26, 27. Which notably inſinuates to us, that the Jews miſery in, and Recovery out of Babylon; were Types of their future miſery in being broken off from Chriſt by unbelief, and of their happy reviving and being re-ingraffed into Chriſt by Faith. After which reſtauration of the Jews by their Converſion, all theſe promiſed bleſſings of *Gods Tabernacle, Spirit, Word and publique Miniſtry* ſhall be continued unto them, but much more *ſpiritually* till the end of the world.

(f) Ezek. 37. 1. *to* 15.

(t) Rom. 11. 15, *&c.*

Thus of *Gods Preſence and Reſidence amongſt them by his Spirit, Word and Miniſtry in his Tabernacle and Sanctuary for ever.*

VI. **Gods greateſt Covenant-Relation betwixt himſelf and them**; viz. **That he would be their God, and they ſhould be his people.** This is a ſixth great Covenant-Mercy often inculcated to the Captives. As by *Jeremiah*; (u) *Behold I will gather them out of all Countries,* —— *And they ſhall be my people, and I will be their God.* —— *And I will make an everlaſting Covenant with them,* &c. By *Ezekiel* alſo again and again, (x) —— *Moreover I will make a Covenant of Peace with them, it ſhall be an everlaſting Covenant with them:* —— *My Tabernacle alſo ſhall be with them; yea I will be their God, and they ſhall be my people.*

(u) Jer. 32. 37, 38, 39, 40. & 24. 5, 6, 7.

(x) Ezek. 37. 26, 27. & 34. 25, 30, 31. & 36. 28.

This

This Covenant-Mercy is the chief Excellency and Glory of all Covenant-Mercies. This Covenant-Relation is the moſt Perfect and tranſcendent of all Relations. With this ſweeteſt Promiſe God ſupports his Captives in Babylon: and it is the beſt and richeſt *Cordial* in the world.

But touching this *Relation*, I have (y) already in divers places inſiſted largely in the unfolding of it: Having ſhewed, I. Concerning the Lords being a Covenant-God, 1. *In whom, or through what means the Lord becomes a Covenant God to a people.* 2. *What the Lord Promiſed, in Promiſing to be a God in Covenant.* 3. *Why the Lord Covenanted to be ſuch a God to his people.* 4. *Many Inferences from the whole.* II. Concerning a people's being Gods Covenant-People, I have alſo (z) explained; 1. *What it implies, to be a Covenant-people to God: and this in many Particulars.* 2. *Why its requiſite that all who enter into Covenant with God, ſhould ſo be his Covenant-people.* 3. *Inferences hence.* Among the reſt, *Many Directions and Motives, for becoming Gods Covenant-People: And twelve Diſcoveries whereby we may try whether we are Gods Covenant-People or no?* To all which I refer the diligent Reader hereof, for his fuller Satisfaction.

Thus of the *Greateſt Covenant-Relation betwixt God and the Captives: He becoming their God, and they his People in Covenant.*

(y) *See* Gods Covenant with *Abraham*, *Book III. Ch.* 3. *Aphoriſm* 3. *Sect.* 1. And the Sinai-Covenant with *Iſrael*, *Book III. Chap.* 4. *Aph.* 4. *Sect.* 1.

(z) *Book III. Chap.* 3. *Aph.* 3. *Sect.* 1. *&* *Chap.* 4. *Aph.* 4. *Sect.* 2.

VII. Finally, the ſeventh and laſt Covenant-Bleſſing, which the Lord in this Covenant promiſed to his Captives, was; **The mutual Covenant-Conſtancy betwixt God and them in this Everlaſting Covenant: He would not turn from them, and they ſhould not depart from him.** This is very clearly expreſſed by the Lord in the Prophet *Jeremiah*, ſaying; (a) — *And I will make an everlaſting Covenant with them; that I will not turn away from them,* (Heb. *from after them,*) *to do them good: And I will put my fear in their hearts, that they ſhall not depart from me*, &c.

(a) Jer. 32. 40. &c.

Here note, I. The Perpetuity of this Covenant Promiſed, *An Everlaſting Covenant.* Which alſo is elſewhere pathetically aſſured them; (b) *For, the Mountains ſhall depart, and the Hills be removed, but my kindneſs ſhall not depart from thee; neither ſhall the Covenant of my Peace be removed, ſaith the* LORD, *that hath mercy on thee.* This Covenant ſhall be more conſtant, firm and unmoveable then the very Hills and higheſt Mountains. II. The Ground or Foundation of this Covenants Perpetuity, which is twofold, 1. *On Gods part.* His Covenant-conſtancy towards them. *He will not turn away from them to do them Good.* Why? Becauſe he will not. His own meer grace and good pleaſure of his will is the ſole motive inclining him hereunto: not any thing at all in them. And if *God will not turn away from them*; then his Love, his Grace, his Aſſiſtance, his Protection, *&c.* ſhall not turn away from them. Yea, if God turn not away from them, then God will be with them: and (c) *if God be with them, who ſhall be* prevailingly *againſt*

(b) Iſa. 54. 10, 11, &c.

(c) Rom. 8. 31.

againſt them? Not Sin, Death, Hell, Satan or all the powers of darkneſs. They can never want any requiſites for their eſtabliſhment, conſtancy, and perſeverance in his Covenant, that enjoy God with them and for them, according to his Covenant. 2. *On their part.* Their Covenant Conſtancy towards God; and that ariſing from *Gods fear*, which he promiſeth *to put into their Hearts.* The true *Religious fear of God.* (which here in this (d) Chapter is formerly opened,) comprizing much of true Religion in it, when once ſavingly planted in the Heart, is a prevalent Antidote againſt Apoſtacy, and ſtrong preſervative in Conſtancy, *Job* 1. 1. *Jer.* 32. 40. But this *Fear* is not of themſelves, it is the gift of God: God puts it into their heart, *Spiritually*; it grows not in their hearts, *Naturally.* And from this *fear of Gods* implanting there, they ſhall be ſo confirmed, as *they ſhall not depart from him.* O what unqueſtionable Security is here, by Gods own promiſes, for Gods conſtancy with them, their Perſeverance with him, and the Perpetuity of this Covenant between both! He will not forſake them: They ſhall not forſake him, He will ſo ſecure their hearts by his fear implanted there. God undertakes for both Parties, *for himſelf* and *Them: He will not, They ſhall not.* How inviolable this Covenant: though they could undertake for no ſide at all! In the very Marriage-Relation the man and woman do not either of them undertake for both Parties, though their love be never ſo entire and affectionate; but the Husband only can undertake for himſelf, and the wife for herſelf. Yet here this Covenant-Relation, betwixt God and his people, is ſo far beyond the Marriage-Relation, that therein God undertakes for both Sides, for both Parties: For himſelf, *that he will not depart from them*; For them, *that they ſhall not depart from him.* And then what ſhall ſeperate betwixt God and them? what ſhall change or overthrow this Covenant wherein all is undertaken by the unchangable and omnipotent God? O happy! thrice happy are Gods Covenant-people, whoſe Conſtancy, Perſeverance and Performances towards God, are thus undertaken by God! How may this raiſe and revive them againſt all their own infirmities? They can perform nothing, but their God will perform all for them and in them.

Thus of *The mutual Covenant-Conſtancy betwixt the Fœderates*; *viz.* God and his Captives in Babylon.

Hitherto, the *Subject-Matter of this Covenant, on Gods Part, Conſiſting in many choice* **Covenant-Mercies**, hath been at large unfolded in this *Firſt Section.* Next, The **Covenant-Duties** required and reſtipulated from the Captive-Jews on their part towards God, come under Conſideration in the *Second Section.* And the *Inferences* (for brevity ſake) will conveniently be drawn from them both together.

(d) See in this *ſixth Ch. Aph.* 2. *Sect.* 1. *The ſixth influence of the Spirit.*

SECT.

Section II.

II. The Subject-Matter or Substance of this Covenant, on the Part of Gods Captive-People, Consisted in Sundry Covenant-Duties Required and Restipulated from them to God. Which Fœderal-Duties were especially these. *viz.* 1. *Faith in the Messiah Promised.* 2. *Repentance from all their former iniquities.* 3. *True Obedience unto God.* 4. *Becoming Gods Covenant-People.* 5. *Enquiring of God for doing all his Promised Mercies unto them.* I shall speak a little to them very briefly: having had occasion more fully to insist upon most of them heretofore.

1. Faith in the Messiah Promised. The blessed *Messiah* was not only promised in all the fore-going, but also even in this present Covenant: and that very eminently, *viz.* 1. *As their compleat Covenant-Redeemer*, that should ransome them not only from Babylon, but chiefly from all their Spiritual, and more then Babylonish bondage; 2. *As the sure mercies of* David, whereon Gods Everlasting Covenant is founded and built; 3. *As a Branch of Righteousness growing up to* David, *and as a Plant of Renown raised up unto them*; 4. *As* DAVID *their Shepheard, Prince and King for ever.* Now the *Messiah*, that peculiar object of *saving Faith*, being in this Covenant so notably Promised and tendered on *Gods part* to them: they *on their part* were Consequently obliged, in the Nature of the thing, (1) *To embrace these Promises, and accept this Tender of the Messiah by Faith.* (2) *To live by this Faith.*

1. *To embrace these Promises, and accept this Tender of the Messiah in this Covenant by Faith.* Gods Fœderal tender of Christ, and of many benefits in him to his people, Implies and consequentially requires their answerable acceptance of Christ by believing, and of all other blessings tendered with him. Besides, (remembring still that the Prophecy of *Isaiah, from Chap. 49. to the end of the Book*, hath very remarkable reference to this present Covenant with the Babylonish Captives, as hath been noted,) It's evident: 1. *That* God (e) Required all *thirsty souls* to come to Christ, as to *Waters, Wine, Milk, Bread and Fatness*: which (f) *Coming to Christ*, is *believing in him.* 2. *That*, God promised Justification by Faith in Jesus Christ, unto many (g) *By his knowledge* (viz. by the knowledge of him through Faith, for Faith hath in it Knowledge, Assent and Affiance) *shall my righteous servant justifie many, for he shall bear their iniquities, &c.* 3. *That*, the not believing in Christ is sharply blamed, (h) *who hath believed our Report? and to whom hath the arm of the* LORD *been Revealed? For he shall grow up before him as a tender plant, &c.* Thus Faith is here required. And when this Covenant had at last exhibited the *Messiah* unto the world (before the New Cove-

(e) Isa. 55. 1, 3, 24.
(f) Iohn 6. 35.
(g) Isa. 53. 11.
(h) Isa. 53. 1, 2, 3, 4.

nant began to Commence) How (i) often did Jeſus Chriſt invite and importune his own people the Jews, the poſterity of the Captives redeemed from Babylon, *to come unto him and believe in him for life and Salvation?*

(i) Matth. 11. 28, 29, 30. & 23. 37. John 3. 14, 15, 16, 17, 18, 36. & 6. 35, 37, 47. to 59.

But touching true Faith in Chriſt Jeſus the Meſſiah, I have (k) already ſhewed at large; 1. *What Juſtifying or Saving Faith in Chriſt is.* 2. *How we are Juſtified by believing.*

(k) In Book III. Chap. 3. Aph. 5. Queſt. 1, 2, 3, 4, 5, 6, 7.

2. *To live by this Faith.* The righteous under their Captivity are required to live by faith, though their bondage was heavy, and their deliverance delayed, becauſe at laſt (when the viſion's appointed time ſhould come) they ſhould certainly be delivered by the Meſſiah. (l) —— *The viſion is yet for an appointed time, but at the end it ſhall ſpeak and not lye: though it tarry, wait for it; becauſe it will ſurely come, it will not tarry. Behold his Soul which is lifted up, is not upright in him: but the juſt ſhall live by his Faith.* This laſt ſentence is famouſly (m) alledged in the New Teſtament, by the Apoſtle *Paul*, To prove life and juſtification by Faith. The words may be Conſidered; 1. *Partly*, as a Promiſe. And ſo, they may be again underſtood two waies; for the word [*By his Faith*] in the Hebrew ſtanding in the midſt between the *Subject* and the *Predicate* here, may be referred to either. (1) To the *Subject*, thus; *The juſt by his Faith.* And ſo it declares the Inſtrumental Mean whereby a man is juſtified, *viz.* by his Faith. (2) To the *Predicate*, thus; *By his Faith ſhall live.* And ſo it implies to the Captives in Babylon, that the juſt among them ſhould by Faith live, and out-live their Captivity, and be delivered according to Gods Covenant, yea live Eternally and Spiritually, their Redemption from Babylon being a Type of their eternal Redemption. 2. *Partly*, as a Precept or Command, to the righteous which were in Babylon, that in the midſt their affliction there they ſhould wait upon God for deliverance, and by Faith live upon God, upon Chriſt, upon his Covenant, and upon his Promiſes, till the appointed time of the viſion ſhould come, although they were as dead and buried in their Graves in Babylon; For Gods elect ſhould by the Meſſiah be certainly delivered both from Babyloniſh and from Helliſh bondage.

(l) Hab. 2. 2, 3, 4.

(m) Rom. 1. 17. Gal. 3. 11. Heb. 10. 38.

More Generally, how they that are juſtified by Faith *do live by Faith*, eſpecially in five chief Acts of Faith; I have (n) already ſhewed.

(n) In Bo. III. Chap. 3. Aph. 3. Sect. 2. p. 441.

More Particularly, How the juſt ſhould live by Faith, in Times of Affliction, and miſery upon themſelves and the Church of God, may in part appear by theſe Acts of true Faith, which in ſuch caſes are to be exerted and exerciſed. For in ſuch ſort Believers of old have lived by Faith, upon God, Chriſt, Covenant and Promiſes in troublous and afflicting times.

(1) Faith, being forewarned of Affliction, fore-arms againſt it. Puts upon providing an Ark, before the flood come, *Heb.* 11. 7.

(2) Faith, encourages againſt all viſible fears and troubles by beholding him that is inviſible, *Heb.* 11. 27.

(3) Faith

(3) Faith leans and reſts upon God in Chriſt in the ſaddeſt wilderneſs of wo and diſtreſs, as on the only Rock of ſupport and ſafety, *Cant.* 8. 5. *Iſa.* 50. 10. *Pſal.* 73. 25, 26. Enables to truſt in God, though he ſlay us, *Iob* 13. 15.

(4) Faith puts upon fervent Prayer unto God in afflictions, *Pſal.* 116. 10.

(5) Faith accounts the afflictions of Gods people, *the reproach of Chriſt*: and prefers that reproach of Chriſt beyond all earthly treaſures, *having reſpect to the recompence of Reward*, Heb. 11. 24, 25, 26.

(6) Faith, eying the Promiſes (though afar off) is ſo perſwaded of them, and ſo embraces them; as to enable Gods people to live as afflicted Pilgrims and ſtrangers in this world, denying Earthly comforts, and enduring much hardneſs, becauſe they *look for a City that hath foundations, and for a better, that is an heavenly Country*, Heb. 11. 8, 9, 10, 13. *to* 17.

(7) Faith lightens the heavieſt, and ſweetens the bittereſt diſtreſſes and Tribulations, *Rom.* 5. 1, 2, 3, 4. Faithfull *Paul* gloried in the Croſs of Chriſt, *Gal.* 5. 14, 17. *Took pleaſure in Reproaches, in Neceſſities, in Perſecutions, in Diſtreſſes for Chriſts ſake*; 2 Cor. 12. 10.

(8) Faith ſupports and bears up the Heart under all ſorts of afflictions with Spiritual Conſolations, which are not ſmall; 2 *Cor.* 1. 4, 5, 6. 1 *Sam.* 30. 6. Eſpecially upon theſe and like grounds of Comfort, *viz.* 1. *By* former experiences, 2 *Cor.* 1. 10. 2 *Tim.* 4. 17, 18. 2. *By* Gods promiſes, *Heb.* 13. 5, 6. *Luke* 21. 15, 18. *Mat.* 10. 19, 32. *Mark.* 10. 29, 30. *Rev.* 2. 10. 3. *By* Gods preſence with us in affliction, and ſymphathizing, *Iſa.* 43. 1, 2, 3. *Act.* 18. 9, 10. *Iſa.* 63. 9. 4. *By* the Nature of Affliction. A Fathers cup, *Iohn* 18. 11. wholly for our profit, *Heb.* 12. 5. *to* 12. The reproach and afflictions of Chriſt, *Heb.* 11. 26. *Col.* 1. 24. Lot of Chriſtians, 1 *Cor.* 10. 13. 2 *Tim.* 3. 12. *Iohn* 16. *ult.* Cannot ſeperate from Gods Love in Chriſt, *Rom.* 8. 35, 36, 37. Are the High-way to Glory, *Rom.* 8. 17.

(9) Faith enables patiently to undergo all varieties and extremities of miſeries for obtaining of the Promiſes, *Heb.* 11. 35. *to* 40. And to refuſe deliverance from tortures in hope of a better Reſurrection, *Heb.* 11. 35.

(10) Faith makes the Saints rejoyce under ſufferings, through aſſurance of their future reward, *Heb.* 10. 32. *to* 36. *and* 12. 2. *Rom.* 5. 1, 2, 3.

(11) Faith looks upon all afflictions, as Inflicted for Good, *Iob* 23. 10. *Ier.* 24. 5. *Heb.* 12. 10. 2 *Cor.* 4. 16, 17, 18.

(12) Faith waites for Gods time of deliverance, as fitteſt: and makes not haſte out of trouble by indirect means, *Iob* 14. 14. *Iſa.* 28. 16. *Hab.* 2. 2, 3, 4.

II. **Repentance from all their former Sins and Iniquities.** Its very obſervable, That after the Lord promiſed his peoples Deliverance out of Captivity, Planting in their own land, with many excellent Spiritual Mercies; He declares how his people ſhall be affected with deep ſelf-abhorring, and ſincere Penitential Diſpoſitions at the conſideration of Gods overcoming Love and kindneſſes. (o) —— *And I will give them an heart to know me, that I am the* LORD; *and they ſhall be my people and I will be their God: For, they ſhall return unto me with their whole heart.* Not formally, feignedly or hypocritically; but Cordially, Entirely, with their heart, and with their whole heart. Notable is that in *Ezekiel*; (p) —— *Then* (that is, when God had redeemed them from Babylon, reſtored them to Sion, ſprinkled clean water upon them, and heaped all thoſe fore-promiſed Bleſſings upon them) *Then ſhall ye remember your own evil wayes, and your doings that were not Good, and ſhall loath your ſelves in your own ſight, for your iniquites, and for your abominations.* Nothing more kindly and throughly melts the Heart of a Sinner into Penitential Tears, Self-loathings, and Self-debaſings, then the infinite flames of Gods gratuitous Love and bowels of Mercy once Savingly felt, and Influences thereof (q) *Shed abroad upon the heart.* Love breeds Love, as naturally as fire breeds fire. (r) *We love God, becauſe he hath loved us firſt.* And Love to God makes us hate and loath whatſoever is Contrary to that bleſſed God whom we entirely Love. Hence it is, that we cannot chuſe but hate and loath our ſins and our ſelves for them, when we come to a true ſence, and apprehenſion of them: as being againſt God, (ſ) who is *all Purity, all Goodneſs, all Love.*

But having (t) formerly ſpoken of the Nature of *Repentance* in ſundry Particulars, I need not here to ſuperadd further.

(o) Ier. 24. 5, 6, 7.
(p) Ezek. 36. 23. to 33.
(q) Rom. 5. 5.
(r) 1 Iohn 4. 19.
(ſ) 1 Iohn 1. 5. Mat. 19. 17. 1 Iohn 4. 16.
(t) Book III. ch. 4. aph. 4. §. 2. p. 896, &c.

III. **True Obedience unto God.** This Covenant-Duty is divers times mentioned. (u) —— *And* David *my ſervant ſhall be King over them: and they all ſhall have one ſhepheard: They ſhall alſo walk in my judgements and obſerve my ſtatutes and do them.* —— *Moreover I will make a Covenant of Peace with them, &c.* Here, their Obedience ſhall ariſe from their enjoying Chriſt the true *DAVID* to be their King and Shepheard. (x) —— *And I will put my Spirit within you, and cauſe you to walk in my ſtatutes: and ye ſhall keep my judgements and do them.* (y) —— *And I will give them one heart, And I will put a New Spirit within you; And I will take the Stony heart out of their fleſh, and will give them an heart of fleſh: That they may walk in my ſtatutes, and keep mine Ordinances and do them: and they ſhall be my People and I will be their God.* Here Their *Obedience* ſhall alſo Spring from Gods Spirit of Renovation and Sanctification in them. In theſe Paſſages, Their *Obedience* is ſpoken of in a double Notion, *viz.* 1. *As a Mercy Promiſed from God to them.* God Promiſeth to give them *Chriſt, his Spirit, Newneſs of heart, Tenderneſs of Heart, &c.* and all to work them up to ſincere univerſal Obedience. He will

(u) Ezek. 37. 24, 26.
(x) Ezek. 36. 27.
(y) Ezek. 11. 19, 20.

will furnish them with these excellent inward Principles and Abilities for Obedience. 2. *As a Duty required from them by God.* Being thus Principled and enabled, they are to return true and upright *Obedience* unto God, as their Covenant-Duty.

But touching this Covenant-Duty of *Obedience*, I shall here need to enlarge no further: (z) Having largley Opened this Particular Duty, both in *Gods Covenant with* Abraham, and *with Israel at Mount* Sinai.

(z) *Book 3. ch.3. Aph. 3. §.2. pag. 444, &c. & Ch. 4. Aph. 4 §.2. p.872. to 896.*

IV. **Becoming Gods Covenant-People.** Its their *Covenant Priviledge* that they may be his People: Its their *Covenant-Duty* also to become his People and behave themselves towards him accordingly. Shall the Lord Covenant to be their God, which is the greatest and fullest of all Mercies Promisable: And shall not they Restipulate to be *his People*, which is the greatest and fullest duty repromisable? (a) Relatives do mutually infer and remove one another. (b) —*Moreover I will make a Covenant of Peace with them, it shall be an everlasting Covenant with them.* —*My Tabernacle also shall be with them: Yea, I will be their God, and they shall be my People.* This is also (c) elsewhere often inculcated; whereby they may see that God insists much upon it.

(a) Relata mutuo se ponunt & tollunt.
(b) Ezek. 37. 26,27.
(c) Ezek. 11. 20. & 36. 28. & 37.23.

This Covenant-Duty of *being Gods people*; is a sweet and ample Theam, and here I should have contentedly paus'd a while, had I not unfolded touching this Covenant-Duty already, these things, *viz.* 1. *What it implies, to be a Covenant-people to God.* 2. *Why God makes us his Covenant-People.* 3. *Certain Inferences; among which are twelve Characters, whereby we may discover whether we are Gods Covenant-people or no?* and all in Opening the (d) *Sinai-Covenant.* Let the Diligent Reader return thither for his Satisfaction.

(d) *Book III. chap.4. Aph.4. §.1.*

V. Lastly, **Enquiring of God, for Doing all his Covenanted Mercies unto them.** God will do much for his people of his own meer Grace; Yea he is, not only (e) *able*, but wont *to do exceeding abundantly above all that we ask or think:* But yet he loves to be sought unto by his people, that he may stream his blessings upon them. Hereupon, after he had made many promises to his Captives of high Concernment, he subjoyned; (f) *Thus saith the Lord GOD, I will yet for this be inquired of by the House of Israel, to do it for them.* As a great King proffers many royal favours to his Subjects; but yet, they that mean to partake them, must *Petition* for them: Or as a rich possessioner holds a Manner *in libero soccagio*, in free soccage, but yet he must perform to such a Court, or he must pay *a pound of Pepper, A Red-Rose in Rose-time, &c.* as a *chief Rent*; So here God will be honoured by *Petitions*, in his Court of Requests; He will have his *Rent* and his *Homage* from his people in order to the Performance of his Promised Mercies to his People. God gives not his blessings for their Prayers: though he will not give them without their

(e) Eph.3. 20.

(f) Ezek.36. 37. *with what went before, from ver.24, &c.*

their Prayers. When our hearts are fervently put upon Prayer for Covenant-bleſſings, its a good argument we are not far from enjoying ſuch Covenant-bleſſings. And what we reap by Prayer, 1. Is beſt diſcerned whence it comes; 2. Is double ſweet when it comes; 3. Is more carefully retained and improved, as not obtained without many wraſtlings, Prayers and Tears; 4. And doth moſt redound to the glory of the giver, enlarging our hearts by many thankſgivings unto God.

Thus *of the Matter of this Covenant on the Captives Part*, viz. *Their Covenant-Duties required from them towards God.*

Sect. III.

Inferences from the whole Matter of this *COVENANT.*

Conclude we now this whole *Subject-Matter of this Covenant* both on *Gods Part*, and on the *Part of his Captive-people*, with ſome brief **Inferences**, thence offering themſelves to us. As,

I. Hence, *JESUS CHRIST was Promiſed in this Covenant with ſpecial reference to* DAVID, *and to the Performance of Gods former Covenant made with him in Chriſt.* For, CHRIST is herein Promiſed, 1. As the (g) *Sure Mercies of* David, whereon Gods Everlaſting Covenant is founded and built. 2. As a (h) *Branch of Righteouſneſs growing up to* DAVID, *and a Plant of Renown raiſed up to them.* 3. As (i) DAVID *their Shepheard, Prince and King for ever.* CHRIST is a ſecond *DAVID*; Yea, the only true *DAVID.* All which Particulars have been here already explained. Now why is Chriſt thus Promiſed with ſuch reference unto *DAVID*: but becauſe God would thereby let us ſee, That Gods Govenant with *David* and his Seed was not forgotten, no not in his Seeds woful Captivity and ſeeming rejection, but ſhould certainly be fulfilled: And that it ſhould have its chief accompliſhment in *Jeſus Chriſt?* For indeed, under this Covenant-Diſpenſation Jeſus Chriſt was not only further Promiſed then in the *Covenant with* David, but alſo actually performed and exhibited in Humane fleſh of the Seed of *David*, according to all the former Promiſes that went of Chriſt.

II. Hence, *CHRIST alone was the Covenant-Redeemer of Gods Captives from Babylon to Sion, who or what ever were the Inſtruments imployed in that their Redemption.* *Cyrus* the Perſian, and *Darius* the Mede with their Armies were their inſtrumental Redeemers, (k) They took *Babylon*; deſtroyed their King *Belſhazzar*; Proclaimed liberty for the *Captive-Jews*, both to depart out of Babylon, and to return

(g) Iſa. 55. 1, 2, 3, 4. *with* Acts 13. 34.
(h) Ezek. 34. 25, &c. 29. Ier. 33. 15, 16, 17.
(i) Ezek. 34. 23, &c. & 37. 24, 25, 26. Ier. 33. 17, 20, 21, 22, 25, 26.
(k) Dan. 5. 30, 31. 2 Chr. 36. 22, 23. Ezr. 1. 1, &c.

return into Canaan, to build the house of God, &c. But Jesus Christ, who ordered and over-ruled all these things was their Principal Redeemer, as that Prophecy in (l) *Isaiah*, formerly opened, doth especially manifest. As he of old was the Principal Redeemer of his people out of Egypts bondage, witness the Type of the (m) *Paschal Lamb*, although *Moses and Aaron* were therein very *instrumental* to him. Hereupon the ransomed Captives (n) owe all the praise of the Return of their Captivity to the LORD alone. Oh how vehemently is Christ pleased with the Office of *a Redeemer:* that *Redeems* from Egypt; *Redeems* from Babylon; *Redeems* from Hell.

(l) Isai. 49. 8. *to* 18, *&c.*

(m) Exod. 12.

(n) Psal. 126. 1, 2, 3, *&c.*

III. Hence, *The Great and wonderfull Redemption of Captive-Iews from Babylon to Canaan, was an eminent Type of Christs Greater and more wonderful Redemption of Captive-Sinners from Sin to Grace, from Satan to God, from Death to Life, from Hell to Heaven.* This (o) Typicalness hath been already proved, and the *Parallel* made betwixt these two *Redemptions*. The Jews of old might notably Spell out their *Spiritual Redemption* from Sin and Misery, in their *Corporal Redemptions* from *Egypt and Babylon*. These were to them, not only *Mercies*, but *Mysteries*: Not only *Restaurations* for the present, but *Instructions* also for the future. And when we read this great work of God in Redeeming his Captives from Babylons Graves: remember we and admire much more Christs Stupendious work in Redeeming his Elect from the Grave of Sin and gulph of Hell.

(o) See in this *Aph. Sect* 1. *Covenant-Mercy* II.

IV. Hence, *No Difficulties whatsoever or seeming impossibilites can hinder the accomplishment of Gods Covenants and Promises.* God in this Covenant promised to bring his People out of Babylon into Canaan, and to place them there, &c. Alas! how hard and impossible a thing might this seem unto them? *Canaan* was wasted and depopulated; The Holy City and Temple destroyed and laid on Heaps; The Jews carried Captive into Babylon and there intombed like (p) *dead persons in their Graves*; The *Babylonian Kingdom* being at that time the great and potent Empire over the world, unlikely to be subdued by any visible Power; And *Babylon* it self the Royal Seat of the Empire being so strongly fortified, *Naturally* by the great River *Euphrates*, *Artificially* by walls extraordinarily thick and high; &c. Yet notwithstanding all these difficulties and visible impossibilities, Gods Covenant and Promises for the Jews deliverance were exactly performed when the seventy years were accomplished, *Cyrus* and *Darius* taking Babylon in (q) that night after *Belshazzar* and his Lords had sensually feasted and quaffed in the silver and golden vessels of the Temple: immediately after which (r) *Cyrus proclaims* liberty to the Captives to return into Canaan for rebuilding of the Temple and Jerusalem. So they were placed in their own land, and (though they had *troublous times*, and many subtile malicious and potent adversaries, whereby the work was

(p) Ezek. 37. 1, *&c.*

(q) Dan. 5. 30.

(r) 2 Chr. 36. 22, 23. Ezr. 1. 1, 2, 3, *&c.*

was long obstructed and retarded, yet) they ([f]) *builded, prospered* and finished. *Zerubbabel laid the foundation*, and *the topstone*.

([f]) Zech. 4.6, 7,8,9,10. Ezr.6.14, 15.

When therefore any Difficulties or seeming impossibilities stand in the way betwixt the *Promises* of God, and *his Performances thereof*: let not our Faith Stagger or be discomfited, God will engage his *Omniscience* and his *Omnipotency*: rather then there shall be the least violation of his *Fidelity*. So that even against reason, and sence, and hope, in hope, we may most Confidently rely upon him.

V. Hence, *Christs redeemed People, become his cleansed People.* Sin is the Sinners only spiritual Defilement. When Christ Redeems any Sinner, he cleanses him from his Sins: *Partly* ([t]) by his own blood, unto Justification; *Partly* ([u]) by his Spirit unto Sanctification. Christ Redeemed these Jews so from their misery: as withall to ([x]) *cleanse them from all their iniquities*. Christ Redeems the Sinner, so as to Renew the Sinner. He doth purchase us; Not to *protect us in Sin*, but *to purge us from Sin*. Jesus Christ ([y]) *gave himself for us, that he might Redeem us from all iniquity: and purifie unto himself a peculiar people zealous of good works*. And Christs *Redemption* is actually applyed to none, but only to such as are effectually called and cleansed. *Redeemed* Jews, must abandon their *Idols*. *Redeemed* Sinners must forsake their *sins*. To pretend to be Redeemed by Christ, and yet to allow our selves in sin: Is great Hypocrisie in us; And brings great infamy upon Christ, as if he were a Patron of Sin and wickedness.

([t]) Rev.1.5. Heb.9.14.
([u]) 1 Pet 1. 18,19,22. Tit.3.4,5,6.
([x]) See before *in the III. promised Mercy.*
([y]) Tit.2. 13,14.

VI. Hence, *That the Iews (who extreamly doted upon Idolatry) were weaned from Idolatry, is meerly to be ascribed to the Grace and Covenant of God.* Not the loss of Canaan, Jerusalem and the Temple; Not the Miseries of their Chaldean Bondage; not the good example of the Chaldeans, who were ([z]) extreamly addicted to idolatry and superstition: but only Gods free Grace and Covenant, promising this mercy, did accordingly divorce them from their idolatry. When nothing Else can do it, The Grace and Promise of God can estrange us utterly from our iniquities. Wait we therefore upon his Grace, and Covenant for attainment of this blessing to our selves and others.

([z]) Dan. 3.1, 2, &c.

VII. Hence, *Gods Spirit, or the Spirit of Christ, was not only Promised, but also performed to Gods Redeemed under the Old Testament*, For besides what hath been evidenced to this effect in opening of former Covenants, its plain this Spirit of God and Christ was Promised and Performed under this Covenant. This is diligently to be noted against the *Socinians*, ([a]) who falsly assert *That the Spirit was not promised under the Old Testament*. What could be more expres then this? ([b])—*A new heart also will I give you, and a New Spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, &c.* See the fourth Covenant-Mercy.

([a]) *Catech. Rakoviens. Quest. X.*
([b]) Ezek. 36. 26,27.

VIII. Hence,

VIII. Hence, *When Gods Spirit is put within the Heart, he brings many sacred endowments and blessed Influences with himself into that Heart.* I have here in this Covenant ([c]) noted and opened seven such Holy Influences introduced into the soul by the Spirit of God, and all of very precious Consequence. The Spirit is the Spring and immediate Author of ([d]) all *Gifts and Graces.* He that once is possessed of this Spring: hath all the streams of grace thence flowing. Its therefore a very great and complexive Mercy, to enjoy the Spirit of God according to Gods Covenant. Our Saviour intimates, that Gods ([e]) *giving of his Spirit to them that ask him,* is the great attainment by Prayer. He that can pray down this blessing upon his heart, may have any thing of God. And *Paul* Sums up the whole Blessing of *Abraham,* that was to come upon the Gentiles through Christ, his most blessed Seed, in this One; ([f]) *The Receiving of the Promise of the Spirit* (i. e. the Promised Spirit) *through Faith.* The Promised Spirit enjoy'd, enstates believers in the whole blessing of *Abraham,* and makes them every way blessed with *Abraham.*

IX. Hence, *The Lord delights to afford his Special Presence among his Covenant-People* ([g]) His Tabernacle shall be with them, and his Sanctuary in the midst of them for evermore: And hereby God affords his Special presence with his Covenant-people, as ([h]) hath been explained. Now Gods presence is his peoples Protection, *Psal.* 46. 5. Their encouragement and Consolation against all evils, even in the valley of the shadow of Death, *Psal.* 23. 4. And a special token of Gods discriminating favour to them, seperating them from all the people on the face of the earth, *Exod.* 33. 16. *Moses* set so much store by this presence of God, that he was not willing to go out of the wilderness towards *Canaan* it self without it, ([i]) *If thy presence go not up with me, carry us not up hence. Ezekiel* having described the *New Temple, New Worship and Ministry, New Land,* and *New City,* (as ([k]) elsewhere I have shewed) shuts up his Description of the *New City,* with the blessed denomination given to it; ([l]) *And the name of the City from that day, shall be,* JEHOVAH-SHAMMAH. i. e. *The LORD is there.* Hereby intimating, that Gods Presence and Residence in this City, should be the High-excellency, and chief glory of this City, In stead of all Blessings.

X. Hence, *Gods Covenant with a people, advanceth them to the highest Covenant-Relation with God.* For what Relation can any People have towards God, or with God, like this: ([m]) *That he should be their Covenant-God, and they his Covenant-People?* And this Relation betwixt God and his Captives is sweetly stablished in this Covenant, *Ezek.* 37. 23, 26, 27. & 36. 28. & 34. 30, 31. Oh how comfortable, sweet and blessed is this Relation! What a Miracle of Mercy is it, that the most Holy, Holy, Holy Lord God, should ever admit sinful dust and ashes into such a Relation to himself?

([c]) *In the fourth Covenant-Mercy.*

([d]) 1 Cor. 12. 4. *to* 12. Gal. 5. 22, 23. Eph. 5. 9.

([e]) Math. 7. 11. *with* Luke 11. 13.

([f]) Gal. 3. 13, 14.

([g]) Ezek. 37. 26, 27, 28.

([h]) *In the fifth Covenant-Mercy.*

([i]) Exod. 33. 15.

([k]) *In my Key of the Bible on Ezek.* § V.

([l]) Ezek. 48. 35.

([m]) *See formerly, in the sixth Covenant-Mercy.*

How excellent is Gods Covenant, that is the myſterious foundation in Chriſt of this Relation betwixt God and man! Surely, to be effectually called, and ſavingly brought into Covenant, and *Covenant-relation* with God indeed; is ſo complexive a Mercy, that it comprizeth all other ſaving Bleſſings in its Boſome, and is the very Gate of Heaven it ſelf.

XI. Hence, *God ſo requires Covenant-Duties from us, That he undertakes all our Covenant-performances for us.* As God on his part will beſtow *Covenant-Mercies*: ſo his Covenant-people on their part muſt return *Covenant-Duties*. The obligation muſt be mutual and reciprocal. But here's the *Myſterie*: God undertakes for both ſides. (n) *He will be their God, and they ſhall be his People*: (o) *He will not turn away from them to do them Good, and they* (his fear being put into their hearts,) *ſhall not depart from him.* O happy Covenant! wherein God undertakes the Covenant-performances on his peoples part, as well as on his own. In this point no Covenant in the world can compare with this Covenant of God. In all Covenants betwixt man and man, no man undertakes for his Confederate, but only for himſelf; In all Covenants betwixt man and wife, no husband undertakes for his wife, no wife undertakes for her husband, but the husband only for himſelf, and the wife only for herſelf: But in Gods Covenant he undertakes for himſelf and for us alſo. Though, our ſins be never ſo many; our infirmities and weakneſſes never ſo preſſing; our temptations never ſo violent; our duties never ſo great and difficult: yet he will ſo furniſh us with his fear and grace, that we ſhall do what he requires, and not depart from him. Oh what a comfort and ſtay may this be to our hearts! depend we upon this Covenant faithfully, urge we the Lord upon this his Covenant importunately, that he will honor himſelf and his truth in performing all things for us. *Let him enable us to do, what he requireth: and let him require us to do, what he pleaſeth.*

(n) Ezek. 37. 23, 26, 27.
(o) Jer. 32. 40.

XII. Hence, *Gods Covenant in Chriſt is an everlaſting Covenant, and cannot be diſannulled.* The outward *Form* or *Manner of Miniſtration* may be changed and annulled: but the *Eſſence and Subſtance* of it cannot be violated. (p) *God will not turn from them: they ſhall not depart from God:* All other things in the world cannot divide betwixt God and his People, or deſtroy his Covenant. This Perpetuity of Gods Covenant with his Captives, exceedingly augments the Sweetneſs, Comfortableneſs and Benefit of all the *Covenant-Mercies.*

(p) Jer. 32. 40. Ezek. 37. 26, 27, 28.

XIII. Hence, Finally, *we may clearly take notice of many eminent points of Chriſtian Religion which are revealed in and under this Covenant.* Conſider well the Covenant-Mercies Promiſed: and ſee if they amount not to a Conſiderable *Goſpel*, and *brief Abſtract of Chriſtianity.* It ſhall ſuffice only to mention theſe points now, becauſe I have, in opening this *Covenant's-Mercies*, and in ſundry other Covenants, explained them already. In

In and under this Covenant, theſe points of *Chriſtian Religion* are diſcloſed;

1. *The Perſon and office of Jeſus Chriſt the Meſſiah.* I. *His Perſon.* That he ſhould be true man, of the Seed of *David*; (q) *A branch of Righteouſneſs growing up to* DAVID. (r) *The ſure Mercies of David*, &c. II. *His Office of Mediatorſhip.* For, he is called; THE LORD OUR RIGHTEOUSNESS, *Jer.* 33. 16, 17. And he is the Covenant-Redeemer of his Captives from ſpiritual thraldom, *Iſa.* 49. 8. *to* 18. *More Particularly*, That he ſhould be, 1. A Prophet. *Behold I have given him for a witneſs to the People, Iſai.* 55. 1, 2, 3, 4. *John* 7. 16, 17. & 12. 49, 56. 2. A Prieſt. This is implied in that Denomination given him: *The ſure Mercies of David.* Which implies his Reſurrection from the dead, *Iſa.* 55. 1, 2, 3, 4. with *Acts* 13. 34. And this conſequently preſuppoſes his Death. *Chriſt dyed*, To ſatisfie for our ſins, *Rom.* 4. 25. & 8. 3. *Heb.* 9. 14. & 10. 10, 12, 14. *Chriſt Roſe again from the Dead*, That he might *ever live to make Interceſſion for us, Heb.* 7. 25. & 9. 24. Now Chriſts Satisfaction for Sin, and Interceſſion for Sinners, are the two grand Parts or Acts of his *Prieſthood.* 3. A King. *A Leader and Commander of the People, Iſa.* 55. 1, 2, 3, 4. Yea he is promiſed, as another DAVID, their *Shepheard, Prince*, and *King for ever, Ezek.* 34. 23, 24, 25, &c. & 37. 24, 25, 26. *Jer.* 33. 17, 20, 21, 22, 25, 26.

(q) Jer. 33. 15, 16, 17.
(r) Iſa. 55. 1, 2, 3, 4. with Acts 13. 34.

2. *The great work of Redemption.* That Gods elect ſhould be (s) Redeemed from their ſpiritual bondage by Chriſt, is primarily intended to be revealed to the Jews, under Chriſts promiſed Redeeming of the Captive-Jews from Babylon, the Type thereof, *Iſa.* 49. 8. *to* 24. *Ezek.* 37. 21, 25, 26. & 34. 11. *to* 19. 23, &c. *Jer.* 23. 7, 8. & 16. 14, 15.

(s) See the 11. Covenant-Mercy here.

3. *The Donation of the Spirit of God.* (t) *And I will put my Spirit within you*, &c. And with the Spirit many Fruits and Influences.

(t) Ezek. 36. 25, 26, 27.

4. *Renovation or Renewing of Spirit, and heart, Ezek.* 36. 25, 26. This in Subſtance is one with *Regeneration*, and *effectual Calling, Titus* 3. 4, 5, 6.

5. *Juſtification.* That all their Iniquities ſhould be cleanſed and pardoned, *Jer.* 33. 7, 8. And that Chriſts Righteouſneſs ſhould ſo effectually be made theirs, that Chriſt himſelf ſhould be *the* LORD *their* RIGHTEOUSNESS, *Jer.* 33. 16, 17. And Juſtification doth eſpecially conſiſt in theſe two things, *viz. Non-Imputing* of our Sins to us, but to Chriſt: and *Imputing* of Chriſts Righteouſneſs unto us, as the matter of our Righteouſneſs before God.

6. *Sanctification, and Spiritual* (u) *cleanſing from their Sinful Uncleanneſſes*, Not to defile themſelves any longer therewith, but to walk in newneſs of life and obedience, *Ezek.* 36. 27. More Particularly they ſhould be ſo Sanctified, as, 1. To *know God, that he*

(u) Ezek. 37. 23. —— 26. & 11. 17, 18.

he is the LORD, *Jer.* 24. 5, 6, 7. 2. To believe in Jesus Christ, and to live by that Faith, *Isa.* 55. 1, 2, 3, 4. & 53. 1, 2, 3, 11. *Hab.* 2. 3, 4. 3. To be of tender fleshy, not of heard stony hearts, *Ezek.* 36. 26. 4. To have and exercise sincere Repentance, *Ezek.* 36. 31. 5. To have one heart and one way in matters of Religion, *Jer.* 32. 38, 39, 40. 6. To be constant in the Fear of God, *Jer.* 32. 39, 40, 41.

7. *Gods presence among his People in his Ordinances*, Ezek. 37. 26, 27, 28.

8. *Dearest Union to, and Communion with God*; as a Covenant-people with a Covenant-God, *Ezek.* 37. 26, 27. *and often*,

9. *Perseverance with God in his Covenant*, Jer. 32. 40, *&c.*

These, among other points of *Christian Doctrine*, are Revealed in this Covenant. And therefore it may very justly be accounted and made use of as an *Evangelical and Christian Covenant*.

But hitherto of *the Substance, or Subject-Matter of this Covenant*.

APHORISM III.

3. *The Form of Gods Covenant with his Captive-people.*

THE Form of Gods Covenant with his Captive-people the Jews, was Inwardly, **The mutual Obligation of the Federates one to another:** Outwardly, **The manner of this Covenants Manifestation, Confirmation and Administration.** This *Aphorism* I explain as followeth.

Concerning this *Form of Gods Covenant with his Captive-people the Jews*, I need not say much. It is, 1. *Inward*, 2. *Outward*.

I. **Inward.** *The more Inward and essential Form of this Covenant, consisted in the Mutual Obligation of the Fœderates one to another: of God to the Captive Jews by Stipulation of Mercies, and of the Captive Iews to God by Re-stipulation of Duties.* Which Mercies and Duties, have both of them been already explained. The High excellency and glory of all which Mercies and Duties, is set forth in that clause, often recited in this Covenant; (x) —— *I will be their God, and they shall be my People.*

(x) Ezek. 37. 26, 27. 23. & 11. 20, & 14. 11. & 36. 28.

II. **Outward.** The *More Outward and Accidental Form of this Covenant, stood in the Manner of Gods* 1. *Manifestation*, 2. *Confirmation*, 3. *Administration of this Covenant to the Captive-Iews.*

1. *Gods* **Manifestation** *of this Covenant to the Captive-Iews*, was not, *Immediate* by his own immediate Revelation or voice to them, As to *Adam*, *Noah*, *Abraham*, and to *Israel at Mount-Sinai*: But *Mediat*

diate, by the miniſtry of his Prophets, eſpecially *Iſaiah*, *Jeremiah*, and *Ezekiel*, as (y) hath been already evidenced. As God firſt made known the former Covenant to his Prophet *Nathan*, and then by him to *David*: So here God firſt Revealed this Covenant to theſe his Prophets, and then by them to the Captive-Jews. God delights to impart his Covenant-Myſteries unto his people by the Miniſtry of his Prophets; Unto men by men; 1. *Partly*, That they may not be daſhed, terrified and amazed, at the terrible Majeſty of the Lord, as (z) once *Iſrael* was. 2. *Partly*, That the Lord may condeſcend more-familiarly unto his people in his Covenant-dealings with them, as he did with *David*, 2 *Sam.* 7. 19. 3. *Partly*, To teach his people to prize, love, and hearken to his Prophets, by whom the richeſt Treaſures of Goſpel Truth and Covenant-aſſurances of their Salvation in Chriſt, are Revealed to them. Who would not highly value thoſe Ambaſſadors, that ſhall come from God with a *Covenant of Faith*, purpoſely to aſſure them of their eternal Happineſs by Chriſt through believing?

(y) Book III. Chap. VI. In the Preface to this Covenants Explanation.

(z) Exod. 20. 18, 19, 20, 21. Deut. 5. 22, to the end.

2. *Gods* **Confirmation** *of this Covenant to his People the Captive-Jews*, was various: chiefly fourfold. 1. *By exegetical Repetitions of it.* 2. *By Divers Illuſtrating Symbols and Similitudes.* 3. *By ſundry Ratifying Promiſes.* 4. *By Gods Sacred and inviolable Oath.*

(1) *By Exegetical Repetitions of it.* God made known this Covenant by his Prophets to his people, not only once, but often. He ſpake it *frequently*: that he might confirm it to them *firmly*. And his following Repetitions were not only *Confirmations*, but alſo *Explanations* of the foregoing Diſcoveries of this Covenant. God made known this Covenant, eſpecially to three Prophets. 1. To *Iſaiah* before the Captivity: often Repeating it by him. 2. To *Ezekiel*, and 3. To *Jeremiah*, both during the Captivity. Often ingeminating it to them All which I have particularly ſhewed *in the beginning of this VI. Chapter, in the Preface there.* Now why ſhould God thus often ingeminate and repeat this Covenant, but to put his people out of doubt of the certainty of it?

(2) *By Divers Illuſtrating Symbols and Similitudes.* Parables, or Similitudes, illuſtrate much: and conſequently obtain ſome kind of force for Confirmation of things illuſtrated, and for perſwaſion of our hearts thereunto. God uſed eſpecially theſe *Parables*, *Symbols* or *Similitudes* for Confirming and aſſuring of divers Covenant-Mercies to the Captive-Jews, *viz.* 1. *The Symbole* (a) *of two Baskets of figs ſet before the Temple; the one very good, the other very bad.* The *good figs* repreſenting the Captives in Babylon, towards whom God had thoughts and purpoſes of much good, To redeem them from Babylon, to bring them into their own land, *&c.* The *bad figs* repreſenting *Zedekiah* and his Princes, and the reſidue of Jeruſalem, which remained ſtill in the land, *&c.* Whom God would

(a) Jer. 24. 1. to the end of the chap.

would consume and make fit for nothing. 2. *The Symbole* (b) *of two sticks, written on, The one for* Judah, *The other for* Ephraim: *both of them becoming one in the Prophet* Ezekiels *hand.* Hereby God assuring them that *Judah* and *Israel* should no longer remain two Kingdoms or two Nations, but they should both become one in the hand of God under the true *DAVID Jesus Christ* thir Prince. This was another eminent Mercy promised in this Covenant. 3. *The Symbole* (c) *of Dry bones in the valley, reviving at* Ezekiels *Prophecying, and standing up an exceeding great army.* Hereby the Lord assuring the Captive-Jews, that though they were as it were dead and buried in their Graves in Babylon, and their Condition visibly as helpless and hopeless as of these dead dry bones; yet God would open their Graves, bring them out of their Graves, make their dead and dry bones live, and redeem them from Babylon. This was another grand Covenant-Mercy promised.

(b) Ezek. 37. 15. *to the end of the chap.*

(c) Ezek. 37. 1. *to* 15.

(3) *By sundry Ratifying Promises.* I mean such promises as were annexed to, or inserted in this Covenant, purposely to ratifie, confirm and assure them of the certainty and inviolable stability of this Covenant. As, when God promised the Perpetuity of this Covenant and the Covenant-mercies in Christ, the true *DAVID*; (d) *And they shall dwell in the land that I have given unto* Jacob *my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their childrens children for ever, and my servant DAVID shall be their Prince for ever. Moreover I will make a Covenant of Peace with them, it shall be an everlasting Covenant with them,* &c. And again; —— *I will make an everlasting Covenant with you, even the sure Mercies of David,* Isa. 55. 3. And elsewhere God ratifies this Covenant, by Promising greater and more immovable stability to it, then to the very Mountains and Hills; (e) *For the Mountains shall depart, and the Hills be removed: but my kindness shall not depart from thee, neither shall the Covenant of my peace be removed, saith the LORD, that hath mercy on thee.* How sweet are these Promises!

(d) Ezek. 37. 25, 26.

(e) Isa. 54. 10.

(4) *By Gods sacred and inviolable Oath.* For, God comforting his people by his Covenant and Promises against the Babylonish Captivity, confirms that his Covenant and the Promises thereof by his holy Oath, saying; (f) —— *For this is as the waters of* Noah *unto me: for as I have sworn that the waters of* Noah *shall no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the Mountains shall depart, and the Hils be removed,* &c. Now God, interposing himself by these (g) *two immutable things,* his Promise and his Oath, intended his peoples *strong Consolation* in this Covenant.

(f) Isa. 54. 5. *to* 11.

(g) Heb. 6. 17, 18.

3. *Gods* **Administration** *of this Covenant with the Captive Jews,* (as well as of his former Covenant with *David*) was for substance the same with that of the Sinai-Covenant, which determined not till

till Christs Death, when the New-Covenant began to Commence. For both these Covenants were, as it were, *Under-Covenants* to the *Sinai-Covenant*. This Covenant then was administred, 1. With a Typical and Outward Sanctuary. 2. With a Levitical Priesthood, Ordinarily: and many Prophets, Extraordinarily. 3. With Levitical Ordinances of divine worship, and Ceremonies, &c. 4. With Temporal and Typical Promises touching Canaan, their Rest there, &c. 5. With ordinary Covenant-Tokens, Circumcision, and the Passover. All which (except the *Prophets*) remained still in use till the Incarnation and Death of *JESUS CHRIST*.

Nevertheless this Covenants Administration was greatly raised and heightned by some *Perfective Alterations* and *Additionals*, above all fore-going Covenant-Administrations. For under this Covenant,

(1) The People, Priests and worship of God were more fully ([h]) cleansed from *Idolatry* then ever since their Redemption from Ægypt.

(h) Ezek. 37. 23, &c.

(2) The Temple of *Zerubbabel* wherein they had their Solemn worship, was far more glorious then the Temple of *Solomon* under the former Covenant. Not in regard of *Fabrick and Structure*; therein *Solomons* excelled: but in regard of *use*, the most glorious Son of God Iesus Christ glorifying this Latter Temple with his own blessed Presence and Ministry in it. ([i]) ——*And I will shake all Nations, and THE DESIRE OF ALL NTIONS shall come, and I will fill this House with Glory, saith the LORD of Hosts. The Silver is mine, and the Gold is mine, saith the LORD of Hosts, The Glory of this Latter House shall be greater then of the Former, saith the LORD of Hosts: And in this place will I give peace, saith the LORD of Hosts.*

(i) Hag. 2. 7, 8, 9.

(3) The Promises of this Covenant (which is the very next door to the *New-Covenant*) do run in a far more ([k]) *Spiritual strain* touching *Spiritual blessings in heavenly things in Christ*, then did the Promises of any former Covenant whatsoever. And do determinately point out the very time of the ([l]) *Messiahs suffering*: which in no other Covenant-administration was done before.

(k) *Read diligently* Ezek. 36. & 37. Jer. 32. & Isa. 49. *to the end of his Prophecy.*

(l) Dan. 9. 24, 25, 26, 27.

(4) The *chief Passover* that ever was sacrificed since the Institution of the *Passover*, was offered up under this Covenant. For under it ([m]) *Christ our passover was sacrificed for us.* Never *Passover* like this *Passover*. All they were but Types and Shadows: This alone was the Truth and Substance of them all.

(m) 1 Cor. 5. 7.

(5) Finally, Under this Covenant the Political Government of the Common-wealth of Israel was transmitted to the true ([n]) *DAVID*, viz. *JESUS CHRIST*, *Lord of Lords and King of Kings*: In whose Spiritual, Heavenly and Everlasting Kingdom the outward Kingdom and Government of Judah and Israel determined, and was swallowed up for evermore.

(n) Ezek. 37. 22. *to the end with* Mat. 2. 2, 11. Joh. 18. 36, 37. Rev. 19. 16.

Inferences.

Inferences.

1. Hence, *The bounty of Gods Grace was very illustrious towards his people in this Covenant, which he so often revealed to them.* Heres not a *seldom*, but a *frequent* Covenant-Manifestation: whereby Gods Covenant-Grace obtained not a *penurious*, but a *bounteous* demonstration. Gods often tenders of his Grace, do eminently imply the riches and bounty of that Grace. He often offered, what he was most willing to bestow.

2. Hence, *The Truth and certainty of this Covenant was altogether infallible and unquestionable.* Being *revealed* by three several Prophets; *Repeated* several times; And *Confirmed* sundry waies, by *Symbolical Tokens, Ratifying Promises*, and the *Oath of God himself*: how could they doubt of its faithfull accomplishment?

3. Hence, *The Lord in this Covenant abundantly provided for his Captives support and consolation.* Not only the *Matter* of it was exceeding Comfortable to them, In regard both of the rich Mercies Promised, and of Gods undertaking for their Constancy in Covenant: But the very Form of this Covenant was most Comfortable also, being so importunately manifested, so strongly confirmed, and so sweetly administred. What people could more (o) need consolation? And what way could be more effectual then this Covenant way which God took for their consolation?

(o) Isa. 54. 6, 7, 8, &c.

4. Hence, *This Covenant with the Captives did not only explain, but also highly improve the* Sinai-Covenant *unto much Evangelical Spirituality.* As the former *Covenant with* David, so this *with the Captives* was *Explanatory* to the *Sinai-Covenant*. But this Covenant hath highly advanced and raised up the *Sinai-Covenant* with many sublime *Spiritual Promises*. So that when that *Old-Covenant* was to wear away, and to be swallowed up by the *new*, it was become very *Spiritual*.

5. Hence, *The subsequent-Covenants still had their Special excellencies above those that were foregoing.* That with *David* surpassed all that went before, which also still excelled one another: But this transcends that Covenant with *David*, as appears in those five forementioned Particulars. The substance of the *Covenant of Faith* is still the same: but yet it still more and more exels it self in gradual Perfections, till it attain to the most perfect of all dispensations, the *New Covenant*.

6. Hence, Finally, *When the mutual tie and obligation between the Fœderates was broken, the very Essence of this Covenant was violated and overthrown.* For in this mutual obligation of Fœderates, the Essential form and being of this and of all Covenants Consists. When therefore the (p) Jews rejected the *Messiah* actually exhibited, sold him for a *base price of thirty pieces of Silver*, set him at nought, and cruelly murdered him with wicked hands. (so far were they from believing in him;) No wonder that God *cut asunder his two staves of Beauty and Bands, Brake his Covenant with them*, and utterly cast them off till the fulness of the Gentiles be accomplished.

(p) Zech. 11. 9. to 15. Rom. 11, 25, 26.

APHORISM

APHORISM IV.

4. *The End or Scope of Gods Covenant with his Captive-people in Babylon.*

GOds End and intended Scope in this Covenant with his Captives in Babylon was; More Immediately, **A further Diſcovery of the promiſed Meſsiah Jeſus Chriſt**: More Mediately, **The promoting of their preſent Conſolation and future Salvation: And the Advancement of Gods Glory in all.** This *Aphoriſm* I thus in brief Explicate.

I. The more Immediate End, intended by God in this Covenant was: A further Diſcovery of the Promiſed Meſsiah Jeſus Chriſt. Every Covenant tends to improve and advance in ſome regard or other, the further Revelation of Chriſt: As I have (q) ſhewed in the Ends of the Several Cvenants; and ſpecially in gods *Covenant with* David, which the Reader may Conſult. *CHRIST*, and Sinners happineſs by him, is the great myſterie of all Diſcoveries of the *Covenant of Faith.*

(q) *Book III. chap. 5. Aph. 6.*

This *Covenant*, together with the Promiſes Reducible and appertaining to it, tends to make a further Diſcovery of Chriſt, in regard of his 1. *Perſon*, 2. *Office*, and 3. *Actual Appearing in Humane fleſh.*

1. *In regard of Chriſts Perſon, according to the Fleſh*: This Covenant and the Promiſes thereunto belonging do diſcover, 1. His Deſcent. That he ſhall not only, as a (r) *Branch of Righteouſneſs, grow up to* David, but alſo that he ſhould deſcend of *David* by (ſ) *Zerubbabel*, a ſpecial Type, and fore-father of Chriſt: as that paſſage of *Haggai*, being ſolidly underſtood, doth intimate; for it is chiefly applicable to, and intended of Chriſt the true *Zerubbabel.* 2. His Properties. (t) *Righteous, Having Salvation, Lowly, Speaking peace to the Heathen, being wounded for our iniquities, &c.*

(r) Ier. 33. 15, 16, 17.

(ſ) Hag. 2. 21, 22, 23.

(t) Zech. 9. 9, 10. Iſa. 53. 11. 4, 5, 6, *&c.*

2. *In regard of Chriſts office*: This Covenant and the Promiſes annexed thereunto do Reveal; 1 *More Generally*, That Chriſt ſhould be (u) a *Redeemer*, not only of his People the Jews from Babyloniſh bondage, but alſo of all his Elect from ſinfull and helliſh thraldom, by the blood of the Covenant. 2. *More Particularly*, That Jeſus Chriſt the Meſſiah ſhould be, (x) A Prophet. (y) *A witneſs to the People*; (y) *The Meſſenger, or Angel of the Covenant, delighted in.* (z) A Prieſt for ever. Becoming (z) *an offering for ſin, and Making Interceſſion for the Tranſgreſſors.*

(u) Iſa. 49. 8. *to* 18. *&c.* Zech. 9. 11.

(x) Iſa. 55. 4.
(y) Mal. 3. 1.
(z) Iſa. 53. 10, 12.

(which are the two grand Acts of his Priesthood) Whence he is said, (a) To *send Prisoners out of the pit wherein there is no water by the blood of the Covenant.* And to be (b) *The Sure Mercies of* David. (3) A King. (c) *A Leader and Commander to the people.* Yea that he as a (d) true *DAVID* should be their *Shepheard, Prince and King for ever:* Under whose Dominion the divided Kingdoms of Judah and Israel should be united and made one, as at first they were under *David.* Thus, though the *Sinai-Covenant* discovered Christ as a *Prophet and Priest*, under the Types of *Moses and Aaron*; and the *Covenant with* David reveal Christ as an *Everlasting King*: Yet this Covenant doth as much as both, and sets him forth as *Prophet, Priest and King for ever.* Herein therefore Christ is revealed more fully then in either of those Covenants.

(a) Zech. 9. 11.
(b) Isa. 55. 3. *with* Act. 13. 34.
(c) Isa. 55. 4.
(d) Ezek. 34. 23, 24, &c. & 37. 24, 25, 26.

3. *In regard of Christs Actual appearing in Humane flesh:* This Covenant and the Promises thereto belonging, discover; 1. That, (e) *From the going forth of the Commandments to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks*; (that is thinks (f) *Calvin* from the second year of *Cyrus* till the *baptism of Christ*, when he began publikely to appear in his Mediatory office,) *and threescore and two weeks the Street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself, &c.* Here, the determinate time of the Messiah's appearing and Suffering for sin, is revealed to *Daniel* about the time of the Jews release from Babylon: which was never done before under any former Covenant. 2. That, Christ, (g) *the DESIRE OF ALL NATIONS should come*, and by his Presence fill the Later Temple built by *Zerubbabel* with more *Glory*, then ever the first Temple had which was built by *Solomon.* 3. That, Christ (h) Zion's King *should come to Jerusalem, being just, having Salvation, Lowly, and riding upon an Ass, and upon a colt the foal of an Ass.* 3. That (i) *The LORD* (whom they sought; *Even the Angel of the Covenant, whom they delighted in, should suddenly come to his Temple.* *Malachi*, the last Prophet of the old Testament, tels them, that now Christs coming was nigh at hand, he would come suddenly without delay. And (k) Elijah *the Prophet* (that is, John Baptist *in the Spirit and power of* Elijah, *Luke* 1. 17. *Mat.* 11. 10. *to* 15.) as Christs Herauld or Harbinger, should come to *prepare Christs way before him.* And the next tidings which the Scripture brings in the History of the *four Evangelists* is, The manifestation of *John the Baptist*, the *second* Elijah, and shortly after him the *Incarnation and Nativity, &c. of JESUS CHRIST.* These, besides other discoveries this Covenant made of Christ, beyond all foregoing Covenants.

(e) Dan. 9. 24, 25, 26, 27.
(f) *Iom. Calv. Com. in Dan.* 9. 25.
(g) Hag. 2. 6, 7, 8, 9.
(h) Zech. 9. 9. *with* Mat. 21. 5. John 12. 15. Isa. 62. 11.
(i) Mal. 3. 1.
(k) Mal. 3. 1. & 4. 5, 6.

II. The more Mediate End intended by God in this Covenant, was twofold, viz. 1. *Subordinate*, 2. *Ultimate.*

1. *Sub-*

1. *Subordinate*: The Captive's 1. *Preſent conſolation*, and 2. *Future Salvation* of them and their Poſterity.

(1) *The Preſent Conſolation of Gods Captives in Babylon.* As they were there greatly afflicted: ſo they were deeply dejected. They were then, (l) *as a woman forſaken and grieved in Spirit, and as a wife of youth refuſed; Yea forſaken of God, who in wrath for that ſeaſon hid his face from them.* So that (m) *when they ſate down by the Rivers of Babylon, they wept when they remembred Sion. They hanged their harps upon the willows in the midſt thereof.* ——*They could not ſing the* LORD'S *ſong in a ſtrange land.* They ſaid, (n) *Our bones are dryed and our hope is loſt, we are cut off for our parts.* Thus they were even drowned in ſorrow, and ſwallowed up in diſcomfort. Therefore God purpoſely ſets himſelf to Comfort them with *good words, and comfortable words* in this Covenant. *See Iſaiah* 54. *throughout. and Zech.* 1. 12. *to the end of the chapter, and Iſai.* 49 8. *to* 18. where Chriſt is promiſed as *a Covenant of the People, to eſtabliſh the Land, to cauſe to inherit the Deſolate heritages: To ſay to the Priſoners, go forth: To them that are in darkneſs, ſhew your ſelves, &c.* and at laſt this Triumphant cloſe is added; *Sing, O heavens; and be joyful, O earth; and break forth into ſinging, O Mountains: For God hath comforted his people, and will have mercy on his afflicted*, ver. 13. Seriouſly conſider all the Covenant-Mercies formerly unfolded, How ſuitable and full Remedies they were againſt all their Babyloniſh diſtreſſes: and then it muſt needs be confeſſed that in this Covenant God ſingularly intended his afflicted peoples *Conſolation*.

(2) *The Future Salvation of the Captives and their Poſterity.* God in this Covenant aimed at an higher End and Advantage to his people then their preſent Conſolation: even their and their Seeds eternal Salvation. And therefore (o) under their *corporal Redemption from Babyloniſh Bondage* to Canaans Liberty and Reſt; He repreſents typically their *Spiritual Redemption from Sinfull and Helliſh Bondage* to Heaven by Jeſus Chriſt, As I have already manifeſted. And this is extended *to them, and to their children, and to their childrens children*, Ezek. 37. 25, 26. Iſa. 59. 20, 21. And if the Spirituality of the Promiſes of this Covenant be well weighed: half an eye may ſee; That in this Covenant God intended much more Their *Spiritual Redemption by Chriſt*, then their *corporal Deliverance by* Cyrus: And that he had a far greater deſire to lead his people and their ſeed unto, and place them in, the *Heavenly*, rather then the *Earthly Canaan*.

2. *Ultimate. Gods higheſt and laſt End, in this, as in all Covenants, was the Advancement of his own Glory.* Therefore, when the Lord was about to propound the ſweet Promiſes of this Covenant, touching the Jews Redemption from *Babylon* to *Si*[illegible]*rom Chaldea* and other Countries to *Canaan*: he tels them that herein he had principal reſpect to his own Holy Name and Glory, which through them was profaned among the Heathen. (p) ——*But I had pitty for mine holy name, which the houſe of* Iſrael *had profaned among the Heathen whither*

(l) Iſa. 54. 6, 7, 8.

(m) Pſal. 137. 1, 2, 3, 4, *&c.*

(n) Ezek. 37. 11.

(o) Iſa 49. 8, *to* 18. Zech. 9. 11, Ezek. 36. *&* 37. 15. *to the end.*

(p) Ezek. 36. 21, 22, 23, 24, *&c.* 32.

whither they went. Therefore say unto the House of Israel, Thus saith the Lord GOD, I do not this for your sakes O house of Israel, but for mine Holy name's sake which ye have profaned among the Heathen whither ye went. And I will sanctifie my great Name which was profaned among the Heathen, which ye have profaned in the midst of them: and the Heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. For I will take you from among the Heathen, &c. So that God made this Covenant, and made it good: that he might sanctifie, exalt and glorifie his own great name. *More Particularly* by this Covenant God intended; 1. The Glory of his free-Grace; without, yea contrary to their deserts, *Ezek.* 36. 22, 31, 32. 2. The Glory of his rich Mercy, Compassion and Loving-kindness, *Isai.* 49. 13, 15, 16. *Zech.* 1. 12. *to* 17. All the Covenanted Blessings demonstrate this. 3. The Glory of his Power: that he *would open their Graves, and bring them out of their Graves,* Ezek. 37. 1. *to* 15. 4. The Glory of his Faithfulness: not only in the sight of his own people, *Ezek.* 37. 14. but also in the sight of the very Heathen, *Ezek.* 36. 33. *to* 37. 5. The Glory of his Justice and Severity. In that for their Contempt of Christ at last, God *would cut asunder his two staves of* BEAUTY *and* BANDS, *and break his Covenant which he made with all the People,* Zech. 11. 6. *to* 15.

Inferences.

1. Hence, *See how this Covenent Answers, yea excels the fore-going Covenants in the Immediate End thereof.* It *Answers and agrees with them,* in that it tends to Reveal Christ to the Jews: It *excels them,* in that it tends to make an higher and further Revelation of Christ then ever any did before; yea and at last before its expiration, actually exhibits Christ incarnate according to all the faithful's expectation. So that in the perusal of this Covenant, you must not only look at Christ promised, but at Christ Promised as neer at hand, and (q) *Suddenly to come into his Temple.* Yea in this Covenant are the last Promises of Christ to come in the flesh. Under this Covenant Christ was so promised that he was *Actually Performed.* Therefore under this Covenant you may with Good old *Simeon* take Jesus Christ in your Arms, and bless the Lord for his Salvation.

(q) Mal. 3. 1.

2. Hence, *This Covenant was the Captives* (r) *Cordial, and great Master of rejoycing.* Herein God peculiarly intended their Comfort and their joy over all their afflictions. And if they fainted after the Publication of this Covenant: that must needs be a great reproach unto their Faith and Spiritual Courage. This Covenant also, primarily intending Spirituals in that Corporal Redemption from Babylon and Return of the Captives to Canaan, &c. may be improved by us as a Singular cordial to our selves in reference to our al-sufficient redemption by Christ from spiritual thraldom, and our investiture into all Spiritual Priviledges by him.

(r) Isa. 49. 9, 9, 10, &c. 13.

3. Hence, *Though God in his Covenants and Promises hath a tender care*

care of his Peoples present Consolation, yet therein he principally provides for their future and eternal Salvation.

4. Hence, *When we read and ponder upon this Covenant, Let us ascribe to God the glory due unto his great name, from his Excellent Contrivance and Revelation of this Covenant, and the Mysteries thereof.*

Thus of *Gods intended Scope and End in this Covenant.*

APHORISM V.

Fifthly **General Inferences** *from the whole of this Covenant with the Captive-Jews.*

HAving thus at large unfolded this Covenant of God with his Captive-Jews in Babylon, in regard of the 1. *Author*, 2. *Occasion*, 3. *Impulsive Cause*, 4. *Fœderates to it*, 5. *Nature of it*, 6. *Subject-Matter on Gods Part and on Theirs*, 7. *Form*, and 8. *End thereof*: I shall now briefly Conclude my Discourse about this Covenant-Discovery, with certain **General Inferences** resulting from the Whole that hath been Spoken, wrapping them up in this ensuing *Aphorism*, viz.

Hence, **From all that hath been proved concerning this Covenant with the Captive-Jews these things are Evident.** 1. That, **This was a Covenant of Faith.** 2. That, **The Substance of Gods Covenants of Faith was but one: Though the Circumstances divers.** 3. That, **God may change the outward condition of his People: and yet not change the Substance of his Covenant with his people.** 4. That, **Davids Royal Seed and Diadem were continued in Christ.** 5. That, **As Gods Covenant with David was the Royal, so this was the Redeeming, Uncaptivating Covenant.** 6. That, **Gods sweetest Consolations are showred on his People, in their sharpest Tribulations.** 7. What **The Properties of this Covenant are.** 8. What **Agreement or Disagreement, this Covenant hath, with, or from all fore-going Covenants.** 9. What **Preheminences this Covenant had beyond the former Covenants.** 10. That, **This Covenant and the Promises thereof approach most neer to the New Covenant, and the Promises thereof.** These I briefly thus explain;

1. That, *This Covenant with the Captives was a Covenant of Faith in Christ; purely Evangelical, and not a Covenant of works*: Yea and the last of the Covenants of Promise, under which Christ promised

promiſed was exhibited. This I have already (f) ſufficiently cleared.

II. That, *The Subſtance of Gods Covenants of Faith was but one: Though the circumſtances of the ſeveral diſcoveries were divers.* The ſeveral Covenant-Diſcoveries of Gods *Covenant of Faith*, were in ſeveral Times, To ſeveral Perſons, In ſeveral Places, upon ſeveral Occaſions, In ſeveral waies of Manifeſtation, Confirmation and Adminiſtration according to the wiſe pleaſure of the Lord for his peoples beſt advantage; The *Circumſtances* were very various: But the *Eſſence and Subſtance* of them all was one and the ſame, *viz.* The Revealing and tendering of one and the ſame Meſſiah Jeſus Chriſt to his people, as their only al-ſufficient Saviour through Faith. Herein this preſent Covenant with the Captives was one and the ſame with all former Covenant-Diſpenſations: though in ſome Circumſtances differing from them. And it was meet, that the Covenant-diſcoveries ſhould be ſtill more and more full, perfect, clear and glorious: as the *Incarnation of the Meſſiah* approached neerer and neerer, who is the Perfection and Glory of them all. It is but *one Sun* that ſhines in the ſky from the ſhorteſt to the longeſt day in the year: Yet this *one Sun* Riſes every morning earlier and earlier, climbs up in the Heavens ſtill Higher and Higher, ſhines ſtill hotter and hotter, and runs his race ſtill longer and longer: Like here conceive of Chriſt the *Sun of righteouſneſs* in the ſeveral Covenant-expreſſures.

III. That, *God may change the Outward Condition of his people, and yet not change the Subſtance of his Covenant with his People.* When God made Covenant with Iſrael at Sinai, They were *a newly Redeemed people*: when he Covenanted with *David*, They were a *people advanced to high Proſperity and peace under a Royal Government*: But when he Covenanted with theſe Captives, they were in an afflicted and Enthralled Condition. *Then* at Sinai, *After* at Sion: *now*, in Babylon. *Then*, in an *Anarchy*, without any ſettled Government: *After*, under a *Monarchy*, under Kingly Government: but *now*, under *Tyrannie*, Even the cruel Babyloniſh Government. Yet though thus God had changed their Outward Condition: he changed not the Subſtance of his Covenant with them. In all varieties of their State he ſtill Reveals the ſame *Meſſiah* and the ſame ſalvation by him through Faith. To let all know, that in reference to God and happineſs, the Outward Condition is as nothing: Its only Chriſt and enjoyment of him through Faith according to his Covenant, that makes people happy in any Condition, and makes every Condition ſweet and comfortable.

IV. That, Davids *Royal Seed and Diadem chiefly had their continuance and perpetuity in Chriſt.* From the Captivity till Chriſts Incarnation *Davids* (t) *Throne* was thrown down; His (u) *Diadem* removed; and his Seed (as a Royal Seed) ſeemed to ceaſe, being only (x) *Governors* not *Kings*, over that people of Judah: By all which

(f) In this *VI. chap. Aph. 1, V.*

(t) Pſal. 89. 44.
(u) Pſal. 89. 39. Ezek. 21. 26, 27.
(x) Hag. 2. 21.

which God ſeemed in outward appearance to *make void his Covenant* with *David* and his Seed, in regard of the Perpetuity of his Royal Seed and Kingdom, *Pſal.* 89. 39, &c. But *Davids* ruined *Throne* was exalted, His removed *Diadem* and Crown was Reſtored, and his *Royal Seed* Revived; at the appearing of *Jeſus Chriſt* (his Primary Seed) in the fleſh: And in Jeſus Chriſt the Perpetuity of *Davids Seed, Throne, Crown, and Covenant*, had its chiefeſt and fulleſt accompliſhment, according to the (y) Tenour of this Covenant. So faithfull is God in his Promiſes, that he cannot ſuffer his Covenant to fail.

(y) Ier. 33. 15 *to the end. with* Ier. 32. 37. *to the end.* Ezek 21. 26, 27.

V. That, *As Gods Covenant with* DAVID *was peculiarly the Royal Covenant* (*as hath been manifeſted*): *ſo this Covenant with the Captives was the Redeeming or Uncaptivating Covenant.* The main ſtream of Promiſes in that Covenant did run upon the *Kingdom of* David and of his Seed: and a chief burden of the Promiſes in this Covenant was upon the *Captives Redemption* and Return from Babylon to Sion, from Chaldea to Canaan, &c. And as they were *ſeventy years* in Babylon, and then *corporally Redeemed* thence by *Cyrus*, eſpecially by the Meſſiah: So (z) from their Redemption out of Babylon till Chriſt were *ſeventy weeks of years* accompliſhed, and then all the Elect of Jews and Gentiles were *Spiritually redeemed* from Sin and Death by Jeſus Chriſt. *That*, was as a Type of *This*: and whileſt *Daniel* was the Praying for Performance of *the former*, he Received from God a punctual Promiſe of *the latter*.

(z) Dan. 9. 20. *to the end.*

VI. That, *Gods ſweeteſt Conſolations are uſually ſhowred on his People in their ſharpeſt Tribulations.* This moſt *Conſolatory Covenant* was then revealed to Gods people the Jews, when they were moſt diſconſolate Captives *in their Graves* in Babylon. When *Abrahams* Seed ſhould become (a) *as a ſmoaking furnace*, Then God aſſures *Abraham* that he would be to them a *Burning Lamp*. When the Church in the wilderneſs and afterwards, ſhould become (b) *as a Buſh burning with the fire* of Affliction, Then God aſſures *Moſes* that the *LORD himſelf would be in the midſt of the Burning Buſh that it ſhould not be conſumed.* Tender parents are moſt affectionatly compaſſionate and comforting to their children in ſickneſſes and diſtreſſes: So the heavenly father then yerns over his people (c) with tendereſt bowels when they are involved and wrackt up in deepeſt ſufferings and Sorrows. God thus ſpake to the Nations that ſpoyled his people in Chaldea, &c. (d) *He that toucheth you, toucheth the apple of his eye*: and thats a moſt tender part. The afflictions of Gods people, go very neer the Heart of God. While (e) they ſmart: he bleeds. While they (f) ſuffer: he cries out. When they ſigh: he binds up their Hearts with ſweeteſt Conſolations. And no wonder; For,

(a) Gen. 15. 13, 17.
(b) Exod. 3. 2, 3.
(c) 2 Cor. 1. 3, 4, 5.
(d) Zech. 2. 8.
(e) Iſa. 63. 9.
(f) Acts 9. 2, 4, 5.

1. *Then* is the time when his Conſolations are moſt needful.
2. *Then* is the time when his Conſolations will be moſt effectual.
3. *Then* is the Seaſon when his Conſolations will be moſt welcome to the toſſed and wearied Soul. Therefore when our troubles are

are moſt preſſing upon us; let us conclude, that Gods Comforts are moſt haſtening to us: as the night is oftimes darkeſt towards the break of Day. (g) *Light is ſown for the righteous, and gladneſs for the upright in Heart.* The light of joy and comfort is as Seed ſown for the juſt and upright: it may be hid and buried a while under the clods, but at laſt it will Sprout and Spring up. When? Even under the very ſhowers of affliction. For, (h) *Unto the upright there ariſeth light in the darkneſs.* Our *darkneſs*, is the very Seaſon for Gods *Light* to ſhine out in.

(g) Pſal. 97. 11.

(h) Pſal. 112. 4.

VII. That, *Hence its very evident, what the Properties and excellent Perfections of this Covenant are*, viz. It is, 1. *Divine.* 2. *Gratuitous.* 3. *Evangelical* 4 *Holy.* 5. *Sure and faithful.* 6. *Spiritual.* 7. *Reconciliatory.* 8. *Redemptory.* 9. *Conſolatory.* 10. *Everlaſting.* I need but briefly to touch at theſe, and paſs; becauſe much hath been already ſpoken to this Effect.

1. *Divine, of Divine Authority.* For God himſelf was the Sole Author and Revealer of it to his Captives by his Prophets: as hath been (i) evidenced. Therefore the Promiſes thereof were to be believed and depended upon without ſtaggering.

(i) *In Aphoriſ. 1. of this chap.*

2. *Gratuitous.* Not at all from any Deſert, Motive or Impulſive cauſe in them: but meerly from his own gracious inclination, *Ezek.* 36. 31, 32.

3. *Evangelical, not Legal: of Faith, not of Works.* It hath been (k) already proved, that this Covenant was a *Covenant of Faith in Chriſt Promiſed*, and not as then exhibited, when this Covenant was Revealed: and therefore its meerly *Evangelical*, and pure Goſpel in Chriſt to come afterwards.

(k) *In this chap. Aph. 1. V.*

4. *Holy.* The Author, Fœderates, Matter, Form, End, Even the whole of this Covenant being (l) *Holy*: How can it chuſe but be Holy?

(l) *See Book III. chap. 3. Aphor. 6. Inference 1.*

5. *Sure and Faithfull.* For, 1. God that cannot lye hath made it, is the Sole Author of it. *See Aphoriſm 1. of this chap. Tit.* 1. 2. 2. God, that cannot change, hath ſworn it, *Iſa.* 54. 9, 10. 3. Chriſt as *the Sure Mercies of* David, is the foundation and Matter of it, *Iſa.* 55. 3.

6. *Spiritual.* The greateſt number of the *Promiſes* in this Covenant are about ſublime (m) *Spiritual things*, And thoſe Promiſes about deliverance from Captivity in the *Earthly Babylon*, and Reſtauration of the Captive-Jews to their *Earthly Canaan*, did chiefly intend Spiritual Myſteries: *viz.* Chriſts Redemption of his Spiritual Captives from the bondage of Sin and Death, to Life and heavenly glory: as hath been formerly manifeſted.

(m) Iſa. 55. 3, 4, &c. Ier. 32. 38, 39, 40. Ezek. 36. 25, 26, 27. & 37. 22. *to the end.*

7. *Reconciliatory.* God intended this as a *Covenant of Reconciliation* betwixt himſelf and the Captives that had deeply offended him (n) before their Captivity. For herein he promiſeth to *ſprinkle clean water upon them, and to cleanſe them from all their Idols and filthineſs*, Ezek. 16. 25. *and* 37. 23. And ſtiles this, *A*

(n) 2 King. 24. 2, 3, &c. 2 Chron. 36. 11, *to* 22.

Covenant

Covenant of Peace with them, Ezek. 37. 26. & 34. 25. Iſaiah 54. 10.

8. *Redemptory.* In this Covenant God aſſures the Captives often (as (o) hath been ſhewed already) of their Deliverance and *Redemption from Babylon*: and under the Type of that, of their *Spiritual Redemption by Chriſt.* Betwixt which *two Redemptions* there is great ſimilitude and reſemblance. How fitly is this *Redeeming Covenant* placed laſt of all the *Covenants of Promiſe*, which brings the great *Redeemer of ſinners Jeſus Chriſt* into the world as in its Arms!

9. *Conſolatory.* This Covenant is full of Conſolation: *Partly*, againſt the outward earthly Diſcomforts of the Jews Babyloniſh Captivity; *Partly*, againſt the inward Spiritual Diſconſolations of Gods Elect, whether Jews or Gentiles under the bondage of Sin and Death. Duly Read and Conſider the (p) *Promiſes of this Covenant*: and you will finde them all very *rich Cordials.*

10. Finally, *Everlaſting.* God divers times ſtiles this Covenant, *An Everlaſting Covenant*, *Ezek.* 37. 26. *Iſa.* 55. 3, 4. *Jer.* 32. 40. This Covenant for the Subſtance of it, is ſo ſtrongly confirmed and eſtabliſhed (q) by Gods *Repetitions of it, Symbols or Similitudes, Ratifying Promiſes, and his inviolable Oath:* That, *the waters of* Noah *ſhall ſooner return* a ſecond time to drown the whole world: *The Mountains and Hills ſhall ſooner be removed* out of their places, *Iſa.* 54. 9, 10. *Gods Covenant of day and night, that there ſhould not be day and night in their Seaſon, ſhall ſooner be broken*, Jer. 33. 17. to 23. And his *Ordinances of Heaven and Earth ſhall ſooner fail*, Jer. 33. 25, 26. Then this Covenant with the Captives and people of God, for the Subſtance of it, ſhall fail, be broken, or removed.

VIII. *What Agreement or Diſagreement this Covenant hath, with, or from all foregoing Covenants.* This Covenant, being an (r) *Additional and Explanatory Covenant* to the *Snai-Covenant*, (as was alſo the former *Covenant with David*,) and under the ſame Adminiſtration; muſt needs have in effect the ſame *Agreements* and *Diſagreements* with and from all foregoing Covenants, which the *Sinai-Covenant* hath with and from them. Therefore judiciouſly (ſ) Conſult the *Sinai-Covenant*, and the *Covenant with David*, as to this point: and there will be found ſufficient Satisfaction. I muſt avoid Repetition of things ſpoken already: and Contract what is poſſible.

IX. *What Prehominencies this Covenant had beyond the former Covenants.* This, being the laſt Expreſſure of the (t) *Covenants of Promiſe*, had ſome ſpecial Excellencies in it, above all that went before it. For,

1. The Promiſed Mercies in the Body of this Covenant, and which under this Covenant-diſpenſation are revealed as appertaining thereunto, are far more Plentiful and abundant, then in or under any foregoing Covenant-Expreſſure. As, 1. Promiſes comprized

(o) In *this Chap. Aph.* 2. *Sect* 1. *The I. & II. Covenant-Mercies.*

(p) *See* Iſa. 54. *throughout.* & 55. 1. *to* 6. & 49. 8. *to* 18. Ier. 32. 36. *to the end of the chap.* & 33. *throughout.* Ezek. 36. 21. *to the end of the chap.* & 37. *throughout.*

(q) *See Aph.* 3. *in this Chap.*

(r) *See Book III. Ch.* 5. *The General Introduction, &c.*

(ſ) *Book III. Chap.* 4. *Aph.* 7. *Corol.* 5. & *Chap.* 5. *Aph* 7. *Inference* 4.

(t) Eph. 2. 12.

in the body of this Covenant, *See in Isa.* 49. 8. *to* 18. *&* 54. 7. *to the end. &* 55. 1. *to* 6. *Jerem.* 32. 36. *to the end. &* 33. *throughout. Ezek.* 34. *&* 36. *&* 37. *throughout.* 2. Promises revealed under this Covenant-dispensation: and which are to be ranked and referred thereunto, *See in* Isaiah *from chap.* 49. *to the end of his Prophecy*, which hath a special eye all along to the matters of this Covenant: and also in the whole Books of those (u) *Prophets* which Prophecyed neer-upon, under or after the Babylonish Captivity, as *Jeremiah, Ezekiel, Daniel, Obadiah, Haggai, Zachariah and Malachi.*

(u) See my Key of the Bible, in the chronological Table before *Isaiah.*

2. The Promises of this Covenant are far more Spiritual, then in former Covenants: as the former places, containing Promises in the body of this Covenant, abundantly evidence.

3. The Redemption and Deliverance of Gods people from Babylonish Bondage under this Covenant, far surpassed all their former deliverances, yea even that Miraculous one from the Ægyptian yoke, *Jer.* 16. 14, 15. *&* 23. 7, 8.

4. The Place of Gods publike worship, *viz.* The Temple built by *Zerubbabel*, did far excel in glory (through Christs personal Presence therein) all former places of worship, even the Magnificent Temple of *Solomon* it self, *Hag.* 2. 6, 7, 8, 9.

5. The great Mysterie of Christ and Sinners Salvation by him through Faith is more fully and clearly laid open, in and under this, then in any former Covenant: as the Promises in the places forealleaged *in the* 1. *Particular* will easily evince.

6. The punctual time and end of the Messiah's Manifestation and Death is more determinately declared under this Covenant, then ever before, *Dan.* 9. 1, 2, *&c.* 20. *to the end.*

(x) See all the four Evangelists testifying thus much.

7. Finally, (x) *JESUS CHRIST*, the soul of this, and all foregoing Covenants of Promise, was under this Covenant Actually Performed and Exhibited: and thereby all former Covenants had their great accomplishment in him. So that under this Covenant *The Seed of the woman* came, *to bruise the Serpents head*; The *true Noah* came, *into the Ark* of his Church to save his Elect Remnant; *The Seed of Abraham* came, *to bless all the Nations and Kindreds of the Earth*; The *Great Prophet, like Moses*, came, *to Reveal* compleatly all the blessed Counsels and Contrivances of God, necessary to be known unto Salvation; The Primary *Seed of David* came, to *sit upon his Throne for ever*; yea, now *CHRIST*, the *true DAVID*, *the son of the Highest* came, to (y) *possess the Kingdom of his father* David, *and to reign over the House of Jacob*, the Church, *for evermore.*

(y) Luke 1. 32, 33.

These were the *Preheminencies of this Covenant*, above all foregoing: In which regard, this Covenant must needs be confessed to be a *Covenant far excelling.*

X. That, Finally, *This Covenant and the Promises thereof, approach most neer, (as in time, so in their excellent, clear, full, heavenly, spiri-*

tual

ritual Nature) *to the new Covenant and the Promiſes thereof.* This is moſt apparent by all that hath been ſaid. *This* is as the very brink, borders, or ſuburbs of the *New Covenant*. *This* is almoſt the bright-Noon-tide of Gods Covenant-Expreſſures. *This* exhibits Chriſt under the *Old Covenant*, that he might bring all his People under the *New-Covenant*: yea repreſents Chriſt as Abrogating the *Old*, and Inſtituting the *New-Covenant* by his Death. *This* Covenant ſhakes hands with the *New-Covenant*: And ſo ſhall I invite my Reader now to ſhake hands with, Salute, and Embrace the Compleateſt and Sweeteſt *New-Covenant Adminiſtration*; To turn his eyes from (z) *Hagar* the Bond-woman, to *Sarah* the Free-woman; And to paſs on from *Mount Sinai, to Mount Sion.* And it is our eminent Happineſs, That we are not under the *Old* but *New-Covenant*; That (†) *we are not children of the Bond-woman, but of the Free.*

(z) Gal. 4. 22. *to the end.*

(†) Gal. 4. 31.

Thus far of *Gods Covenant with his Captives in Babylon.*

Hitherto of all the Expreſſures of Gods COVENANTS *of* PROMISE *in Chriſt Promiſed: next of the* NEW-COVENANT *in Chriſt already Exhibited and Actually Performed.*

BOOK IV.

OF Gods Covenant OF PERFORMANCE,

Made and Confirmed in JESUS CHRIST *actually* Performed *and Exhibited in our flesh, according to the* Covenants of Promise:

VIZ. THE

New-Covenant:

BEING

The Laſt and moſt Excellent Covenant-Expreſſure, which ſhall continue NEW, *from Chriſts Death, till the worlds End.*

CHAP. I.

Of the Diſcovery and Adminiſtration of the NEW-COVENANT, in the ſeventh and laſt Period of time moſt remarkable; viz.

From the Death of Jeſus Chriſt, till the End of the World.

THE (a) *COVENANTS OF PROMISE* in Chriſt *Promiſed*, being unfolded at large in the former Book, according to the moſt obſervable Expreſſures and Diſcoveries thereof: come we now in the laſt place to the *COVENANT OF PERFORMANCE*, or (b) *NEW-COVENANT* in Chriſt Exhibited and

(a) Eph. 2. 12.
(b) Ier. 31. 31. *to* 35. Heb. 8. 6. *to the end.* & 9. 15, 16, 17. &c. & 10. 16, 17, 18. Math. 26. 26, 27, 28, 29. 1 Cor. 11. 24, 25, 26.

and *Performed*, far ſurpaſſing all former Covenant-Expreſſures in many regards. Eſpecially in 1. *Clearneſs*, 2. *Spiritualneſs*, 3. *Spiritual Liberty*. 4. *Fulneſs*, 5. *Extenſiveneſs*, 6. *Efficacy*, 7. *Comfortableneſs*, 8. *Durableneſs, and* 9. *Glory*; As ſhall hereafter in due place be manifeſted.

(c) Heb. 10. 1. Col. 2. 16,17. Ioh. 1. 17.

Now, the (c) Types and *ſhadows of future good things* are gone: And the Anti-type, Truth and Subſtance of them all, *JESUS CHRIST*, is come. Now the Churches (d) *Non-age* and *Minority* is over: Her *Full age* and *Maturity* takes place. Therefore Conſequently, Now the Lord Diſcloſeth to his Church the brighteſt *Noon-tide of his COVENANT*; Conducts her from (e) *Mount Sinai* dark and terrible, to *Mount Sion* clear and comfortable; Takes away the (f) *veyl* from before her eyes, that with open face ſhe may behold the Transforming glory of the Lord *CHRIST*; And exalts her moſt ſweetly, From the *Old Covenant*'s (g) ſervile Diſpenſation, to the *NEW-COVENANT*'s filial Adminiſtration. Now therefore let us proportionably bring *New* apprehenſions, *New* heart and affections, *New* diſpoſitions and inclinations for embracing and entertaining of this *NEW-COVENANT*. Let (h) *Old things paſs away, and all things in* us *become New*.

(d) Gal. 4. 1. *to* 8.

(e) Gal. 4. 24, 25, 26, &c. Heb. 12. 18. *to the end.*

(f) 2 Cor. 3. 14, 15, 16, 17, 18.

(g) Gal. 4. 24, 25, 26. 2 Cor. 3. 6, &c.

(h) 2 Cor. 5. 17.

This *NEW-COVENANT*, is often mentioned in the Holy Scriptures, but it is purpoſely Revealed from the Lord, 1. *By the Prophet* (i) *Jeremiah*, fore-promiſing it; 2. *By the Apoſtle* (k) *Paul* Explaining it. Both of them together will ſingularly Direct in the opening of it.

(i) Ier. 31. 31. *to* 35.

(k) Heb. 8. 6. *to the end.*

Ieremiah doth Prophetically fore-promiſe the NEW-COVENANT, ſaying;

31. *Behold, the daies come, ſaith*

Paul doth Exegetically Explain this NEW-COVENANT, ſaying;

6. *But now hath he obtained a more excellent Miniſtry, by how much alſo he is the Mediator of a better Covenant, which was eſtabliſhed upon better Promiſes.*

7. *For if that First* Covenant *had been faultleſs, then ſhould no place have been ſought for the ſecond. But finding fault with them, he ſaith;*

8. *Behold, the daies come (ſaith*

ſaith the LORD, that I will make a NEW-COVENANT with the houſe of Iſrael, and with the houſe of Juah.

32. Not according to the Covenant that I made with their Fathers in the day that I took them by the hand to bring them out of the land of Egypt, (which my Covenant they brake, although I was an huſband unto them, ſaith the LORD.)

33. But THIS ſhall be the Covenant that I will make with the Houſe of Iſrael, After thoſe daies, ſaith the LORD, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they ſhall be my people.

34. And they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know the LORD: for they ſhall all know me from the leaſt of them unto the greateſt of them, ſaith the LORD: For I will forgive their iniquity, and I will remember their Sin no more.

(ſaith the Lord) when I will make a NEW-COVENANT with the House of Iſrael and the House of Judah.

9. Not according to the Covenant that I made with their Fathers in the day when I took thm by the hand to lead them out of the land of Egypt, becauſe they continued not in my Covenant, and I regarded them not, ſaith the Lord.

10. But THIS is the COVENANT that I will make with the Houſe of Iſrael after Thoſe daies, ſaith the Lord: I will give my Laws into their minde, and write them in (or upon) their Hearts: And I will be to them a God, & they ſhall be to me a People.

11. And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord: For all ſhall know me from the leaſt to the greateſt.

12. For I will be merciful to their unrighteouſneſſes, and their Sins and their Iniquities will I remember no more.

13. In that he ſaith, A New Covenant, he hath made the Firſt, Old. Now that which decayeth and waxeth old, is ready to vaniſh away.

This

This is the Subſtance of this *NEW-COVENANT*, and thus the Lord did fore-promiſe it by *Ieremiah*; and after-expound it by *Paul*. Some ſmall difference there is in their words, as this Parallel ſhews; but the ſenſe is one and the ſame, as hereafter will appear. The words of *Paul*, and in them the words of *Jeremiah*, I have (1) elſewhere *Analytically* explained; whither for brevity ſake, I refer the Reader. And upon theſe words eſpecially, I ſhall ground my enſuing Diſcourſe about the *New Covenant*: though not preciſely inſiſting in the very Method of the Apoſtle's laying them down.

(1) In my Key of the Bible on the Epiſt. to *the Hebr.* §. *VI. p.* 951. *Lond.* 1649.

Now from *Pauls* Expoſitory Recital and Narrative of the *NEW-COVENANT*, For the more clear and orderly unfolding of this Laſt and Higheſt Covenant-Expreſſure, I ſhall inſiſt upon, 1. *The Terms*, 2. *The Names and General Nature*, 3. *The Author*, or *Efficient Cauſe*, *together with the Occaſion and Impulſive Cauſes*, 4. *The Fœderates*, 5. *The Matter*, 6. *The Mediator*, *Surety* or *Teſtator*, 7. *The Form*, 8. *The End of this moſt precious NEW-COVENANT*, And 9. Laſtly, *Certain General Inferences from the whole of this New Covenant*, ſhall cloſe up this Book, and this whole Treatiſe of *Gods Holy Covenants*.

In this Chapter I ſhall begin with the Firſt of theſe, *viz. The Terms* or *Bounds of time peculiar to the New Covenant*, And here I ſhall ſhew, 1. *What theſe Terms or Limits of time, peculiar to the New Teſtament, are.* 2. *That, Theſe terms of time for the New Covenant are of all other Revolutions of time moſt Remarkable.* And thoſe in two diſtinct *Aphoriſms*.

APHORISM I.

The Terms Bounds or Limits of time for and during which the NEW-COVENANT became and remains of force, are eſpecially from the Death of our Lord and only Saviour JESUS CHRIST, until the End of the World.

THeſe *Terms, Bounds* or *Limits of time for the New Covenant* are hinted both by the Prophet *Ieremiah* and the Apoſtle *Paul*, Repeating the New Covenant, *viz.* (1) The *Terminus à Quo*, or *Term of time*, whence it takes its beginning, in theſe words, (m) *Behold the dayes come ſaith the LORD, that I will make a NEW-COVENANT, &c.* What (n) *Daies* were here intended? Peculiarly the daies of Chriſts manifeſtation in the fleſh, when he ſhould dedicate and ſtabliſh his New Covenant or Teſtament in his

(m) Ier. 31. 31. Heb. 8. 8.

(n) Per *dies iſtos* quorum meminit prophetа Intentus omnes deſignari Chriſti regnum. *Joh. Calv. Com. in Heb.* 8, 8.

his own blood. Which in fulness of time Christ hath performed. (o) The *Terminus ad quem*, or *Term of time unto which* it will be continued, and when it will end: is intimated in those words; (o) *That I will make a New Covenant with* —— That is, A Covenant that shall still continue *New*, and never wax old or wear away, as the former did, *Heb.* 8. 13. And such a Covenant, alwaies remaining new, must needs be continued till the worlds End. As also in those words; (p) —— *And their Sins and their Iniquities will I remember no more*, That is, Though in the Sacrifices of the Old Covenant there was *a remembrance again made of Sins every year, those Sacrifices being unable to take away Sin*, Heb. 10. 3,4. Yet by the *New Covenants* one Sacrifice for Sins for ever, even *by the offering of the body of Iesus Christ once for all, Christ shall perfect for ever them that are sanctified.* —— *That there shall need no more expiatory offering for sin*, Heb. 10. 10. *to* 19. So then, This *New Covenant* bringing in everlasting remission of sins, by the everlasting efficacy and vertue of Christs one Sacrifice of himself once for all; this New Covenant must needs, for the *Substance* of it, continue for ever; and for the *administration* of it, endure till the end of the world, without any other succeeding Covenant to antiquate the same.

(p) Ier. 31. 34. Heb. 8. 12.

Let me now a little *Explain*, and then *Confirm this Aphorism*.

I. *For Explanation hereof*, Consider; 1. *That*, when I fetch the Date or Beginning of the *New-Covenant* from the *Death of Christ*, I understand the Death of Jesus Christ, (in the same latitude as I have (q) formerly expressed in defining the *Terms* and *Bounds* of the *Old Testament*,) As comprizing also his *Resurrection*, *Ascension*, *Session at the Right hand of God*, *and his Pouring forth his Spirit on the Feast of Pentecost*: All which were within a few daies after Christs Death. So that, at, or neer upon Christs Death, this *New-Covenant* Commenced and began to be of force: as I have formerly said. 2. *That*, The beginning of this *New-Covenant*, or the *Terminus à quo*, The *Term of Time from which* this New-Covenant became Authentick and of force, was (as I have (r) formerly noted) either, (1) *More Incompleat*: *Partly*, From the beginning of *John Baptists* Ministry, who by his Doctrine and Baptism made way for Christ and his New Testament-Kingdom, as a middle Prophet betwixt those of the Old and of the *New Covenant*. *Partly*, From the beginning of Christs own Ministry, and of his Disciples, who by Doctrine, Miracles, and Baptism (the initiating Token of the *New-Covenant*) began to lay a foundation for the *New-Covenant*-Administration. (2) Or *More Compleat*; *viz.* From the Death of Jesus Christ, and from his Actions neer thereunto: As in the fore-cited place I have already proved. Or thus more Briefly; The *Term of the New-Covenants Beginning*, comprizeth in it three things, *viz.* (1) *The Preparation to it*: which was by the Ministry of *John Baptist*, of Jesus Christ and of his Disciples. (2) *The*

(q) In *Book III. Chap. 4. Introduction*, &c.

(r) See *Book III. Chap. 4. Introduction*, &c.

Dedication or Sanction of it: which was properly by the Death and blood of Jesus Christ, the great New-Covenants-Sacrifice, (s) *The Solemn Publication of it*, which was on the Solemn Feast-day of Pentecost (fifty daies after Christ our Passover was Sacrificed, as the old Covenant was given at *Sinai* fifty daies after the Typical Passover was offered) when (f) the Holy Ghost fell upon the Apostles *in shape of fiery cloven tongues*, enabling them in all Languages to preach the Doctrine and Mysteries of the *New-Covenant* to *Jews devout men then assembled at* Jerusalem *out of every Nation under Heaven.* Then this *New-Covenant* (which was to take in all Nations) was solemnly Published unto a very great Assembly gathered together out of all Nations. 3. *That*, the *Terminus ad quem*, The *Term of time until which* this *New-Covenant* shall continue and remain in force, is the End of this world, and Christs coming to the General Judgement.

(f) Acts 2. 1, 2, 3, 4, 5, 6, &c. to the end of the chapter.

II. *For Confirmation of this*, These two Terms of the New-Covenants Continuance; *viz.* 1. The Term From which it takes its beginning: 2. The Term to which it shall be still carryed on; are to be proved.

I. The Term of Time from which. *The New-Covenant Properly took its beginning from the Death of our blessed Lord and Saviour JESUS CHRIST, and near thereunto.* For,

1. The *New-Covenant* Administration began, when the *Old Covenant* Administration ended, and was Abrogated: For, the (t) *New-Covenant* immediately succeeds the *Old*, and vacates the *Old*. But the *Old Covenant* Administration ended and was abrogated at and neer upon the Death of Jesus Christ: For, 1. Then, Christ said, (u) *It is finished, viz.* The Redemption of Gods Elect by Christs Death is finished; and the Old Covenant-Dispensation is finished; All the Typical Sacrifices thereof being fulfilled, vacated and disanulled by the Anti-type of them all the true Sacrifice of Jesus Christ himself offered once for all. There being no more use of shadows, when Christ crucified the Body and Substance of all those Adumbrations was come. 2. Then, (x) *The veil of the Temple was rent in twain from the top to the bottom.* Importing: *Partly*, The Abrogation of all the Levitical Administrations of the *Old Covenant*. Holy things should now no longer be under a veil, but be (y) openly manifested to all people by the Un-veiled *New-Covenant*-Expressure. *Partly*, Christs removing (z) the veil of ignorance and infidelity from the hearts of Jews and all others that should believe in him. *Partly*, Christs (a) entring by his Death, and *opening a way also for us by the veil of his flesh*, Rent, *into the true Holyest of Holies, Heaven it self.* 3. Then, Christ abrogated the *Passover*, the Token of the *Old Covenant*, Instituting instead thereof the (b) *Lords Supper*, as a Token of the *New-Covenant*, as the *New Testament in his blood.* 4. Then, (c) *God would no longer have Sacrifice and Offering, in Burnt-Offerings and Sacrifices for sin he could*

(t) Heb. 8. 7, 8, &c. 13. & 10. 9, 10.

(u) John 19. 30. *vid. Joan. Calvin. Com. ibid.*

(x) Math. 27. 51. Mark 15. 38.

(y) 2 Cor. 3. throughout.

(z) 2 Cor. 3. 13. to the end.

(a) Heb. 10. 19, 20.

(b) Math. 26. 17. to 31.

(c) Heb. 10. 7. to 11.

could take no pleasure: But in the *Body of Christ prepared. He takes away the First* (*viz.* The Sacrifices of the Old Covenant,) *that he may establish the Second*, (that is, Christs Sacrifice of himself, the only propitiatory Sacrifice of the *New-Covenant.*) *By the which will we are Sanctified, through the offering of the Body of Jesus Christ once for all.*

2. The *New Covenant* most properly then began, when ([d]) it had its Dedication and Solemn Sanction by Blood and Sacrifice: For both Old and *New-Covenant* are established by blood and Sacrifice; *The Old* by Typical Blood and Sacrifices of slain beasts, *The New*, by the better Blood and Sacrifice of Christ himself. But the *New-Covenant* had its Solemn Sanction and Establishment only at Christs Death by the effusion of his blood (called ([e]) *the blood of the New-Covenant*) and *by the Sacrifice of himself*, Heb. 10. 18, &c.

([d]) Heb. 9. 18. *to the end.*

([e]) Math. 27, 28.

3. The *New-Covenant* is Testamentary; Its so a Covenant, that it is also a Testament: Christs Last Will and ([f]) *New Testament*, as after will appear: Christ himself being Testator. Therefore as a mans Last Will and Testament is of no force while the Testator liveth, but begins to be of force as soon as he is dead, so that there can be no *Addition* to it, *Detraction* from it, nor *Alteration* of it: So Christs Last Will, the *New Testament* began to be of force assoon as Christ the Testator was dead: His Death hath irrevocably and unalterably established it for ever, till the End of the world.

([f]) Heb. 9. 15, 16, 17.

4. Lastly, Jesus Christ Immediately upon his Death, ([g]) gave Commission to his Apostles to Preach the Gospel of the *New-Covenant*, and to Administer the Tokens thereof, *Baptism* and the Lords Supper *to all Nations*; Instructed them and ([h]) *gave Commandments to them concerning the Kingdom of God*; ([i]) *gave gifts to men*, even all sorts of his New-Covenant Officers; and Poured forth the ([k]) promised Spirit upon his Ministers and Members in most Eminent and Extraordinary Manner: All which being peculiar to the *New-Covenant*, demonstrate clearly the Commencing and Date of the *New-Covenant* to be from the Death of Jesus Christ.

([g]) Math. 28. 16, 17, 18, 19, 20.

([h]) Acts 1. 2, 3.

([i]) Eph. 4. 8. *to* 13.

([k]) Acts 2. 1, *&c.* & 10.

This is the *Terminus à quo*, The *Term of time from which* the New-Covenant takes its beginning, *viz.* Most properly from the Death of Jesus Christ.

II. **The Term of Time to which.** *The New-Covenant shall remain and continue of force and full efficacy without Revocation or Repeal till the End of the world.* This is the *Terminus ad Quem*, The *Term of time to which* this *New-Covenant* shall be continued. For,

1. The Denominations of this Covenant intimate the Perpetuity of its Nature. The Lord is wont to signifie the *Natures* of Spiritual Mysteries in their very *Names*. Now this Covenant is stiled, 1. **The** ([l]) **New-Covenant**, and ([m]) **New Testament.**

([l]) Jer. 31. 31. Heb. 8. 8, 10.

([m]) Mat. 26. 28.

Why? For this Reaſon eſpecially among others: Becauſe it is ſtill to continue *NEW*, and never to wax old or wear away ſo long as this world ſhall continue. Nor doth the Holy Scripture any where Reveal another Covenant or Teſtament which ſhall ſucceed this *New-Covenant* to antiquate the ſame. 2. **The Everlaſting Covenant** or **Teſtament.** (n) —— *Now the God of peace that brought again from the dead our Lord Jeſus, that great ſhepheard of the ſheep, through the blood of the Everlaſting Covenant*, &c. The *Subſtance* of this Covenant ſhall be, *a part-poſt, Abſolutely Everlaſting*, and ſhall continue for ever in heaven in the world to come: And the *Adminiſtration* of it ſhall be *Reſpectively Everlaſting*, and ſhall endure ſo long on Earth as this preſent world ſhall continue.

(n) Heb. 13. 20.

2. The Mediator or Surety of this New-Covenant Jeſus Chriſt, is not Mortal or Mutable as was *Moſes* the Typical Mediator of the Old Covenant; but he is everlaſting and everliving in his Mediation, or Mediatory office. (o) —*Thou art a Prieſt for ever after the order of* Melchizedeck. (p) —*But this man, becauſe he continueth ever, hath an unchangeable Prieſthood.* —*He ever liveth to make Interceſſion for us.* —— *But the word of the Oath, which was ſince the Law, maketh the Son, who is conſecrated for evermore.* In like ſort his Mediatory King-ſhip is everlaſting. (q) —— *He ſhall be called the Son of the Higheſt, and the Lord God ſhall give unto him the Throne of his father* David. *And he ſhall reign over the Houſe of* Jacob *for ever; and of his Kingdom there ſhall be no end.* His Mediatory Kingdom as to the *Eſſence and Subſtance* of it ſhall be endleſs and abſolutely everlaſting: but as to the *Manner of Adminiſtration* thereof by his New-Covenant Ordinances, The word Preached, Sacraments and Cenſures diſpenſed, by his effuſion of his Spirit, *&c.* ſo he ſhall only reign till he hath *put death and all his enemies under his feet*, till the end of the world; And then (r) *he ſhall deliver up this his* Diſpenſatory *Kingdom to the Father*, And there ſhall be an end thereof at the end of the world as to the preſent Manner of Adminiſtration. Now if Jeſus Chriſt the Mediator of this *New-Covenant* be Immortal, Immutable and everlaſting, and his Mediation according to the preſent manner of new-Covenant Adminiſtrations, ſhall continue till the end of the world: Conſequently this *New-Covenant* muſt needs continue for ever till the end of the world.

(o) Pſal. 110. 4. Heb. 7. 15, 16, 17, 21.

(p) Heb. 7. 23, 24, 25, 28.

(q) Luke 1. 30, 31, 32, 33.

(r) 1 Cor. 15. 24, 25, 26.

3. The (ſ) Doctrine and Sacramental Tokens of the *New-Covenant* are ſtill to be diſpenſed to all Nations till Chriſt come, till the End of the world: And whileſt the *New-Covenant*-Doctrine ſhall be Preached, the *New-Covenant* Tokens Adminiſtred; ſo long the *New-Covenant* it ſelf muſt needs be of force and continue.

(ſ) Math. 28. 19, 20. *with* 1 Cor. 11. 26.

4. The *New-Covenant-Miniſtry*; Extraordinary, as (t) *Apoſtles, Prophets, Evangeliſts*; and Ordinary, as *Paſtors and Teachers* were given of Chriſt to his Church, *for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the Body of Chriſt: till we*

(t) Eph. 4. 8, 11, 12, 13.

all

all come in the unity of the Faith, and of the Knowledge of the Son of God, unto a Perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt. This building up of Chriſts Myſtical body, Perfecting of Saints, and bringing all the Elect to the meaſure of the ſtature of the fulneſs of Chriſt, was inchoate by the Extraordinary Miniſtry, ſhall be conſummate by the Ordinary: but it ſhall not be fully compleated till the worlds End, till when all the Elect ſhall not be fully called and brought in to Chriſt. Conſequently the *New-Covenant*-Adminiſtration ſhall laſt ſo long, even till the end of the world.

5. Finally, Jeſus Chriſt hath promiſed to (u) be with his *New-Covenant-Miniſtry* (*viz.* by his ſpecial Preſence, Grace, Aſſiſtance, Bleſſing, Protection, *&c. alwaies* (Gr. *all daies*) *even unto the end of the world*, *Amen*. And therefore, as there muſt be a conſtant Succeſſion of his *New-Covenant*-Miniſtry, and a conſtant Adminiſtration of the *New-Covenant*-Ordinances by that Miniſtry, and a continued Preſence of Jeſus Chriſt himſelf with this his Miniſtry: So there ſhall be a like continuance of this *New-Covenant* it ſelf, till the end of the world.

(u) Math. 28. 19, 20.

Inferences. Doth the New-Covenant take place from the Death of Jeſus Chriſt, and remain of force till the end of the world? *Then,*

I. Hence, *The Inchoation, Duration, and Determnation of the New-Covenant, was, is and ſhall be, of all other moſt excellent and illuſtrious.*

1. *The Inchoation of the New-Covenant was moſt excellent and illuſtrious above the Riſe and Beginning of all former Covenants.* This is evident by the three degrees of its Inchoation: *viz.* 1. *By* the (x) Preparation for it, by the Miniſtry of *John Baptiſt*, and of Jeſus Chriſt himſelf: Both of them (y) Preaching the Doctrine of the *New-Covenant* and kingdom of God approaching; and both of them (z) Adminiſtring by themſelves or their Diſciples, the firſt Fœderal Token of the *New-Covenant*, Baptiſm with water. And theſe Preparations were tranſacted for about the ſpace of three years and an half, till the Death of Chriſt. Now how great were theſe two! and How eminent their Preparations for this *New-Covenant!* **John Baptiſt** was, by Chriſts own Teſtimony, (a) *More then a Prophet*, and *among them that are born of women there aroſe not a greater then* John *the Baptiſt*: *notwithſtanding he that is leaſt in the Kingdom of Heaven is greater then he.* That is, *John Baptiſt* was greater then all the Prophets of the *Old Covenant*, becauſe he came as a Miniſter and Meſſenger to prepare Chriſts way before him, pointing out the Meſſiah the Lamb of God with his finger, and as an Harbinger and Herald of the *New-Covenant*, So that he is ranked as in a ſort betwixt the Old and *New-Covenant* in his Miniſtration: But the leaſt Miniſter of the *New-Covenant* is greater then *John the Baptiſt*. *JESUS CHRIST* alſo was the (b) *Great Prophet* of Prophets, the fountain of all Prophecy under old and New Teſtament:

(x) Mat. 3. 1, 2, 3.
(y) Mat. 3. 1, 2. *with* 4 17.
(z) Matt. 3. 5, 6, 11. Iohn 1. 33. *with* Iohn 3. 26. & 4. 1, 2.
(a) Math. 11. 7, 8, 9, 10, 11.
(b) Ioh. 3. 29. *to the end of the chap.*

ment: in comparison of whom all other Prophets were but as Shadows and Ciphers. *John's* Administration was lively and powerful, *Mat.* 3. 1, *&c.* But CHRIST's was with Divine (c) Authority and Majesty, to his hearers astonishment, insomuch that his very adversaries that went to apprehend him, Confessed; (d) *Never man spake like this man.* The Preparations therefore for this *New-Covenant* by such a Ministry of two such Persons as *John Baptist* and *Jesus Christ*, and that for so long time excels all Preparations for all former Covenant Dispensations. Only the *Sinai-Covenant*, of all that went before, had a Preparation preceding: But that Preparation (e) was managed only by *Moses*, and that only for about three daies space. That three daies Preparation of the people by *Moses* shewed the great *Glory* of the *Old Covenants* Dispensation: But this three years Preparation of the People by *Iohn Baptist*, and *Iesus Christ*, evidenced the (f) *far greater and more excelling glory of the New-Covenants Administration.* 2. *By* the (g) Sanction, Dedication or Establishment of it, in and by the blood and Death of JESUS CHRIST himself, God-man in one Person, whereupon his Blood is accounted the (h) *Blood of God.* Divers of the Covenants of Promise fore-going, but chiefly the Old Covenant at *Sinai*, (i) were established by blood and sacrifices of slain Beasts: But alas how mean and despicable that Blood, those Sacrifices! At best, they were but Types, and (k) *Shadows of good things to come* in Jesus Christ. But this *New Covenant* was established by the most precious blood of the most perfect Sacrifice Jesus Christ himself crucified. Never Blood like this Blood: Never Sacrifice like this Sacrifice: Never Covenant-Sanction like this *New-Covenant* Sanction. 3. *By* the Solemn Publication of it, by the Apostles Preaching it (l) to people *assembled at* Jerusalem *out of all nations under Heaven* on the Solemn Feast of Pentecost, after the Holy Ghost had been miraculously and abundantly poured forth upon the Apostles. The *Sinai*-Covenant, or Old Covenant had an (m) Eminent Publication; But this of the *New-Covenant* did far transcend. For, (1) *That* Publication was in the wilderness; *This* in *Canaan*, in *Ierusalem* it self. (2) *That* was fifty daies after the Typical Passover: *This* fifty daies after the Sacrificing of Jesus Christ the true Passover. (3) *That* was only to one Nation of the Jews newly come out of Egypt: *This* was to devout men out of all Nations under Heaven, So that it was in a sort published to all Nations of the world at once. (4) *That* was with Terrour: *This* with Familiar Sweetness. (5) *That* (n) affrighted the hearts of the hearers even unto aversion and flight from God: *This* pricked the hearts of the Hearers unto Conversion to God, so that on that day 3000 Souls were added to the Church, *Acts* 2. 37, 41. Thus the *Inchoation* of this *New-Covenant* was most illustrious.

2. *The Duration of the New-Covenant is also most excellent and illustrious, surpassing every other Covenant-Expressure.* All other Cove-

(c) Math. 7. 28, 29.
(d) Ioh. 7. 46.
(e) Exod. 19. *throughout.*
(f) 2 Cor. 3. 7, 8, 9, 10, 11.
(g) Math. 26. 28. Heb. 9. 14. *to the end.*
(h) Acts 20. 28.
(i) Gen. 3. 15, 20, 21. & 15. 9. *to the end.* Exod. 24. *throughout.*
(k) Heb. 10. 1, *&c.*
(l) Acts 2. 1, 2, *&c. to the end.*
(m) Exod. 20.
(n) Exod. 20. Deut. 5.

Covenant-Adminiſtrations have waxen old and worn away: Only this Covenant-Adminiſtration remains ſtill freſh and *New*, and ſhall not vaniſh away till the worlds End. This *New-Covenant* ſucceeds and ſupercedes them all: But no other ſhall ſucceed or ſupercede this *New-Covenant*. Yea, The *New-Covenant* hath already obtained a longer continuance then any former Covenant-Adminiſtration. For, 1. Gods (o) Covenant-Adminiſtration *from Adam* till *Noah*, which was longeſt of them all, laſted but about 1536 years. 2. *From Noah* till *Abram*, about 542 years. 3. *From Abram*, till the Old Covenant at *Mount Sinai*, preciſely 430 years, *Gen.* 3. 16, 17. 4. *From* the *Old Covenant* at *Mount Sinai*, till the Death of Jeſus Chriſt, when the New-Covenant Commenced, about 1444 years. 5. But from the Date of the *New-Covenant* at the Death of CHRIST to this preſent year, 1656. it already hath continued about 1623 years. And how many years longer it may continue, till the worlds End, Who can tell?

(o) See *Book III. Chap. 1. & 2. & 3. & 4. at the beginning.*

3. *The Determination of the New-Covenant-Adminiſtration will likewiſe be tranſcendently excellent and illuſtrious.* For it ſhall not Expire and Determine till the worlds End. The world and it ſhall end together. Now *The world ſhall End*; 1. With Chriſts ſecond Coming to Judge the whole world, (p) deſcending from Heaven, *in his own and his Fathers Glory and all the Holy Angels with him*; 2. With a (q) *ſhout of the Lord Chriſt himſelf, with the voice of the Arch-Angel and the Trumpet of God*; 3 With the (r) Reſurrection of the Dead; 4. With the (s) change of the living, from corruptible to incorruptibility; 5. With the (t) catching up of all the Elect, both Rayſed, and Changed, to meet the Lord in the Air, and to attend upon him, to his dreadful Tribunal; 6. With Chriſts (u) Convention of all, both Elect and Reprobate, as well Angels as Men, before his Judgement Seat, The Elect being ſet at his right hand, the Reprobate at his left; 7. With Chriſts (x) final doom and ſentence upon them all, either to everlaſting Punniſhment, or to life Eternal, which ſhall then be executed accordingly; 8. With the (y) *Paſſing away of the Heavens with a great noyſe, Melting of the Elements with fervent heat, Conflagration of the earth and works therein with fire*, and Diſſolution of the whole frame of the preſent Creation. O therefore what a glorious time, what a dreadful day will that be, when this world ſhall be diſſolved, and when this *New-Covenant*-Adminiſtration ſhall determine!

(p) Mat. 25. 31.
(q) 1 Theſ. 4. 16.
(r) 1. Theſ. 4. 16. 1 Cor. 15. 52.
(s) 1 Cor. 15. 51. 52.
(t) 1 Theſ. 4. 17
(u) Mat. 25. 32, 33.
(x) Mat. 25. 34. *to the end of the chapter.*
(y) 2 Pet. 3. 10, 11.

II. Hence, *None can certainly define or punctually determine how long the Interval or ſpace of time for the New-Covenants Duration ſhall be.* We know when it began, at *Chriſts Death*: but cannot know when it ſhall end. For it ſhall laſt till the end of the world, and who, beſides God alone, can tell when the world ſhall end? Chriſt ſaid, (z) —*But of that day and hour knoweth no man, no not the Angels in heaven, but my father only.* We find that even in the Apoſtles

(z) Matth. 24. 36.

times,

times, There ([a]) were ſome temerarious and bold aſſertors, upon pretence of the Spirit, Word or Letter as from the Apoſtle, that affirmed, *The day of Chriſt was at hand*: and thereby did ſhake the minds, and trouble the Spirits of the Theſſalonians. But *Paul* aſſures them, *That day ſhould not come, Except there come a Falling away firſt*, (*viz.* a General Apoſtacy of the greateſt part of the Chriſtian world from Faith, Purity of worſhip, and Obedience towards God, in Jeſus Chriſt.) *And that man of ſin be revealed, the Son of Perdition*: (*viz.* the Romane Antichriſt.) And after the Apoſtles daies it went for an Oracle among the prophane Pagans, that the Chriſtian Religion ſhould laſt but 365 years; whence ſome Chriſtians concluded that the world alſo ſhould then end. This fond conceit ([b]) *Auguſtine* reports, refutes and derides: and time hath diſcovered the falſhood of it. In the daies of ([c]) *Cyprian*, the Opinion was, that the world ſhould continue but a while, and the laſt judgement haſtened. In the daies of ([d]) *Lactantius Firmianus*, which were about 317 years after Chriſt, it was ſuppoſed, that the world ſhould laſt after that but about 200 years. Theſe and many like groundleſs gueſſes and uncertain conjectures we finde in Ancient and Modern writers touching the time of the worlds end and day of judgement: But God having kept this under the Seal of his own ſecret Counſels, It is not for us curiouſly to enquire into ([e]) *the times and ſeaſons which the father hath put in his own power*. ([f]) *Secret things belong to God; things revealed, unto us and to our children*, &c. But till this world end, we ſhall ſee no end of this *New-Covenant*.

([a]) 2 Theſ. 2. 1, 2, 3, &c.

([b]) *Auguſt. de Civitat. Dei, l.* 18. *cap.* 52. *&* 53. *Tom.* 5.

([c]) *Cyprian. in Epiſt.* 56. §. 1. *&* 58. §. 2. *&* 67. §. 8.

([d]) *Lactan. Firmian. de Divin. Præmio lib.* 7. *cap.* 25.

([e]) Acts 1. 7.

([f]) Deut. 29. 29.

III. Hence, *The New-Covenant is a far better Covenant then the Old, as in other reſpects, ſo in regard of the Date, Duration and Determination thereof*. This *New-Covenant* is better then the Old, in other regards: For it is called, ([g]) *A better Covenant*; as being *ſtabliſhed upon better Promiſes*; As being more ([h]) *ſtrong, profitable and perfect*; then the Old Covenant, which was *weak, unprofitable, and made nothing perfect*, &c. This *New-Covenant* alſo is better in this reſpect, That it continues for ever, from the Death of Chriſt till the end of the world: foraſmuch as ([i]) Chriſt Jeſus the Surety of this Covenant, was made an everlaſting Prieſt with an Oath, whereof God will never repent; *The Lord ſware and will not repent, thou art a Prieſt for ever after the order of* Melchizedeck; *By ſo much was Jeſus made a Surety of a better Teſtament*. Chriſts New Teſtament-Prieſthood is everlaſting and unchangeable: Conſequently the *New Teſtament* itſelf is everlaſting and unchangeable. The *Adminiſtration* of it ſhall ſtill laſt till the end of the world: but the *Subſtance* of it ſhall continue even in heaven for evermore. Therefore this Covenant-adminiſtration is far better in regard of its continuance, then any that went before. It *began* when Jeſus Chriſt, at his firſt Coming, *was judged by the world*; and it ſhall *end* when Jeſus Chriſt at his ſecond Coming, *ſhall be the judge of all the world*.

([g]) Heb. 8. 6.

([h]) Heb. 7. 18, 19, 20.—22.

([i]) Heb. 7. 20, 21, 22.

IV. Hence, *Believers under the New-Covenant, are, in regard of*

of the terms and continuance thereof, much more Happy, then the Beleivers that lived under any former Covenant-Diſpenſations. For, 1. *The Sanction* and foundation of this Covenant was in the precious blood of Jeſus Chriſt himſelf, infinitely beyond all the Typical blood of all former Covenants. And how much happier are they that have the true blood of Chriſt himſelf: then they that had only the Typical blood of ſlain beaſts? 2. *The Duration* of this Covenant is longer then in any other as hath been ſhewed. And duration of mercies enjoyed, ſtill augments the happineſs of the enjoyer. 3. *The Determination* of the *New-Covenant* ſhall not be till the world determine. And that determination ſhall be ſwallowed up in the Final Conſummation of the Happineſs of all Gods true Covenant-people. Where this *New-Covenant* ſhall *End*: there their *New Kingdom* ſhall begin.

V. Hence, *How comfortable may this be, both to our ſelves and all our Chriſtian Poſterity, that both we and they from generation to generation ſhall ſtill live under the Adminiſtration of the New-Covenant.* For, this *New-Covenant* under which we live, ſhall live and laſt from Chriſts Death till the worlds end. Therefore, 1. We and they ſhall live under the ſelf-ſame Covenant, under which the bleſſed Apoſtles, the pureſt Primitive Churches, and the Holy Martyrs of Jeſus Chriſt themſelves lived; who are now triumphant in glory. Now what a comfort is it, to be made to ſit down with ſuch bleſſed Society in Chriſts *New-Covenant* Kingdom? 2. We and they ſhell live under the Higheſt, Cleareſt, Fulleſt, Sweeteſt and every way the moſt excellent Covenant-Adminiſtration. For all other Adminiſtrations give way to this of the *New-Covenant*: but the *New-Covenant* Adminiſtration gives way to none; ſhall be laſt and compleateſt of all. And how comfortable is it, that we and ours ſhall ſtill be under the Guidance, Bleſſing, Grace and Influence of the beſt and compleateſt Covenant?

VI. Hence, *In theſe laſt times of the world, No Doctrine ſhould be taught, No Worſhip or Practiſe ſhould be entertained, No future Events, Occurrents or change of things ſhould be expected, in the Church of God, which are inconſiſtent with the New-Covenant-Adminiſtration.* Why? Becauſe this *New-Covenant* or *New-Teſtament*-Adminiſtration, is the only Adminiſtration of theſe laſt times, from Chriſts Death till his ſecond Coming: And therefore all Doctrine, Worſhip, Practiſe and future Events, in the Church, during this *New-Covenant*, muſt be conform and agreeable to this *New-Covenant* or *New Teſtament*, and to the Explanations thereof in the Books of the *New-Teſtament*.

1. *No other Doctrine ſhould be taught in the Church till the worlds end, but the New-Covenant-Doctrine and Truth, in Chriſt exhibited.* If any teach not according to this Rule: it is becauſe they have no light in them. Such Doctrine as is not Homogeneal to, and founded upon the *New-Teſtament*, but repugnant thereunto: is but (k) *Wood, Hay, and Stubble,* inſtead of *Gold, Silver and precious Stones,* and

(k) 1 Cor. 3. 11, 12, &c.

shall be consumed. Hence, The Doctrines of *Judaism*, *Mahumedism*, *Popery*, *Pelagianism*, *Arminianism*, *Socinianism*, *Quakerism*, &c. are justly to be rejected when ever they shall be obtruded upon the Church, because they are inconsistent with the *New-Covenant* of Christ, the Rule of all true Christian Doctrine.

2. *No other Worship or Practise should be used in the Church till the worlds end, but the New-Covenant Worship and Practise.* 1. The *New-Covenant* (l) *Worship*, is the Worshipping of the only true God in Jesus Christ in *Spirit and Truth* in every place according to the Tenour of the *New Testament*. Therefore it is not lawful to exercise any *Iewish*, *Mahumedan*, *Antichristian*, *Popish*, *Idolatrous*, *Superstitious*, *Paganish*, or *false Worship*, in the Church of God: or to (m) *Tolerate* the same to be done in the Church. 2. *The New-Testament Practise required*, is, (n) *To cast away the works of Darkness, and put on the Armour of Light, To walk honestly as in the day, and as children of the light, putting on the Lord Iesus*, &c. To Repent, Believe in Christ exhibited, live by Faith in him, walk in love and all upright Obedience as the *workmanship of God, created in Christ Iesus unto good works*, &c. To (o) *walk as Christ walked*; To *walk* (p) *worthy of God, of his Gospel and Kingdom*, &c. And in a word, To keep truly the (q) *Feast* (even all this spiritual Festival time of the New-Testament) *with the unleavened bread of Sincerity and Truth, purging out the old leaven of malice and wickedness*, (as the Jews typically kept, after their Passover the Feast of unleavened bread,) *forasmuch as Christ our Passover is Sacrificed for us.*

3. *No future Events or Occurrents in or to the Church of God, are to be expected till the worlds end, but what are according to the Prophecies, Predictions, Revelations and Nature of the New Testament, continuing in force till the worlds End.* Hence, I. *The Iewish expectation* of the Messiah to be hereafter revealed in the Flesh, being utterly inconsistent with the *New-Covenant* established by Christs Death and blood already revealed: is altogether unwarrantable. Christ Jesus (r) *came in fulness of time to his own* people the Jews, *and they received him not.* Christ was incarnate and cut off precisely at the time prefixed by *Daniel's* (s) Prophecy. Therefore the Jews rejecting Christ; rejected, or at least understood not, *Daniel's* weeks. And whatsoever Christ shall rise up hereafter under the New Testament stablished by the blood of the only true Christ, must needs be a false Christ and an *Antichrist.* II. *The Chiliasts or Millenaries Expectation* of Christs Personal Reign on earth in his Humane Nature and present Glory, with all his Martyrs and many Saints, for a thousand years together, from the year one thousand six hundred and seventeen, or one thousand six hundred and fifty, or one thousand six hundred ninty four, or at farthest one thousand six hundred ninty five, *&c.* being

(l) Iohn 17. 3. & 4. 21, 22, 23. Heb. 7. & 9 & 10. 1 Tim. 2. 8.
(m) Rev. 2. 14, 20.
(n) Rom. 13. 12, 13, 14. Ephes. 5. 8. Acts 17. 30, 31. 1 Ioh. 3. 23. Rom. 1. 17. Eph. 5. 2, 10.
(o) 1 Iohn 2. 6.
(p) 1 Thes. 2. 12. Eph. 4. 1. Col. 1. 27. 2 Thes. 1. 5.
(q) 1 Cor. 5. 7, 8.
(r) Iohn 1. 11. Gal. 4. 4, 5.
(s) Dan. 9. 23, 24, &c.

being inconſiſtent with the Doctrine, Prophecies and Nature of the *New-Teſtament*; (as divers Authors, eſpecially theſe (t) here mentioned in the Margin have already manifeſted) is wholly groundleſs. For what ſolid foundation can we have for this thouſand years perſonal Reign of Chriſt on earth with his Martyrs and and Saints, (which is counted the *fifth Monarchy*) during this Term of the *New Teſtament* or *New-Covenant*, but from the *New-Teſtament* it ſelf?

(t) *Doctor* Prideaux *in Lect.* xiii. *de mille annis Apocalypticis*, States this Queſtion, Refutes the Error by many Arguments, and Anſwers the contrary Arguments. *Mr. Robert Boyſy Miniſter at Glaſgow in Scotland*, hath alſo derived the Original riſe of this Opinion from *Cerinthus* the Heretique; laid down the Opinion it ſelf in terms as now it is held; Confutes it by many Arguments; And Anſwers ſuch Arguments or Scriptures as are produced for defence of it. Let the diligent Reader conſult him, in his *Diſſwaſive from the Errours of the time*, *London* 1645. *Chap. xi. throughout. p.* 224, *&c.*

Thus I have ſhewed, what the Terms or Limits of time proper and peculiar to the New Teſtament are: *viz. From the Death of Jeſus Chriſt till the very end of the world.* Next I ſhall ſhew, *That this Interval or Space of time during which the New-Covenant or New-Teſtament-Adminiſtration remains of force, is the moſt remarkable Revolution of Time of all other allotted to any Covenant-Adminiſtration foregoing.*

APHORISM II.

The Interval, Space or Revolution of time, From the Death of Jeſus Chriſt till the end of the world, during which the New-Covenant-Adminiſtration continues, is of all other Revolutions or Interbals of time, during which any other foregoing Covenant-Adminiſtration continued, moſt Conſiderable and Remarkable.

FOR, This Interval or ſpace of time during which the *New-Covenant* Continues, From Chriſts death till the worlds end, over and beyond all other, 1. *Hath moſt Eminent Terms and Bounds for its Beginning and Ending.* 2. *Hath already had the largeſt prolongation.* 3. *Doth comprize in its Circuit or Compaſs the moſt Admirable Events and Occurrents by Divine Diſpenſation, in and to the Church of God.* 4. *Approacheth moſt neer, as in Contiguity of time, ſo in excellency of Covenant-Adminiſtration, and the Churches condition under it, even unto the ſupream cœleſtial Perfection of the Church Triumphant in Glory.*

I. This New-Covenant-Time hath most Eminent Terms and Bounds for its Beginning and Ending No foregoing Covenant ever had such Terms, such a *Beginning*, such an *Ending*.

1. *This New-Covenant Began from the Death of Jesus Christ, and had its Sanction in his Blood*: as hath been manifested. Now, how eminent was this Death and Blood of Christ, and that, in *Solemnity*, *Dignity*, *Efficacy*! **I. In Solemnity.** *Great* was the (u) Solemnity of the Death of Sacrifices, when God made Covenant with *Abram*. *Greater* was the (x) Solemnity of killing Sacrifices and sprinkling their blood, at the Dedication of the *old Covenant* at *Mount Sinai*: as I have at large explained in opening that Covenant. But *Greatest* of all was the (y) Solemnity of Christs Death and Blood-shed, at the Sanction and establishment of the New-Covenant: who did hang upon the cursed Cross, at least six hours together, dying. For, 1. *Then*, Christ miraculously converted (z) one of the Thieves that were crucified with him, assuring him; *This day shalt thou be with me in Paradise*. One, that none might despair: but one, that none might presume. 2. *Then*, There was an unusual and preternatural (a) *Darkness over all the earth from the sixth, till the ninth hour*. From our mid-day, till about our three of the clock afternoon. The Sun it self puts on Sables and as it were mourns, to see his maker so shamefully abused. At this darkness *Dionysius* was so astonished, that he said; (b) *Either the God of Nature suffers, or the whole fabrick of the world will be dissolved.* 3. *Then*, Christ with a loud cry yielded up the Ghost, to the Centurions conviction, *Mark* 15. 37, 39. 4. *Then*, the veil of the Temple was rent in twain from the top to the bottom, *Matth.* 27. 51. Denoting, Christs opening a way into the Holiest of all, heaven it self for us by his flesh Rent; and Christs accomplishing and abrogating the Types and Ceremonies by his Death. 5. *Then*, The Earth did Quake. 6. *Then*, The Rocks did Rend. 7. *Then*, The Graves were opened. To shew, That (d) *Jesus Christ had the Keys of the Grave and Death, And many bodies of Saints which slept arose, and came out of the Graves after his Resurrection, and went into the Holy City and appeared unto many.* These were Trophies of Christs miraculous Resurrection. Thus, both Jews and Gentiles; both Godly and Wicked; both the Living and the Dead: both Heaven and Earth, were shaken, moved and as it were passionately affected, yea astonished: when JESUS CHRIST dyed. What Solemnity of Death and Sacrificing, was ever like this of Christs Dying and Sacrificing of himself for the establishment of his *New-Covenant*! **II. In Dignity.** The Sacrifices by whose Death and blood former Covenants were established, were only (e) brute beasts or fowls, *&c.* and therefore, as themselves, so their death and blood, were but very mean and despicable: But this Sacrifice of Jesus Christ

(u) Gen. 15. throughout.
(x) Exod. 24. throughout.
(y) Mark 15. 25, 34, 37. Heb. 9. 14, 15, *&c.*
(z) Luke 23. 40. *to* 44.
(a) Luke 23. 44, 45.
(b) Aut Deus Naturæ patitur: aut tota Mundi Machina dissolvetur. *Jo. Gerh. Harm. Evangel de Passione*, &c. *c.* 16. *p.* 190. *a. Edit. Genev.* 1628.
(c) Math. 27. 51, 52, 53.
(d) Rev. 1. 18.
(e) Gen. 15. *with* Exod. 24.

Chriſt himſelf, by whoſe (f) Death and Blood the *New-Covenant* was dedicated and confirmed, was the ſupream Sacrifice of the Son of God. Chriſt is God as well as man: Therefore the infinite dignity of his perſon, made his Sacrifice and blood of infinite worth and value, ſo that it is accounted *Gods* (g) *own blood*. In this regard, if all the fowls of the air, and all the beaſts of the field, had been put into one Sacrifice, and the blood of them all put together: All this would have been as nothing to this incomparable Sacrifice and blood of Chriſt. Yea if all the men on earth from *Adam*, till the judgement day, and all the Angels in Heaven, ſhould ſuffer Death for ever: yet this is as nothing to Chriſts ſuffering of Death for a time: Chriſts perſon being the infinite God, and they but finite Creatures; now betwixt God and the Creature, betwixt finite and infinite theres no proportion.

III. **In Efficacy.** The Death and blood of Jeſus Chriſt incomparably excels the Death and blood of all other Sacrifices whatſoever in all kinds of vertue and degrees of efficacy. The Ceremonial Commandment (h) was diſanulled becauſe it was *weak, unprofitable, and made nothing perfect: but the bringing in of a better hope did, by which we draw nigh to God.* The Ceremonial Waſhings, Purifications, Blood, Sacrifices, *&c.* (i) *could not make the comers thereunto Perfect; could not purge the Conſcience of the worſhippers from Sin*; Did only (k) *Sanctifie to the Purifying of the fleſh*; Did (l) *renew a remembrance of ſins every year*; Did but (m) make way into the Typical Holieſt of all on earth: But the Death and blood of Jeſus Chriſt contrariwiſe was very efficacious. For, 1. *Hereby* (n) God was moſt abundantly ſatisfied and well-pleaſed: having no delight at all in any Levitical Sacrifices in compariſon of this Sacrifice. 2. *Hereby*, He (o) hath *obtained for us eternal Redemption.* 3. *Hereby*, he (p) hath wrought the *Attonement*, having reconciled us to God, though enemies, by his own Death. 4. *Hereby*, (q) we are juſtified, our Conſciences *purged from dead works to ſerve the living God*, and we being *ſanctified are for ever perfected*, So that our ſins ſhall be remembred to us no more, nor ſhall there need any more offering for ſin. 5. *Hereby*, he mortifies and ſubdues our ſins and corruptions daily, (r) *Our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. For, he that is dead is freed from ſin.* 6. *Hereby*, Chriſt (s) *ſubdued Death, and him that had the power of Death, that is the Devil, having ſpoiled Principalities and Powers, and triumphed over them openly upon the Croſs.* 7. *Hereby*, (t) Chriſt entred, *not into the Holy places made with hands, which were figures of the true, But into Heaven it ſelf, now to appear in the preſence of God for us*, As our ever-living Interceſſor and Advocate: As alſo to make way for us, even a (u) *new and living way which he hath conſecrated for us through the veil, that is to ſay, his fleſh, into the Holieſt of all, Heaven it ſelf*, there to ſerve and glorifie God triumphantly for ever. Heres ſaving

(f) Heb. 9. 11. *to the end.* & 10. 1. *to* 19.

(g) Acts 20. 28.

(h) Heb. 7. 18, 19, *&c.*

(i) Heb. 10. 1, 2, 3, 4.

(k) Heb. 9. 13.

(l) Heb. 10. 3.

(m) Heb. 9. 7.

(n) Eph. 5. 2. Heb. 10. 5. *to* 22.

(o) Heb. 9. 12.

(p) Rom. 5. 10. 11.

(q) Rom. 5. 9. Heb. 9. 14. & 10. 12, 14, 17, 18.

(r) Rom. 6. 6, 7.

(s) Heb. 2. 14, 15. Col. 2. 14, 15.

(t) Heb. 9. 24. & 7. 25. 1 Iohn 2. 1, 2.

(u) Heb. 10. 19, 20.

saving efficacy indeed in the blood and death of Christ, whereby the *New-Covenant* was established. Never Covenant besides, had such a Sanction, such an Inchoation.

2. *This New-Covenant-Administration shall not end till the end of the world, which will be at the Judgement of the great day, the General Assize of the world.* And that shall be *a Day of Daies*, a most famous day indeed, as I have already intimated in eight particulars in the *First Aphorism*. Never Covenant-Administration had such an Ending, such a Determination. It began with Christs *Humiliation*: but it shall end with Christs *Exaltation*. It began with Christs being *judged by the world*: but it shall end with Christs general *judgeing of the world*. It began when Christ was (x) *once offered to bear the sins of many*: but it shall end, when *unto them that look for him, he shall appear the second time without Sin unto Salvation*.

(x) Heb. 9. 28.

Thus this *New-Covenant*-Time hath most eminent Terms and Bounds for its *Beginning* and *Ending*, beyond all other Covenants.

II. **This New-Covenant-Time hath already had** (as hath been shewed) **the largest Prolongation.** And how far further it may yet be extended till the worlds End; who knows, but he alone, that (y) knows, and hath determined, when the world shall End?

(y) Math. 24. 36.

III. **This New-Covenant-time doth comprise within its Circuit and Compass the most admirable Events and Occurrents by divine Dispensation in and to the Church of God.** During the Time of former Covenants many rare Events appeared even under every Covenant-Dispensation, as hath been manifested: But the admirable and excellent Events under this *New-Covenant* far transcend them all, *From Christs Death till the worlds End*. Shall I briefly point out some particulars? Under and during the *New-Covenant-Administration* these among other Occurrents Come to pass. *viz.*

1. The (z) Resurrection of Jesus Christ on the third day from the Dead by his Divine power, as the First fruits of them that slept: *shewing* (a) *himself alive after his Passion*, to many witnesses, but especially to his Apostles, *by many infallible proofs, being seen of them fourty daies, and speaking of the things pertaining to the Kingdom of God. Many* (b) *bodies of the Saints also which slept arose, coming out of their graves after his Resurrection, and appearing unto many in the Holy City*, were the First-fruits, Experiments and Trophies of Christs Resurrection.

(z) 1 Cor. 15. 4. Rom. 1. 4. 1 Cor. 15. 20, 21.
(a) Acts 1. 3. John 20. 14, 15, 19, 20, 26, 27. 1 Cor. 15. 5, 6, 7, 8.
(b) Math. 27. 52, 53.

2. The Ascension of Jesus Christ up into heaven fourty daies after his Resurrection from Mount Olivet in the sight of his Apostles. For, (c) *while they beheld he was taken up, and a cloud received him out of their sight. And while they were stedfastly looking after*

(c) Acts 1. 9, 10, 11, 12.

after him, two Angels said to them; ye men of Galilee, why stand ye gazing up into Heaven? This same Iesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into Heaven.

3. Christs ([d]) *sitting down on the right hand of the Throne of the Majesty in the Heavens.* For, God by his mighty power ([e]) *having raised him from the dead, set him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet, and gave him to be the Head over all things to the Church, which is his body, the fulness of him that filleth all in all.*

(d) Heb 1.3, 4, &c. & 8. 1, &c.
(e) Eph. 1 19, 20, 21, 22, 23.

4. Christs ([f]) Effusion or shedding forth most plenteously and Miraculously fifty daies after his Death, on the Feast of Pentecost, the Promised Holy Ghost, received of the Father, upon the Apostles, *in the shape of cloven tongues like as of fire, sitting upon each of them; So that they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them utterance.* Whereupon the Jews then at Jerusalem that had come *from every Nation under Heaven, were all amazed, hearing them speak every man in his own language wherein they were born the wonderfull works of God.*

(f) Act. 2. 1. to 37.

5. The Solemn Publication of the Doctrine of the *New Covenant* in the blood and Death of Jesus Christ, by the Apostles, to *devout Jews out of Every Nation under Heaven*, met together by special Providence at Jerusalem, on the Feast of Pentecost. *Peter* ([g]) in his Sermon, Preaching *Jesus of Nazareth's Life, Death, Resurrection, Exaltation on Gods right hand, Receiving from the Father, and shedding forth the promise of the Holy-Ghost*; assures them that *God had made that same Jesus, whom they had crucified, both Lord and Christ*: and therefore exhorts them to *repent and be baptized*, because *the Promise*, or *Covenant, was to them and to their children*, as also to the Gentiles afar off, *as many as the Lord our God shall call*, and consequently to their children.

(g) Act. 2. 1. to 40.

6. The wonderfull Conversion ([h]) of 3000 Souls, at the first Preaching and publication of the Doctrine of the *New Covenant* in Christ crucified, as also of many thousands more afterwards by the Disciples Preaching and Miracles: which Converts, professing their Faith in Jesus Christ, were ([i]) visibly implanted into his mystical body the Church by *Baptism*, the Initiating token of the *New-Covenant*.

(h) Act 2.37. *to the end.* & 4. 4. & 5.14.
(i) Act. 2. 41. & 8. 12, 13.

7. The admirable and exemplary ([k]) Piety, Unity, and Community of Goods (because of the present pressing necessities of many believers) amongst the Primitive Christians.

(k) Acts 2. 42. *to the end.* & 4 32. *to the end.*

8. Christs ([l]) *Giving of Gifts to men*, as the rich Fruits of his Ascension; *viz.* His bestowing upon his Church all his New Testament-Officers for the Guiding of his Church; Extraordinary,

(l) Eph. 4. 7. 8, 9 10, 11. &c. 1 Cor. 12. 28, &c.

ry, *Apoſtles, Prophets, Evangeliſts*: Ordinary, *Paſtors and Teachers and* (m) *Governments*. And for Miniſtring to the Neceſſities of poor and diſtreſſed Church-Members: *Deacons*; called alſo *Helps*.

(m) Acts 6. 1. to 9. 1 Cor. 12. 28.

9. The Celeſtial (n) viſion of *Steven* the Proto-martyr, one of the firſt Deacons, full of the Holy-Ghoſt; who, when the Jews were now ready to ſtone him to Death for his moſt zealous Seraphical Sermon, *looking up ſtedfaſtly into Heaven, Saw the Glory of God, and* JESUS *ſtanding on the right hand of God. And ſaid Behold, I ſee the Heavens opened, and the Son of man ſtanding on the right hand of God.* This bleſſed viſion ſupported him againſt that ſhower of ſtones by which he fell on ſleep.

(n) Acts 7. 55, &c.

10. *Sauls* miraculous (o) Converſion, as he was in his Circuit and Career of Perſecution, making havock of the Church of God, by Chriſts own appearing to him from Heaven, by a ſuddain light *above the light of the Sun* ſtriking him down to the ground, and making him three daies blind, and by his ſpeaking to him from his Throne of Heavenly Glory. Chriſt gave him an *extraordinary call*: whom he had intended for an *Extraordinary work* of the Miniſtry among the Gentiles; Wherein (p) *he laboured more abundantly then all* the Apoſtles. So that (as *Auguſtine* notes well) *He* (q) *was ſent to the Gentiles, of a Thief, a Shepheard; and of a wolf, a ſheep*, &c.

(o) Acts 9. 1. to 32.

(p) 1 Cor. 15. 10.

(q) Miſſus eſt ad Gentes, ex latrone, Paſtor; ex lupo, ovis. *Auguſt. de Tempore Serm.* 47. *Tom.* 10.

11. The Lords (r) rejection of the *Iews* upon their Contempt of Jeſus Chriſt and his Goſpel; and his Converſion of the *Gentiles*, of the world: which is one great branch of the *Great myſterie of godlineſs*, 1 Tim. 3. 16. Yea, *Paul*, the *Teacher of the Gentiles*, highly magnifies this myſterie of Chriſt, *which in other ages was not made known unto the ſons of men, as it is now revealed by his holy Apoſtles and Prophets by the Spirit; That the Gentiles ſhould be fellow heirs and of the ſame Body, and Partakers of his promiſe in Chriſt, by the Goſpel*, &c. calls it; *The myſterie which from the beginning of the world, hath been hid in God*, Eph. 3. 1. to 13. Now the Man-child, Chriſt myſtical, began to be born in the Romane world, *Revel.* 12. 2, 5.

(r) Acts 13. 45, 46, 47, 48. *with Chap.* 18. *throughout.* & 11. 1, &c. & 15. 7. *to the end.* Rom. 11. 15. *to the end.*

12. The utter Deſtruction of *Ieruſalem* (ſo (s) highly commended in Scripture,) by the Romane armies, about forty years after Chriſts Paſſion, for the Jews horid contempt of Jeſus Chriſt and his Goſpel, according to our Saviours ſevere Minatory prediction. (t) *When he was come neer, he beheld the City, and wept over it, Saying; If thou hadſt known, even thou at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the dayes ſhall come upon thee, that thine enemies ſhall caſt a Trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the ground, and thy children within thee; and they ſhall not leave in thee one ſtone upon another, becauſe thou knoweſt not the time of thy viſitation.* The Lord had affixed his worſhip to the Temple at Jeruſalem: having put his name there; and had ordained

(s) Pſalm 87. *throughout.* & 122. 1, 2, *to the end.*

(t) Luke 19. 41, 42, 43, 44. *with* Mat. 24. 2, 15. *to* 23.

damned that there the manifeſtation of the Meſſiah, and his Death ſhould be accompliſhed, for Reconciling man to God. Which done, and the ſon of God being returned into Heaven, according to the prophecies, at laſt that moſt large and famous City (as the ([u]) *Centuriators* note) was by the dreadful judgement of God levelled with the ground, and the whole Jewiſh nation diſſipated: *That it might be evident to all poſterity*; 1. *The Meſſiah was exhibited*; 2. *The Moſaical ſtate of Religion ceaſed*; 3. *The Church of God from among the Gentiles was called*; 4. *Nor ſhould any ſin be more ſeverely puniſhed by God, then the Contempt of his Son and Goſpel.*

(u) *Hiſt. Eccleſiaſt. Magdeburg. Cent. 1. lib 1. cap. 2.*

13. The more Pure and Regular ſtate of the Primitive Church and of Religion therein, for the firſt 300. years after the Death of Chriſt, repreſented by the ([x]) *Meaſuring of the Temple of God, the Altar, and the Worſhippers therein.* In this time every thing was more exactly according to Sanctuary Meaſure, and Scripture-Rule. But yet the Church, ([y]) during this time, was grieveouſly afflicted, eſpecially with *ten cruel Perſecutions* of the Heatheniſh Romane Emperours, then under the Dominion of the *Dragon the Devil*, who endevoured to devour the *Man-child, Chriſt myſtical*, aſſoon as he ſhould be born & brought forth into the Romane world. This the Churhes more Pure ſtate: but perſecuted under Heatheniſh Tyranny.

(x) Rev. 11. 1.

(y) Rev. 12. 1. *to the end.*

14. The more impure irregular ſtate of the Succeſſive Church and of Religion therein, for 42 moneths, or 1260 dayes of years, after the firſt three hundred years, revealed under the type of the ([z]) *Court without the Temple left unmeaſured*, for ſo long time trodden under foot and profaned by the Gentiles, and thoſe prophanations ſo long alſo lamented by the ([a]) *Two Witneſſes prophecying in Sackcloth* till the ſeventh Trumpet, *under which the myſterie of God ſhould be finiſhed.* During all which time the Church was in her ([b]) *Wilderneſs condition*: Though freed from *Heatheniſh tyranny*, yet afreſh exerciſed with *Antichriſtian cruelty*; The *Ten-horned* and *Two horned beaſt* inſtigated by the *Dragon*, perſecuting her under pretences of Chriſtianity. Untill the beaſt ſhould ([c]) kill the two witneſſes who ſhould lie dead three daies and an half, and then Revive immediately before the ſounding of the ſeventh and laſt Trumpet: and then *the Tenth part of the City ſhould fall*, (that is, Rome which then was but the tenth part to what it was formerly,) even in the ſame hour wherein the two witneſſes revived. During this ſtate of the Church the *Two witneſſes* (*viz.* a ſmall but ſufficient number of witneſſes to the Truth of Chriſt, both Miniſters and other Chriſtians,) ſhall Carry on and finiſh their Teſtimony, Be Slain and Revive again.

(z) Rev. 11. 2, 3.

(a) Rev. 11, 3. *to the end.*
(b) Rev 12. 14. *to the end.* & 13. *throughout.*

(c) Rev. 11. 7. *to the end.*

15. The Lords wonderfull ([d]) Preſerving and Reſerving to himſelf a certain ſelect number of 144000. his true Church, his virgin-company, in their Purity of Doctrine, worſhip, *&c.* and ſpirituality of Condition: notwithſtanding the impurity of theſe idolatrous, and cruelty of theſe perſecuting times, ſo ſadly lamented by the two witneſſes in ſackcloth.

(d) Rev. 14. 1, *&c.*

16. Christs ([e]) deliverance of his Church at last out of all these dolefull distresses and calamities, by destroying all her Enemies with *seven vials of the wrath of God* and other judgements poured forth upon them, for their persecuting Cruelties. Especially these grand Enemies, I. The great whore of Babylon, *viz.* Rome, *Rev. ch.* 17. *and* 18. II. The beast and the false Prophet with him, *Rev.* 19. *viz.* The Romane Empire and the Papacy. III. The Dragon himself, that old Serpent the Devil and Satan, with his *Gog* and *Magog*, Rev. 20. 1. *to the end.*

17. The ([f]) *First Resurrection*, during the Lords carrying on of the Dragons Destruction, *viz.* The corporal Resurrection of two sorts of Christs peculiar favorites, His *Martyrs*, and *Pure-worshippers*; *To reign with Christ a thousand years*, whilest the Dragon is under the Chain and judgement of Christ. But understand not here Christs personal reign on Earth: as I have formerly intimated in *Aphorism* I.

18. The Churches ([g]) Happy Condition, after her full deliverance from all these her Enemies, and their Destruction: In the *New Heavens, New Earth, New Jerusalem coming down from God out of Heaven*, and *the New Condition of all the Citizens inhabiting that New Jerusalem.*

19. The calling of the Jews and ([h]) re-implanting them by Faith in their own Olive-tree, the Church, when once *the fulness of the Gentiles is come in, that all the elect Israel may be saved.* Their *Fall* and *diminution* was the *riches of us Gentiles: How much more their fulness? — Their Casting away, was the reconciling of the world: what then shall their receiving be, but life from the dead? — We have obtained Mercy, through their unbelief: That through our Mercy, they also may obtain Mercy.*

20. The ([i]) *Finishing of the Mysterie of God*, at the sounding of the seventh Trumpet, *the Kingdoms of this world becoming our Lord's and his Christs, and he shall reign for ever and ever.* And his whole Church, in all her elect members, shall be compleated: when we shall ([k]) *all come in the unity of the Faith, and of the Knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.*

21. The dreadfull ([l]) Signs of Christs coming to Judgement, and of the End of the world, *viz.* I. More Mediately, 1. The Darkning of the Sun. 2. The not shining of the Moon. 3. The falling of the stars from Heaven. 4. The shaking of the Powers of Heaven; the strong firmament it self, which at last ([m]) *shall vanish like a scroul*, &c. 5. *The* ([n]) *Sea and the waves roaring.* 6. *And upon the earth distress of Nations, with perplexity, Mens hearts failing them for fear, and for looking after those things which are coming on the Earth.* II. More Immediately, *The* ([o]) *Sign of the Son of man in Heaven* shall appear. What Sign, that day will discover. After this Sign this immediate Harbinger of the great Judge, The Son of man himself

(e) Rev. ch. 15. 1, &c. to ch. 21. 1.

(f) Rev. 20. 4, 5, 6, 7.

(g) Rev. 21. 1. to 22. 6.

(h) Rom. 11. 11. to the end.

(i) Rev. 10. 7. with 11. 15.

(k) Eph 4. 11, 12, 13.

(l) Mat. 24. 29.

(m) 2 Pet. 3. 10.

(n) Luk. 21. 25, 26.

(o) Mat. 24. 30.

himſelf ſhall be ſeen *coming in the clouds of Heaven with power and great glory.*

Theſe admirable and unparalleld Occurrents ſhall come to paſs during this *New-Covenant's* adminiſtration. The like are not to be found in any or all the foregoing Covenants.

IV. Finally, **This Revolution or Period of the New Covenant's continuance, approacheth neereſt, as in Contiguity of time, ſo in excellency of Covenant Adminiſtration, and of the Churches Condition under it, unto the ſupream Celeſtial Perfection of the Church Triumphant in Glory.**

1. *In contiguity of time*, This *New Covenant* Seaſon approacheth neereſt to the Heavenly Perfection of the Triumphant Church in glory. For, at the (p) *End of the World*, when this *New Covenant*-Adminiſtration ſhall ceaſe, The compleat Perfection of the whole Church in Glory both of Soul and Body ſhall begin: So that *this* ſhall immediately ſucceed *that*.

(p) Mat. 25. 31. *to the end.* 1 Theſ. 4. 14, 15, 16, 17.

2. *In excellency of Covenant-Adminiſtration*, *This of the New Covenant comes neereſt to celeſtial Perfection.* For, This Covenant (as hereafter in the **General Inferences** will appear) far excels all that went before, In 1. *Clarity*, 2. *Spirituality*, 3. *Spiritual Liberty*, 4. *Compleatneſs*, 5. *Extenſiveneſs*, 6. *Efficatiouſneſs*, 7. *Comfortableneſs*, 8. *Durableneſs, and* 9. *Glorioſuneſs*: And all theſe are celeſtial ingredients, which (among others) do eminently make up the Heavenly happineſs and Perfection of the Triumphant Church in Paradiſe.

3. *In excellency of the Churches Condition under this New Covenant Diſpenſation, it comes neereſt to Heavenly Perfection.* For, God in his Covenant-Expreſſures ſtill proceeded from the more *Imperfect*, to the more *Perfect*, till he at laſt had brought his Church to this *New Conenant* the Higheſt and Perfecteſt federal expreſſure in this world. And in all this, he had ſpecial reſpect to his Churches Capacity and Condition; which, under the three firſt Covenants, was only Domeſtical, A Family-Church; under the Old Covenant at Sinai, *&c.* was only National, *A National Church* only of the Jewiſh Nation; but under this *New Covenant* became *Oecumenical*, an *Univerſal Church* throghout all the Nations of the world. The Church of God in her *Family-ſtate* under the firſt three Covenants, was but in her *Infancy*: In her *National-ſtate*, was but in her *youth*; in both but in her (q) Minority, *like an heir under age, under Tutors and Governours*: But in her *Oecumenical ſtate*, ſhe is come to Maturity and fulneſs of age under this *New Covenant*. In her Non-age ſhe (r) Received a *Spirit of bondage*: In her Full-age *a Spirit of Adoption whereby we cry Abba Father*. Now this ripe-age, this full age of the Church under the *New Covenant*, evidently approacheth neereſt to her Compleateſt fulneſs and perfection which ſhe ſhall have in Glory. The Apoſtle, not obſcurely, ſig-

(q) Gal. 4. 1, 2, 3, 4, 5, 6.

(r) Gal. 4. 3, 4, 5, 22. *to the end.* Rom. 8. 15.

signifies thus much to the *New Teſtament-Church*, ſaying; (f) *For ye are not come unto the Mount that might be touched, and that burned with fire, nor unto blackneſs, and darkneſs, and tempeſt, and the ſound of a Trumpet, and the voice of words, which words they that heard, intreated that the word ſhould not be ſpoken to them any more*, &c. ——— *But ye are come unto Mount* Sion; *and unto the City of the living God, the heavenly* Jeruſalem: *and to an innumerable company of Angels; To the General Aſſembly and Church of the Firſt-born, which are written in Heaven; and to God the judge of all; and to the Spirits of juſt men made perfect; and to* JESUS *the Mediator of the New-Covenant; And to the blood of ſprinkling that ſpeaketh better things then that of Abel.* So that the Churches Condition under this *New Covenant* not only far tranſcends her former Condition under the *Old Covenant*, and conſequently under all former Covenants, in *Liberty, Spirituality*, &c. But alſo becomes very *celeſtial*, ſhe having Communion with ſuch *Perſons* and *Things* as are *moſt celeſtial.*

(f) Heb. 12. 18. *to* 25. See in my Key of the Bible theſe words expounded.

Inferences.

1. Hence, *Behold the wiſdom and goodneſs of God in his Covenant-Diſpenſations.* Every Covenant-Diſcovery of the *Covenants of Faith* from firſt to laſt, riſing up to an higher degree of excellency and perfection; but this *New Covenant* being moſt perfect and far excelling them all. The Lord hath *reſerved his good wine until now*: his admirable *New Covenant* till theſe latter daies, till our daies. Oh, how great goodneſs hath God kept in ſtore for his people in this laſt age of the world: that Chriſt *promiſed* in all former ages, ſhould be *performed* only in this, and all thoſe admirable Occurrents ſhould enſue upon his Performance! The Saints of old (t) *obtained a good report through Faith, but received not the Promiſe*, (*viz.* eſpecially, not Chriſt promiſed; Chriſt was not exhibited in fleſh unto them, as unto us;) *God having provided ſome better thing for us, that they without us ſhould not be made perfect.*

(t) Heb. 11. 39, 40.

2. Hence, *All Gods people that live under and in theſe New-Covenant times, ſhould ſet their hearts exceedingly upon this New-Covenant-Adminiſtration, highly to admire and eſteem it, judiciouſly and ſeriouſly to conſider it.* Foraſmuch, as of all other Covenants it is moſt admirable and conſiderable; not only in regard of the *Nature, Matter, Form, and End* thereof (as after will in due place appear:) but alſo in regard of the *Revolution or Space of time* during which it doth continue, as hath been now explained. The *Magnalia Dei, Myſteria Chriſti, Miraculoſa Evangelii, & Glorioſa Eccleſiæ*, That is, *The Great things of God, The Myſteries of Chriſt, The Miraculous effects of the Goſpel, and the Glorious Events prepared for the Church*; have been, are, and hereafter ſhall be moſt eminently tranſacted and brought to paſs in theſe times of the *New-Covenant.* This *New-Covenant*-time therefore is unto the Church, *an extraordinary time*: Before it, there never was ſince the foundation of the world, ſuch a time. Have deep and fixed thoughts upon it; Pry diligently into

to

to the bowels and heavenly Secrets of it. Suck oyl and hony out of this Rock. Be transformed as it were, into the beauteous image of it. *It is the livelyeſt Portraiture of Chriſt: It is the ſweeteſt breathing of the Spirit: It is the Top-turret of the Goſpel: It is the richeſt Treaſury of* (u) *Better Promiſes: It is the very Center of choiſeſt Priviledges: It is the laſt and beſt Diſcovery of Spiritual Ordinances: It is the very Suburbs of Heaven: and it conducts the Church immediately to the Glorious Preſence of Jeſus Chriſt, and celeſtial Gates of Glory.*

(u) Heb. 8. 6.

Thus far of the *New-Covenants Terms and Period of time, From Chriſts Death till the end of the world, moſt remarkable.*

CHAP. II.

Of the Names and General Nature of the NEW-COVENANT.

HAving thus diſcloſed the *Terms and Bounds* of the *New Covenants* Adminiſtration; when it *Began*, and when it ſhall *End*. Next conſider we, 1. *The Names given in Scripture to this Covenant Expreſſure.* 2. *The General Nature of it.* The *Names* will not a little conduce to deſcry the *Nature* of it: and the *General Nature* of it laid open, will afford much light unto all the *Particular Myſteries* in it. I offer both in theſe two ſuccinct *Aphoriſms* enſuing, with all poſſible brevity.

APHORISM I.

In divers reſpects and Conſiderations this Covenant is repreſented to us in holy Scriptures under variety of Names: Being Denominated, 1. A NEW-COVENANT; 2. A NEW-TESTAMENT; 3. **The Second Covenant,** or **Teſtament**; 4. **A Better Covenant**; 5. **The Everlaſting Covenant**; 6. **The Miniſtration far ſurpaſsing the Miniſtration of the Old Teſtament.**

THE *four firſt* of theſe *Denominations* (x) are expreſſed in the Narrative of this Covenant by *Jeremiah* and *Paul*: and give us Occaſion to add the two laſt from other Scriptures. Now becauſe (y) *Names* fitly given; do ſingularly denote and ſignifie to us

(x) Jer. 31. 31. Heb. 8. 6, 7, 8.

(y) Nomina ſunt rerum vitamina.

us the very *Natures* of Things; and are as the *Shell*, which being opened discovers to us the *Kernel* therein comprized: let me a little explain and open these Names in order.

I. *A NEW-COVENANT.* *Jeremiah* calls it ברית חדשה (a) *Berith chadasha*; The Apostle also stiles it (b) Διαθήκην καινήν: The English Translators in both places render it, *A New-Covenant.* 1. *It is a Covenant*: that's more then a bare naked *Promise*. For a *Promise* may be the Act of one alone: A *Covenant* properly is the Act and Agreement of more then one. A *Promise* may be *Absolute*, binding only the Promiser: but a *Covenant* properly is *Conditional:* containing in it the Mutual and reciprocal Terms and Conditions upon which the Federates contract and agree. The true Meaning of this (c) Hebrew and Greek word, for Covenant, I have already declared: there see. 2. *It is A NEW-COVENANT.* Now I am specially to speak to the *Newness of it*. This *Covenant* is already above 1600 years old: and yet it is still *NEW.* It is called *A New-Covenant*;

1. Because, *It is a recent and lately established Covenant*; *A Covenant lately, last of all other Covenants Dedicated.* In Scripture, *late, fresh, recent things,* lately done or made, or lately begun: are called *New.* So, fruit lately brought forth, is called (d) *New fruit*; *Ioseph* of *Arimethea*'s Tomb lately made, is called (e) *A New Tomb*; An house lately builded is called (f) *A New House*; A wife lately marryed, is stiled, (g) *A New wife*, &c. So this Covenant, being, in Comparison of all other Covenants of God with man, but lately made and confirmed in the blood of the Mediator Jesus Christ, and the last Covenant that ever God made, (though above 1600. years ago,) is justly called, *A NEW-COVENANT.*

2. Because, *It succeeds, and antiquates or makes old the former Covenant, which was given at Mount Sinai.* The Apostle intimates this Reason, in these wods; (h) ——*In that he saith, A New-Covenant, He hath made the first Old. Now that which decayeth and waxeth Old, is ready to vanish away.* As the *Sinai Covenant* is counted *Old,* because it gives place to this Covenant to succeed: So this *Covenant* is called *New,* because it supercedes and comes in place of the *Sinai-Covenant.*

3. Because, *This Covenant is another and very divers from that Sinai-Covenant which it succeeds, supercedes and antiquates.* In Scripture phrase, that which is *another, divers,* or any way *different* from what was before, is called *New.* So, *Other tongues,* Acts 2.4. are called (i) *New Tongues*; *Another King in Egypt,* as the Septuagint hath it ἕτερον, is called, (k) *A New King*; The command of mutual brotherly love urged by our Saviour in another way, not only to love one another as themselves, but to *love one another as Christ hath loved them,* is called (l) *A New Commandment*; And elsewhere *John* calls this both *an Old Commandment and a New: Old,* for the Matter and Substance, *New,* for the Manner and Circumstance of urging it

(a) Jer. 31. 31.
(b) Heb. 8. 8.
(c) *In Book I. Chap. II. Aphorism I. Sect. I.*
(d) Ezek. 47. 12.
(e) Math. 27. 60.
(f) Deut. 20. 5. & 22, 8.
(g) Deut. 24. 5.
(h) Heb. 8, 8. 13.
(i) Mark 16. 17.
(k) Exod. 1. 8.
(l) John 13. 34.

it upon them, *&c.* In this ſenſe, this Covenant, being *another* and a very *divers* Covenant, both from the Old Covenant and from all that went before; Not in *Subſtance*, but in *Circumſtance*; Not in *Eſſence*, but in *Accidents*: Not in *Inward Conſtitution*, but in *Outward Adminiſtration*; is called a *NEW-COVENANT*. For, This *New-Covenant*

(1) *Is ſtabliſhed upon New Promiſes,* (m) *better Promiſes*, then thoſe of the Old Covenant. 1. *Thoſe* Promiſes of the *Old Covenant* were more *Carnal and Temporal*, principally running upon viſible outward earthly bleſſings, as The earthly land of Canaan, The outward Reſt, Peace, Settlement and Proſperity which they ſhould have there, The viſible Place of worſhip in Canaan, *&c.* *Theſe* Promiſes of the *New-Covenant* more *Spiritual and heavenly*, chiefly running in a Spiritual ſtrain, about ſpiritual bleſſings in heavenly things in Chriſt, the ſpiritual beauty and glory of his Church, and the eternal Reſt and bliſs of the Elect in Heaven. As in thoſe there was very little mention of *Spirituals*: So in theſe there is very ſparing mention of *Temporals*. 2. *Thoſe* were made in Chriſt to be exhibited afterwards: *Theſe* in Chriſt actually exhibited in humane Fleſh already. 3. *Thoſe* were more Reſtrictively directed to that one Nation of the *Iews*: *Theſe* are more amply and univerſally extended to all Nations of the *Gentiles* alſo.

(m) Heb. 8. 6.

(2) *Is Dedicated with* (n) *New Blood and Death of a New Sacrifice, even with the moſt precious Blood and Death of Ieſus Chriſt, The Mediator and Teſtator, the Sacrifice of Sacrifices, once offered up to God to bear the Sins of many.* Hence Chriſt ſaid; (o) *This is my blood of the New-Teſtament.* And the Apoſtle calls Chriſts blood, (p) *The blood of the everlaſting Covenant.*

(n) Heb. 9. 12 14, 15, 16, 17, 26, 28. & 10. 10.
(o) Math. 26. 28.
(p) Heb. 13. 20.

(3) *Is written upon New Tables.* Not (as the old Covenant) in Tables of Stone, denoting the peoples Obdurate, Stony, Hard hearts: but in the Soft, Plyant, Yielding, Fleſhy Tables of the *Minde and Heart*, (q) *I will put my Laws into their Minde and write them in their Hearts.*

(q) Ier. 31. 33. Heb. 8. 10.

(4) *Is publiſhed and tendered to a* (r) *new people, to the Houſe of* Iſrael, *and to the Houſe of* Judah. By theſe two *Houſes* we are to underſtand both the *People of the Iews* and the *People of the Gentiles*, which ſhould be reduced into one Body, and coaleſce into one Church, under this *New-Covenant*. For, theſe two *Houſes* of *Iſrael* and *Iudah*, were divided one from the other in the daies of *Rehoboam*, ten Tribes revolting from *Davids* houſe, called *the Houſe of Iſrael*: Two tribes remaining, *Iudah* and *Benjamin*, called the *Houſe of Iudah*. *Iudah* ſtill continued Gods people, before, under, and after the Babyloniſh Captivity till the daies of Chriſt and his Apoſtles: *Iſrael* for their great defection from God, and his Covenant, were as it were caſt off comparatively, (though God did ſomewhat acknowledge them) and were diſperſed among the Gentiles in *Aſſyria, Media*, &c. So that, under the *Houſe of Iſrael*, God ſeems to deſign and intend the *Nations of the Gentiles*: as, under the *Houſe*

(r) Ier. 31. 31. Heb. 8. 8.

of

of Iudah, the *Nation of the Iews*, or, by *Houſe of Iſrael and Houſe of Iudah*, he underſtands the whole Church under the *New-Teſtament*, becauſe anciently the whole Church was contained in theſe two *Houſes of Iſrael and Iudah*, and the Church is called now, *The Iſrael of God*, Gal. 6. 10. To this effect this is alſo interpreted by (f) others. Now this is a *New-people*, not *Iſrael after the fleſh*, but *Spiritual Iſrael* of *Iews* and *Gentiles* incorporated together into one Church under this one Covenant: and therefore in this regard it may well be called a *New Covenant*.

(f) *with the Houſe of* Iſrael, *and with the Houſe of* Iudah.] With the main body of my Church, conſiſting of Iews and Gentiles, Rom. 11. 25, 26. *Thus the large Lond. Annotat. on* Ier. 31. 31. *Houſe of Iſrael*, &c.] Under which terms we are to underſtand all the Faithful, not only the Iew, but alſo the Gentile, who was to be ingraffed into the true olive tree. See Rom. 11. 17, *&c. The ſame Lond. Annot. on* Heb. 8. 8.

Domum Iſrael & Domum Judah nominat, quod poſteri Abrahæ in duo regna diviſi erant. Ita promiſſio eſt de omnibus electis in unum Corpus iterum colligendis, utcumque prius ſegregati fuerant. *Joan. Calvin. Com. ad* Heb. 8. 8. *videatur etiam Joan Calvin. Comment. in* Ier. 31. 31.

Cum Domo Iſrael & cum Domo Judah.] An vero ad ſolos Iſraelitas & Iudæos Pactum Novum Pertinet? Nequaquam. Alibi enim ad omnes Gentes extendit. *Jeſ.* 49 22. & 66. 18. *Joel* 2. *Hag.* 2. 8. Chriſtus quoque Novi Teſtamenti Gratiam extendit ad omnes Gentes; *Docete omnes Gentes,* ——— *Prædicate omni creaturæ, &c.* Nomine igitur *Domus Iſrael & Domus Judah* univerſa Eccleſia Novi Teſtamenti inſignitur: quia olim duobus illis Regnis ſeu Familiis tota Eccleſia continebatur. Cui quia Gentes inſeri debuerunt, idem nomen in Prophetarum Scriptis obtinent, & fideles Novi Teſtamenti non raro Spirituales Iſrael appellantur in Apoſtolorum Scriptis. *D. Pareus in Com. ad* Heb. 8. 8.

(5) *Is taught to this New people in a New way and Manner.* Not obſcurely, darkly, typically, and under a veil of Ceremonial Types, Shadows, *&c.* as *Moſes* ſpake the *Old-Covenant* Doctrine to the old *Iſrael*, having his face all the while covered with a *veil*: But clearly, plainly, familiarly, and as with open face is this New-Covenant Doctrine manifeſted in the face of Chriſt.(t) —*We uſe great plainneſs of ſpeech. And not as* Moſes, *which put a veil over his face, that the children of* Iſrael *could not ſtedfaſtly look to the end of that which is aboliſhed. But their minds were blinded: for until this day remaineth the ſame veil untaken away, in the reading of the Old Teſtament: Which veil is done away in Chriſt.* ——— *But we all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from Glory to Glory, even as by the Spirit of the Lord.*

(t) 2 Cor. 3. 6. *to the end, with* Exod. 34. 29. *to the end.*

(6) *Is Applyed and Confirmed to the Heart by a New Spirit of God*, viz. *By New degrees and New Effects of the ſame Spirit's Manifeſtation and Operation.* Under the *Old Covenant* the ſpirit of God was given but ſo ſparingly, ſo reſtrictively, To an handful of People the Jews, and in ſuch ſmall meaſure, and producing ſo few and ſmall effects; that it is ſaid, not to be given; (u) *for the Holy Ghoſt was not yet given, becauſe Ieſus was not yet glorified.* But under the *New Covenant* the (x) Spirit was ſhed forth abundantly, in great variety of Graces and Gifts, both upon Jews and Gentiles, beginning at *Pentecoſt* to be poured forth upon the Apoſtles, and afterwards falling upon private believers. Nor is it a *Spirit of bondage to fear*, as under the *Old Covenant*, but *a Spirit of Adoption whereby we cry, Abba Father*, with filial confidence and boldneſs, which is given now under the *New Covenant*;

(u) Ioh. 7. 39.

(x) Iohn 7. 38, 39. Iſa. 44. 3. Ioel 2. 28. Acts 2. 1, 2. *to the end. &* 10. 44, 45. 1 Cor. 12. 7. *to* 12.

Covenant; *Witneſſing with our Spirits that we are the ſons of God*, and *Sealing us*, being the *Earneſt of our inheritance until the poſſeſſion of the purchaſed Redemption*, Rom. 8. 15, 16. Gal. 4. 5, 6. Epheſ. 1. 13, 14.

(7) Finally, *This New Covenant is Viſibly ratified by New Covenant Tokens*, viz. *Not Circumciſion and the Paſſover, Dark ſhadows of Chriſt to come afterwards: But* (y) *Baptiſm, and the Lords Supper: Clear Repreſentations of Chriſt exhibited and come in the fleſh already.* That of *Auguſtines* is very appoſite here; (z) *But the firſt Sacraments obſerved and celebrated by the Law, were prenunciative of Chriſt to come: which, when Chriſt had fulfilled by his coming, they are taken away; and therefore taken away, becauſe fulfilled; for he came not to deſtroy, but to fulfill the Law: And others are inſtituted, In vertue, Greater; in utility, better; In act, eaſier; In number, fewer;* &c. And elſewhere; *But in this time after the moſt manifeſt judgement of our liberty hath ſhined out by the Reſurrection of our Lord Jeſus Chriſt, we are not burdened with the grievous operation of thoſe ſigns which we now underſtand: But The Lord and Apoſtolical Doctrine hath delivered Some Few, for many; and thoſe, In doing, Moſt eaſie; In Underſtanding, Moſt ſtately; In obſerving, Moſt chaſte: As is the Sacrament of Baptiſm, and the celebration of the body and blood of the Lord.*

(y) Mat. 28. 18, 19, 20. Col. 2. 10, 11, 12. Mat. 26. 26. *to* 31. 1 Cor 11. 20. 23. *to the end.* & 12. 13.

(z) Proinde prima Sacramenta, quæ obſervabantur & celebrabantur ex lege prænunciativa erant Chriſti venturi; Quæ cum ſuo adventu Chriſtus impleviſſet, ablata ſunt; & ideo ablata, quia impleta. Non enim venit ſolvere legem, ſed adimplere. Et alia ſunt Inſtituta, Virtute Majora, utilitate meliora, actu facilliora, numero pauciora, &c. *Aug. contra Fauſt. Manichæum. lib.* 19 *ch.* 13. *Tom.* 6. Hoc vero tempore poſteaquam reſurrectione Domini noſtri Ieſu Chriſti manifeſtiſſimum judicium noſtræ liberatis illuxit, nec eorum quidem ſignorum quæ jam intelligimus operatione gravi onerati ſumus; Sed quædam pauca pro multis, eademq; factu facillima, & intellectu auguſtiſſima, & obſervatione Caſtiſſima, ipſe Dominus & Apoſtolica tradidit diſciplina; Sicuti eſt Baptiſmi Sacramentum; & Celebratio corporis & Sanguinis Domini. *Aug. de Doctrin. Chriſtian. lib.* 3. *cap.* 9. *Tom.* 3.

Thus, this Covenant, being quite another Covenant, Not in Eſſence and Inward Conſtitution, but in Accidents and Outward Adminiſtration having wholly a New Form and Manner of diſpenſation; is juſtly called *A New Covenant.*

4. Becauſe, *This Covenant doth advance the Church of God and Members of Chriſt to a New ſtate and condition.* Under this Covenant The Church is ſo Reformed, Refined, (a) *Renewed*, and the whole face of all things in the Church made *New*: that *Effectively* it may well be called, *a New Covenant.* As the gracious Image of God infuſed into us is called (b) *The New Man*: becauſe it renews the whole man. To this effect, this time of the *New Covenant* is called (c) *the time of Reformation.* Which *Reformation* not only corrects and redreſſes (d) the weakneſs, infirmities and inſufficiencies of the Levitical Prieſthood, Sacrifices, *&c.* by the better and moſt perfect Prieſthood, Sacrifice, and Miniſtration of Chriſt, in the Church; But alſo much more efficaciouſly reforms and Renews every thing in the elect, ſo that they more fully partake *New Natures, New Minds, New Spirits, New Hearts, New Princi-*

(a) Eph. 2. 15,

(b) Eph. 4. 22, 23, 24.

(c) Heb. 9. 10.

(d) Heb. 7. 18. *to the end.* & 10. 1. *to* 19.

ples, &c. become ([e]) *New Creatures, walk in Newneſs of life, old things paſs away, and all things become New.*

5. Becauſe, *This Covenant was a very unknown Covenant, and wholly unheard of by the Church of the Jews till the dayes of* ([f]) Jeremiah, *who firſt mentions the ſame prophetically.* Now things unknown and unheard-of, are called *New*: as the ([g]) *Athenians and ſtrangers ſpent their time in nothing elſe but to tell or hear ſome New thing*; So the Apoſtles Doctrine of Jeſus and the Reſurrection; unknown and unheard of by the Athenians, is called ([h]) *New Doctrine.* Thus, the *New Covenant* Doctrine which was to be publiſhed both to Jew and Gentile, to reduce them all in to one body of the Church; is called ([i]) *a Myſterie, The myſterie of Chriſt, which in other ages was not made known unto the ſons of men, as it is now revealed to his holy Apoſtles and Prophets by the Spirit; That the Gentiles ſhould be fellow-heirs, and of the ſame Body, and partakers of his PROMISE in Chriſt by the Goſpel.*

6. Becauſe, *This Covenant is eminent, excellent, admirable, far ſurpaſſing all former Covenant-Expreſſures: therefore it may fitly be called a New COVENANT.* In Scripture-language choice, rare, eminent, excellent, admirable things, are called *New.* So ([k]) *A New Name*, and *my New Name*, that is, An excellent Name; my excellent Name. ([l]) *A New Song*: that is a choice, eminent Song. *New wine*, Pſal. 4. 7. As Chriſt ſaid: ([m]) *I will not drink henceforth of this fruit of the Vine, until that day when I drink it new with you in my Fathers Kingdom*: that is, moſt excellent, admirable wine indeed. See alſo the word *New* uſed in this ſenſe, in *Jer.* 31. 22. *Iſa.* 48. 6, 9. Now this Covenant-Adminiſtration is beyond all foregoing, moſt eminent, excellent, illuſtrious, and that in many regards; as hereafter in the **General Inferences** will appear: and therefore its a *New Covenant* in this ſenſe.

7. Finally, *Becauſe this Covenant is ſtill to continue recent, freſh, vigorous, New; and never to wax old or wear away while this world laſts: therefore in a ſpecial manner it is called New; as* ([n]) *the former by reaſon of its waxing old, and wearing away, is called Old.* Mark the Apoſtles words; *In that he ſaith, A New Covenant, he hath made the Firſt Old: now that which decayeth and waxeth old, is ready to vaniſh away.* Nor is it unuſual with Scripture, to ſtile things *New* in this ſenſe. As ([o]) *The New Heavens and New Earth*, which the Lord hath promiſed to Create: are ſo called, not only becauſe of their admirable excellency, and the perfection of their renewed ſtate; but alſo in regard of their Conſtant Continuance, they ſhall ſtill *remain before the Lord*; as it were freſh, vigorous, New, *&c.* *Iſa.* 66. 22.

For theſe Reaſons this Covenant may fitly be ſtiled *A NEW COVENANT.* And unto theſe Reaſons certain others may be annexed, out of the Learned and judicious ([p]) *Annotator upon the Prophet*

([e]) 2 Cor. 5. 17. Rom. 6. 4.
([f]) Ier. 31. 31, *&c.*
([g]) Acts 17. 21.
([h]) Acts 17. 19.
([i]) Eph. 3. 3, 4, 5, 6, *&c.*
([k]) Rev. 2. 17. & 3. 12.
([l]) Pſal. 33. 1. *and often.* 40. 3.
([m]) Mar. 26. 29.
([n]) Heb. 8. 13.
([o]) Iſai. 65. 17. & 66. 22. 2 Pet. 3. 13. Revel. 21. 1.
([p]) *A NEW COVENANT* Not ſimply in regard of the ſubſtance of it: for the main matter and Subſtance of the former was as here, *ver.* 33. So *Gen.* 17. 7. *Deut.* 26. 17, 18. & 29. 13. And this *Old Covenant* was ratified, as well as the

the *New* by the blood of the Meſſias, (who was *ever the ſame*, Heb. 13.8. 2 Cor. 1.19,20.) that blood of his being in thoſe times, as well as typified by the blood of the Sacrifice, as by another Element is in theſe dayes obſigned. See the ſame words in a manner to this effect of either, *Exod.* 24. 8. *compared with Mat.* 26. 28. *Luke* 22. 20. 1 *Cor.* 11. 25. *Heb.* 9. 20. But it is in divers reſpects called *a New Covenant*: as the Commandment of *Love* is in ſome reſpects called *A New Commandment*, though in Nature and Subſtance the ſame ſtill that it was ever, *Levit.* 19 18. *Mat.* 22. 39. *Luke* 10. 27. *John* 13. 34. 1 *John* 2. 7, 8. And ſo is it with this Covenant, though in Nature and eſſence it continue the ſame, to wit, of remiſſion of ſin and eternal Salvation by the Meſſias, upon condition of Faith in him, Repentance and Newneſs of life; yet is it in divers regards ſaid to be *New*:

1. In that it is ratified by the death of our Savour exhibited, which was but in Expectation before: The Faith of Gods people being *Then* fixed on the Meſſias to come, and to be Sacrificed for their ſins, *Iſai.* 53. 10, 12. *John* 8. 36. *Acts* 15. 11. The faith of Chriſtians *Now* reſting on Chriſt already come in the fleſh, having been ſacrificed for them, and being aſcended up into Heaven, *John* 1. 14. *Acts* 13. 31. —— 34. *Rom.* 10. 9. 1 *Cor.* 5. 7. 1 *Tim.* 3. 16. *Heb.* 9. 11. —— 14. *and* 11. 13, 39, 40. 1 *John* 4. 2. 7

2. In that the Doctrine of the Goſpel is now more fully, diſtinctly, and clearly revealed, then formerly it had been; when it was more darkly, confuſedly, and in Generalities only by that dimmer Candle-light which then they enjoyed, with moſt that then lived, apprehended and diſcerned, *Mal.* 4. 2. *John* 3. 19. 2 *Cor.* 3. 18. 2 *Pet.* 1. 19.

3. In that the former Covenant comprehended together with thoſe Spiritual Promiſes, which yet were the principal part of it, many Temporal Bleſſings, As the Poſſeſſion of the land of Canaan, and Multiplicity of iſſue, and Outward proſperity, *Gen.* 15. 5, 7, 8. *and* 17. 2, 7, 8, *Pſal.* 105. 8. 11. *Deut.* 28. 1. 14. Whereas this latter runneth wholly upon the Spiritual and Celeſtial Bleſſings, *Rom.* 3. 24, 25. *and* 5. 1, 2. *Eph.* 1. 3. *Heb.* 8. 6.

4. In regard of thoſe manifold Ceremonies and ſhadows, to the obſervation whereof they that lived under that Covenant were thereby ſtrictly obliged: whereas in this latter they are all taken away, and a ſervice of God more Spiritual ſubſtituted in the room of them, *chap.* 3. 26. *John* 1. 14, 17. *and* 4. 21, 23. *Gal.* 3. 24, 25. *and* 4. 1. —— 9. *and* 5. 1, 5. *Heb.* 9. 1. —— 12. *and* 10. 1. —— 10.

5. In regard of the dilatation and Enlargement of it, it being in thoſe dayes confined to the Jewiſh Nation and State, and ſome few Proſelytes that adjoyned themſelves thereunto, *Deut.* 33. 4. *Pſal.* 76. 1, 2. *and* 147. 19, 20. *Rom.* 3. 1, 2. *and* 9. 4. *Eph.* 4. 12. Whereas Now it is propounded and extended without reſpect of perſons or Places unto all indifferently of all people and Nations that ſhall imbrace the Faith of Chriſt, *Iſai.* 2. 2. *and* 11. 10. *and* 54. 1. *and* 56. 6, 7. *Jer.* 3. 17. *Mic.* 4. 1, 2. *Mal.* 1. 11. *Mat.* 28. 19. *Mark* 16. 15. *Luke* 24. 47. *Rom.* 10. 18. *and* 15. 8. *to* 12. *Epheſ.* 2. 13. *to* 19. *Col.* 1. 23. *Revel.* 7. 9.

6. In regard of that large meaſure of Spiritual Endowments and variety of Gifts, ſo plentifully exhibited after Chriſts Aſcenſion, ſuch as the like had never been known nor heard of before, *Iſai.* 11. 6. *Joel* 2. 28. *John* 7. 38, 39. *Acts* 2. 4, 16, 17, 33. 1 *Cor.* 12. 4. *to* 10. 28.

7. In regard of the efficacy of the Spirit accompanying the uſe of theſe gifts, whereby ſo many millions have been out of all places converted unto Chriſt, *Acts* 2. 41. *and* 4. 4. *and* 8. 6. 12. *and* 9. 35. *and* 10. 21, 24, 26. *and* 19. 20. *and* 21. 20.

8. Laſtly, In regard of Continuance. The Government of Gods Church by the Evangelical Miniſtry, (ſucceeding in the room of the Levitical Prieſthood, and Miniſtry now aboliſhed; and the worſhip of God ſettled in place of the Moſaical Rites, now abandoned:) being to continue without change in the Church, end among the People of God, until the end of the world, and the Conſummation of all things at Chriſts ſecond coming, *Mat.* 28. 18, 19, 20. 1 *Cor.* 11. 26. *Epheſ.* 4. 11, 13. *See the large London Annotations on* Jer. 31. 31.

Prophet Jeremiah. Which, becauſe they are ſolidly and ſuccinctly laid down, and thoſe *Annotations* not in the hand of every one that may peruſe this, I have here inſerted in the margin.

II. *A NEW TESTAMENT* ἡ καινὴ Διαθήκη. As it is ſtiled by *Luke* and *Paul*, reciting the Inſtitution of the *Lords Supper*; (q) *This cup is the NEW TESTAMENT in my blood*; that is, This wine in this Cup is a Sign, Token, Seal, &c. of my blood, by which the *New Teſtament* is eſtabliſhed and confirmed. *Mathew* and *Mark* a little vary the phraſe, but not the ſenſe, in their recital of the Inſtitution; (r) *This is my blood of the New Teſtament.* And *Paul* elſewhere expreſſeth this denomination more clearly; (ſ) *And for this cauſe he is the Mediator of the NEW TESTAMENT, that by means of death, for the Redemption of the Trangreſſions that were under the Firſt Teſtament, they which are called might receive the Promiſe of the eternal inheritance.*

(q) Luke 22. 20. & 1 Cor. 11.25.

(r) Mat.26. 28. Mark. 14.24.

(ſ) Heb.9.15.

This Greek word Διαθήκη *Diatheke*, properly ſignifies *a Diſpoſition*, or *Diſpoſal of things*: and that either, 1. *Fœderal*, and ſo its often tranſlated, *A Covenant*, As *Heb.* 8.6, 7, 8, 9, 10. *and* 9. 1, 4. *and* 10. 16. *and* 12. 24. *and* 13.20. *Eph.* 2.12. *Gal.* 3. 15, 17. *and* 4. 24. Or 2. *Teſtamental*, and ſo its often rendred, *A Teſtament*, As, 2 *Cor.* 3. 6, 14. *Heb.* 7.22. *and* 9. 15, 16, 17, 18. *Rev.* 11. 19. and in the places formerly alleadged. By this Greek word, the Septuagint in the *Old Teſtament*, and alſo the Penmen of the Holy Ghoſt in the *New Teſtament*, do ſtill render the Hebrew word ברית *Berith*, *Covenant*; as I have (t) formerly noted. And this *New Covenant*, hath in it the Nature of *a Teſtament*, as well as of a *Covenant*: and is *A Teſtamental-Covenant*, or a *Fœderal Teſtament.* It is called, 1. *A Covenant*, in reſpect of God and his People in Chriſt, agreeing therein as Fœderates upon Terms, *A Teſtament* in reſpect of Jeſus Chriſt the *Teſtator* of this Teſtament. 2. *A Covenant*, in regard of the fœderal manner of Agreement: *A Teſtament*, in regard of the *Teſtamental manner* of confirmation by the *Teſtators* death. *Teſtamentum*, *A Teſtament* is a Law-Term originally. Lawyers ſay (u) it is *Teſtatio-mentis*, &c. (i.) *A Teſtification of the mind or will, which is made upon no fear of preſent peril, but only upon thought of Mortality. Every Teſtament is conſummated by death, A Teſtament* is a mans laſt Diſpoſal or Deviſing of his eſtate real or Perſonal, according to his own will and pleaſure, before competent witneſſes, by word or writing: Which Teſtament becomes of force when he is dead. In alluſion to, and in Analogy or proportion with a Mans Teſtament, This *New Couenant* is called, *A Teſtament.* Conſider we now, 1. *Why it is called a Teſtament.* 2. *Why its ſtiled a New Teſtament.*

(t) In *Book.1. chap. 2. Aph. 1 Sect. 1.*

(u) Teſtamentum, (i.) teſtatio mêtis, which is made nullo preſentis metu periculi, ſed ſola cogitatione mortalitatis. Omne Teſtamentum morte Conſummatum. *Cooks Inſtitutes 1 Part lib. 3. cap. 10. Sect. 586.*

1. *Why this New Covenant is called* A Teſtament. This is from the *Teſtamental nature* of this Covenant, having ſuch Analogy, reſemblance to, and agreement with a mans laſt Will or *Teſtament.* For,

(1) As

(1) As in an Humane Teſtament, there is a Teſtator that makes his Will or Teſtament; *Teſtator* and *Teſtament* being Relatives: So in this Divine Teſtament Jeſus Chriſt himſelf is *Teſtator*, Heb. 9. 15, 16. and 7. 22. Mat. 26. 28. Luke 22. 20.

(2) As in an Humane Teſtament, the *Teſtator* is preſuppoſed to be veſted with the poſſeſſion or right of ſome eſtate in lands or goods which he doth deviſe by will; For he that hath nothing, can Give and Deviſe nothing: So in this New Teſtament, Jeſus Chriſt the Teſtator is preſuppoſed to be fully veſted with poſſeſſion and right of all things, Temporal, Spiritual and Eternal, deviſed, diſpoſed and bequeathed in this New Teſtament. (x) *God hath made him Lord and Chriſt.* (y) ——*He is Lord of all.* (z) —*Him God hath appointed heir of all things.* (a) —*He hath put all things under his feet, and gave him to be head over all things to the Church.* (b) —*It pleaſed the Father that in him ſhould all fulneſs dwell.* (c) —*The Father loveth the ſon, and hath given all things into his hand.*—*The Father judgeth no man, but hath committed all judgment to the Son.* And Chriſt after his Reſurrection teſtifyed; (d) *All power* (or, *Authority*) *is given to me in Heaven and in Earth.*

(x) Acts 2. 36.
(y) Acts 10. 36.
(z) Heb. 1. 2.
(a) Eph. 1. 20, 21, 22, 23.
(b) Col. 1. 19.
(c) John 3. 35. & 5. 22.
(d) Mat. 28. 18.

(3) As in Humane Teſtaments, The Diſpoſal of things is made according to the ſole will and meer pleaſure of the Teſtator; no other can impoſe a Teſtament upon him: So this *New Teſtament* was made of the meer Grace, good will, and pleaſure of Jeſus Chriſt the *Teſtator*. He of his meer good pleaſure, preached the Doctrine of this *New-Teſtament*, Mark 1. 14, 15. and 16. 16. Joh. 3. 16, *&c.* He of his own will annexed Baptiſm and the Lords ſupper; as ſeals to his New Teſtament; *Mat.* 28. 18, 19, 20. *and* 26. 26. *to* 31. 1 *Cor.* 11. 23, *&c.* He voluntarily laid down his life (*no man took it from him, he laid it down of himſelf; having power to lay it down, and power to take it up again*, John 10. 18.) and ſhed his blood for the eſtabliſhment of his New Teſtament to all that are called, *Heb.* 9. 15, 16, 17.

(4) As by Humane Teſtaments Men ſet their Houſes in order, Diſpoſe and ſettle their inheritance, lands or goods upon wife, children, allies, friends, *&c.* to be poſſeſſed by them after the Teſtators deceaſe: So Jeſus Chriſt by this *New Teſtament* (e) hath Diſpoſed and ſettled upon his ſpiritual ſpouſe, the Church, his ſpiritual children, members, friends, and called ones, all good things for the life preſent and to come. So that as he is *appointed heir of all things*: So they are made *Heirs of God, Co heirs with Chriſt.*

(e) Heb. 8. 6. *to the end.* 2 Cor. 1. 20. 2 Pet. 1. 3, 4. 1 Tim. 4. 8. Rom. 8. 16, 17.

(5) As in Mens Teſtaments theres uſually before witneſſes, a *Signification* of their wills in writing, and an *obſignation* thereof under hand and Seal: So Jeſus Chriſt hath Signified his laſt will and Teſtament in the (f) Sacred Scriptures of the *New Teſtament*; Theſe Books are his *Teſtamental-Tables*; And he ſealeth his *New Teſtament*, *Inwardly and Privately* by his Spirit, *Epheſ.* 1. 13, 14. *Rom.* 8. 15, 16. *Outwardly and Publikely* by Baptiſm and the Lords

(f) Heb 8. 6. *to the end.* Mat. 26. 26. *to* 31.

Lords Supper, *Mark* 16. 15, 16. *Mat.* 28. 19, 20. and 26. 26. *to* 31. And his Apoſtles were undoubted witneſſes of theſe things.

(6) As in mens Teſtaments, they are *of no force while the Teſtator liveth*, but begin to be of force aſſoon as the Teſtator is dead: So this *New Teſtament* of Chriſt became of force by and after the Death of Jeſus Chriſt. Hence called, (g) *The new Teſtament in his blood.* The Old Teſtamant had its *Conſummation*; and the *New Teſtament* its *Inchoation* by the Death of Jeſus Chriſt. And this is a ſtrong argument, why this *New Covenant* ſhould commence from Chriſts Death, becauſe it is *Chriſts New Teſtament*, and therefore began to be of force aſſoon as Chriſt the *Teſtator* was dead, *Heb.* 9. 15, 16, 17, 18, *&c.*

(g) Luke 22. 20. 1 Cor. 11. 25, 26.

(7) Finally, As in Mens Teſtaments, after the Teſtators Death, theres firſt an authentique *Approbation*, and then an *Execution* of the Teſtament: So in this Teſtament of Jeſus Chriſt, There was firſt a Solemn *Demonſtration and Approbation of it at the* (h) *Feaſt of Pentecoſt*, and afterwards an effectual *execution* of it by the Holy Ghoſt efficaciouſly applying to Gods Elect all the Bleſſed Legacies and bequeſts of Chriſt in this his laſt Will and Teſtament.

(h) Acts 2. throughout. See alſo the enſuing Hyſtory of the *Acts of the Apoſt.*

2. *Why this New Covenant is ſtiled,* **A New Teſtament.** Why its ſtiled, *A Teſtament*, I have ſhewed: Now, why *A NEW TESTAMENT*, will briefly appear.

It is called a **New Teſtament**, in oppoſition to the *Old Teſtament*, which was made at Mount *Sinai*; *Even that* (i) *Firſt Teſtament, not Dedicated without blood. For when* Moſes *had ſpoken every Precept to all the People, according to the Law, he took the blood of Calves and of goats, with water and Scralet wooll, and Hyſop, and ſprinkled both the Book and all the People, Saying, This is the blood of the Teſtament which God hath enjoyned unto you*, &c. Among all Gods Covenant-Expreſſures, theſe two only, *viz.* The Covenant given at *Mount Sinai*, called the *Old Covenant*, and this *New Covenant*, have the Nature of *A Teſtament.* Theſe two are *Fœderal Teſtaments*, or *Teſtamental Covenants.* Theſe two, being in Subſtance the ſame, though in Accidents divers, had for Subſtance One and the ſame *Mediator*, one and the ſame *Teſtator*, viz. Jeſus Chriſt: but differently conſidered. *Jeſus Chriſt Promiſed* was Mediator and (k) Teſtator of the *Old Teſtament*, Typically and obſcurely; under the Types of *Moſes* of the Death of Levitical Sacrifices, and of their Blood ſprinkled, *&c.* But *Ieſus Chriſt actually exhibited and Performed* in the fleſh is the Mediator and (l) Teſtator of this New Covenant, Truly and clearly, without Types or adumbrations, even *by means of his own Death and Blood, that they which are called may receive the Promiſe of the Eternal inheritance.*

(i) Heb. 9. 15, 16, 17, 18, 19, 20, *&c.*

(k) Heb. 9. 11. *to the end.* & 10, 1, *&c.* 7. 18, 19, 20, 21, 22, *&c.*

(l) Heb. 9. 11. *to* 18.

Hence, As this is called a *New Covenant*, in oppoſition to this *Old Covenant*: So upon all the ſame grounds it may juſtly be ſtiled *A New Teſtament*, in oppoſition to that *Old Teſtament.* For, 1. *It* is moſt lately, laſt of all eſtabliſhed. 2. *It* Antiquates and Re-

Revokes the Old Teſtament. 3. *It* is very divers from that Old Teſtament revoked by it. Being, (1) ſtabliſhed on better Promiſes; (2) Dedicated with new Death and Blood of Chriſt; (3) Written upon New Tables; (4) Tendred and publiſhed to a New People; (5) Taught in a New manner; (6) Applyed and confirmed to the heart by a New Spirit; and (7) Ratified viſibly by New Teſtamental Seals. 4. *It* advanceth the Church and members of Chriſt to a New Condition. 5. *It* was very ſtrange and unknown till theſe later dayes. 6. *It* eminently excels in many regards the Old Teſtament. 7. And this *Teſtament*, is never *to wax old*, to be antiquated or revoked, but ſtill to remain *New* till Chriſts ſecond coming. All theſe as they are grounds, why this *Covenant* is called, *New*; ſo are as fit grounds why this *Teſtament* and laſt will of Jeſus Chriſt is called *New*.

III. **The Second Covenant.** This Denomination the Apoſtle ſignifies to us in his Explanation of this New-Covenant, ſaying; (m) *For if that Firſt Covenant had been faultleſs, then ſhould no place have been ſought for the Second*, &c. By the following expreſſions, in *ver.* 8, 9, 10. Its evident, that he calls that *Sinai-Covenant* the **Firſt Covenant**, and the *New Covenant*, **The Second.** (m) Heb. 8. 7, &c.

But how can we underſtand this; Seeing the *Sinai-Covenant* was not the **Firſt Covenant**; Gods Covenants with *Adam*, *Noah* and *Abram* going before it: Nor is the *New Covenant* **the Second** after the *Sinai-Covenant*; Gods *Covenants with* David, and *with his Captives in* Babylon, coming between them? *Anſw.* There are two things which may be fitly replyed to this *Objection*, for clearing and removing this *Doubt*. 1. Theſe two Covenants, *viz.* The *Sinai-Covenant*, and *The New Covenant*, are the two moſt illuſtrious, famous and eminent Covenant-expreſſures among all the Reſt. For, (1) *Theſe* were made with greateſt Solemnities. (2) *Theſe* were tendered to the greateſt number of People: The *Old Covenant* to the whole National Church of Iſrael, The *New Covenant*, to the whole Oecumenical or General Church gathered out of all Nations in the world Jewiſh and Gentiliſh. Whereas the *Covenants with* Adam, Noah, Abram, David, were directed but to their Particular Perſons, Families and their Seed. And the *Covenant with the Captives* was tendered to a people comparatively very few in number, very mean, obſcure, deſpicable and inconſiderable in Condition. (3) *Theſe* two Covenants, beyond all other, (n) were managed with peculiar Adminiſtrations moſt remarkably diſtinct and oppoſite to each other. The *three Covenants* preceding the *Sinai-Covenant* being Preparatory and Homogeneal in their Miniſtrations to it: The *two Covenants* next following the *Sinai-Covenant* being additional Explanations of it, and (as hath been already manifeſted) under the ſame Miniſtration. So that in theſe regards, theſe two Covenants may (n) Heb. 12. 18. *to* 25. 2 Cor. 3.

may be called **The First**, and **Second Covenant**: because they are the *First and Second most illustrious Covenants*; although in regard of Time, and Order of Discovery, *The Old Covenant* was not precisely the *First*; nor this *New*, the *Second*. 2. The Greek word Διαθήκη translated *Covenant*, in the (o) said Scripture alledged for this Denomination, may also as well be rendered *Testament*. *For if that First Testament had been faultless, then should no place have been sought for the Second.* And thus the same Greek word is often translated *Testament*. As, *Heb.* 9. 15, 16, 17, 18, 20. *Luke* 22. 40. 1 *Cor.* 11. 25, 26. *Math.* 26. 27. And then the difficulty is easily removed. For these two *Covenants* being the only *Testamental Covenants*, The *Old Covenant* was the *First Testament*, and the *New Covenant*, the *Second Testament*.

(o) Heb. 8. 6, 7.

IV. **A Better Covenant**; or, **A Better Testament**. The Greek for this Denomination, is rendered both waies. As; (p) *But now hath he obtained a more excellent Ministry, by how much also he is the Mediator of a better Covenant, which was established upon better Promises.* And elsewhere; (q) — *By so much was Jesus made Surety of a better Testament.*

(p) Heb. 8. 6.

(q) Heb. 7. 22.

Now this *New Covenant* is called a **Better Covenant** and **Testament** in opposition to the *Old Covenant* and *Testament*. And this, not in Essence and Substance: but in Accidents and Circumstances, *viz.*

(r) Heb 8. 6

1. *Because*, It is (r) *stablished upon better Promises.* The Promises of the Old Covenant were, 1. More carnal and earthly; 2. More obscure, in Christ to come afterwards; 3. More restrained, to one Nation of the Jews: as (s) I have formerly noted. But the promises of this New-Covenant are 1. More Spiritual and Heavenly; 2. More Clear and Conspicuous in Christ come already; 3. More extensive and universal, to all Nations.

(s) In this *Book IV. Ch. 1. Sect. 2. Partic. IV.*

2. *Because*, It is not an Earthly, Servile, Slavish, Terrible Dispensation, bringing into Communion only with things Terrible and Terrified, as the *Old Covenant*: but an Heavenly, Free, Filial and comfortable Dispensation, bringing into a more sweet and happy Communion, As (t) elsewhere I have explained that eminent passage of the Apostle, *Heb.* 12. 18. *to* 25.

(t) In my Key of the Bible, on Heb. 12. 18, *&c.*

3. *Because*, It was dedicated with better Sacrifice and Blood, then the Old Covenant. Not (u) with the Typical Sacrifices and Blood of slain Beasts: But with the true Sacrifice and Blood of Jesus Christ crucified, most acceptable to God, and most available for our Redemption, Reconciliation and eternal Salvation.

(u) Heb. 9. 11. *to the end* & 10. 1. *to* 22

4. *Because*, It is Administred by a Better Priesthood, even the (x) Perfect, Everlasting, Unchangable *Melchizedeckian* Priesthood of Jesus Christ himself *made Priest with the* sacred *Oath of God, whereof he will never repent*: Not by the Imperfect, Mortal, Mutable, Levitical Priesthood consecrated *without an Oath*. And therefore

(x) Heb. 7. 20. 21, 22, 23, *&c.*

fore Hence this *New-Teſtament* is called a **Better Teſtament**, *Heb.* 7. 20, 21, 22. And Chriſts better Prieſthood which makes this *A Better Teſtament*, is called, *The bringing in of a Better Hope*, which perfects us (when *the Law made nothing perfect*,) and brings us *nigh unto God, Heb.* 7. 19.

5. *Becauſe*, upon all the grounds why its called, *A New Covenant*, it may alſo deſervedly be counted a *Better Covenant*.

6. *Becauſe*, It hath many Excellencies, Priviledges and Prerogatives above the *Old Covenant*, as after will appear in the **General Inferences**: and therefore in all thoſe regards it muſt needs be a *Better Covenant*.

V. **The Everlaſting Covenant:** or, **Everlaſting Teſtament.** So the Apoſtle *Paul* denominates this *New-Covenant*; (y) *Now the God of Peace that brought again from the dead our Lord Jeſus, that great Shepherd of the Sheep, through the blood of the everlaſting Covenant*, (or *Teſtament*) *make you Perfect*, &c. But in what ſenſe is this *New-Covenant* **Everlaſting**? *Anſw.* This *New Covenant* is **Everlaſting** in a Double ſenſe; *viz.* 1. *Abſolutely Everlaſting*, ſo as it ſhall never know any end, in regard of the primary eſſence and ſubſtance of it. The Lord (z) *will be their God, and they his people* for ever, even in glory: They ſhall have *his Law in their hearts* for ever: *Their ſins ſhall be remembred to them no more* for ever, *&c.* 2. *Reſpectively Everlaſting*, ſo as it ſhall laſt for a long time, even ſo long as this world ſhall laſt; and ſhall never have an End, till this world have an End. And thus it is *Everlaſting* in reſpect of the very Accidents, Circumſtances and Adminiſtration of it: This *New Teſtament Miniſtration*, by Preaching Chriſt Crucified, Dead, Buried, Riſen, Aſcended, Sitting at Gods right hand, and this to all Nations: by Diſpenſing the *New Covenant-Tokens*, Baptiſm, and the Lords Supper; By the *New-Covenants* Spiritual way of worſhip, *&c.* Shall continue till the worlds End. The *Old Teſtament* Miniſtration is called, (a) *That which is done away*: The *New Teſtaments* Miniſtration is called, *That which doth Remain.*

(y) Heb. 13. 20, 21.

(z) Heb. 8. 10, 11, 12.

(a) 2 Cor. 3 11.

VI. **The Miniſtration far ſurpaſsing the Miniſtration of the Old Teſtament.** The Apoſtle *Paul* in (b) divers places entring a parallel betwixt the *Old Covenant* given at *Mount Sinai*, and this *New Covenant* from *Mount Sion*; doth far prefer This Miniſtration of the *New Covenant* or *Teſtament*, before That Miniſtration of the *Old*. Let me briefly point at them particularly;

1. *This New Covenant*-Miniſtration is A *Miniſtration of the Spirit*: *That Old-Covenant* Miniſtration was a *Miniſtration of the* (c) *Let-*

(b) 2 Cor. 3. 6. *to the end.* Gal. 4. 21. *to the end.* Heb. 12. 18. *to the end.*

(c) Non intelligit Paulus illic ſimplicem & genuinum ſenſum Legis; Sed vocat *Literam* ita ratione, quia tantum propoſuerat hominum oculis, quid rectum eſſet, deinde etiam aures ipſas docuerit. Sed nomen *Literæ* refertur ad *Scriptum*: quaſi diceret, Scripta fuit lex in lapidibus: fuit igitur *Litera*. Evangelium autem quid? eſt *Spiritus*: h. e. Deus non tantum dirigit ſermonem ad aures & oculos hominum in Evangelio, ſed intus etiam docet corda ipſa & mentes. *Calv. in Jer.* 31. 33.

ter, 2 Cor. 3. 6, 7, 8. (1) *That*, being only written in dead Letters upon dead Stones had no Spirit, Life and Efficacy in it: *This*, being engraven in the *Minde and Heart* by the Spirit of God, works many Spiritual effects there, as Faith, Love, *&c.* (2) *That*, Literally declared what was to be done, but gave no Spiritual Ability for Doing and Performing of it; *This*, Spiritually furnisheth with ability for performance of what is required. (3) *That*, afforded so much Letter, so little Spirit, that it seemed to be no *Spirit*, but all *Letter*: *This*, affords so little *Letter*, so much *Spirit*, that it seems to be no *Letter* but all *Spirit*.

2. *This*, a Ministration of *Life*: That of *Death*, 2 Cor. 3. 6, 7.

(d) Heb. 8. 10. Ier. 31. 33. 3. *This*, a Ministration engraven in the (d) *Heart and Minde*: *That*, engraven *in stones*; in two Tables of Stone, 2 *Cor.* 3. 7.

4. *This*, A Ministration *excelling in gloriousnes*, in inward unveiled and durable Gloriousnes: *That*, comparatively *inglorious*, having only an outward, veiled and perishable gloriousnes, represented by the glory of *Moses face which was to be done away*, 2 Cor. 3. 7, 8, 9, 10, 11, 18.

(e) Heb. 10. throughout. 5. *This*, A *Ministration of Righteousnes* and Justification in the (e) blood of Jesus Christ *taking away sin for ever*, that it shall never be remembred or imputed to them any more: That a *Ministration of Condemnation*, 2 Cor. 3. 9. Not only in detection of (f) sin, and Denunciation of the (g) curse; but also in the (h) *Repetition* of the Levitical Sacrifices, which were so far from *taking away sin as pertaining to the Conscience*, that in *those Sacrifices there was a remembrance again made of sins every year*.

(f) Rom. 3. 20. (g) Gal. 3. 10. (h) Heb. 10. 1, 2, 3, 4, *&c.*

6. *This*, A Ministration *Remaining*: That abolished, and *done away*, 2 Cor. 3. 11.

7. *This*, A Ministration clear, perspicuous, *with open face*: That, Dark, obscure and *under a veil* of Types and Ceremonies; *which veil is done away in Christ*, 2 Cor. 3. 12. *to the end.*

(i) John 8. 36. 8. *This*, A Ministration most Free, Filial, *Gendring unto* true Spiritual *Liberty*, Freedom and Adoption in Jesus Christ; (i) *If the son shall make you free, ye shall be free indeed*; Hence this Covenant is, in the Apostles Allegory, compared to *Sarah the Free-woman*: *That*, A Ministration most servile and slavish, *Gendring unto bondage*, resembled *unto Hagar the Bond-woman*, Gal. 4. 21. *to the end.*

9. *This*, A Ministration most Sweet, Comfortable and Delectable: *That*, A Ministration most Harsh, Terrible and Intolerable, *Heb.* 12. 18. *to the end.*

In all these respects this *New Covenant Ministration* did far surpass and excel, That of the *Old*. And under these *various Denominations* the Holy Scriptures represent the *NEW-COVENANT* unto us.

Thus of the *Names* given to this *Covenant*.

APHORISM

APHORISM II.

Having thus considered the Names: next consider we briefly the Nature of this *NEW COVENANT* more Generally; in this *Aphorism*.

THE Nature of this NEW COVENANT considered more Generally, may be comprized in this or the like Description: viz. The NEW COVENANT, is Gods ([k]) last and most ([l]) excellent expressure of the Covenant of Faith, as a New Testamental-Covenant, ([m]) antiquating the Old Testament-administration, in JESUS CHRIST as Mediator, Surety and Testator thereof, ([n]) actually Incarnate, Crucified, Dead, Buried, Risen from the Dead, Ascended into Heaven, sitting at Gods right hand, and shedding forth his Spirit upon his Elect: To and with the ([o]) Houses of Israel and Judah, even the whole Church in all Nations of the world, ([p]) from Christs Death till the worlds End: wherein he promiseth, to ([q]) all that shall Believe in Jesus Christ already exhibited, shall Repent of their Sins, and shall love and obey him in Christ as his New-Covenant-people; ([r]) To write his Laws in their Hearts and Inwards; To make them all small and great know the Lord; To be merciful to their unrighteousnesses, and remember their sins no more; Yea to be to them a God, and make them be to him a people, All which he Confirmeth; Visibly, by the New Covenant's Tokens, ([s]) Baptism and the Lords Supper; Invisibly, by the Operation of the ([t]) Holy Ghost.

([k]) Jer. 31. 31. Heb. 8. 8. & 13. 20. ([l]) Heb. 8. 8, 9, 10. Gal. 4. 22. *to the end.* 2 Cor. 3. 6. *to the end.* Heb. 12. 18. *to the end.* ([m]) Heb. 9. 14, 15, 16, 17, & 8. 13. & 7. 22. ([n]) Heb. 9. 14, 15. & 10. 9, 10 *to* 22. Gal. 4. 4, 5, 6. & 3. 13, 14. 1 Cor. 15. 3, 4, *&c.* Eph. 4. 8, 9, 10, 11. Acts 2. 1, 2, *&c.* 33. ([o]) Heb. 8. 8. Jer. 31. 31. ([p]) As hath been already evidenced, *In this IV. Book, Chapt. I. Aph.* 1. ([q]) John 3. 16. 36. Mark 16. 15, 16. Acts 2. 38. & 3. 19, 20, 26. Gal. 5. 6. 1 Cor. 2. 9 10. Math. 10. 37. Luke 14. 26. Tit. 2. 14. Ephes. 2. 10. ([r]) Heb. 8. 10, 11, 12. Jer. 31. 33, 34. ([s]) Math. 28. 19, 20. & 26. 26. *to* 31. 1 Cor. 11. 20, 23, *&c.* ([t]) Ephes. 1. 13, 14. Rom 8. 15, 16. Gal. 4. 6, *&c.*

Now the Nature of the *New Covenant*, according to this Description thus confirmed by Scriptures, consists, especially in these few Particulars following, *viz.*

1. *In the order and time of Manifestation.* The *New Covenant* being the last Covenant-Expressure of all other.

2. *In excellency of Constitution and Administration.* The *New Covenant* in many respects and degrees far transcending not only the *Old Covenant*, but all Covenants that went before: As hath been intimated in part, and hereafter may more fully appear. *Its an Expressure of the Covenant of Faith,*] Herein it agrees in the *General*

Nature of it, with all the (u) *Covenants of Promiſe* foregoing, which were as ſo many diſtinct Expreſſures of the *Covenant of Faith. Its the moſt excellent expreſſure of the Covenant of Faith,*] Herein it tranſcends them all, and differs from them all, both in Conſtitution and Adminiſtration. 1. *In Conſtitution*; For, (1) *Its a* (x) *better Covenant, ſtabliſhed upon better Promiſes*, in a better Mediator. (2) Its a (y) *better Teſtament*, even a *New Teſtament* antiquating and revoking the Old in regard of its Legal Rigour, Rites and gravaminous Ceremonies, furniſhed with better Bequeſts and Legacies, and confirmed by the Death and Blood of the Beſt *Teſtator* in the world, Jeſus Chriſt. *A Fœderal Teſtament*; and a *Teſtamentary Covenant.* 2. *In Adminiſtration*; For, This *New Covenant* beyond all other is Adminiſtred, (1) *Moſt Clearly*; (2) *Moſt Spiritually*; (3) *Moſt Freely*, with greateſt Spiritual Liberty; (4) *Moſt Fully and Perfectly*; (5) *Moſt Extenſively* to all ſorts of Nations; (6) *Moſt Efficaciouſly*, under this Covenant, the Holy Ghoſt being moſt plentifully given; (7) *Moſt Comfortably*, in the fulleſt Communication of the Comforter; (8) *Moſt Durably*, even till the worlds end; (9) *Moſt Glorioufly*, in regard of true laſting inward Spiritual Glory: As hereafter will be evidenced more at large.

3. *In the New kind or way of Doctrine*; More open, plain, full, ſpiritual, evangelical, *&c.* touching Gods gratuitous bleſſings in Jeſus Chriſt the Meſſiah; Not *Promiſed*, But *Performed*; Not expected for future, But exhibited already; Not to come afterwards, But actually come in the fleſh, Crucified, Dead, Buried, Riſen, Aſcended, and ſet down on the right hand of the throne of the Majeſty in the Heavens, *Heb.* 8. 1.

4. *In the amplitude, extenſiveneſs and enlargement of the Fœderates, viz.* The New Teſtament Church (z) throughout all Nations of the world. Whereas all former Covenants were limited to particular Families, or to that one Nation of the Jews alone: This is extended not only to the *Houſe of Iudah*, but alſo to the *Houſe of Iſrael*; Yea to the univerſal Church in all Nations, *Heb.* 8. 8. *Ier.* 31. 31.

5. *In the peculiar Eminency of* (a) *Covenant-Bleſſings Promiſed, viz.* (1) Compleat Sanctification of their Minds and Inwards to be Conform to his Covenant fully: (2) Eminent and General Illumination of their underſtandings in the Knowledge of the Lord: (3) Full and final Expiation and Remiſſion of their ſins, and Removal of the Curſe for ever, even *Perfect Iuſtification*, by the Sacrifice of Chriſt offered once for all, ſo that they *ſhall never more be remembred to us*, as the ſins of the Jews were *again remembred to them every year*; (4) The higheſt Covenant-Relation poſſible betwixt God and his Creatures, (5) And (b) The Promiſe of the eternal Inheritance, not in Canaan, but in Heaven it ſelf.

6. *In the New Ratification of this Covenant*; *Outwardly*, by Baptiſm and the Lords Supper; *Inwardly*, By the New Operations of the Holy Ghoſt.

7. Finally,

(u) Eph. 2. 12.

(x) Heb. 8. 6.

(y) Heb. 7. 19, 20, 21, 22. & 8. 13. & 9. 15, 16, 17, *&c.*

(z) Math. 28. 18. Mark 16. 15, 16.

(a) Heb. 8. 10, 11, 12. Ier. 31. 33, 34. Heb. 9. 14, 15. & 10. 1. *to* 21.

(b) Heb. 9. 14, 15.

7. Finally, *In the Peculiar Duration of this New Covenant-Adminiſtration*, viz. *From Chriſts Death, till the end of the world.* For, in this, all former Adminiſtrations are ſwallowed up for ever.

In theſe eſpecially the Nature of this *New Covenant* or *New Teſtament* Conſiſts; as the Scriptures, and particularly thoſe annexed to the Deſcription of the New Covenant, do abundantly evince. And therefore the Reſtrictive limitation of the Nature of this *New Covenant*, only to three of theſe Particulars, (as is done (c) by *D. Pareus*, and after him by (d) *Mr. Ball*,) is very prejudicial and derogatory to this excellent *New Covenant*.

(c) Hæc deſcriptio Novi Teſtamenti naturam perſpicuè explicat, eamque in tribus his potiſſimum conſiſtere oſtendit. I. *In genere Doctrinæ*, aperto & plano, merè Evangelico de beneficiis gratuitis Meſſiæ exhibiti. II. *In immunitate à maledictione legis*, & ab onere legalium rituum, & politiæ Moſaicæ. III. *In Eccleſiæ Novæ amplitudine ſeu dilatatione* per totum orbem, unde Catholica dicitur. *D. Pareus in Prolegom. General. ante Ep. ad Rom. pag. 42. a. Francofurt. 1647.*

(d) The Nature of this Teſtament ſtands principally in three things. 1. The kinde of Doctrine, plain, full, and meerly Evangelical. 2. In freedom from the curſe of the Law, and freedom from legal Rites. 3. In the amplitude and enlargement of the New Church, throughout all Nations of the world. *M. Joh. Ball in his Treatiſe of the New Covenant. Chap. 1. pag. 198. London, 1645.*

What **Inferences** might be drawn from theſe two *Aphoriſms* in this Chapter, will more properly offer themſelves hereafter in opening the *Matter, Form, &c.* of this Covenant: and therefore here they are wholly waved.

CHAP. III.

Of the Author or Efficient; the Occaſion, and Impulſive Cauſes of this NEW COVENANT.

HAving thus viewed, *the* (1) *Terms*, (2) *Denominations*, and (3) *Nature of this NEW COVENANT more Generally:* Deſcend we now to the opening of this *New Covenant*, more Particularly; As touching, 1. *The efficient Cauſe*; 2. *The Fœderates*, or *Parties to this Covenant*; 3. *The Matter*; 4. *The Mediator, Surety, and Teſtator*; 5. *The Form*; 6. *The End*, or *Intended Scope of this NEW COVENANT.* Theſe more General and remote Conſiderations afford much light to this *New Covenant:* But theſe more Particular and neer Conſiderations will yield much more.

The **Efficient Cauſe** of this *New Covenant*, will beſt be diſcovered by notice-taking of theſe two things eſpecially, *viz.* 1. *Who was the efficient Cauſe or Author of the New Covenant.* 2. *Upon what*

what Occaſions and impulſives this New Covenant was Authorized. Theſe ſhall be briefly and plainly reſolved in two diſtinct *Aphoriſms*, viz.

APHORISM I.

The LORD God, viz. God the Father, in the Son Jeſus Chriſt, by the Holy Ghoſt is the ſole efficient Cauſe or Author of this New Covenant: Promiſing it of old, Eſtabliſhing it in fulneſs of time, and applying it in due time to his called people.

IN this *Aphoriſm* (that I may a little explain and confirm it) two things are intimated to us. 1. *That, God, Father, Son and holy Ghoſt is ſole Author of the New Covenant.* 2. *How God acteth unto the Effecting or Authorizing of it.* Both theſe are to be cleared.

I. That, *The* LORD *God*, viz. *God the Father, in the Son Jeſus Chriſt, by the Holy Ghoſt is ſole Efficient Cauſe or Author of the New Covenant*, may divers waies be evinced. As,

1. *By the expreſs Teſtimony of Holy Scriptures.* The Scriptures teſtifie, 1. *That*, God promiſed to make this *New Covenant*, and peculiarly appropriates it to him as his work; (e) *Behold the daies come (ſaith the* LORD*) when I will make a New Covenant, with the houſe of* Iſrael, *&c.* ——— *This is the Covenant that I will make with the houſe of* Iſrael, *after thoſe daies ſaith the* LORD, &c. In that he ſaith; *I will make a New Covenant*, he excludes all others, and declares himſelf the only Author of it. 2. *That*, Jeſus Chriſt, as *Teſtator*, is author of this his *New Teſtament*, confirmed and compleated by his own death and blood. (f) ——— *And for this cauſe he is the Mediator of the New Teſtament, that by means of Death for the redemption of the tranſgreſſions that were under the firſt Teſtament, they which are called might receive the promiſe of eternal inheritance. For where a Teſtament is, there muſt alſo of neceſſity be the death of the Teſtator. For a Teſtament is of force after men are dead: otherwiſe it is of no ſtrength at all while the Teſtator liveth.* Here the Apoſtle ſhews that Jeſus Chriſt the *Mediator*, is alſo *Teſtator* of the *New Teſtament*, making it of force (as men their Teſtaments) by death. And who can be *Author* of any *Teſtament*, but the *Teſtator* himſelf? 3. *That*, The Holy Ghoſt alſo made this *New Covenant*, and the benefits thereof in Chriſt, known to the Church: (g) ——*For by one offering he hath perfected for ever them that are ſanctified.*

(e) Ier. 31. 31, 33. Heb. 8. 8, 9.

(f) Heb. 9. 15, 16, 17.

(g) Heb. 10. 14, 15, 16, 17.

tified. Whereof the Holy Ghoſt alſo is a witneſs to us; For after that he had ſaid before, This is the Covenant that I will make with them after thoſe daies, ſaith the Lord: I will put my Laws into their Hearts, and in their minds will I write them, &c. And the *Holy Ghoſt* making this New Covenant known, Revealing it by his own Authority to the Prophet, muſt needs be the *Author* of it.

2. *By the plain Current of the New Covenant it ſelf.* For therein the Promiſes are uttered by the Lord himſelf in the firſt Perſon, as from himſelf, ſaying, (h) *I will put my laws into their mind,* — *I will be to them a God,* —— *I will be mercifull to their unrighteouſneſſes, and their ſins and their iniquities will I remember no more.* Now, the ſame Lord God, that promiſeth to perform the *New Covenant* bleſſings himſelf, he muſt needs be ſole Author of the *New Covenant.*

(h) Ier. 31. 33, 34. Heb. 8. 10, 11, 12. & 10. 16, 17.

3. *By the Form or Name in which Baptiſm, the Firſt New-Covenant-Token, is to be adminiſtred, by Chriſts own appointment after his Reſurrection.* (i) *Go ye therefore* (ſaith he to the 11. Apoſtles) *and Diſciple ye all Nations, Baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt: Teaching them to obſerve all things whatſoever I have commanded you,* &c. Why, *in the Name of Father, Son and Holy Ghoſt?* But, *Partly* becauſe Baptiſm is to be diſpenſed by warrant and authority of all theſe three. *Partly,* becauſe all the *New Covenant* Benefits, ſignified, ſealed and Convayed by Baptiſm are from all three. *Partly,* becauſe the Reſtipulation and Fœderal Obligation of the Baptized, in regard of Faith, Repentance, and all other *New Covenant* Duties conditioned, is to be made to all the three perſons in the bleſſed Trinity. Now if The LORD God, Father, Son and Holy Ghoſt, be ſole Author of *Baptiſm,* and of the benefits thereof, which is the *New-Covenant-Token*: Conſequently he is ſole Author of the *New Covenant* it ſelf. Who can Authorize the Covenant-Token, but the Author of the Covenant?

(i) Mat. 28. 18, 19, 20.

4. *By the joynt undertakings of the three moſt Sacred Perſons, Father Son and Holy Ghoſt in this New Covenant.* They joyntly undertake to perform all *New-Covenant*-bleſſings to the Fœderates: but yet in their own peculiar Order and proper Way of Working, *which is* (k) *according to the order of their ſubſiſting.* The *Father* eternally ſubſiſteth firſt in order, of himſelf, *Mat.* 28. 19. 1 *John* 5. 7. not begotten, nor proceeding: The *Son* eternally ſubſiſteth from the Father, Second in order, being eternally and ineffably begotten of the Father, *Heb.* 1. 5, 6. *John* 1. 18. *and* 3. 16. *and* 17. 5. The *Holy Ghoſt* eternally ſubſiſteth from the Father and the Son. the third in order, proceeding eternally and unconceivably from the Father and the Son, *John* 15. 26. *and* 14. 26. According to this order of their ſubſiſting, is their order of working: as the Apoſtle intimateth; (l) —*To us there is but one God, The Father, of whom are all things, and we in* (or, *for*) *him; And one Lord Jeſus Chriſt, through whom are all things, and we through him;* And proportionably,

(k) See *John Forbes his Treatiſe of Juſtification, chap.* 10. more fully clearing this.

(l) 1 Cor. 8. 6. Rom. 11. 36.

nably, *One Holy Ghoſt by whom are all things, and we by him.* And elſewhere he ſhews that our acceſs to God is anſwerable to this order; (m) —*For through him* (viz. The Son Jeſus Chriſt) *we both have an acceſs by one ſpirit unto the Father.* Now in this *New Covenant*; I. **God the Father** undertakes, 1. *To* be a (n) Covenant-God and Father in Jeſus Chriſt his only ſon, unto all that ſhall truly believe, repent and obey him as his people, Accepting them as his Covenant-people, and Adopting them as his ſons and daughters into his family. 2. *To* beſtow Jeſus Chriſt upon them (who was *given up freely for them*, Rom. 8. 32.) as their al-ſufficient Saviour and Redeemer: Making him unto them, *Wiſdom, and Righteouſneſs, and Sanctification, and Redemption*; John 6. 44. Epheſ. 3. 14, 15, 16, 17. 1 Cor. 1. 30. 3. *To* confer the Holy-Spirit upon them, *Luke* 11. 13. *Epheſ.* 3. 14, 15, 16. 4. *To* be the *Juſtifier of him that believeth in Jeſus*, Rom. 3. 24, 25, 26. 5. *To* bleſs them *with all ſpiritual bleſſings in Heavenly places* (or, *things*) *in Chriſt*, Epheſ. 1. 3. Tit. 3. 4, 5, 6, 7, *&c.* II. **God the Son** undertakes, 1. *To* Redeem his Elect Sheep, and make them *free indeed*, from Sin, Curſe, Wrath, and condemnation, by the invaluable price of his own Death and blood, *John* 10. 11, 18. *Heb.* 10. 5, 6, 7, 8, 9, *&c.* and 9. 14, 15. 1 *Pet.* 1. 18, 19, 20. *Eph.* 5. 2. *Act.* 20. 28. *Tit.* 2. 13, 14. *John* 8. 36. 2. *To* reſcue them actually and effectually from the power and Tyranny of Sin, Satan, *&c.* bringing them unto everlaſtnig Reconcilement to, and favour with God, *Acts* 26. 17, 18. *Rom.* 5. 1, 2, 10, 11. 2 *Cor.* 5. 20, 21. 3. *To* be the Material Mean (o) of their Righteouſneſs, Juſtification, and ſpiritual cleanſing from the guilt of their ſins: that they may be *the righteouſneſs of God in him*, 2 Cor. 5. 21. 4. *To* give them *eternal life*, and to preſerve them ſo ſecurely that they *ſhall never periſh, nor ſhall any pluck them out of his hand*, John 10. 27, 28, 29. 5. *To* be their way unto the Father, that now they may enjoy him graciouſly, *John* 14. 6. *Epheſ.* 2. 18. being acceptable to God through him in all their Spiritual Sacrifices, 1 *Pet.* 2. 5. And that hereafter they may come by this *New and living way* to enjoy him glorioufly in Heaven it ſelf, *Heb.* 10. 19, 20, &c. III. **The Holy Ghoſt** undertakes for theſe redeemed of Chriſt Jeſus. 1. *To* (p) cleanſe and ſanctifie them, by purging them from their ſinful defilements, and repairing the image of God in them. 2. *To* lead, act and guide them, as the children of God, *into all Truth*, and in all the waies of God; that they may *walk in, and after the Spirit*, Rom. 8. 14. John 16. 13. Rom. 8. 1. Gal. 5. 25. 3. *To ſtrengthen them with all might in the inner man*, Eph. 3. 16. Helping all their infirmities, eſpecially their Prayer-Infirmities, enabling them *with groans unutterable to cry Abba Father*, Rom. 8. 15, 26, 27. 4 *To* aſſure them, as a *Witneſs, Seal and earneſt*, of their Sonſhip and good ſpiritual eſtate towards God, *Rom.* 8. 16. *Eph.* 1. 13, 14. 5. *To* con-

(m) Eph. 2. 18.

(n) Heb. 8. 10. 2 Cor. 6. 16, 17, 18. Acts 8. 35. *to* 39. Eph. 1. 5.

(o) Rev. 1. 5. Rom. 5. 9. 1 Cor. 1. 30. Ier. 23. 5, 6. & 33. 15, 16.

(p) 1 Cor. 6. 11. Ioh. 3. 3. 5. Tit. 3. 5. Gal. 5. 22, 23, 24, 25.

continue and abide in them, as their *Comforter*, supplying Christs abſence for ever, untill we come where he is to behold his glory, *Joh* 14. 16, 17, 18. *and* 17. 24.

Thoſe and ſuch like *New Covenant-Benefits* God the Father, Son and Holy Ghoſt undertakes to perform to the Fœderates with them in this *New Covenant*; and therefore God alone is *author* and *Primary Efficient* of this *New Covenant*. For who can perform or make good this Covenants Benefits but he that made the Covenant?

5. *By the joynt influence and concurrence of the whole Trinity unto all works* ad extra, *that are without the Trinity.* According to that known *Maxime*, (q) *The works of the Trinity without are undivided.* The works of the Trinity *within themſelves*, as to beget, to be begotten, to proceed, are ſo proper and peculiar to one Perſon, as they are not nor can be belonging to another: But the works of the Trinity *without themſelves*, as Decree, Creation, Providence, *&c.* (among which alſo *Covenant-Making* is one) are common to all the perſons, they all act therein, but in their peculiar way of working proper to each perſon. *The Father* acts of himſelf through the Son by the Spirit; *The Son* from the Father by the Spirit: *The Holy Ghoſt* from the Father and the Son. (r) *The Son can do nothing of himſelf, but what he ſeeth the Father do: For whatſoever he doth, thoſe alſo doth the Son likewiſe.* Therefore if God the Father, or Son, *&c.* be author of this *New Covenant*: then all the three perſons conſequently muſt needs be authors of it; *viz.* God the Father, in and through his ſon Jeſus Chriſt, by the Holy Ghoſt.

(q) Opera Trinitatis ad extra ſunt indiviſa.

(r) Ioh. 5. 19, 20.

II. That, *The LORD God, Father, Son and Holy Ghoſt do act unto the effecting of this New Covenant, eſpecially three waies:* viz. 1. *Of Old, Promiſing it*; 2. *In fulneſs of Time, eſtabliſhing it*; 3. *In due time, Applying it to his called People.* All the three Perſons do joyntly concur in every of theſe three Acts. But yet ſo, as that the *Fathers* Influence and Activity doth chiefly appear, in *Promiſing* this Covenant of old; The *Sons* in eſtabliſhing it in fulneſs of time; The *Holy Ghoſts*, in *Applying* it efficaciouſly to Gods called in due time.

1. God the *Father* Promiſed this New Covenant of old, by the Prophet *Jeremiah*. (s) *Behold the daies come ſaith the LORD, that I will make a New Covenant with the houſe of* Iſrael, *and with the houſe of* Judah, *&c.* Herein the LORD promiſed long aforehand that he would *make a New Covenant with* Iſrael *and* Judah. This Promiſe was revealed by the Lord to *Jeremiah*; and by him to Gods people when they were in their Babyloniſh Captivity: as the (t) Context ſhews abundantly. The *Old Covenant* was not ſufficiently comfortable and ſupporting to them in their deep diſtreſſes in *Chriſt promiſed*: God therefore promiſeth to them in after times *A New Covenant*, more effectually comfortable *in Chriſt exhibited.* But this Promiſe of making a *New Covenant*, had not its

(s) Ier. 31. 31, *&c.*

(t) *See* Ier. 29. & 30. & 31. & 32. & 33, *&c.*

its accompliſhment till the Death of Chriſt. So then, the *LORD* was the Principal efficient or Author of this *New Covenant*, Contriving it by his infinite wiſdom, and Revealing the Promiſe of it, to the Prophet *Jeremiah*, and by him as his Inſtrument unto his people.

2. God *the ſon Jeſus Chriſt* eſtabliſhed this *New Covenant* in fulneſs of time by his Death and Blood, And this he did (u) as *Mediator*, *Surety*, and *Teſtator* of this *New Teſtamental-Covenant*, or *Fœderal Teſtament*. Upon which account alſo the ſame night wherein he was betrayed, he annexed The Lords Supper as a viſible ſeal to this New Covenant, ſaying; (x) *This is my blood of the New Teſtament which is ſhed for many for remiſſion of ſins.* Hereby intimating that this *New Covenant* was dedicated and ſolemnly ſtabliſhed in the blood of Jeſus Chriſt himſelf: as the Old Teſtament formerly (y) was *dedicated* and ſtabliſhed with the typical blood of Sacrifices, *Moſes* ſaying; (z) *Behold the blood of the Covenant which the* LORD *hath made with you*, &c. or as *Paul* alleadgeth it; *This is the blood of the Teſtament, which God hath enjoyned unto you.*

(u) Heb. 7. 22. & 9. 15, 16, 17.

(x) Mar. 26. 28.

(y) Heb. 9. 18, 19, 20, 21. Exod. 24.

(z) Exod. 24. 8. Heb. 9. 20.

3. God the *Holy Ghoſt* in due time actually and effectually applieth unto the Called of God this *New Covenant*, with all the Benefits thereof. 1. That *The New Covenant and benefits thereof are effectually applyed to them that are called; is evident. Partly*, by that of *Pauls*; (a) — *And for this cauſe he is the Mediator of the New Teſtament, that by means of Death, for the Redemption of the tranſgreſſions under the firſt Teſtament, they which are called might receive the promiſe of eternal inheritance.* *Partly*, be that of *Peters* on the day of Pentecoſt; (b) *Repent and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt: For the Promiſe is to you and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.* Here its plain, that the Gift of the Holy-Ghoſt, and the Promiſe of the eternal inheritance, are the promiſed benefits of the *New Covenant*, forasmuch as both theſe promiſes, though made of old, yet are now confirmed by, accompliſhed in, and digeſted into the *New Covenant*: And that theſe benefits are actually received only by them that are actually called. 2. That *now they that are actually and effectually called, are So called by the Holy Spirit of God, and that ordinarily by the Goſpel-Truth and Word preached*: is plain alſo. For, *Paul* tells the Theſſalonians. (c) — *God hath from the beginning choſen you to ſalvation, through Sanctification of the Spirit and belief of the Truth, Whereunto he called you by our Goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt.* Here the Apoſtle evidenceth their *Election*, by their effectual *Vocation:* Their *Effectual vocation* is deſcribed; *Partly*, by the Cauſes whereby it is wrought; *viz.* 1. *Efficaciouſly* and inwardly, by the Sanctification of the Spirit; 2. *Inſtrumentally* and outwardly, by the Goſpel preached. *Partly*, by the laſt term, end or iſſue whereto their calling tends; *viz.* obtaining the glory

(a) Heb. 9. 15.

(b) Acts 2. 1. 38, 39.

(c) 2 Theſ. 2. 13, 14.

glory of Chriſt, that is conformity to and communion with Chriſt in Glory. The *Holy Ghoſt* then is the immediate efficient cauſe of *Effectual Calling*: and By *Effectual Calling* the *New Teſtament* and the benefits thereof are applyed actually and effectually. Therefore they are actually and effectually applyed by the *Holy Ghoſt*.

Inferences from this, and the next *Aphoriſm*, ſhall be laid down together.

APHORISM II.

The LORD God, Father, Son and Holy-Ghoſt, took Occaſion, From his own peoples afflicted Condition, The Old Teſtaments inſufficiency, and the greatneſs of mans Miſery, To Promiſe, Eſtabliſh, and Apply this New Covenant to them that are called: of his meer Grace, in and for the merit of Jeſus Chriſt.

IN this *Aphoriſm* are expreſſed, 1. *The Occaſion*; 2. *The Impulſive* or *Moving Cauſes* inclining God to make this *New Covenant*.

I. **The Occaſion** which God took of Promiſing, Eſtabliſhing and Applying this *New Covenant*, is threefold. *The firſt* more peculiarly concerning his people the Jews. *The ſecond* properly reſpecting the Nature of the *Old Covenant*. *The third* Generally referring to Mankind.

1. *The afflicted Condition of Gods own people the Jews.* When God firſt revealed his purpoſe and Promiſe to *Jeremiah*, of making a *New Covenant* in after times *with* Iſrael *and* Judah; At that time both *Iſrael* and *Iudah* were under great affliction and diſtreſs. **Judah** was in ſad (d) Captivity in *Babylon* where they were as *dead dry bones in their graves, when this New Covenant* was firſt promiſed, *Jer.* 31. 31, *&c. with the context before and after.* And **Iſrael** long before that, had been carried Captive into (e) *Aſſyriah* by *Shalmaneſar* King of *Aſſyriah*, and were placed in *Halah and Habor* and *the Cities of the Medes*, becauſe *they tranſgreſſed Gods Covenant*; and there they remained in thraldom among the Gentiles: Nor read we of their return, till *Iudah* returned out of *Babylon*, when (f) probably ſome of *Iſrael* returned alſo, as I have heretofore obſerved in opening Gods *Covenant with the Captives in* Babylon.

(d) See *Jer. ch.* 29. *to ch.* 34. &c Ezek. 37.

(e) 2 King. 17 1 *to* 24. & 18. 9 *to* 13.

(f) Ezek 37. 15. *to the end.*

This was the diſtreſſed condition of *Iſrael* and *Judah*: Againſt which the LORD having propounded many Promiſes of their deliverance thence, of their Reduction into, and proſperity in their own land, of their Union again as at firſt under *David* into one Nation and one Kingdom, *&c.* To which effect he at that time made a *Covenant with his Captives*, for their ſupport and comfort; (g) at laſt, that he might advance their *Conſolations* beyond all their *Tribulations*, he Promiſeth that *the daies ſhould come, wherein he would make a New Covenant with the Houſe of* Iſrael, *and the Houſe of* Judah, *Jer.* 31.31,32,33,34. Hereby intimating to them, that they were not only to look at the preſent Covenant and Promiſes tendered to them for their Comfort: but that they were to look further beyond this, to the *New Covenant* which ſhould be made in after daies with them in Jeſus Chriſt exhibited, who ſhould redeem them from the Bondage of Sin, Satan, Death, Wrath, Curſe, Hell, *&c.* infinitely worſe then the *Bondage of Babylon*; and upon this *Covenant* they ſhould principally ground their Comforts and Hopes, in all their Adverſities. *That* Covenant aſſured them of their Reduction from *Babylon* to *Canaan*: *This* of their Reduction from Sin, Death, Hell, *&c.* unto Heaven. God would have his afflicted to be ſtrongly and abundantly comforted: therefore over and beyond all other Promiſes, he Promiſeth in after daies to make with them *A New Covenant.* This was *the firſt and moſt immediate Occaſion.*

(g) To this effect *Calvin in Com. in Jer.* 31. 31, *&c.* Expounds this occaſion of Gods Promiſing this *New Covenant.*

2. *The Old Teſtament's, or Old Covenant's inſufficiency, weakneſs, unprofitableneſs and imperfection, was another Occaſion of the Lords eſtabliſhing this more ſufficient profitable and perfect New Covenant.* This the Apoſtle Notably declares to us, ſaying; (h) —— *There is verily a diſanulling of the Commandment going before, for the weakneſs and unprofitableneſs thereof. For the Law made nothing perfect: but the bringing in of a better hope did; By the which we draw nigh unto God.* And yet more fully afterwards; (i) —— *He is the Mediator of a better Covenant, which was eſtabliſhed upon better Promiſes. For if the Firſt Covenant had been faultleſs, then ſhould no place have been ſought for the ſecond. But finding fault with them, he ſaith; Behold the daies come ſaith Lord, when I will make a New Covenant with the Houſe of* Iſrael, *and the Houſe of* Judah: *Not according to the Covenant that I made with their Fathers*, &c. God in Covenant-making ſtill proceeded from the *more Imperfect*, to the *more Perfect*; and at laſt to the *moſt Perfect.* In the *Old Teſtament* there was much imperfection and inſufficiency: It *made nothing* (k) *Perfect, as pertaining to the Conſcience*: having but a *ſhadow of good things to come.* It required *Duty*, but furniſhed not with *Ability* for it: Hence, the Fœderates continued not in it, but brake it, thereby bringing Gods diſpleaſure upon themſelves, 2 *Cor.* 3. 6, 7, 8, 9. *Heb.* 8. 7, 8, 9. Hereupon God took occaſion to eſtabliſh a *better Covenant*, even this perfect *New Covenant* in the blood of Chriſt, (who (l) *by one offering perfected for ever them that are Sanctified*;) which Covenant not only

(h) Heb. 7. 18, 19.

(i) Heb. 8. 6. *to the end.*

(k) Heb. 7. 18, 19. & 9. 8, 9, 10, 11, 12. & 10. 1, *&c.*

(l) Heb. 10. 14.

only requires duty, but alſo (being not ingraven in ſtones, but (m) *written in the Minde and Heart*) furniſheth the Fœderates with ability for performance; and at laſt (n) gives entrance by Chriſts *new and living way into the Holyeſt of all, Heaven it ſelf.*

(m) Heb. 8. 10, 11, 12.
(n) Heb. 10. 15. *to* 21.

3. *The Greatneſs of mans miſery under Sin, Death and the Wrath of God, was another occaſion of this New Covenants eſtabliſhment and application.* The greatneſs of mans Spiritual miſery under Sin, Death, *&c.* is abundantly ſet forth in the Scriptures. See *Rom.* 5. 12, 13, 14. *&* 6. 23. *&* 3. 9. *to* 20. *Epheſ.* 2. 1, 2, 3. 2 *Tim.* 2. 25. *Acts* 8. 23. *Gal.* 3. 10. *and many like paſſages.* This greatneſs of mans Spiritual Miſery can be removed by no other Remedy in the world, but only by the Meritorious Death and Mediation of our Lord Jeſus Chriſt, becoming ſin, and being *made a Curſe* for his Elect, that they might become *the righteouſneſs of God in him*, and be *redeemed from the Curſe*, *Acts* 4. 11, 12. *Rom.* 8. 3. 2 *Cor.* 5. 21. *Gal.* 3. 13, 14. No other *Covenant* repreſents Chriſt actually ſacrificed, and his blood actually ſhed for us, but only this *New Covenant*, which was ſtabliſhed in his blood, (former Covenants repreſenting Chriſt and his blood only in Promiſes and Types, as to come afterwards.) *Matth.* 26. 28. *Heb.* 9. 14, 15, 16, 17. *&* 10. 1. *to* 22. Whereupon, all other former *Covenants of Promiſe* being herein Imperfect and Defective, God took occaſion to bring in this *New Covenant*, ſwallowing up all former Covenants, and actually exhibiting a full and perfect Remedy againſt mans ſin and miſery in Chriſt crucified. (o) *How much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works, to ſerve the living God? And for this cauſe he is the Mediator of the New Teſtament, that by means of Death, for the redemption of the tranſgreſſions that were under the Firſt Teſtament, they which are called might receive the Promiſe of eternal Inheritance.* Not only the ſins under this *New Covenant*, but thoſe alſo under the *Old Covenant* that *Firſt Teſtament*, are (p) not purged away but only by the price of Chriſts Redemption performed in ſtabliſhing this *New Covenant.* Thus (q) mans deep ſin and miſery occaſioned Gods great

(o) Heb. 9. 14, 15, *&c.*

(p) *Prævaricationum ſub veteri Fœdere.*] An vero patribus prævaricationes non fuerant remiſſæ? & cur prævaricationum veteris Fœderis potius meminit, quam Novi, cum Novi Fœderis Mediator videatur potius Novi Fœderis prævaricationes expiare debuiſſe? *Reſpond.* Non hoc vult, quaſi prævacationes Novi Fœderis non etiam explarit. Id enim dubitatione vacat. Ad veteres vero prævaricationes mortem Chriſti extendit, ne ad novi duntaxat Teſtamenti tempus ejus vigorem adſtrictum putemus. Dixerat, λύτρωσις veteres peccata eluere, Conſcientias purgare non potuiſſe: Deus quoque ſub Novo demum Fœdere prævaricationum remiſſionem promiſerat. Hinc videbatur patribus negata peccatorum remiſſio. Non, inquit, negata fuit eis remiſſio, ſed ſub Novum Fœdus ſuſpenſa fuit vera peccatorum explatio. Quare patribus obtigit quidem promiſſa propitiatio: non vero propter λύτρωσις, victimas, purgationes, lotiones typicas; ſed propter mortem Mediatoris Novi Teſtamenti. Locus non abſimilis eſt Apoſtoli, *Rom.* 3. 25. —*per remiſſionem peccatorum præcedentium.* id eſt, eorum, quæ ſub veteri Fœdere remiſſi quidem, ſed nondum explata fuerant Mediatoris Sanguine. *&c. D. Pareus in cum. ad Heb.* 9. 15.

(q) There is nothing in man to move God to ſhew mercy, but only miſery; which might be an *Occaſion* but can be no *Cauſe*, either why mercy is promiſed, or ſalvation granted. If man had not fallen from Grace and ſtate of innocency, God had never ſent his Son to redeem him, nor ſhewed mercy, reaching to the pardon and covering of his iniquity; If he had not loſt himſelf, Chriſt had never come to find and reſtore him; If he had not wounded himſelf, he had not been healed and repaired of Grace. Man then is a Subject on whom God beſtows Grace, and in whom he works it; and his miſery an *Occaſion* that the Lord took of manifeſting his Mercy, in ſuccouring and lifting him up out of that diſtreſs; But the Free-grace and love of God is the Sole cauſe of what the Lord hath promiſed in this *New Covenant*, and doth give according to Promiſe. *Mr. Joh. Ball in his Treat. of the New Covenant, Chap.* 1. *p.* 199, 200. *Lond.* 1645.

great *New Covenant-Remedy*. Had not man *Sinned*; Christ had not *Suffered*: Had not man brought himself under *the Curse*; Christ had not been *made a Curse* to redeem him from it, *&c.*

Thus *of the Occasion of this New Covenant.*

II. **The Impulsive** or **Moving Causes**, inclining the LORD to Promise, Establish or Apply this *New Covenant*; were not any thing at all in the *Jews* or *Gentiles*, to whom this Covenant is extended, but only his own meer Grace and good pleasure, and the Meritorious Mediation of Jesus Christ. This thing therefore may be cleared, 1. *Negatively*, 2. *Affirmatively*.

1. *Negatively*; That there was nothing at all in Jews or Gentiles, to whom this *New-Covenant* is extended, moving or inclining God by way of Causality, to Promise, Establish or Apply this *New Covenant* unto them: is very evident. For,

(1) *The Jews*, to whom the Promise of Gods future making *A New Covenant* was first revealed by *Jeremiah* from the Lord, (though they were at that time Gods own and only Covenant-people, yet) had nothing at all in themselves of worth or dignity, that might move the Lord to reveal this Promise to them, or afterwards to establish it for them. For, 1. Their Fathers were, in Gods first promise of *making a New Covenant*, (r) *found fault with all* as a *Covenant-breaking People*, that *continued not in Gods Covenant, and therefore God regarded them not*. And themselves are taxed for being *polluted with Idolatry, like their fathers*, Ezek. 20. 30, 31, 32. *compared with ver.* 1. *to* 30. *Dan.* 9. 4. *to* 20. So that neither their fathers nor they themselves had any worth in them, which might move the Lord to promise A *New Covenant* to them. 2. These Captive Jews had nothing in themselves inviting and inclining God to make his *Uncaptivating Covenant* with them when they were in Babylon; (s) — *I do not this for your sakes O house of* Israel, *but for mine holy Name's sake*; — *Not for your sakes do I this*, *saith the Lord GOD*, *be it known unto you*; *be ashamed and confounded for your own wales O house of Israel*: Much less could they have any Motives or Impulsive causes in themselves inclining God to Promise the *New Covenant*, which is a far more perfect and excellent Covenant-Expressure then that, or any that went before.

(2) *The Gentiles*, (who at that time when this *New-Covenant* was first Promised, (t) were *afar off* from God, were *not his people*, *had not obtained mercy*, were *dead in trespasses and sins*, *were without Christ*, *being aliens from the Common-wealth of* Israel, *and strangers from the Covenants of Promise*, *Having no hope*, *and without God in the world*;) were much more destitute then the Jews of all worth and excellency in themselves, which might move God to Promise or stablish this *New Covenant* with them.

2. *Affirmatively*; That, *The LORD's own meer Grace*, and *the Meritorious Mediation of Jesus Christ*, were the sole *Impulsive Causes* Moving

(r) Ier. 31. 32. *with* Heb. 8, 9.

(s) Ezek. 36. 22. *to the end.*

(t) Eph. 2. 17. 1 Pet. 2. 9, 10. Eph. 2. 1, 5, 10.

Moving and Inclining him to Promiſe, ſtabliſh and apply this *New Covenant* to his called of Jews and Gentiles: is alſo very apparent. For,

(1) *The meer Grace and Good-pleaſure of Gods will* is evidently hinted in the tenour of this *New Covenant* to be the *Inward Impulſive* or *Moving Cauſe* of his Promiſing and making of it. He ſaith; (u) — *The daies come when I will make a New Covenant*; — *But this is the Covenant that I will make with the Houſe of* Iſrael *after thoſe daies*; — *I will put my Laws into their hearts, and in their minds will I write them*; — *I will be to them a God*; — *I will be merciful to their unrighteouſneſſes, and their ſins and iniquities will I remember no more.* Here the Lord ſaith (*I will*) ſeven ſeveral times in the tenour of the *New Covenant*, and gives this ſtill as the ground or Motive why he made this *New Covenant*, becauſe ſo it is his meer will and pleaſure. He fetches all *Impulſives* from himſelf, from his own free love, rich grace, and meer good-pleaſure of his will, for making this *New Covenant*. I have formerly ſhewed, That even his *Covenant of Works* with man before his fall was originally of *Grace*, *Ex Gratia favoris*, of the *Grace of Gods favour*, which the innocent Creature could not deſerve; And that Gods *Covenant of Faith* with man ſince his fall, in all the foregoing Diſcoveries and Periods of it, was originally of grace much more, *viz. Ex gratia commiſerationis*, of his meer *Grace of Commiſeration and pitty*, the ſinful creature deſerving the quite contrary: Now therefore conſequently, This *New Covenant*, the height, Perfection and Accompliſhment of all Covenants, muſt needs be of grace, of Favour and Commiſeration moſt of all. In this fulleſt expreſſure of Covenant, is Gods fulleſt expreſſure of Grace, Mercy and Love.

(u) Heb. 8. 8, 10, 12. & 10. 16, 17.

Under former Covenants God made ſome Diſcovery of his Grace, Mercy, Love, Loving kindneſs, *&c.* *Adam* had a promiſe of Mercy in the (x) *Seed of the woman* againſt the Serpent; *Noah* and his family (y) found fœderal favour in Gods ſight, to be ſaved, when all the world was drowned; *Abraham* (z) was taken into Covenant with God, *and juſtified by Faith without the works of the Law*; *Iſrael*, though the feweſt of all people, were brought into Covenant with God, who *loved them, becauſe he loved them*, being *merciful to whom he would be merciful*, and proclaiming himſelf *Gracious, Merciful, long ſuffering, abundant in goodneſs and Truth, forgiving iniquity tranſgreſſion and Sin*, Deut 7. 6, 7, 8. Exod. 33. 19. and 34. 4, 5, 6, 7. *David* brought into ſpecial Covenant with God, confeſſed; (a) *O LORD, for thy ſervants ſake, and according to thine own heart, haſt thou done all this greatneſs, in making known all theſe greatneſſes*; And the *Captive-Jews* were brought into Covenant with God and partakers of his promiſes, (b) *not for their ſakes, but for his holy names ſake.* Thus God expreſſed his Grace, Mercy, Love, &c. in all theſe former Covenant-Adminiſtrations. But Come now to this *New Covenant*, excelling the reſt as far as the light

(x) Gen. 3. 15.
(y) Gen. 6. 18. & 7. 1.
(z) Gen. 12. 1, 2, 3. & 15. 18. Rom. 4. 1, 2, 3, 4, 5, 9, 10, 11, 12, 13.
(a) 1 Chron. 17. 19. *with the context.*
(b) Ezek. 36. 21. *to the end.*

light of the Sun excels the like of the Moon, and then see what transcendent discoveries of divine Grace, Mercy, Love, &c. are made there. 1. *When* it speaks of Gods free-Grace, how is Grace exalted! *Saving Grace*, Ephes. 2. 5,8. *Riches of Grace*, Ephes. 1.7. *Exceeding abundant Grace*, 1 Tim. 1. 14. *The exceeding Riches of his Grace, in his kindness towards us, through Christ Jesus*, Ephes. 2.7. *The Glory of his Grace*, Ephes. 1.6. 2. *When* it mentions Gods *Mercy*, how is *mercy* magnified! (c) —— *It is not of him that willeth, nor of him that runneth, but of God that sheweth Mercy.* —*Therefore he hath mercy on whom he will have mercy, and whom he will he hardneth.* (d) —*Not by works of righteousness which we have done, but according to his Mercy he saved us*, &c. (e) —*God, even the father of our Lord Jesus Christ, is the father of Mercies, and God of all Comfort*, &c. (f) —— *But God, who is rich in Mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickned us together with Christ (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus:* (g) —— He will *be mercifull to our unrighteousnesses, and our sins and iniquities will he remember no more.* 3. *When* it speaks of his and Christs *Love* to Sinners, how is *Love* Omnified! (h) —— *His great love wherewith he loved us.* (i) —— *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.* (k) —— *He that spared not his own Son, but delivered him up for us all: how shall he not with him also freely give us all things?* And elsewhere *John* admires Gods familiar sweet fatherly love to us in Christ, saying; (l) *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God*, &c. And of Christs Love, it is said; (m) —*Who loved us, and washed us from our sins in his own blood.* (n) —— *Greater love hath* **no man** *then this, that a man lay down his life for his friends.* But —— *when we were without strength, in due time Christ dyed for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet Sinners, Christ dyed for us.* (o) —— *I bow my knees unto the Father of our Lord Jesus Christ,* —— *That Christ may dwell in your hearts by Faith, that ye being rooted and grounded in Love, may be able to comprehend with all Saints, what is the breadth and length, and depth, and height: and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God.* (p) Philosophy hath but three dimensions, *Length, Breadth, Depth*: but here *Paul* ascribes four Dimensions to the love of Christ, adding *Height*. He would have us know that Christs Love is beyond all Dimensions; as it is beyond all knowledge and Comprehensions. Christs love hath *Length* in it; Because (q) he Loves his Elect from eternity to eternity: Hath *Breadth* in it; Because it is extended not only to the Jews, but also to (r) all the *Nations* of the Gentiles, far and neer: Hath *Depth* in

(c) Rom. 9. 16,18.
(d) Tit. 3. 5, 6.
(e) 2 Cor. 1,3.
(f) Ephes. 2. 4,5,6.
(g) Heb. 8.12
(h) Eph. 2.4.
(i) John 3.16.
(k) Rom. 8.32.
(l) 1 John 3. 1,2,3.
(m) Rev. 1.5
(n) John 15. 13. *with* Rom. 5.6,7,8.
(o) Ephes. 3. 14. —17, 18,19.
(p) To like effect Zanchy expounds this excellent Scripture out of *Photius*.
(q) Eph. 1.4. John 10. 27,28.
(r) Mat. 28. 19. Eph. 3.6. & 2. 17, 18,19. Isa. 53.3.

in it; Becauſe, (f) *Love* brought him as low as Earth, as low as Grave, as low as Hell, becoming *a Man of Sorrows*, a crucified dead and buried man, and a Conflicter with the powers of darkneſs for our ſakes; that we may be ſpiritually quickned, at laſt corporally raiſed and eternally redeemed: and beyond all theſe ordinary dimenſions Chriſts Love hath in it an *Height* alſo; Becauſe he hath (t) *aſcended up far above all Heavens, that he might fill all things*, be our everlaſting *advocate with the Father, Prepare a place for us*, and take us home at laſt to himſelf, that *where he is we may be alſo, to behold his Glory*, & enjoy him for ever gloriouſly. This the free-grace, Mercy, Love and Goodneſs of God is diſplayed moſt oriently, magnifically, and illuſtriouſly in the *New Covenant*. And this rich grace and love of God to us, was the ſole *Inward Impulſive Cauſe*, (the *Cauſa* αἰτιωμένη) Moving him to make this *New Covenant*.

(2) *The Meritorious Mediation of Ieſus Chriſt* was, (the only *Cauſa* αἰτιατικὴ) the ſole *Outward Impulſive or Moving Cauſe* of Gods making this *New Covenant*, and making it good to his fœderates. For, 1. *All the* (u) *Promiſes of God in Chriſt are yea, and in him Amen.* He ſpeaks not of Gods Promiſes made to man *before*, but *after* his Fall. All ſuch Promiſes, eſpecially and principally the Promiſes of the *New Covenant*, are *in Chriſt yea, and in him Amen.* That is, they are in him certain Truth, *yea*: not an uncertain, doubtfull, *Tea and Nay*: and in him they are *Aſſurance*, or firm ground of aſſured dependance, *Amen.* Or, according to the divers reading the Greek, (x) *Wherefore alſo through him* let them be *Amen:* that is, *let us, let the Church aſſent and ſubſcribe to this Truth and certainty of God Promiſes in Chriſt. Calvin*, (y) prefers this latter interpretation, and Reading. Now how are *all the Promiſes of God, yea*, certain Truth in Chriſt? *Anſw.* Divers wayes; (1) *Partly*, In that Jeſus Chriſt (*yeſterday, to day, and ever the ſame*, Heb. 13. 8.) is the Principal *Myſterie* and *Matter* of the Promiſes. One way or other they all tend to him, terminate in him, and Center themſelves upon him. He being ſtill *yea, and Amen*; the Promiſes in him are ſtill *yea, and Amen* alſo. (2) *Partly*, In that Jeſus Chriſt, as he is the chief Matter, ſo he is the chief *Object* to and with whom, and the great *Motive* in and for whom he makes his Promiſes and Covenant. The *Covenant of Faith* and the Promiſes thereof, are firſt made with and to Chriſt, and then to all his ſpiritual ſeed in him and for his ſake, as hath been (z) formerly proved. (3) *Partly*, In that the *Covenant of Faith*, but eſpecially this *New Covenant* and the Promiſes thereof, have their aſſured foundation, firm eſtabliſhment, and unalterable Ratification or Sanction, in the Death and blood of Jeſus Chriſt the Mediator, Surety and Teſtator thereof, *Gal.* 3. 17. *Heb.* 9. 15, 16, 17. *and* 7. 22. (4) *Partly*, In that none can have Gods Covenant and Promiſes ſavingly theirs indeed, effectually communicated to them and accompliſhed in them, till they actually become Chriſts. (a) *And if ye be Chriſts, then are ye* Abraham's

(f) Iohn 3. 16. Iſa. 53 3. Rev. 1. 5. Gal. 2. 20. 1 Cor. 15. 3, 4, *&c.* Col. 2. 14, 15. Heb. 2. 14, 15. Eph. 2. 5, 6. 1 Cor. 15. 20, *&c.* Heb. 9. 12.

(t) Eph 4. 10. Heb. 9. 24. Iohn 14. 2, 3. & 17. 24.

(u) 2 Cor. 1. 20. See alſo what I have ſ elſwhere ſaid of this text. *Book* 2. *ch.* 2. *Aph.* 2. *Sect.* 2. *p.* 75.

(x) Διὸ καὶ δι' αὐτοῦ τὸ Ἀμήν.

(y) *Joan. Calv. com. in* 2 *Cor.* 1. 20.

(z) *In Book* II. *ch.* 2. *Aph.* 2. *Sect.* 2. *pag.* 73. *&c.*

(a) Gal. 3. 29

Seed, and heirs according to the Promiſe. That is a good note; (b) ——— *As Chriſt is the ſame in Gods Promiſes which are unchangable, So are all ſuch Promiſes touching our Salvation,* yea, *that is, Truth*; *and* Amen, *that is, Aſſurance*; *For ſo much as God in the New Covenant maketh no Promiſes of Salvation, nor fulfilleth any, but in Chriſt, and by Chriſt.* 2. Remiſſion of ſins for ever, ſo as to have them *remembred* by God againſt us *no more*; and Redemption *from the curſe due for Sin, that the bleſſing of* Abraham *might come upon the Gentiles through Jeſus Chriſt, that we might receive the Promiſe of the Spirit through Faith*; (All which are the Proper benefits of the *New Covenant*,) are meritoriouſly procured onely by the Death and Mediation of Jeſus Chriſt, *Heb.* 10. 10. *to* 19. *Gal.* 3. 13, 14. Conſequently Chriſts Meritorious Mediation, procuring for us theſe *New Covenant* Mercies from God, is alſo the *Moving and procuring cauſe* of the *New Covenant* it ſelf. 3. Jeſus Chriſt brings us to be Gods *New Covenant* people and children by Faith; (c) ——— *For ye are all the children of God by Faith in Chriſt Jeſus*: Conſequently Jeſus Chriſt and his Merit is the *Motive* why God makes, and makes Good this *New Covenant* to us, aſſuring us of this higheſt *Covenant Relation* to God.

(b) *Large Lond. Annotat. on* 2 *Cor.* 1, 20.

(c) Gal. 3. 26.

Thus *The Efficient Cauſe* or *Author, The Occaſion, & Impulſive Cauſes of this New Covenant* have been unfolded & cleared in theſe two *Aphoriſms*: Now condſider a few *Inferences* from them both together.

Inferences.

I. Hence, *The NEW-COVENANT, thus Authorized and erected, thus Promiſed, Eſtabliſhed and Applyed by God Father Son and Holy Ghoſt, muſt needs be an exceeding Wiſe, Holy, Faithfull, Gratuitous, and Righteous Covenant.*

1. *An exceeding Wiſe Covenant.* For, Its contrived by (d) *the only wiſe God*, and by the joynt Counſel of the whole Trinity of the bleſſed Perſons in the Godhead. The (e) *Father of lights* (even of all lights, Natural, Spiritual, and Celeſtial) hath clothed it with the beams of his light and brightneſs: The Son, (f) *The wiſdom of God in whom are hid all treaſures of wiſdom and knowledge*, hath imprinted his wiſdom upon it: The Holy Ghoſt, that (g) *Spirit of Truth*, wiſdom and underſtanding, hath ſecured it from all errour and folly. Every Covenant of God is *Wiſe*: but this *New Covenant is eminently wiſe.* For, 1. The defects of all former Covenants are fully ſupplyed in this. 2. The wiſdom and Perfections of all former Covenants are digeſted and moulded into this. 3. Compleatneſs of Proviſion for Sinners Salvation is comprized ultimately in this both for Jews and Gentiles: no other being to ſucceed and vacate it till the worlds end. 4. The brighteſt (h) *Glory* of divine wiſdom *in the face of Ieſus Chriſt* ſhines out moſt clearly in this. 5. By this *New Covenant* the Fœderates are aſſured of more ſaving (i) wiſdom and General *knowledge of the Lord* then in all former Covenants. 6. And by this *New Covenant* the Lord hath ſo fully provided

(d) 1 Tim. 1. 17.

(e) Iam. 1. 17.

(f) 1 Cor. 1. 24. Col. 2. 2, 3.

(g) Joh. 14. 17. Iſa. 11. 2.

(h) 2 Cor. 3. 18. & 4. 6.

(i) Heb. 8. 11.

provided for the peace and Conſolation of a poor bruiſed, wounded and broken-hearted Sinner, that no Temptations, Scruples or Objections can aſſault him, but by the help of this *New Covenant* skilfully improved, they may be reſiſted and removed.

2. *An exceeding Holy Covenant.* It is very pure, Holy, and ſeperate from all ſinfull pollution, Not onely in regard of the *Fœderates, Matter, Form and End* thereof, which are very *Holy*, but eſpecially in regard of the *Author* and *Mediator* thereof which are (k) *moſt holy*. The LORD is (l) —— *holy in all his works*: Eſpecially in his Spiritual works, ſuch as are his Covenant-contrivances. The moſt Holy God imprints an holy character upon every Ordinance that comes out of his hand.

(k) Iſa. 6. 3.

(l) Pſalm 145. 17.

3. *An exceeding Firm and Faithfull Covenant.* For, 1. The Author of it is the (m) moſt *faithful* and unchangeable God, *who cannot lie, will not repent, and with whom is no variableneſs nor ſhadow of turning*. 2. The (n) *Surety, Mediator* and *Teſtator* of it is Jeſus Chriſt, who hath eſtabliſhed it by his own death and blood, paſt all revocation or alteration. 3. And the *Applyer* of it is the Spirit of Truth: abiding in the faithful for ever, *Joh.* 14. 16, 17. 2 *Theſ.* 2. 13, 14. *Acts* 2. 1, 38, 39.

(m) 2 Tim. 2 13. Tit 1. 2. Heb. 5. 6. & 7. 17. Iam. 1. 17.

(n) Heb. 7. 22. & 9. 15, 16, 17.

4. *An exceeding Gratuitous Covenant.* Being bottomed or grounded upon nothing, procured by nothing at all in man, Jew or Gentile: but wholly flowing from the fountain of Gods rich free-grace, according to the meer *good pleaſure of his* (o) *will*; as hath been ſhewed.

(o) Heb. 8. 8, 10, 12. & 10. 16, 17.

5. And laſtly, *This new Covenant is moſt Righteous and Equall.* Foraſmuch as it is eſtabliſhed upon Chriſts Meritorious Mediation. (p) Whereby Gods juſtice is fully ſatisfied for mans ſin by a full price paid; as well as the Sinner (q) *Redeemed* from Sin and miſery, and reſtored to divine favour, by Jeſus Chriſt.

(p) Heb. 10. 5. *to* 21. Epheſ. 5. 2.

(q) Heb. 9. 12, 13, 14. 1 Pet. 1. 18, 19. Gal. 3. 13, 14. Rom. 5. 9, 10.

I only touch at theſe things now, and paſs: beauſe theſe, with many ſuch like, will hereafter come under conſideration in opening the *Properties* and *Perfections* of this *New Covenant*.

II. Hence, *The NEW COVENANT is an excellent Antidote againſt the greateſt adverſities and afflictions of Gods Covenant-people.* This *Inference* flows clearly from the *firſt Occaſion* which God took of Promiſing this *New Covenant* (r) by the Prophet *Ieremiah* to his Covenant-people the Jews. They were at that time in extream diſtreſs in their *Babyloniſh Captivity*, they ſaw no viſible way or poſſibility of deliverance, they were even as helpleſs and hopeleſs as dead dry bones in their Graves, ſaying; (ſ) *Our bones are dryed, and our hope is loſt, we are cut off for our parts*. Now at that time God had made an *Un-captivating Covenant* with them, ſtored with many choice and comfortable promiſes for their ſupport againſt their preſent preſſing diſtreſſes; wich Covenant and Promiſes he did much in-culcate and re-iterate to them, as is evident in *Ier.* 29. *and* 30. *and* 31. *and* 32. *and* 33. Notwithſtanding the Lord

(r) Ier. 31. 31. *with the context foregoing and following.*

(ſ) Ezek. 37. 11.

thought not this enough for their Conſolation and ſupport; and therefore over and above all (that he might advance their comforts eminently indeed,) he Promiſeth, that the dayes ſhould come, wherein he would *make a New Covenant with the houſe of* Iſrael *and* Judah, far ſurpaſſing that *Sinai-Covenant*, that *Old Covenant*, under which they were: upon this Covenant chiefly they ſhould ſet their minds and Hearts; Hence they ſhould extract their ſweeteſt conſolations, againſt all their preſent Tribulations. As if the Lord had told them; *O mine afflicted Captives, I have ſpread before you many Conſolations in the Promiſes both of the Old Covenant made when I brought your Fathers out of* Ægypt, *and of my preſent Covenant made with you under your Captivity: but further I tell you for your comfort, I have better Promiſes, and a better Covenant, affording better comforts, in ſtore for you hereafter; I will make a New Covenant with you in the after-dayes, I will keep my beſt wine till then, I have treaſured up my choiceſt Cordials therein, Come therefore to theſe wells of Salvation and draw waters with joy; No Covenant-Conſolations againſt diſtreſſes can compare with my New-Covenant-Conſolations.*

But whence or whereupon is it, that this *New Covenant* is ſo eminently Conſolatory, ſuch an excellent Antidote, againſt the greateſt Afflictions of Gods Covenant-people? *Anſw.* This comes to paſs from the Nature and Perfections of the *New Covenant*, far excelling all fore-going Covenants. The *New Covenant* is a very ſhop or Treaſury of richeſt Cordials, of moſt Soveraign Antidotes. For,

1. *The New Covenant moſt fully and ſweetly removes all our tranſgreſſions, the procuring cauſe of all our Afflictions.* Sin, is the (t) original Cauſe and inlet of all ſorrow, and of *Death* it ſelf: and is the very (u) *Gall of bitterneſs*, poyſon of Trouble, and Sting of Death. *If ſin* be removed, the ſoul and venom of all affliction is removed: and nothing but the bare Carkeis, Name, and ſhadow of affliction remains. The removal of the cauſe of the diſeaſe, makes the perfecteſt cure. Now this *New Covenant* removes all our tranſgreſſions, ſo fully, that there needs *no more Sacrifice for ſins*; So ſweetly, that the Lord will remember them no more. (x) *This is the Covenant that I will make with them after thoſe dayes, ſaith the Lord: I will put my laws into their hearts, and in their Minds will I write them: And their ſins and iniquities will I remember no more. Now where Remiſſion of theſe is, there is no more offering for Sin.* The *Old Covenant* (y) renewed Sacrifices yearly, daily; and remembred their ſins yearly and daily, and therefore could not ſo fully comfort againſt the fruit of Sin, Affliction: but this *New Covenant* admits no more Sacrifice for ſin, Chriſts once offering up of himſelf being enough for ever; and therefore blots out our ſins for ever. O how ſweet is this to an afflicted Soul, in Covenant! My Covenant-God and Father layes his chaſtiſements upon me; but my comfort is the bitterneſs of all Sorrow and Death is paſt, *He will remember my ſins no more unto me.*

(t) Rom. 5. 12. & 6. 23.

(u) Acts 8. 23. 1 Cor. 15. 56.

(x) Heb. 10. 16, 17, 18. & 8. 12.

(y) Heb. 10. 1, 2, 3, &c.

2. *The*

2. *The New Covenant moſt Spiritually repreſents to us, and aſſures us of our Reſtauration from deepeſt Miſeries, to greateſt Mercies: and therefore of all others is moſt Comfortable againſt Miſeries and Diſtreſſes.* Other Covenants ſet forth mans Reſtauration from *Miſeries* to *Mercies*; as from (z) the *Serpents Head*, from (a) the *General Deluge of waters*, from the (b) *Ægyptian Servitude to Canaan*, from (c) *the wilderneſs to the land of Reſt and place which God ſhould chooſe*, from (d) *Babyloniſh Captivity to Canaans Liberty*, and under theſe their Reſtauration from Spiritual Miſeries, to Spiritual and heavenly Mercies was obſcurely adumbrated: But this *New Covenant* moſt Spiritually and plainly deſcribes our Redemption and Reſtauration, From (e) *Darkneſs to Light, from Sin to Grace, from the power of Satan to God*, from the (f) *wrath of God* to his fatherly love and favour; from the (g) *Curſe*, to *the Bleſſing of Abraham*, yea of Jeſus Chriſt, from (h) *Death* to *Life*, from (i) *Condemnation* to *Salvation*, and from *Hell* to the *higheſt Heaven* it ſelf. Now this *New Covenant* affording moſt comfortable aſſurance of our Recovery from deepeſt Spiritual Miſeries to greateſt heavenly and eternal Mercies, it muſt needs be moſt comfortable of all other againſt all leſſer and outward afflictions. That Covenant which is moſt comfortable againſt the wrath of God, torments of Hell, *&c.* muſt needs be moſt comfortable againſt the wrath of man, *Babylons Bondage*, &c.

(z) Gen. 3. 15.
(a) Gen. 6. 17, 18, *&c.*
(b) Gen. 15. 13. *to the end.*
(c) Deut. 12. 9, 10, *&c.*
(d) Ezek. 37. *throughout.*
(e) Acts 26. 17, 18.
(f) Rom. 5. 9, 10.
(g) Gal. 3. 13, 14.
(h) Eph. 2. 1, 5.
(i) Rom. 8. 1.

3. *The New Covenant moſt fully diſplaies and conveyes Jeſus Chriſt to us; who is our Primary Hope, and Rock of all Conſolation.* Chriſt was in former Covenants diſplayed obſcurely under remote Promiſes and Types, and conveyed ſparingly to that one ſelect Nation of the Jews, ſcarce an handful to the reſt of the world; and accordingly their comforts were obſcure and ſparing: but in this *New Covenant* Chriſt in all his Spiritual glory is diſplayed openly (k) *with open face* as exhibited already, and conveyed liberally even to people in (l) *all Nations of the world.* Now the more fully Chriſt is diſplayed and conveyed in any Covenant, the more fully is that Covenant comfortable in all Caſes of Diſconſolation, Afflictions or others. For Jeſus Chriſt is *our* (m) *Hope*, The very Rock and Root of all our Conſolation from God, *Phil.* 2. 1. 2 *Theſ.* 2. 16, 17. His Comforts are applyed and proportioned to our Croſſes, (n) *For as the ſufferings of Chriſt abound in us, ſo our Conſolation alſo aboundeth by Chriſt.* The *ſufferings of Chriſtians*, are counted *the ſufferings of Chriſt*; So near is his Union and Relation to them, ſo dear are his Sympathizings with them. And for their *abounding Croſſes*, Chriſt hath *abounding Comforts*. What then though our *tribulations abound*, whilſt Chriſts *Conſolations* under them do alſo equally *abound or ſuper-abound*? After Holy *Stephen*, the *Proto-Martyr*, (o) had ſeen *heaven opened and Jeſus ſtanding at the right hand of God*, This bleſſed glimpſ of Chriſt in Glory, upheld his Spirit victoriouſly and triumphantly againſt that cruel ſhower of ſtones by which he *fell on Sleep.*

(k) 2 Cor. 3. 12. *to the end.*
(l) Mat. 28. 19, 20. Mark 16. 15, 16.
(m) 1 Tim. 1. 1.
(n) 2 Cor. 1. 4, 5.
(o) Acts 7. 55. *to the end.*

Sleep. Yea so strong and predominant are Christs Consolations, that being throughly shed abroad in the heart, they are able to make such an intransed Soul follow Christ, not only through torments, and Death, but (if it were possible) through Hell it self. Hence, notably *Ignatius* inflamed with the Love, and upheld with the Comforts of Christ, said; (p) —— *Now begin I to be a Disciple, being zealous after nothing of visibles or invisibles, that I may obtain Jesus Christ. Let Fire and Cross, and the Joynt-insurrection of wild-beasts, Anatomies, Dilacerations, Dissipations of my bones, Dissections of my members, Dissolutions of my whole body, and the punishment of the Devil, come upon me; that I may obtain Jesus Christ.*

(p) Νῦν ἀρχομαι μαθητὴς εἶναι, &c. Ignatius in Epist. ad Roman. p. 86. Oxon. 1644.

4. *The New Covenant most plenteously confers upon the Fœderates the Holy Ghost.* The former Covenants afforded as it were some drops and sprinklings of the (q) *Spirit*, in some dark, sparing and seldome *Promises*: But under this *New Covenant* the Holy Ghost is plentifully (r) *shed forth*, poured out abundantly in showers and rivers upon believers. Hence Christ said: (s) *whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him shall be in him a well of water Springing up into everlasting life.* And elsewhere more fully; (t) — *He that believeth on me, as the Scripture hath said; out of his belly shall flow rivers of living water. But this spake he of the spirit, which they that believed on him should receive: for the Holy Ghost was not yet given, because Jesus was not yet glorified.* That is, the *Holy Ghost* was not yet so plentifully and abundantly given till Christs Ascension, which was not to be till Christ had established his *New Covenant* by his Death. Now the *Holy Ghost* being most plenteously given under this *New Covenant*, consequently this *New Covenant* must needs afford the most full and plenteous comforts against, not only the Fœderates afflictions, but also all other their disconsolate cases and conditions whatsoever. For,

(q) Deut. 30. 6. Ezek. 36. 25, 26, 27.

(r) Acts 2. 1, 4, 16, 17, 18, 33.

(s) Ioh. 4. 14.

(t) Joh. 7. 37, 38, 39.

1. The *Holy Ghost* is the (u) *comforter*, by office, *abiding in the hearts of Christs Disciples for ever.* They that have this comforter in them for ever, must needs have a fountain, an inexhausted Treasury of all saving comfort in them for ever. 2. The *Holy Ghost* peculiarly enables to that work, which is most proper and useful to ease and support an afflicted Soul, *viz.* Prayer; (x) *is any afflicted, let him pray*: for (y) *the Spirit helps our infirmities*, and specially our Prayer-infirmities, enabling us with *groans unutterable to cry Abba Father.* 3. The *Holy Ghost* notably assures us of our good childlike Condition and Relation towards God, and of our everlasting inheritance in the highest Heavens: being a (z) *witness with our Spirits that we are the children of God*, And (a) a *Seal* after our believing, and an *Earnest of our inheritance until the possession of the Purchased Redemption.* Now when once these two Grand Priviledges are clearly and strongly assured to us, *viz.* That we our selves are the children of God, and That the Everlasting heavenly inheritance is ours: what

(u) Ioh. 14. 16, 17.

(x) Iam. 5. 13.

(y) Rom. 8. 15, 26.

(z) Rom. 8. 16.

(a) Eph. 1. 13, 14.

shocks

ſhocks of Trouble ſhall we not abide? what extremities of Diſtreſſes ſhall not we very eaſily overcome?

5. *The New Covenant moſt powerfully diſpoſeth and raiſeth up the Soul to a Capacity of Conſolation in all Conditions, and at laſt moſt effectually laies a foundation of Sweet Support and Comfort therein.* This is very evident in the whole body of the *New-Covenant-Mercies* promiſed: which are all of them moſt admirable Cordials to the Fœderates. For, this (b) *New Covenant* aſſureth, 1. That, *from the greateſt to the leaſt, they ſhall all know the Lord.* Now the right knowledge of the Lord; of his Perfections in himſelf, of his proceedings with his people in all regards, and particularly in their afflictions, makes them wiſely conſider that all is from his fatherly hand in love, and faithfulneſs, and prudence for their ſpiritual and eternal good, *Heb.* 12. 5. *to* 12. 1 *Cor.* 10. 13. *Pſal.* 119. 75, 67, 71. *Iſaiah* 28. 24. *to the end. Rom.* 5. 3, 4, 5. 2 *Cor.* 4. 16, 17, 18. Now this diſpoſeth and raiſeth up the ſoul exceedingly to a Capacity of Conſolation. 2. That, God *will put his Laws into their minds and write them in their hearts.* Their hearts ſhall have in them as it were a *Counter-pane* of Gods Laws, there ſhall be an harmonious conſent betwixt God Laws and their Hearts, betwixt his will & their wills, that they ſhall have an inward Principle of Sanctification and grace inclining them readily and chearfully to do and endure what the Lord ſhall pleaſe. Heres now an excellent diſpoſition to, and foundation of Contentment and Conſolation. For uſually, its the ſtubborneſs, perverſneſs, frowardneſs, hardneſs and untractableneſs of our hearts, that makes our conditions, eſpecially our afflicted conditions ſo harſh, grievous and uncomfortable to us. Our vexing and chafing at the yoke, proves more afflicting then the very yoke it ſelf. Chriſt himſelf (c) firſt had *the Law of God in his heart, in the midſt of his bowels*: and then *he delighted to do the will of his father*, yea to endure his will alſo in that ſharpeſt conflict of laying down his life and pouring out his blood for us. 3. That, God *will be merciful to our unrighteouſneſſes, and will remember our ſins and tranſgreſſions no more.* Sin unpardoned, is the *Affliction of Affliction*: nothing in the world is ſo bitter upon the Spirit, and lies ſo heavy upon the Heart as this. When ſin is pardoned, in (d) heaven and in the heart, then the Storm is over, though the waves of affliction daſh never ſo impetuouſly. Then the toſſed Soul can liſt up Head and Heart above water with this Conſolation: (e) *I am troubled on every ſide, yet not diſtreſſed; Perplexed, but not in deſpair; Perſecuted, but not forſaken; caſt down, but not deſtroyed*; I am ſore pained, but yet all my ſins are pardoned; I am (f) *chaſtened by the Lord*, but I ſhall *not be condemned with the world.* 4. That, *The Lord will be to me a God, and I ſhall be to him one of his Covenant-people.* O this affords, not only a *Spring*, but even a *Sea of Comfort* againſt all Afflictions and diſconſolate conditions. If God be mine, what can I want? If I be Gods, what can me hurt? *&c.* but this Ocean of Comfort

(b) Heb 8. 10, 11, 12. Ier. 31. 31, 32, 33, 34.

(c) Pſal. 40. 6, 7, 8, 9, 10. *with* Heb. 10. 5. *to* 11.

(d) In foro poli, & in foro ſoli.

(e) 2 Cor. 4. 8, 9.

(f) 1 Cor. 11. 32.

Comfort I ſhall not further Sail in, till I come to handle this particular Covenant-Mercy in the matter of this *New Covenant*. There See.

6. *The New Covenant judiciouſly conſidered and improved, moſt ſatisfactorily anſwereth all the perplexing Scruples and Objections of the Afflicted.* The Doubts and Objections of the afflicted under afflictions, are the ſad aggravations of their afflictions: for theſe diſtreſs the heart, that ſhould bear up all the reſt above diſtreſs. If then this *New Covenant* be ſo ſweetly contrived by the Lord, that its ſufficient to repel and remove all the troubleſom Doubts and Scruples of the afflicted: How excellent an Antidote and Cordial is it againſt all afflictions! Let us a little imagine and ſuppoſe what their Doubts and Objections may be, eſpecially in extremity of long afflictions.

(g) 1 Kings 17. 18.
(h) Iob 14. 16, 17.
(i) Iob 13. 26.

Object. 1. The Lord hath (g) *called my ſins to remembrance*, by this his ſevere rod. He (h) *numbreth my ſteps, doth he not watch over my ſin? My tranſgreſſion is ſealed up in a bag, and he ſoweth up mine iniquity.* (i) —*He writeth bitter things againſt me, and maketh me to poſſeſs the iniquities of my youth.*

(k) Heb. 8. 12.

Anſw. The New Covenant tells thee; The Lord (k) *will be merciful to thine unrighteouſneſſes, and thy ſins and iniquities will he remember no more.* He hath paſt an act of oblivion upon them for ever: and therefore in propriety of ſpeech he will never *puniſh* thee for thine iniquities. Thy afflictions may be, 1. παιδεία, *fatherly chaſtiſements*, *Teaching-chaſtiſements*, Heb. 12. 5, 7. 2. Δοκιμαί, *Probations*, or *Trials*, 2 *Cor.* 8. 2. 3. Πειρασμοί, *Temptations*, 1 *Cor.* 10. 13. *Jam.* 1. 2, 12. *Rev.* 3. 10. But they ſhall not be properly, 4. Τιμωρίαι, The *Puniſhments of an angry Sin-revenging God*, *Heb.* 10. 29.

Object. 2. But I want a gracious and ſanctified Heart, patiently, contentedly and ſilently to *bear the indignation of the Lord* without murmuring, repining, fainting, *&c.* my principles are very bad.

(l) Heb. 8. 10.

Anſw. The New Covenant aſſures thee; That God (l) *will give his Laws into thy Minde, and write them in thine Heart.* And this brings the whole frame of Sanctification, and all the treaſures of Grace into thy Soul. And of all other theſe are the beſt Principles.

Object. 3. I want wiſdom and skill, to know *why the Lord contends with me*, and to improve mine afflictions for my ſpiritual and eternal advantage.

(m) Heb. 8. 11.

Anſw. This New Covenant Promiſeth; 1. That thou *ſhalt* (m) *know the Lord.* And that will make thee wiſe to diſcern the Lords intendments, and skilful in the managing of all his chaſtiſements advantagiouſly, *James* 1. 2, 3, 4, 5. 2. That, He

(n) Heb. 8.

(n) *will give his Laws into thine Heart and Minde.* And therefore his Laws within, will inſtruct thee: as his rod without doth correct thee, *Bleſſed is the man whom thou chaſteneſt, O L O R D; and teacheſt him*

him out of thy Law, *Pſal.* 94. 12. Oh its a happy thing indeed when the Lords *Inſtruction* accompanyeth the Lords *Correction*!

Object. 4. Oh I ſhall never hold out under all this ſore and long Trial: my heart will break, my ſpirit will fail, (o) *one day I ſhall periſh* in theſe extremities. (p) *Oh that my grief were throughly weighed, and my calamity laid in the ballances together! For now it would be heavier then the ſand of the Sea, therefore my words are ſwallowed up.*

(o) 1 Sam 27. 1.
(p) Job 6. 2, 3.

Anſw. Yet this *New Covenant* affords thee a Rock of Refreſhment. He (q) *will be thy God, and thou ſhalt be one of his Covenant-people.* What? Cannot thy God contract and conclude thy tryals when he pleaſeth? and cannot he mean while keep up thine heart? Is not he the *Father of mercies and the God of all Conſolations?* 2 Cor. 1, 3. And *are the Conſolations of God ſmall with thee?* Job 15. 11. *If God be for thee, who ſhall be againſt thee?* Rom. 8. 32. If God uphold thee, who ſhall caſt thee down? Say with *David*; *Mine heart and my ſtrength faileth me, but God is the Rock of mine heart, and my portion for ever*, Pſal. 73. 26.

(q) Heb. 8. 10.

Object. 5. Alas, now you touch me to the quick, now you wound me to the Heart. (r) Oh, *if the Lord be with me*, if he be my God, *why then is all this befallen me?* (ſ) —*The* LORD *hath forſaken me, and my God hath forgotten me.* Oh, (t) —*Wherefore hideſt thou thy face, and holdeſt me for thine enemy?*

(r) Judg. 6. 13.
(ſ) Iſa. 49. 14.
(t) Iob 13. 24.

Anſw. This New Covenant is not a changeable or vaniſhing, but an (u) *Everlaſting Covenant.* And therefore, if ever thou waſt perſwaded upon good grounds, that the Lord was thy God according to this Covenant, he is thy God ſtill, and will be thy God for evermore. He may for a while hide his face, and ſuſpend thy ſence of his wonted favours *for a little moment*: *but* (x) *with everlaſting kindneſs will he have mercy upon thee.* He cannot forſake thee, nor forget thee, nor count thee for his Enemy, no more then he can forget this his *everlaſting Covenant*, no more then the blood of this Covenant can be ſhed a ſecond time. Harken not to thy preſent Senſe, conſult not with fleſh and blood: but live by faith, and cleave cloſe to this Covenant. Afflicted *Sion ſaid*; (y) *The* LORD *hath forſaken me, and my Lord hath forgotten me.* But what ſaid the Anſwer of the Lord? *Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands: thy walls are continually before me.* This was Gods comfort to his *afflicted Sion*: let it be thy conſolation *O diſtreſſed Soul.*

(u) Heb. 13. 20.
(x) Iſa. 54. 7, 8.
(y) Iſa. 49. 14, 15, 16.

7. Finally, *This New Covenant eſtabliſheth the moſt conſtant and laſting Conſolation to its Fœderates:* becauſe it ſhall not be broken and laid aſide as the *Old Covenant* was, but ſhall ſtill continue *New*, and remain till the end of the world, *Math.* 28. 18, 19, 20. 1 *Cor.* 11. 26. *Heb.* 13. 20. Now thoſe *Conſolations*, that are *moſt Continuing*, are moſt *Conſolatory*.

III. Hence, *The New Covenant-Adminiſtration far excels that of*

the Old: and the Good Condition of the New Covenant-people far surpasseth that of the Jews under the Old Covenant. The divine Influences of Father, Son, and Holy Ghost, unto the Promising, Stablishing and Applying of this *New Covenant*, as also the riches of Divine Grace thereunto, being more clearly, plenarily and gloriously manifested, then in reference to the Old. But I shall hereafter have more fit and full occasion to speak to this particular: and therefore now I add no more.

Thus far of the *Efficient, Occasion, and Impulsive Causes of this New Covenant.*

CHAP. IV.

Of the Fœderates, or *Parties to this New Covenant.*

After the particular handling of the *Efficient* or *Author of this New Covenant*, together with the *Occasion taken*, and *Impulsives Moving thereunto*. In the next place, **The Fœderates** or **Covenanting-Parties**, to this *New Covenant*, are to come under Consideration. In every Covenant properly so called, and so in this *New Covenant*, these things are necessarily required: *viz.* 1. *Parties Covenanting.* A Covenant is not of one alone, but of two at least, or of more then two. 2. *The Mutual consent and agreement of such Parties* upon certain Matters, Articles, Points, Terms or Conditions propounded reciprocally. 3. *The Interposing or Intervening of some fit Middle Person having interest in both Parties to bring on and make up this Agreement: when otherwise the Parties are at too great a distance one from another, or either of them proves unable to perform the Agreement without a Surety undertaking for the impotent Party.* This is the case betwixt God and Man: The (z) *distance* between them is extreamly Great; Man of himself is utterly (a) *unable* to undertake and perform the Covenant Terms or Conditions with God; Christ (b) *God-man* a fit Middle Person having sufficient interest in both God and Man interposeth as Mediator to bring them together in a sweet Covenant-Agreement; undertaking for man the impotent party that he shall Perform, as a (c) Surety of the Covenant. *The First* of these, *The Fœderates*, shall be treated on in this fourth Chapter; *The Second*, The *Matters* or *Terms Agreed and Consented to*, in the fifth Chapter; *The Third*, viz. *The Mediator* and *Surety* of

(z) Rom. 5. 10. & 8. 7. Col. 1. 21.
(a) Rom. 5. 6. Joh. 15. 5. Eph. 2. 1, 2, 3, 5. Phil. 2. 13.
(b) 1 Tim. 3. 16. John 1. 14. 1 Tim. 2. 5, 6. Heb. 9. 15. & 12. 24.
(c) Heb. 7. 22.

of the Covenant, Chriſt Jeſus, in the ſixth Chapter (The bleſſed Lord and Mediator of this New Covenant aſſiſting.)

The **Federates**, or **Parties to this New Covenant**, are expreſſed both by *Ieremiah* and *Paul* in their mentioning of the New Covenant; (d) —— *Behold the dayes come, ſaith IEHOVAH, that I will make a New Covenant with the houſe of* Iſrael *and the houſe of* Judah: *Not according to the Covenant that I made with their Fathers*, &c. —*ſaith IEHOVAH*, *But this* ſhall be *the Covenant that I will make with the Houſe of* Iſrael, *after thoſe daies, ſaith IEHOVAH*; *I will put my Law in their inward parts*, &c. Here it is evident, who are the *Fœderates*, or *Parties to this New Covenant*: viz. I. The Firſt and Principal Party, is God, as JEHOVAH —— *ſaith IEHOVAH*, *I will make a New Covenant*, &c. *Not according to the Covenant*, &c. *ſaith* JEHOVAH: —— *But this the Covenant that I will make* — *ſaith* JEHOVAH. God makes, Man accepts this Covenant; God therefore is the Principal Fœderate. He makes it as *IEHOVAH*, as the *LORD*: this is thrice expreſſed, (*ſaith IEHOVAH.*) I will not peremptorily aver, that herein the Trinity of Perſons is intimated, every of which Perſons is *IEHOVAH*: but yet God *IEHOVAH*, Father Son and Holy Ghoſt (as hath been ſhewed) do concurr in making this New Covenant. This God the *LORD* is the Primary Party, touching which there is no difficulty. II. The Second and leſs Principal Party is expreſſed two waies, *viz.* 1. The *houſe of* Iſrael *and the houſe of* Judah, *Ier.* 31. 31. *Heb.* 8. 8. Both are mentioned as the joint Covenanting Party on the other hand, with God the *LORD*. 2. The *houſe of* Iſrael, *Ier.* 31. 33. *Heb.* 8. 10. This alone is mentioned in the Repetition of the phraſe, without recital of the *houſe of* Judah. In the former expreſſion, *The houſe of* Iſrael is Diſcretive diſtinctly oppoſite to the *houſe of* Judah: In the latter, *The houſe of* Iſrael ſeems to be Collective and Complexive, as comprizing in it the *houſe of* Judah alſo. So that for Subſtance both theſe expreſſions amount to one and the ſame. We ſhall ſo underſtand the Meaning of theſe Phraſes, in the explanation of this enſuing *Aphoriſm* touching the *Fœderates* or *Parties* to this *New Covenant*.

(d) Ier. 31. 31, 32. 33. & Heb 8. 8, 9, 10, &c.

APHORISM I.

The Confederates, or Federate-Parties to the NEW-COVENANT, are, On the one hand God the LORD, or God as JEHOVAH, the Principal Party: On the other hand, The House of Israel, **and the House of** Judah, **in Christ, the less Principal Party:** that is, **the Jews** Israel **and** Iudah **united, and their Seed; as also the Gentiles that shall be called and their Seed.** This *Aphorism* I explain and confirm, as followeth.

I. THE *First and Principal Fœderate*, is God the LORD; *or*, God as the LORD; *or*, as JEHOVAH.

1. That God, as JEHOVAH, or as the LORD; in that precise Notion and Consideration here offers himself as the chief Fœderate Party, is plain in the (e) words wherein he promised at first to make this *New Covenant*.

(e) Ier.31,31, 32,33. Heb.8. 8,9,10.

2. What this imports, That he is the chief Fœderate, *as the LORD*; or, *as IEHOVAH*: hath been (f) heretofore sufficiently explained in opening of the *Old Covenant*. The substance whereof is applicable here analogically.

(f) *In Book III. ch.4. Aph.3.*

II. *The Second and less Principal Fœderate-Party* is the House of *Israel* and the house of *Judah*, Jer.31.31,33. *Heb* 8.8,10. The Sense of these Terms and Phrases may be thus in brief represented.

Israel, that is, *One-that-as-a-Prince-hath-power-with God.* I. It was (g) First given by the Lord as a Surname to *Jacob*, upon occasion of *Jacobs* wrastling in Prayer with the Angel, and prevailing for a blessing from him: and at the same time the Interpretation of the Name was annexed. II. And it is afterwards applied 1. *Sometimes*, More Restrictively to all the Natural Seed or Posterity of the Patriarch *Iacob*, that is, *Israel:* and thus the People of God the Jews, even the whole Jewish Church under the Old Testament, are often stiled *Israel*, because they descended of *Israel*, As *Psal.* 25.22. *and* 128. 6. *Isai.* 1.3. *and* 14. 1. and often in the Old Testament. As also in the New Testament, *Mat.* 8. 10. *and* 27. 9. *Luke* 1. 80. *and* 2. 34. *and* 7. 9. *John* 1. 31, 35. *and* 9. 15. *Rom.* 9. 31. *and* 10. 1, 19, 21. *and* 11. 1. 25, 26. In this sense they are called sometimes *Israel* and *Judah*, because the (h) Tribe of *Judah* (which was part of *Israel*) was a very potent tribe, wherein the Royal line was setled in *David* and his seed, and whence Christ according to the flesh should come. As 2 *Sam.* 11. 11. *and* 12. 8.

(g) Gen.32. 24. *to* 30.

(h) Gen.49.8. *to* 13. Iudges 1.1,2, *&c.* 2 Sam. 2.4, *&c.* & 7.5.10 18. Heb 7.14.

and

and 24.1. 1 *Kings* 1.35. *and* 4.20,25. *Pſal.* 114. 2. But eſpecially they are called *Iſrael* and *Iudah*, after the renting of the Kingdom in the daies of *Ieroboam*, the ten tribes departing from *Iudah* and from *Davids* Family, As, *Jer.* 36.2. *and* 51.5. *Hoſ.* 1.11. *Zech.* 1.19. *and* 11.14. and in this ſenſe they are here ſtiled, *Iſrael* and *Iudah*, in this *New Covenant*, Jer. 31.31,33. Heb. 8.8,10. God having reference to their former Diviſion, promiſeth in this Covenant again to re-unite them, as one Covenant-people. 2. *Sometimes*, More Comprehenſively and largely, to the whole Chriſtian Church of God both of Jews and Gentiles. Thus the whole Chriſtian Church is called, *The Iſrael of God*, Gal. 6.16. and *The houſe of* Jacob *or* Iſrael, Luke 1.33. Unto which is oppoſed, *Iſrael according to the fleſh*, *viz.* the carnal Poſterity of *Iſrael*, who believed not, but reſted in outward formalities of Religion, 1 *Cor.* 10.18. And in this Comprehenſive ſenſe the word *Iſrael*, ſeems here to be taken, *Heb.* 8.8,10. *Ier.* 31.31,33. as hereafter I ſhall endeavour to make more fully appear.

Houſe of Iſrael, and **Houſe of Iudah.**] *Houſe* is taken in Scripture, I. *Properly*, For an Edifice, Structure or Building erected to dwell in. As *Judg.* 16. 26,27,29,30. 2 *Sam.* 15.16. *and* 20.3. 2 *Chron.* 8.15. *Neh.* 12.37. *Pſal.* 132.3. II. *Improperly*, by a Metonymy, For them that are contained, and dwell in the Houſe. The Inhabitants, the Family, are called the *Houſe*, As, *Gen.* 7. 1. *and* 18.19. *John* 24.15. *John* 4.53. *Acts* 10.2. 1 *Cor.* 1.16. *Heb.* 11.7. thus its uſed very frequently. According to this ſenſe, *Houſe* is put, 1. *Sometimes*, for the Family, Stock or Anceſtors whence one deſcends, *As*, Gen 12.1. and 20.13. Luke 15.17,18. and 16.27. 2. *Sometimes*, for the Poſterity, Seed or Iſſue of ſuch Anceſtors, Whether amounting only to A Family, *As*, Gen. 7. 1, 7. Joſh. 24.15. Or to a Tribe, As *The Houſe of* Iſſachar, that is, The Tribe of *Iſſachar*, 1 King. 15.27. *The Houſe of* Judah, that is, The Tribe of *Iudah*, 2 Sam. 2.7,10,11. Hoſ. 1.7. and 5.12,14. or, The Kingdom of *Iudah*, *as*, Iſa. 37.31. Ezek. 4.6. and thus its uſed here for the Kingdom of *Iudah*, diſtinct from *Iſrael*, Jer. 31.31. Heb. 8 8. *The houſe of* Iſrael, that is, The ten Tribes which deſcended of *Iſrael*, but fell off from the Houſe of *David*, 1 Kings 12.21. and 20.31. Iſa. 46.3. thus the *Houſe of* Iſrael is oppoſed to the *Houſe of* Judah, as *Ier.* 31.31. *Heb.* 8.8. Or the *Houſe of* Iſrael, that is, The whole 12. Tribes, *Iudah* alſo being comprehended in the phraſe, *As*, Exod. 16.31. Joſh. 21.45. *and often*. Thus largely alſo, the *houſe of* Iſrael is to be taken in the latter mention of the Fœderates of this *New Covenant*, Jer. 31.33. Heb 8.10. This is the ſence and uſe of theſe words and Phraſes, (*Iſrael*, *Iudah*, *Houſe of* Iſrael, *Houſe of* Judah,) in Scripture, which may more ſpecially help us to underſtand here, whom God intends for his Fœderates in this *New Covenant*, By *Houſe of* Iſrael, *and Houſe of* Judah.

Now therefore that I may more diſtinctly and clearly diſcover theſe

theſe *New Covenant-Fœderates*, with God, who they are: I ſhall lay down and make good theſe Poſitions following, *viz.* 1. That, *Iſrael and Iudah, even the whole body of the Iews United in one, in Chriſt, were firſt and immediately intended to be Fœderates with God in this New Covenant.* 2. That, *The Gentiles, whom afterwards God ſhould call and incorporate into one Church-body with the Iews in Chriſt, were next intended to be confœderates, with the Iews in this New Covenant.* 3. That, *The Houſe, Poſterity, Iſſue or Seed of Iews united, and Gentiles called, were with their Parents or Anceſtors intended by God to be taken in as confœderates, in this New Covenant.* By **House of Iſrael** and **House of Judah**, 1. The Jews united; 2. The Gentiles called, as well as Jews; 3. The Poſterity and children of both ſuch Jews and Gentiles; are intended to be *Fœderates* with God in this *New Covenant.*

Poſition I. That *Iſrael and Iudah*, or *The houſe of* Iſrael *and* Judah, that is, *The whole body of the Iews or Iewiſh Church, united in Chriſt, were firſt and immediately intended to be Fœderates with God in this New Covenant:* is evident upon theſe grounds.

1. *Becauſe*, theſe phraſes, *The houſe of* Iſrael and *the houſe of* Judah, (under which God deſcribes his *New Covenant-Fœderates*,) do in their original, Literal and moſt uſual acceptation in Scriptures denote the whole Church and body of the Jews joyntly together, As, 2 *Sam.* 12.8. *Ier.* 31.27. *Zech.* 8.13. *Ezek.* 9.9. and therefore here in this Promiſe of the *New Covenant* directed ſpecially at firſt unto the Jews, *Ier.* 31.31, 33. *Heb.* 8.8,10. the whole Church of the Jews, both of *Iſrael* and *Iudah*, to be reduced again into one by Chriſt, muſt needs be immediately and primarily intended in theſe phraſes, as *Fœderates* with God in this *New Covenant*, and that in the firſt place before any other people. For it is but in a Secondary place that theſe phraſes denote the whole Chriſtian Church of Jews and Gentiles: in regard of the (i) *Gentiles* after-incorporation into the ſame body with the Jews, *Gal.* 6. 16.

(i) Rom. 11. 17,24. Epheſ. 3.6. & 2.13: *to the end.*

2. *Becauſe*, The Lord God in his Covenant with his Captives in Babylon, next preceding this *New Covenant*, (k) Promiſed this great Mercy to them, under the Parable of *two ſticks united in the Prophets hands*, the collection and Union of the diſperſed of Judah and Iſrael into *one Nation and one Kingdom under* DAVID *their King and Prince for ever: and that they ſhould no more be two Nations, or two Kingdoms.* This cannot be underſtood literally of *David*, who was dead long before: nor hath this Promiſe its full accompliſhment but only in Chriſt Ieſus the true *DAVID* ſpiritually, who by his *New Covenant* gathered and United the Scattered of *Iudah* and *Iſrael* into one Spiritual Kingdom and Church under himſelf: as I have formerly manifeſted in opening that Covenant. This great work began to be effected moſt notably (l) on the *Feaſt of Pentecoſt.*

(k) Ezek. 37. 15. *to the end of the chapter.*

(l) Acts 2. throughout.

3. *Becauſe*,

3. *Becauſe*, When this *New Covenant* was firſt Promiſed to the aptives of *Judah* in Babylon for their Comfort; the then divided Houſes of *Iſrael* and *Iudah* are joyned together in that Promiſe, as thoſe that hereafter ſhould be joynt Fœderates in this *New Covenant*. That the Houſes of *Iſrael* and *Iudah* were then ([m]) divided, is plain: for, from the time of *Rehoboam* when the ten tribes called *Iſrael*, revolted, till that day, they remained ſtill actually divided; *Iſrael* being captivated and diſperſed in *Aſſyriah*, *Media*, &c. and *Iudah* in *Chaldea*. That God promiſeth they ſhould be joynt-Fœderates united in this *New Covenant*, is alſo clear. For ([n]) *Behold the dayes come, ſaith the LORD, that I will make a New Covenant with the Houſe of* Iſrael *and the Houſe of* Judah. Here they are expreſſed in two phraſes, as United Fœderates. And after; ([o]) *But this ſhall be the Covenant that I will make with the houſe of* Iſrael, *after thoſe dayes*, &c. here they are both comprized in one phraſe. Though hitherto they have been two Houſes, two Nations, two Kingdoms: Yet by my *New Covenant* after thoſe dayes, they ſhall be one Houſe of *Iſrael* in Covenant with me.

(m) Erat verò tum (ut omnes norunt) in duas factiones ſciſſum *Davidis* regnum, quas ſignificat prophæta Novi pacti Interventu turſus conjunctum iri. *Bez. An. in* Heb. 8.8.

(n) Ier. 31.31.

(o) Ier. 31.23

4. *Becauſe*, The Doctrine and Bleſſings of the *New Covenant* founded and eſtabliſhed by Chriſts Death, ([p]) were firſt ſolemnly publiſhed and effectually applied to a very conſiderable body of the Iews met at Jeruſalem on the *Feaſt of Pentecoſt*, not only out of *Iudea*, but alſo *out of every Nation under Heaven*. This was a moſt Solemn Tranſaction, all things duly conſidered. For, 1. As the Lord God, fifty dayes after the Sacrificing of the *Firſt Paſſover*, appeared to all Iſrael like devouring fire, and ſpake his law that *Old Covenant* to them out of the *midſt of the fire*, So the *Holy Ghoſt*, fifty dayes after the Sacrificing of our great Paſſover Jeſus Chriſt for us, appeared to all this Conflux of Iews in *the ſhape of cloven tongues, as of fire ſitting upon the heads of the Apoſtles*, ſpeaking in all their languages *the wonderful works of God*, and myſteries of the *New Covenant*; as is ſpecially evident in *Peters* Sermon, preaching Chriſts *Life*, *Paſſion*, *Death*, *Burial*, *Reſurrection*, *Exaltation* at Gods right hand in higheſt glory as Lord and Chriſt, whence he had ſhed forth thoſe admirable endowments of the Holy Ghoſt. 2. It was a Singular and ſtrange Providence of God, that ſo great a body of *Jews from all Nations under Heaven*, not of *Judah* only, but of *Iſrael*, ſhould meet at Jeruſalem at that time, when this *New Covenant* Doctrine in Chriſt ſhould be ſo ſolemnly publiſhed after the eſtabliſhment of it. Since the Death of Jeſus Chriſt the like Convention of Jews is not ſtoried in all the *New Teſtament*. 3. The *New Covenant* Doctrine was moſt effectually applied to them, to the Conviction, Contrition and Converſion of 3000. Souls who were Baptized and added to the Chriſtian Church under this *New Covenant* the ſelf-ſame day: Beſides the many thouſands which were added afterwards. This Publication and Application of *New Covenant* Doctrine and Mercies

(p) Acts 2. 1. *to the end.*

cies is first made to the Jews of Judah and Israel united in Christ before the tender thereof was made to any *Gentiles*.

5. *Because*, On that day of Pentecost, when the Jews (q) *pricked in their hearts*, cried out to the Apostles for a Remedy, *Men and brethren what shall we do?* *Peter* prescribed to them spiritual Remedies, the *New-Covenant-Remedies*, *Repentance* and *Baptism*, assuring them of those two great Blessings of the *New Covenant* thereupon, *viz. Remission of Sins*, and *the Gift of the Holy Ghost*: and this, because The Promise, *viz.* The (r) Covenant-Promise made to *Abraham* and his Seed was first to them and to their children, and then to the Gentiles afar off whom God should call, and to their Seed proportionably—— *Then* Peter *said unto them, Repent and be Baptized every one of you in the name of Jesus Christ, for remission of sins, and ye shall receive the Gift of the Holy Ghost: For the Promise is unto you and to your children; and to all that are afar off, even as many as the Lord our God shall call*, Acts 2. 38, 29 The words contain a spiritual Remedy prescribed against a spiritual Malady. I. *The Malady* was, Trouble of Heart and Conscience for Sin, and particularly for their guilt of Christs blood in crucifying him, *ver.* 36, 37. II. *The Spiritual New-Covenant-Remedy* against this Malady, is both *Propounded* and *Proved*. 1. *Propounded* and Directed, *Partly* by commanding and imposing upon them a double *New-Covenant*-duty towards God, *viz.* To *Repent, and to be baptized in the name of Iesus Christ*. *Partly* by Promising to them thereupon a double New-Covenant-Blessing from God, viz. *Remission of Sins, and the gift of the Holy Ghost*, ver. 38. 2. *Proved* and Demonstrated, to be their *New-Covenant-Duty* which they ought to perform to God, and to be their *New Covenant blessing* which they may expect from God; from the Nature and large Extent of the *Promise*. *First to them and their children*, and *then to the Gentiles afar off whom God shall call*, and consequently to their children, *ver.* 39. As if *Peter* had said; O ye Jews, pricked in heart for crucifying of Christ, heres your *New-Covenant-Remedy*, Repent and be Baptized in the name of Christ, so your sins shall be remitted, and the gift of the Holy Ghost shall be conferred upon you: For God hath intended and extended his Covenant-Promise (requiring these Duties, and assuring of these Mercies) generally both to Jews and Gentiles, but first to you and your Children, and then to all that are afar off, *viz.* The Gentiles whom the Lord shall call; and proportionably to their children. This I judge to be the clear genuine sense and intent of the words, without vexing or forcing of them. By [*Promise*] I understand, Not that particular Promise in *Ioel* precisely, which is fore-cited in this Chapter, but the Ancient (t) Covenant-promise made to *Abraham*, *Isaac*, and *Iacob*, and their Seed, and to all Nations in them. And my Reasons are; 1. *Because* This Promise is said to be *to them and to their children, and to all afar off whom God shall call*

(This

(q) Acts 2. 36, 37, 38, 39.

(r) Gen. 12. 2, 3. & 17. 7, 8. & 22. 16, 17, 18. & 26. 3, 4. & 28. 12, 13, 14, &c.

(t) Gen. 12. 2, 3. & 17. 7, 8. & 22. 16, 17, 18. & 26. 3, 4. & 28. 12, 13, 14, &c.

(This is the tenour of the Covenant with *Abraham*, *Iſaac* and *Iacob* which is made with their ſeed, both of Jews and Gentiles.) 2. *Becauſe*, From their intereſt in this Promiſe, they are exhorted and commanded to be baptized. Now no intereſt in any foregoing Promiſe or Covenant, except (r) Thoſe Promiſes which are *confirmed* by Chriſt in the *New Covenant*, can be a ſufficient warrant for partaking of *Baptiſm*, which is peculiarly one of the Tokens of the *New Covenant* only.

(r) Rom. 15. 8,9,10,11,12.

6. *Becauſe*, The New Covenant-Doctrine in Chriſt exhibited was firſt Preached, and the New Covenant-Tokens were firſt Adminiſtred, to the Jews: before they were tendered and diſpenſed to the Gentiles at all. For, 1. The New Covenant-Doctrine was Preached by *John Baptiſt*, Jeſus Chriſt, and his Apoſtles more Preparatorily before Chriſts Death to the Jews only, by *John Baptiſt*, *John* 1. 6, 7, 8, &c. ver. 15, 16, &c. ver. 26. to 38. *Math.* 3. 1, 2, 3, 10, 11, 12. *John* 3. 26. to the end. By Jeſus Chriſt, *Math* 4. 17, 23. & 5. 2, &c. See alſo the Hiſtory of Chriſt throughout all the four Evangeliſts teſtifying of Chriſts *New Covenant-Doctrine*. By the Apoſtles alſo, (u) *whom Chriſt ſent forth and Commanded them, ſaying; Go not into the way of the Gentiles, and into any City of the Samaritans, enter ye not: But go rather to the loſt ſheep of the Houſe of* Iſrael. *And as ye go, Preach, ſaying; the kingdome of Heaven is at hand*, &c. 2. Although Chriſt had enlarged the Apoſtles Commiſſion after his Reſurrection, (x) *To the Diſcipling, Baptizing and Teaching all Nations*, yet notwithſtanding the Apoſtles (y) preached the *New Covenant-Doctrine* more plenarily after Chriſts Aſcenſion, to the Jews only at the Firſt. And afterwards to certain (z) *Proſelites* of the Grecians and Gentiles, and to the (a) *Samaritans*. But they did not purpoſely and throughly ſet to the work of Preaching the *New Covenant*-Doctrine to the Gentiles, till (b) Chriſt by ſpecial *viſion* from Heaven ſent *Peter* to Preach to *Cornelius* and his Company, being Gentiles: and till the Jews began to reject the Apoſtles Doctrine (c) *contradicting and blaſpheming; Then* Paul *and* Barnabas *waxed bold, and ſaid, It was neceſſary that the word of God ſhould firſt have been ſpoken to you, but ſeeing ye put it from you, and judge your ſelves unworthy of everlaſting life; lo, we turn to the Gentiles. For ſo hath the Lord commanded us, ſaying, I have ſet thee to be a light of the Gentiles, that thou ſhouldſt be for Salvation to the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.* 3. The *New Covenant*-Tokens, *viz. Baptiſm* and the *Lords Supper*, were firſt adminiſtred to the Jews only, (d) before Chriſts Death: and for a good while alſo (e) after his Death to them and none other. Now by this Preaching of the *New Covenant-Doctrine*, and Diſpenſing *Baptiſm* and the *Lords Supper* the *New Covenant-Tokens*, Firſt unto the Jews only, it is plain that firſt and immediately God intended the Jews to be

(u) Mat. 10. 5, 6, 7 &c.

(x) Mat. 28. 18, 19, 20.

(y) Acts 2. 5, &c.

(z) Acts 6. 1. & 8 35, &c.

(a) Acts 8. 1. to 26.

(b) Act. 10. 1. to the end. & 11. 19, 20 21.

(c) Acts 13. 45, 46. 47, 48.

(d) Mat. 3. 5. 6. Ioh. 4. 1, 2. Mat. 26. 17. to 31.

(e) Acts 2. 5, 41, 42.

Fœderates in this *New Covenant* with him. To this effect, that ſpeech of *Peter* to the Jews, is very obſervable; (f) —— *Ye are the children of the Prophets, and of the Covenant which God made with our Fathers, ſaying unto* Abraham, *And in thy ſeed ſhall all the kindreds of the Earth be bleſſed. Unto you Firſt, God having raiſed up his ſon Ieſus, ſent him to bleſs you, in turning away every one of you from his iniquities.*

(f) Act.3. 25,26.

7. *Becauſe*, The Jews the (g) *Natural Branches* of the *good Olive-tree*, were ſome of them firſt broken off through unbelief; before the Gentiles, the *branches of the Olive-tree wild by Nature*, were graffed in, in their ſtead by Faith; (their (h) *fall* being the Gentiles *Riſe*, their *diminution the riches of the Gentiles*, & *their caſting away the reconciling of the world*:) Nor were the Jews totally and finally broken off, but only (i) *till the fulneſs of the Gentiles be come in*, that the Salvation of the Gentiles may provoke the Jews to jealouſie; & at laſt *all* Iſrael *may be ſaved*. Now the Jews being the *Natural branches*, Gentiles *Wilde branches*: Jews firſt broken off, ere Gentiles were graffed in: & after the Gentiles fulneſs, the Jews being to be graffed in again: it is evident that firſt and immediately God looked at the *Iews as his Fœderates* in this *New Covenant*.

(g) Rom.11. 17,18,19,20, 21,22,23, 24,25.
(h) Rom.11. 11,12,15.
(i) Rom.11. 11,12,25, 26,27.

Conſider all theſe *ſix Arguments* together, and they fully prove the *firſt Poſition*.

Poſition II. That, *The Gentiles, whom afterwards God ſhould call and incorporate into one Church-body with the Iews by Chriſt, were next intended to be joynt Fœderates with the Iews in this New Covenant with God*. This may be evinced by ſeveral *Arguments*. For,

1. The word (**Iſrael**) in Gods (k) Promiſe of the *New Covenant*, not only well may, but needs muſt comprize in it the *Gentiles whom God ſhould call*, as well as the *Iews*. Foraſmuch as, 1. This word (*Iſrael*) is ſometimes uſed in ſuch latitude, as to comprehend the whole Church of God both of Jews and Gentiles; as *Gal.6.16*. and why ſhould it be reſtrained here, where God expreſſeth who ſhall be his *New Covenant-Fœderates?* Doth not God under theſe terms, (*Iſrael, and Iudah,*) and then under one word (*Iſrael*) fully comprize all that ſhould be Fœderates with him? certainly other Scriptures abundantly declare that God intended all the *Gentiles* which ſhould be called to be Fœderates as well as *Iews* in this *New Covenant*, as after will appear: & this many ſufficiently expound to us, what God here intended by this word, *Iſrael*; *viz.* All called Gentiles, as well as Jews in Chriſt. 2. The *Gentiles* were (according to Gods frequent Promiſes) to be Iſraelitized, to be made part of the Iſrael of God, by (l) being *ingraffed into the good Olive-tree, to partake the root & fatneſs of the Olive-tree*: That is, by being ingraffed into the true Church of Iſrael in Covenant with God, to partake all Church-priviledges with Iſrael. This the Apoſtle excellently expreſſeth, ſaying; (m) —— *That the Gentiles ſhould be fellow heirs, and of the ſame body, and partakers of his Promiſe in Chriſt by the Goſpel*. And ſome are of Opinion, (n) that, Ephraim, *the ten tribes, or* Iſrael *were in a ſort a Type of the Gentiles*. Nor doth there

(k) Ier.31.31, 33. Heb.8. 8,10.
(l) Rom.11. 17,29.
(m) Eph.3.4, 5,6. See Mr. Bain on this place.
(n) Ephraim, vel 10. tribus gerunt typum Gentilium, &c. Lavat. in Ezek.37.19. &c.

there want a reſemblance betwixt them, For; (1) *Iſrael* were many more then *Iudah*, So Gentiles many moe then the Church of God: (2) *Iſrael* departed and ſeparated themſelves from under the Rule of *Davids* Houſe, So *Gentiles* were actually ſevered from, and at enmity with the Rule of Chriſt the true *David*, *Eph.* 2. 11, 12 (3) *Iſrael* was very idolatrous, not only worſhipping the true God falſly in the two Calves; but worſhipping falſe Gods, as *Baal*, *Aſhtaroth*, &c. So *Gentiles* were *carried away to theſe dumb Idols even as they were led*, 1 *Cor.* 12. 2. (4) *Iſrael* ſhould at laſt be re-united to *Iudah*, *Ezek.* 37. 16. *to the end*, So *Gentiles* ſhould at laſt be incorporated into one body with the Church of God, *Rom.* 11. 17, &c. *Epheſ.* 3. 6. Now God intending the *Gentiles* union with *Iſrael*, that Jews and Gentiles ſhould become *One Iſrael*, One Church under the *New Teſtament*: how great cauſe have we to conclude, that under this Name **Iſrael** God intended his whole Church of *Iews* & *Gent.* to be confœderates with him in this *N. Cov.* 3. Learned and judicious writers, as (o) *Calvin*, (p) *Pareus*, and (q) *others* underſtand by *Iſrael*, and *Iudah* (which then comprized the whole Church of God,) the whole Church which ſhould be made up after Chriſts Death both of *Iews* and *Gentiles*.

(o) Domum Iſrael & Domum Iudah nominat, quod poſteri Abrahæ in duo regna diviſa erant: Ita promiſſio eſt, de omnibus electis in unum corpus iterum colligendis, utcunque prius ſegregati fuerint. *Joan. Calvin. com. in Heb.* 8. 8.

(p) *Ecce dies venient*] Tempora Meſſiæ exhibiti in carne deſignat, phraſi Prophetis Conſueta. Tunc igitur promittit ſe novum Fœdus pacturum cum *Domo Iſrael & cum Domo Judah*. An vero ad ſolos Iſraelitas & Iudæos pactum Novum pertinet? Nequaquam. Alibi enim ad omnes gentes extendit: *Jeſ.* 49. 22. & 66. 18. Ioel 2. Hag. 2. 8. Chriſtus quoque Novi Teſtamenti graciam extendit ad omnes gentes: *Docete omnes gentes. Prædicate omni creaturæ, &c.* Nomine igitur *Domus Iſrael & Domus Judah* univerſa Eccleſia Novi Teſtamenti inſignitur: Quia olim duobus illis Regnis ſeu familiis tota eccleſia continebatur. Cui, quia gentes inſeri debuerunt, idem Nomen in Prophetarum Scriptis obtinent: & fideles Novi Teſtamenti non raro Spiritualis Iſrael Appellantur in Apoſtolorum Scriptis. *D. Pareus in Com. ad Heb.* 8. 8.

(q) *with the Houſe of Iſrael, and with the Houſe of Judah.*] As ver. 27. Chap. 3. 18. With the main Body of my Church conſiſting of Iews and Gentiles, Rom 11. 25, 26. *Large Lond Annot. on Jer.* 31. 31, 33. —— with my whole Church of choice ones.

With the Houſe of Iſrael, &c.] Then, The Party in the New-Covenant is not all Mankinde; but the Church of the New Teſtament; the Spiritual Iſrael and Iudah. *D. Dickſon on Heb.* 8. 8.

2. The Calling and Coverſion of the *Gentiles* by the Goſpel to partake with the Jews the Grace, Bleſſings and Benefits of the *New Covenant* in Jeſus Chriſt, was from the beginning of the world intended by God, the *fellowſhip of this Myſterie from the beginning of the world being hid in God*, *Eph.* 3. 9. *with ver.* 4, 5, 6, 7, 8. And accordingly it was by degrees (but very obſcurely at the firſt) *Revealed* and *Promiſed*, till it came to be *Performed*. As, (r) *God ſhall enlarge* Japheth (or, *perſwade* Japheth,) *and he ſhall dwell in the Tents of* Shem. Of *Iapheth* came the *Gentiles*, eſpecially the *European Gentiles*, In *Shem's* poſterity eſpecially true Religion and the true Church was continued: God himſelf ſhould at laſt by his word and Spirit perſwade *Gentiles* to embrace the true Religion, and to dwell in the true Church as members thereof. So God told Abram; (s) *In thee ſhall all the families of the earth be bleſſed.* Elſewhere, (t) *In thy Seed ſhall all the Nations of the earth be bleſſed.* This the Apoſtle Applies to the Gentiles, ſaying; (u) *And the Scripture foreſeeing that God would juſtifie the Heathen through Faith, Preached before the Goſpel unto* Abraham, *ſaying, In thee ſhall all Nations be bleſſed.* God ſaid elſewhere to

(r) Gen. 9. 27.

(s) Gen. 12. 3.

(t) Gen. 22. 18.

(u) Gal. 3. 8.

Christ;(x) — *Ask of me, and I will give thee the Heathen for thine Inheritance, and the uttermost parts of the earth for thy possession.* And again; (y) — *It is a light thing that thou shouldst be my servant, to raise up the Tribes of* Jacob, *& to restore the preserved of* Israel: *I will also give thee for a light to the Gent. that thou maist be my Salvation unto the end of the earth.* Christ also tells the Jews;(z) — *And other sheep I have, which are not of this fold,* (*viz.* The Gentiles:) *them also I must bring, & they shall hear my voice; and there shall be one fold, & one shepherd.* That of *Pauls* (to add no more) is pregnant;(a) — *Now I say that J. Christ was a Minister of the Circumcision for the truth of God, to confirm the Promises made unto the Fathers: And that the Gentiles might glorifie God for his mercy, as it is written;*(b) *for this cause I will confess to thee among the Gentiles, & sing unto thy Name. And again he saith,*(c) *Rejoyce ye Gent. with his people. And again;*(d) *Praise the Lord all ye Gent. and laud him all ye People. And again* Isaiah *saith;* (e) *There shall be a Root of* Iesse, *& he that shall rise to reign over the Gentiles, in him shall the Gent. trust.* The Scriptures abound with Testimonies to this effect. Consequently, all such Prophecies and Promises touching the *Gentiles calling* by Christ to partake the *N. Cov.* Grace and Mercies, must needs have their accomplishment in their becoming joynt Fœderates with the Jews in this *New Cov.*

3. Jesus Christ by his Death, did Meritoriously, Virtually and Fundamentally incorporate the Gentiles into one Church-body with the Jews: (f) *of twain, making them One New man;* of *forreigners and strangers,* making them *fellow-Citizens with the Saints, and of the Houshold of God. fellow heirs and of the same body.* This great and blessed Union of *Iews* and *Gentiles* Christ Iesus Meritoriously wrought by his Death, divers waies, *viz.* 1. *By* bringing the Gentiles *Nigh unto God,* as the Iews were *a people neer unto him,* Psal. 148. 14.(g) — *Remember that ye being in time passed Gentiles in the flesh, — That at that time ye were without Christ,* &c. — *But now in Christ Iesus ye who sometimes were afar off, are made nigh by the blood of Christ For he is our Peace who hath made both one.* 2. *By* redeeming the Gentiles as well as the Jews, from the Curse: that they as well as Jews might share in the blessing of *Abraham.* (h) *Christ hath redeemed us from the curse of the Law: being made a curse for us: for it is written, cursed is every one that hangeth on a tree: That the blessing of* Abraham *might come on the Gentiles through J. Christ; that we might receive the Promise of the Spirit through Faith.* 3. *By* Reconciling the Gentiles as well as the Jews unto God: who were originally one as well as the other enemies to God,(i) — *And that he might reconcile both unto God in one body by the Cross, having slain the enmity thereby,* or, *in himself.* Even the Enmity betwixt God and them, by reason of sin: and not only the enmity betwixt Jews and Gentiles by reason of the Ceremonial Law. 4. *By* demolishing the *Partition-wall* of Levitical Ordinances & Ceremonies, which divided and distinguishing the Iews from all other Nations, and set them at odds and enmity with all the Gentiles.(k) — *For he is our peace, who hath made both one, and hath broken down the middle wall of Partition between us: Having abolished in his flesh the Enmity, even the Law of Com-*

(x) Psal. 2. 8. *See also* Psal. 22. 27, 28. & 72. 11. & 86. 9. & 110. 2, 3.
(y) Isa. 49. 6. *with* Acts 13. 46. 47.
(z) Iohn 10. 16.
(a) Rom. 15. 8. *to* 13.
(b) Psal. 18. 49.
(c) Deut. 32. 43.
(d) Psal. 117. 1.
(e) Isal. 11. 10.
(f) Ephes. 2. 13. *to the end.* & 3. 6.
(g) Ephes. 2. 11, 12, 13, 14.
(h) Gal. 3. 13, 14.
(i) Ephes. 2. 16.
(k) Ephes. 2. 14, 15, 16.

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mandments contained in Ordinances, for to make in himſelf of twain, one New-man, ſo making Peace. This was Chriſts way, he takes away the *Partition* and *Enmity* that was betwixt Iew and Gentile by reaſon of *Circumciſion* and other *Ceremonials*, & ſo conſolidates them in one: As a man that would make two rooms one, or two fields one; he pulls down the partition wall, and plucks up the hedge, and then its done.

5. *By* vouchſafing unto the *Gentile* as well as the *Jew* a ſweet acceſs unto God as to a Father in all their ſuits and requeſts (l) *For through him* (i.e. Chriſt) *we both* (viz. Iew & Gentile) *have an acceſs by one Spirit unto the Father. Now therefore ye are no more Strangers & Forreigners, but fellow-Citizens with the Saints, and of the Houſhold of God*, &c. Thus, As J. Chriſt by his Death eſtabliſhed his *N. Cov.* founding it in his blood; So by his death he reduced *Jews* and *Gentiles* into one body Myſtical, that they might be equally joynt Fœderates in his *N. Cov.*

(l) Epheſ. 2. 18, 19, 20, 21, 22.

4. Ieſus Chriſt, having by his Death, both *actually* eſtabliſhed his *New Covenant*, and *Meritoriouſly* united *Jews* and *Gentiles* into one body to be Fœderates in his *New Covenant*; in the next place he proceeds to call the Gentiles by the Preaching of his Goſpel, that they might formally & actually be united to the Iews by his *N. Covenant*. And therefore being riſen from the dead, before he aſcended into Heaven, he gave Commiſſion to his Apoſtles, to *Diſciple*, *Baptize* and *Teach all Nations*. (m) *Go ye into all the world, and preath the Goſpel to every Creature*, &c. (n) — *Go ye therefore and Diſciple ye all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt: Teaching them to obſerve all things whatſoever I have commanded you. And lo, I am with you all daies, even unto the end of the world, Amen.* And ſpeedily after his Aſcenſion he cauſed his Apoſtles actually to execute this his Commiſſion, as is evident in the Hiſtory of their Acts. But more eſpecially, he (o) Commanded *Peter* by *viſion* from Heaven to go Preach his N. Covenant Doctrine to *Cornelius* and his Company: And by (p) extraordinary voice and apparition from Heaven he called *Paul* to be the great *Teacher of the Gentiles*. — *Delivering thee from the People and from the Gentiles, unto whom now I ſend thee, To open their eyes, and to turn them from darkneſs to light: and from the power of Satan unto God; that they may receive forgiveneſs of Sins, and Inheritance among them that are Sanctified through Faith that is in me*, Acts 26. 15, 16, 17, 18. Accordingly the Apoſtles and Diſciples preached this *New Covenant-Doctrine* to the Gentiles far and neer: and the Lord (q) crowned their labours, eſpecially *Pauls*, with wonderful Succeſs in Converting the Gentiles moſt abundantly throughout the world, *Rom.* 15, 16, 17, 18, 19, 20. This their Preaching of the *New Covenant Doctrine* both to *Iews and Gentiles*, was ſo Authorized, Commanded, Aſſiſted, Bleſt, Proſpered and Owned by Chriſt, was ſo much Chriſts: that in their going and Preaching, Chriſt himſelf is ſaid to come and Preach; (r) — *And coming* (that is, Chriſt coming by his Authority, Spirit, Efficacy and Spiritual preſence with his Apoſtles and Miniſters) *he Evangelized Peace to you which were afar off, and to them which are nigh.* Why did

(m) Mark 16. 15, 16.
(n) Math. 28. 18, 19, 20.
(o) Acts 10 1. *to the end.*
(p) Acts 9. 15. & 26. 20 & 22. 21. Rom 15. 15, 16. Eph. 3. 8, 9.
(q) *See the Hiſtory of Peter*, Acts 10 & 11. & 12. & of *Paul*, Acts 13. *to the end of the Book.*
(r) Epheſ. 2. 17.

did Christ take all this care after his Death speedily to have the Gentiles called by the Preaching of the *New Covenant-Doctrine* to them: but that he might actually enstate them with the Iews in all his *New Covenant-Priviledges* setled on them both by his Death?

5. The Promise, (that is, The Promise made to *Abraham*, *Isaac* and *Iacob*, touching Gods blessing all Nations, in their Seed, confirmed and fulfilled in the *New Covenant*,) equally belongs and is extended to the Gentiles that should be called, and to the Iews; It is made to both: Therefore Gentiles as well as Iews are Fœderates therein. Hence *Peter* Preaching on the Feast of Pentecost to that great Assembly of *Iews*, wherein also were some *Gentilish Proselites*, Acts 2. 1, 5, 9, 10, 11. said; (f) *Repent and be Baptized every one of you in the name of Iesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost: For, the Promise is unto you, and to your children; and to all that are afar off, even as many as the Lord our God shall call.* This Promise, confirmed, fulfilled in, and digested into, the New Covenant belongs both to Iews and called Gentiles and to their children: and this is here urged as a ground why they should be Baptized, and so actually installed into the *New Covenant*.

(f) Acts 2. 38, 39.

6. The *Gentiles* called by the Gospel, actually partake *New Covenant* Graces, Priviledges and Benefits of all sorts, as well as the *Iews*; therefore God made them Fœderates therein with himself, equally with the Iews, (t) *putting no difference betwixt Iew and Gentile.* Gentiles believed as well as Iews, *Acts* 15 7. & 13:48. *with* 2.41, 44. & 4.4. Gentiles had their hearts *purified by faith*, and were justified by Faith without the deeds of the Law: as well as Iews, *Acts* 15. 9. *Gal.* 3. 8. *with* 2. 16. Gentiles Received the Holy-Ghost, as well as Iews, *Acts* 10.44,45,46,47,48. Gentiles were Baptized as well as Iews, *Acts* 10.47,48. & 16.14,15,32,33. *with Acts* 2.41. Gentiles Received the *Lords Supper*, therein maintaining Communion with Christ and one with another: as well as Iews, *Acts* 20.7. *with* 2. 42. And in a word, The Gentiles came behinde the Iews in no *New Covenant-Blessing*: How then can any imagine but that Gentiles as well as Jews were Fœderates in this *New Covenant*?

(t) Acts 10. 34, 35. & 15. 9.

Gal: 4: 22: to 31 quoted.

7. Finally, *Paul* declares to us, (u) That *Abraham had two sons*, viz. *Ishmael* and *Isaac*; that *by a Bond-maid*, Hagar, This *by a free-woman* Sarah; That *after the flesh*, This *after the Spirit and by Promise*: & That *these things are an Allegory*; The two Mothers are two Covenants, or resemble to us Gods two Covenants, *viz. Hagar* the bond-woman typed out the servile *Old Covenant* from *M. Sinai*, *Sarah* the Free-woman figured out the Free *New Covenant* from *Mount Sion*; The two sons shadowed out the two sorts of Churches and their Conditions under these two Covenants: *Ishmael*, the Jewish Church, the *Jerusalem* below in a state of bondage under the *Old Covenants servile dispensation*; *Isaac*, the Christian Church, *the Jerusalem above, which is free, the mother of us all*, whether Jews or Gen. (x) *The desolate hath many more children, then she that had an husband.* And at last he concludes, (y) *so then Brethren, we* (that is, Jews & Gentiles now since Christ) *are*

(u) Gal. 4. 22. *to* 31.

(x) Isa. 54. 1, *&c.*

(y) Gal. 4. 31.

not

not children of the bondwoman, but of the free. Exhorting the Gentile Galatians to (z) *ſtand faſt in this* New Covenant-*liberty wherewith Chriſt hath made us free.* Thus he makes Gentiles called as well as Iews, Fœderates and Parties to this *New Covenant.*

(z) Gal. 5. 1, &c.

Put all theſe ſeven Particulars together, and the *Second Poſition* is clear beyond Contradiction.

Poſition III. *The Poſterity, Seed or children both of believing Iews and called Gentiles, are with their Parents, Fœderates in this New Covenant.* As *Iewiſh and Gentiliſh parents* believing are in this *New Covenant* with God; ſo their Seed, their *children* with them are in the ſame *New Covenant.* Both *parents* and *children*, both *Root* and *Branches* are Fœderates with God in this *N. Covenant*, and ſo accounted by him. Although ſome would fain void this *N. Cov. Charter* as to their children; and blot their intereſt out of Chriſts *laſt will and Teſtament.*

This *Poſition* may briefly be confirmed by theſe enſuing *Arguments*, drawn, *Partly* from the N. Cov. it-ſelf; *Partly* from other Scriptures.

1. Argument. *All ſorts of Perſons which are neceſſarily comprized under thoſe New Covenant-phraſes,* [I will make a New Covenant with the Houſe of *Iſrael* and with the Houſe of *Iudah*, Ier. 31. 31, 33. Heb. 8. 8, 10.] *muſt needs be Fœderates with God in this New Covenant.* This *Propoſition* is evident. For, in theſe phraſes, The *Houſe of* Iſrael and *Houſe of* Iudah, God expreſſeth all his *New Covenant Fœderates.* Conſequently, All ſorts of perſons, which here are neceſſarily comprized in and under theſe phraſes, muſt needs be his *New Covenant-Fœderates.* Who can better ſignifie to us in fit, full and comprehenſive terms or phraſes Gods *New Covenant* Fœderates, then God himſelf the Author of this Covenant?

But the Seed, Poſterity or children of believing Iews and called Gentiles are neceſſarily comprized under theſe New Covenant-phraſes, [The Houſe of *Iſrael*, and the Houſe of *Iudah.*] For, 1. *Houſe* or *Family* moſt properly conſiſts of Parents and their Seed, Poſterity or Children. God ſaid to *Noah*; (a) *Come thou and all thine Houſe into the Ark*: and who went in, but *parents and children? And* Noah *went in, and his ſons, and his wife, and his ſons wives with him.* Theſe were all. *David* ſaid (b) *Although my houſe be not ſo with God*, &c. that is, although *I and my poſterity* are not as yet in this excellent flouriſhing Condition, *&c.* yet Gods Covenant with me and my Seed is ſure. He by houſe underſtood himſelf and his Seed. Scriptures abound with like inſtances. *Parents and their children* are the integral parts of the *Houſe*: Servants are but accidentals. 2. *Otherwiſe*, when this *New Covenant* was made, it was made only with the preſent Parents then in being: their Poſterity being wholly left out of the Covenant. But this is abſurd: For, then the children of the *New Covenant-Fœderates* were in Nature and Condition altogether (c) *Chriſtleſs, Covenantleſs, Church-leſs, Hopeleſs, Godleſs*, as the very children of Heathens; which is abominable to aſſert. 3. *Otherwiſe* alſo, The Chriſtianized Iews ſhould become

(a) Gen. 7. 1. *with ver.* 7.

(b) 2 Sam. 23. 3, 4, 5.

(c) Eph. 2. 11, 12.

come great losers by exchanging their *Old-Covenant-Condition* and Interest with this *New Covenant* Condition. For, by this means their children are shut out of Covenant with God, and have no Covenant-state or Priviledge under this *New Covenant*, Which yet the Old Covenant afforded to them, *Deut.* 5. 2, 22. *&* 29. 10, 11, 12, 13, *&c. with Gen.* 17. 7, 8. This would have been small encouragement to the *Iew* to have become a *Christian*. This would have been an intollerable stumbling block before the *Iew* against the *New Covenant*. But doubtless the *New Covenant* Priviledges and advantages must needs be every way greater and larger, then those of any fore-going Covenant whatsoever: The *New Covenant* being the highest, fullest, perfectest, last and best of all Covenant expressures. Therefore, *The children of believing Iews and called Gentiles must needs be Fœderates with God in this New Covenant.*

2. **Argument.** *All such sorts of Persons as God admitted Fœderates in the more imperfect expressures of the Covenant of Faith, are intended by God to be Fœderates still in this most perfect expressure of the Covenant of Faith, the New Covenant.* 1. *That* this *New Covenant* is the most perfect expressure of the Covenant of Faith, and all Covenant-expressures that went before were comparatively more imperfect; hath already been manifested, and will afterwards be more fully cleared, and is in it self so evident that I think no rationall man that's acquainted with the Scripture can Contradict it. 2. *That* such sorts of persons as were admitted by God *Fœderates in Covenants more imperfect*, are intended still to be *Fœderates in this most perfect New Covenant*; is a Sequele so clear and cogent, *From the less to the greater affirmatively*, that it cannot rationally be denyed. For the Most perfect in any kind must needs comprize in it all Perfections of the less perfect, and some perfections further. If it want any perfections or excellencies of that is less perfect, it cannot be any longer most perfect.

But the Seed, Posterity or children of professed believing Parents both Jewish and Gentilish are a sort of persons which were with their Parents admitted Fœderates by God in the more imperfect expressures of the Covenant of Faith. This is evident, I. *Of the Seed and children of* Abraham, Isaac, Israel. 1. In Gods Covenant with *Abraham*. God established it (d) *with him and with his Seed after him in their Generations.* And (e) *in* Isaac *his Covenant-Seed was called:* This is one Limitation of the Covenant-Seed of *Abraham*. Again the Lord limited the Covenant-Seed of *Isaac* unto *Iacob*, (f) *For when* Rebeckah *had conceived by one, by our Father* Isaac, —— *It was said to her, the elder shall serve the yonger; as it is written,* Jacob *have I loved, but* Esau *have I hated.* And so the Covenant was settled on *Iacob* and all his Seed without limitation, till they should break themselves off by unbelief. Thus all the Seed of *Abraham by* Isaac *and* Jacob (except such as should cast off Gods Covenant by infidelity) till the time of the *New Covenant* were still admitted Fœderates

(d) Gen. 17. 7, 8.
(e) Gen. 17. 19, 21. & 21. 12. Rom. 9. 7.
(f) Rom. 9. 10, 11, 12, 13.

rates with their Parents. 2. In Gods Covenant with *Iſrael at Mount-Sinai*: which was made, not only with Parents, but with their Poſterity and children; Promiſing (as I have (g) formerly ſhewed) to be *a God to them and their children. See Deut.* 5. 2, 3. —— 6, *&c.* The Covenant was made with the whole body of *Iſrael* old and young. Even *with their Captains of Tribes, Elders, Officers, Men, Little-ones, Wives, Strangers,* Deut. 29. 10, 11, 12, 13, 14, 15, *&c.* 3. In Gods Covenant with *David*: which was made with him and his Seed, *Pſal.* 89. 3, 4, 28, 29. *to* 38. *&* 132. 11, 12. 4. In Gods Covenant with the *Captives in Babylon*; which was made with them and their children, and childrens children, *Ezek.* 37. 25, 26, 27. *Iſa.* 59. 20, 21. Thus the *children of* Abraham, Iſaac, Iſrael *and the Iews*, were with their Parents admitted Fœderates in theſe four leſs perfect expreſſures of the *Covenant of Faith.* II. *Of the Seed of Gentiliſh Proſelites, joyning themſelves to the Seed of* Abraham *the Church*, this is alſo evident, That not only they themſelves, but alſo their children were taken in by God into the ſame Covenant, (as (h) Mr. *William Lyford*, hath well obſerved) their *Gen.* 17. 7. betwixt God and *Abraham, between me and thee, and thy Seed, to be a God unto you.* What Seed meaneth he? His Infant-Seed, *ver.* 12. He that is eight dayes old, whether it be a child of thy loyns, or of a *Stranger*, a proſelite, *which is not of thy ſeed.* This Covenant was firſt made with *Abraham*, *Gen.* 12. 3. Wherein God promiſed that *in his Seed ſhould all the Nations of the earth be bleſſed*, i. e. in Chriſt; and it was renewed with the ſign of Circumciſion added unto it, *Gen.* 17. 7, 12. Wherein obſerve three things.

(g) *In Book* III. *ch.* 4 *Aph.* 4. *Sect* 1. *p.* 801.

(h) God took into the Covenant of Grace, Not the parents only, but with them their Infant-Seed; This is the expreſs Tenour of the Covenant,

1. That the Covenant made with *Abraham*, was the Goſpel-Covenant, wherein bleſſedneſs was promiſed in and through Chriſt the promiſed Seed. For, *God preached the Goſpel to* Abraham when he ſaid; *In thy ſeed ſhall all Nations be bleſſed*, as Saint *Paul* reaſoneth, *Gal.* 3. 8. The which Covenant ſeeing it was 430. years before the Law, and not diſanulled by the coming of the Law, it was to endure *till the Seed ſhould come to whom the Promiſe was made*, ver. 17, 19. and conſequently to the end of the world, becauſe Chriſt came to *eſtabliſh the Covenant made to the Fathers*, Rom. 15. 8. and after Chriſt no more changes to be expected.

2. That the perſons with whom that Goſpel-Covenant was made, were *Abraham* and his Infant-Seed, and all Nations, even us Engliſhmen and our Infant-Seed, as appears, *Gen.* 17. 4, 11. *My Covenant is with thee and with thy Seed in their Generations, and with the ſtranger that is not thy Seed, all of them muſt be circumciſed*, compared with *Rom.* 15. 8, 15. *Now I ſay that Jeſus Chriſt was a Miniſter of the Circumciſion* (i. e. of the Jews) *for the Truth of God, to confirm the Promiſes* (of the Covenant) *made unto the Fathers, and that the Gentiles might glorifie God for his Mercy, being made partakers with them of the ſame Promiſes, according as it is written, Rejoyce ye Gentiles with his people*, &c. Now this Covenant of Promiſes made with the Fathers, Chriſt ſhould not confirm, but clip and curtail it, if ſo great a part as all our Infants be left out and excluded. But if God take our Infants into Covenant; who ſhall dare to exclude them?

3. When God at firſt gave that Covenant to *Abraham* and to the Nations, he gave withall a Commandment that the initial mark of the Covenant ſhould be ſet upon all whom he had taken into Covenant, both Jews and Gentiles, and their Infants. The Covenant it ſelf and the mark of th Covenant are alike extended to all the the ſame perſons, whether young or old, *Gen.* 17. 12. Note further, that when Chriſt renewed and eſtabliſhed that Covenant in his own blood, though he changed the *Sign*, yet he repealed not that *Commandment*: Nay he added a *New Commandment*, enjoyning the New ſign *Baptiſm* to be given to all Nations,

Mat. 28.19. without exception of any persons formerly received into Covenant. So that we are under a *twofold Commandment to Baptize our Infants*: One, Of God who first made the Covenant, and gave that Commandment, the which is still so of force, that if Christ the Lord of the House had not changed it, we were all bound at this day to be circumcised. And seeing he hath changed that Sign into Baptism, but not the *Covenant* it self, nor the *Commandment* thereto annexed; it followeth, That by the *Old Commandment* enjoyning Infants to be marked, and by Christs *New Commandment* enjoyning *Baptism* to be that Mark: All, that are not excepted out of the Covenant, stand bound to receive it, &c, Mr. *William Lyford in his Apologie for our Publike Ministry and Infant-Baptism. Quest.* 2. p. 32, 33.

Males being Circumcised, ——— *He that is eight dayes old shall be circumcised among you, every man-child in your Generations, he that is born in the House, or bought with money of any stranger, which is not of thy Seed. He that is born in thy house, and* (i) *he that is bought with thy money must needs be circumcised*, &c. *Gen.* 17.10,11,12,13,14. This *Stranger, not of* Abraham's *Seed*, yet *bought by* Abraham's *money must be circumcised*: that is, if he accepted *Abraham's* God, Religion and Covenant as a Proselite; otherwise they were not to be forced; and they being *Circumcised*, all their males also were to be circumcised when they were eight dayes old, as the males of *Abrahams* Seed, *Exod.* 12. 48, 49.

(i) This is to be understood of the children of strangers, for none of them, if of age to consent or dissent, was to be compelled to be circumcised. For Circumcision was to be used but as a token of the Covenant, *ver.* 11. And he that was out of the Covenant, (as all those who were not of *Abrahams* Seed by the free-woman were, unless they were Proselites, and willingly betook themselves to the profession of the Religion of *Abraham*, and then they were *Abrahams* spiritual, though not his carnal posterity) was kept out from Circumision also. *Large Lond. Annotat. on Gen.* 17.13.

Therefore, *The Seed, Posterity or children of profest believing parents, both Iewish and Gentilish are intended by God to be Fœderates, as well as their parents in this most perfect expressure of the Covenant of Faith, the New-Covenant.*

3. **Argument.** *All such sorts of persons as God hath heretofore taken into the Covenant of Faith, and hath never since excluded or debarred them from it, are still intended by him to be Fœderates in this New Covenant also.* This proposition cannot rationally be denied; 1. *Because*, The Nature of the Covenant of Faith, as to the essence and Substance of it, is one & the same in this *New-Covenant-Expressure*, and in all the foregoing expressures of the *Covenants of Promise*, though their accidentals and Circumstantials are different. Therefore Parents and their children being once admitted Fœderates in the Covenant of Faith, and never after debarred, are still intended to be *Fœderates* therein; in this *New Covenant* as well as in any other, yea rather then in any other, this being the top-excellency of *the Covenant of Faith.* 2. *Because*, God the Author of the Covenant of Faith hath all and sole Authority of admitting and excluding, what sorts of persons he pleaseth, into and from the *Covenant of Faith in every* gradual discovery thereof. Its his peculiar prerogative-Royal to appoint and declare, who shall, and who shall not, be *Fœderates* with him in his Covenant. He admits, and he debars whom he pleaseth: without

Controul,

Controul. If therefore God hath once admitted the *Seed and children of believing Parents Iewiſh or Gentiliſh into the Covenant of Faith as well as their Parents; and after ſuch Admiſsion hath no where excluded or debarred them from the Covenant of Faith:* then ſuch Seed and children are ſtill intended by him to be Fœderates within that Covenant of Faith in all the folloiwng diſpenſations thereof, and ſo in this *New Covenant.*

But the Seed, Poſterity or children of profeſt believing parents, whether Iews or Proſelite-Gentiles, are a ſort of perſons which God hath heretofore taken into the Covenant of Faith, and hath never ſince excluded or debarred them from it. This *Aſſumption* alſo muſt needs be granted. For, 1. *That,* the Seed, Poſterity or children of profeſt believers, Iews or Genteliſh proſelites, have been heretofore admitted or taken into the Covenant of Faith by God; is plain. For, Gods Covenants with *Abraham,* with *Iſrael,* with *David,* with the Captives, were all of them Covenants of Faith, into which God admitted heretofore the children of ſuch parents, with their parents, as I have (k) already proved. 2. *That,* Since ſuch admiſſion of children with their parents into the *Covenant of Faith,* he hath never after excluded or debarred them from the Covenant of Faith, in all the Scripture, is alſo evident. For; where, or by what Scriptures hath the Lord excluded and debarred children of Believing parents from his Covenant of Faith: Hath God any where ſaid to this effect; I have heretofore accepted all the the Infants of profeſt believers into Covenant, but now under the *New Covenant* I will accept them no longer? The adverſaries of *Infants-Covenant-ſtate* cannot ſolidly produce any Such Scriptures, excluding or debarring them. God hath once put ſuch children *into poſſeſsion* of this Covenant-Intereſt: and never ſince put them *out of poſſeſsion.*

(k) *In the Aſſumption of the ſecond Argument.*

Therefore, *The Seed, Poſterity or children of profeſt believing parents Iews or proſelite Gentiles, are ſtill intended of God to be Fœderates in this New Covenant.*

4. **Argument.** *All ſuch ſorts of perſons as God declares to be Covenant-Saints, or Fœderally holy under the New Covenant, are accepted and accounted by God to be Fœderates with him in his New Covenant.* For clearing of this *Propoſition,* I ſhal ſhew, (1) *What I intend by* Covenant-Saints, *or* Fœderally Holy. (2) *That all ſuch as God declares to be* Covenant-Saints *under the New Covenant, are accounted and accepted by him as Fœderates in the New Covenant.* I. *What I intend by* Covenant Saints, *or* Fœderally Holy; *I ſhall the better diſcover, by noting briefly ſome various uſes and acceptations of the word* [Holy;] *and* [Sanctified,] *in the Scriptures, as it is applyed unto Men or Women.* Men are *Holy,* or *Sanctified,* 1. *By Segregation, Seperation, or Calling:* And this, (1). *Either* when they are viſibly and outwardly called and ſeperated, from the profane, paganiſh, unbelieving, impure maſs of the world, to the worſhip and ſervice of the true God in Chriſt, to be a *people neer to God.* So all within the Church viſible are *Holy and*

ſanctified, Deut. 7. 6. & 14. 2. & 26. 19. Rom. 1. 6, 7. 2 Tim. 1. 9. (2) *Or* when they are ſeperated, ſet apart or dedicated from the common ſort in the viſible Church, to ſome ſpecial ſervice or peculiar office about *holy* things. As, *Holy Prieſts*, Exod. 22. 31. Levit. 21. 6, 7. Numb. 16. 5, 7. Pſal. 106. 16. *Holy Prophets*, Luke 1. 70. Acts 3. 21. *Holy Apoſtles*, Eph. 3. 5. Rev. 18. 20. (3) *Or* when *perſons*, (as well as *things*) are ſegregated, ſeperated, and allowed to the lawfull and warrantable uſe of believers: ſo that they may uſe them purely, lawfully, conſcientiouſly without ſin, *&c.* thus, (l) *the unbelieving husband is ſanctified by the believing wife, and the unbelieving wife is ſanctified by the believing husband*, viz. ſanctified to cohabitation and propagation of an holy Covenant-Seed, that the believers iſſue by the Infidel ſhould not be counted an Infidel, but a Chriſtian-Seed. Thus, (m) *Every creature* is ſaid to be *ſanctified by the word and prayer*, &c. *to the pure*. 2. *By Profeſſion*; when men make an Holy Profeſſion of Faith, Love, Obedience, and Religion towards God, Jeſus Chriſt, *&c.* then they are called *Saints, Holy, Sanctified*, &c. *Deut.* 26. 17, 18, 19. 1 *Cor.* 1. 2. *with* 3. 3. *Heb.* 10. 29. 3. *By Fœderation with the moſt holy God, in his* (n) *Holy Covenant*. They that are ſevered from the profane unbelieving world, unto God, by accepting his Covenant, are *Covenant-Saints, Fœderally Holy*, yea though they want the true inward Holineſs. Thus all *Iſrael* were *Holy*, Gods *Saints*, Exod. 19. 4, 6. Pſal. 50. 5. *Gather my Saints together unto me, thoſe that have made a Covenant with me by Sacrifice.* So the *children of parents*, whereof one was a *Believer* the other a *Pagan*, are counted (o) *Holy*, becauſe ſuch children are taken into Gods Covenant with the believing parent. (p) *And if the Root be Holy, ſo are the branches*; that is, If *Abraham, Iſaac, Jacob* and other Fathers of the Jews were *holy Fœderates* with God, ſo are their Poſterity the Jews *Fœderally holy* alſo. 4. *By Infuſion and real participation of true inward Holineſs*, part of the image of God, 1 *Cor.* 6. 1, 11. *Eph.* 4. 24. 2 *Pet.* 1. 4. Thus it is evident what I mean, by *Covenant-Saints*, or *Fœderally Holy*: viz. Thoſe that become *Holy by Fœderation*, as in the third particular. II. *That all ſuch as God declares to be* Covenant-Saints, *or* Fœderally Holy *under the New Covenant, are accounted by God Fœderates in the New Covenant*; is plain. For, they are therefore accounted *Covenant-Saints*, or *Fœderally Holy*, becauſe they are brought within Gods *holy Covenant*, and thereby ſeperated from the unholineſs of the *Covenantleſs world*. *Covenant-Holineſs* doth not precede, but follow upon a *Covenant-State*. Firſt men are in Covenant, and then they are *Fœderate-Saints*, by that Covenant. The Covenant can denominate none *Holy* that are out of Covenant.

But the Seed, Poſterity or children of Fœderate Parents, profeſt believers, Jewiſh or Gentiliſh, are a ſort of perſons declared by God to be Fœderally holy or Covenant-Saints Now under the New Covenant. This *Aſſumption* is evident. For God hath declared ſuch *children*

Covenant-

(l) 1 Cor. 7. 14.

(m) Tit. 1. 15. 1 Tim. 4. 3, 4, 5.

(n) Luke 1. 72. Pſal. 105. 42.

(o) 1 Cor. 7. 14.

(p) Rom. 11. 16.

Covenant-Saints, or *Fœderally Holy*, in ſundry paſſages of the New Teſtament. I. In that to the Romans; (q) — *For if the firſt-fruit be Holy, the Lump is alſo Holy: and if the Root be Holy, ſo are the branches.* For underſtanding of this, Note; 1. *That* theſe words are brought in as an Argument, *both Proving* that the Jews (though broken off from their root) ſhall again be graffed in and called; *and alſo Inciting* the Apoſtle to endeavour their calling. This *Argument* is couched in a double Similitude; The one of the *Firſt fruit, and the lump*; The other, of *the Root and Branches*. Such as is the *Firſt-fruit*, ſuch is *the Lump*; and ſuch as is *the Root*, ſuch *the Branches*: Therefore *if the firſt fruit and Root of the Church of the Iews were Holy, that is Fœderally Holy, the whole lump and branches thereof muſt needs be Holy in like manner, Fœderally Holy*. And conſequently the Jews were not cut off from all Hope, Becauſe the Covenant and Promiſes made to their *Root* belonged in ſome ſort to them the *Branches*; who therefore ſhould in Gods due time be graffed in again upon their Root. 2. *That* this *Firſt-fruit and Lump*, this *Root and Branches*, are Parents and their Seed brought into Covenant with God, and Making up his Church. (r) The *Firſt-Fruit* and *Root* of this Olive tree, The Parents, were *Abraham*, *Iſaac*, and *Iacob* eſpecially and joyntly conſidered: for (r) *Iſmael* the ſon of *Abraham*, and *Eſau* the ſon of *Iſaac*, are excluded from this Priviledge. Why are theſe compared to the *Firſt-Fruit and Root?* Becauſe they are the General Root of the Church, The Covenant being made to to them and to their Seed, *Gen.* 17. 7, 8, 9, 10, 11, 12, 13. *&* 21. 12. *with* 17. 21. *&* 28. 13, 14. Theſe were the Parents. (s) The *Lump*, the *Branches*, the *Seed*, were *Natural* or *Graffed*. *The* (t) *Natural Branches* were the *Jews* or *Iſraelites*, naturally deſcending of the Common Root *Abraham*, *Iſaac* and *Jacob*. Theſe made up the Church of the Jews. *The* (t) *Graffed Branches* or Spiritual Seed, are all the believing Gentiles, heirs of *Abraham's* Faith, and ſo his children. Theſe make up the Church of the Gentiles, graffed into the good olive tree with the Jews, and of the ſame body. Now, as *the Root was holy*, So *all the Branches*, both *Natural* of Jews, and *Graffed* of Gentiles, were *holy* likewiſe with the Root. Root and branches are alike. 3. *That*, This Holineſs of Root and branches, could not be any *Infuſed and inherent holineſs*; for, ſuch Holineſs cannot be derived and propagated from the *Root to the* branches, as this Holineſs is here implied to be: But muſt needs be a *Covenant-Holineſs*, belonging to all the *branches*, *becauſe branches* of that Holy Root in Covenant with God. *Covenant-Holineſs* is conveyable and deſcendable from Parents to children: *Inherent holineſs* is not. So then, As the *Parents* are in Church-ſtate and *Fœderally Holy*: ſo the *children* are with them in Church-ſtate and *Fœderally holy*, whether among Jews or Gentiles. II. In that paſſage to the Corinthians; (u) *The unbelieving husband is ſanctified by the wife, and the unbelieving wife is ſanctified*

(q) Rom. 11. 16. *compared with the context.* See this Scripture ſolidly expounded and urged for maintaining of childrens *Covenant-holineſs* of Fœderate parents, and ten exceptions to the contrary refelled, by my Godly judicious and learned friend Mr. *Tho. Blake in his vindic. Fœderis. ch.* 38.

(r) Rom. 9. 7. *to* 14.

(s) Rom. 11. 17, 18, 19, 21, 23, 24.

(t) Rom. 11. 17, 19, 24. *&* 4. 11, 12, 13. Gal. 3. 7. Eph. 2, 13. *to the end. &* 3. 6.

(u) 1 Cor. 7. 14.

ſanctified by the husband: Elſe were your children unclean, but now are they Holy. For clearing of this, Conſider, 1. *That* theſe words, together with the context from *ver.* 12. *to* 18. are the Apoſtles Anſwer to a caſe of Conſcience put to him, touching *Continuance of Marriage betwixt a Pagan unbeliever and a profeſt Chriſtian Believer.* It was a frequent caſe in thoſe times among the *Heathens*, that after Marriage one of the Married parties was Converted from *Paganiſm* to *Chriſtianiſm:* thence doubts and ſcruples did ariſe to the Believing parties. Here now the *Queſtion* or *Caſe of Conſcience* put to the Apoſtle (as appears by his *Anſwer*) was this, or to this effect, *viz. Q. Whether ſuch a Marriage-Society betwixt a Believer and an unbeliever, that is, betwixt a profeſt believing Chriſtian and an Infidel-Pagan was to be continued or diſſolved?* There being ſome *doubt and ſcruple, Partly* touching their iſſue in ſuch Marriage-ſtate, leſt hereby they ſhould be reckoned among the unclean *Sinners of the Gentiles*, and not among the believing Saints, as under the Old Teſtament it was in a much like caſe reſolved, *Ezr.9.1,2,3.&c. with* 10.1, 2, 3. *Partly* touching themſelves, leſt they ſhould be perverted and Seduced to Idolatry by their Idolatrous yoke-fellows reſpectively, *As*, Neh. 13. 26. *See alſo* Deut.7. 13. *The Apoſtle* (x) *anſwers*, (1) *That* they ſhould dwell together as Man and Wife; *Becauſe* the Infidel-Pagan in ſuch Caſe was thereunto *Sanctified by the Believing* Chriſtian, as to the propagating of an Holy Covenant-iſſue. The iſſue being reckoned with the better, not with the worſe parent: becoming *Fœderally holy* with the believer, not remaining *paganiſhly unclean* with the believer, *ver.* 12, 13, 14. Thus he removes their *Scruple* about their children and iſſue. (2) *That* in caſe the Infidel-pagan voluntarily depart, the believing Chriſtian in ſuch caſe is free, *ver.* 15. (3) *That* there was great hopes and probability of the Infidels converſion by the *Believer*, which therefore was to be endeavoured by their cohabitation. *ver.* 16. Thus he removes their *Scruple*, as to themſelves. 2. *That* the children of ſuch Parents, whereof one was ſtill an Infidel-Pagan, the other a Profeſt believing Chriſtian, were not *unclean* as Gentiles out of Covenant, but clean and *Holy*, that is, *Relatively and Fœderally Holy* and in Covenant with God together with the believing Parent. This is the plain and direct ſenſe and intent of the Apoſtle in theſe words, (y) *Elſe were your children unclean, but now are they Holy.* That is, Now ſith one parent is a Fœderate *believer*, ſuch children are no longer *unclean* but *holy*, no longer *Pagans* but *Chriſtians*, no longer *without*, but *within* Gods Covenant; although the other parent remain a *pagan*. The great diſpute here is about the word **Holy**, in what ſence it is to be taken, and how their children are here ſtiled *Holy*. There are *three Interpretations* given, two *extream*, one *middle* betwixt the extreams. *One*, that they are *Holy Qualitatively*, by Holineſs infuſed and inherent: *Another*, That they are *Holy Matrimonially*, by a kind of Marriage Holineſs, your *children are Holy*, that is, *Legitimate: Another*, that they are *Holy Relatively*

(x) See the Series of the Context to this effect in my Key of the Bible. *on* 1 Cor.7. 12. *to* 18.

(y) See this Scripture judiciouſly vindicated from miſinterpretations by my Godly and learned friend Mr. *Tho. Blake* in his *vindic. Fœderis. chap.* 39.

Relatively or *Fœderally* by being within Covenant with their believing parent: that is, they are joyned with God in Covenant, dedicated to his ſervice, are viſible Church-members, diſtinguiſhed from Pagans, Turks and all Infidels. The *Firſt* advanceth their *childrens Holineſs* here too high: The *Second* Debaſeth their *Holineſs* too low: The *Third* ſets their *Holineſs* in its due place and ſtate. For, (1) *Their children were not aſſerted by the Apoſtle here to be Holy Qualitatively, by a true infuſed inherent Holineſs; Firſt,* Becauſe the true infuſed and inherent Holineſs of Regeneration is wholly (2) *ſupernatural*: and cannot be propagated or derived from parents to children by naturall Generation. True Grace and Regeneration is not univerſally, nor moſtly, drawn through the loyns of the Elect. But here the Apoſtle intends ſuch an *Holineſs* as belongs to the *children of a Believer, becauſe children of a believer*, and Conſequently to all the children of a believer. *A Quatenus ad Omne, valet Argumentum. Secondly,* Becauſe ſhould the Apoſtle here have intended their childrens *inherent Holineſs* of Regeneration, he had not anſwered to their Queſtion ſo as to remove their Scruple. Their Scruple was not touching children of parents, profeſſing one and the ſame Religion, one of them *really*, the other only *formally*, whether ſuch children were *really or onely formally Holy*: but it was touching children of Parents of ſeveral Religions, the one *a Pagan Idolater, the other a profeſt Chriſtian believer*, whether ſuch children were to be counted *unclean* Paganiſh children out of Covenant with God, or *Holy* Chriſtian children in Covenant with God. The Apoſtle Reſolves them, that becauſe one parent was a Believer, the children were an *Holy Seed* of ſuch a Root, *fœderally Holy*. (2) *Their children were not here on the other hand aſſerted or intended by the Apoſtle to be Matrimonially Holy*, that is, *Legitimate children, not Spurious and Baſtards. Firſt,* Becauſe thus, and in this ſenſe their children had been *Holy*, that is, *Matrimonially Holy, Legitimate, and not Baſtards*, if both parents had remained Infidel-Pagans, and neither of them had become a profeſt believing Chriſtian. Marriage being an ordinance of a *civil* not of a *ſpiritual* or *Eccleſiaſtical* Nature, common to Heathens as well as to Chriſtians; the children of Parents lawfully married, whether Pagans or Chriſtians, are *Legitimate, and no Baſtards. Secondly,* Becauſe the Apoſtle devolves and grounds the *Holineſs of the children* here peculiarly upon the Priviledge and intereſt of the *believing Parent* only. Its the *believer*, the profeſt Chriſtian by whom the unbeliever was *ſanctified to cohabitation and propagation* of an holy Covenant-Seed: Its the Believer, upon whoſe intereſt the children are *Holy*, and not *unclean. Elſe,* (that is, otherwiſe, if it were not ſo, that one of the Parents at leaſt were a Believer, a profeſt Chriſtian) *your children ſhould have been all unclean, unholy, un-Covenanted Pagans; but now,* that one parent is a believer, *they alſo are* with their parent *Fœderally holy*. Therefore the Apoſtle could not intend *Legitimateneſs* of the children here, the benefit of *Legitimation*

(2) John 1. 12, 13. & 3. 3, 5, 6.

mation equally flowing from both parents, but *this Holineſs* peculiarly from the believer. *Thirdly*, Becauſe the Scriptures do not any where, that I can remember, ſtile the children *Holy*, becauſe the Parents are lawfully joyned together in Marriage, and may warrantably dwell together as man and wife. *Fourthly*, Becauſe the *Uncleaneſs* of children here oppoſed to their *Holineſs*, is not intended of a *Matrimonial* or *Civil uncleaneſs*, that all the children born at Corinth of Infidel parents were an illegitimate impure ſpurious off-ſpring of Baſtards, which were abſurd to aſſert; but is meant of a *Pagan-uncleaneſs*, that they were not comprized within Gods *holy Covenant*, but altogether ſtrangers to it and to God. Conſequently the *childrens Holineſs* here cannot be meant of their *Matrimonial* or *Civil Holineſs*, of their *Legitimation*. And the phraſe, [*But now are they Holy*,] is emphatical, and denotes a preheminence of all the children of believing Chriſtians above thoſe of Infidel-Pagans: and what preheminence can be rationally imagined, but their *holy intereſt in Gods Covenant* into which they are ſtaken with their Parents? *Fifthly*, Becauſe ſhould the Apoſtle here have underſtood and intended *Matrimonial Holineſs*, that their children were legitimate and not baſtards, it had not at all ſatisfied the doubt or Scruple of the Corinthians. For their doubt was not, whether if they continued in their Marriage-Society their children ſhould be *Baſtards* or *Legitimate?* but whether thy ſhould be *Paganiſh-Sinners*, or *Chriſtian-Saints?* (3) *Their children therefore were declared here by the Apoſtle to be Holy by Covenant, Covenant-Saints, Fœderally Holy, with their believing and Fœderate parent.* For, Their Holineſs is here bottomed upon the peculiar priviledge and intereſt of the *believing Parent*, being in Covenant. Again, Their Holineſs is univerſally extended to all children of ſuch a Parent, without exception or Limitation: *elſe were your children unclean, but now are they holy*; even all of them. Both which Reaſons agree only to *Fœderall holineſs*. Finally, Their *Fœderal holineſs* here aſſerted, anſwers properly and fully to their propoſed doubt and Scruple, (a) as Mr. *Robert Baily* my godly and learned freind hath well obſerved. And therefore by [*Holy*] the Apoſtle here intends only *Fœderally Holy*: not *Inherently Holy*, nor *Matrimonially Holy*.

(a) The Corinthians had propounded to the Apoſtle their doubt; If a believing husband might lawfully cohabit with his unbelieving wife. The Apoſtles Anſwer is affirmative: And the Reaſon of the Anſwer is, becauſe what ever the unbelieving parties may be in themſelves, yet their cohabitation is ſanctified to believers. And of this Sanctification the *Holineſs of their children* is brought for an Evidence: Since the Lord counted their children *holy* and in Covenant with him, the believers might reſt aſſured, that their abode with their Companions (though unbelieving) was acceptable unto God.

The Apoſtle here is ſpeaking of Husbands and Wives, not of Men and Whores.—To have ſaid, that *children was lawful*, was no more then that their *Marriage was lawful*, which was not the Queſtion: But to ſay that the children of their lawful Marriage *were Holy*, did infer not only the lawfulneſs of the Marriage, but the Sanctified uſe of the marriage, and that now their cohabitation was without ſin, and acceptable to God. Mr. *Rob. Baily in his Anabaptiſm unſealed. chap. 5. p.* 138.

Thus the *Aſſumption* is Proved; viz. *That the Seed, Poſterity or children of Fœderall Parents, profeſſed Believers, Jewiſh or Gentiliſh, are*

are a sort of persons declared by God to be Covenant-Saints or Fœderally holy now under the New Covenant. I conclude.

Therefore, *The Seed, Posterity or children of Fœderate Parents, profest Believers Jewish or Gentilish are accepted and accounted of God to be Fœderates with him in the New Covenant.*

5. **Argument.** *All sorts of Persons to whom in the time of the New Covenant, that ancient Covenant-Promise, made to* Abraham, Isaac, *and* Jacob *and to their Seed touching the Blessing of all Nations in their Seed, and being a God to them and their Seed, doth appertain, are intended by God to be Fœderates with him in his New Covenant.* This *Proposition* is firm; 1. *Because* That ancient (b) Covenant-Promise made to *Abraham, Isaac* and *Iacob* and to their Seed touching the *blessing of all Nations, in their Seed, and being a God to them and to their Seed in theer Generations,* is ratified, confirmed and hath its full accomplishment upon Jews & Gentiles by Jesus Christ under the *New Covenant.* Yea, it is digested by Christ into the *New Covenant,* & is perpetuated in and with the *New Covenant* to the end of the world. (c) — *Now I say that Iesus Christ was a Minister of the circumcision for the Truth of God, to confirm the Promises made unto the Fathers: And that the Gentiles might glorifie God for his Mercy: as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoyce ye Gentiles with his people. And again, Praise the Lord all ye Gentiles, and laud him all ye people. And again* Isaias *saith; There shall be a Root of* Jesse, *and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust,* where its plain; (1) That *Iesus Christ was a Minister of the Circumcision for the truth of God*: that is, a Minister of the Jews by the discharge of his Mediatory office in his Prophecy, Priesthood and Kingship both in state of Humiliation & exaltation, that the Jews might be saved, and the Truth of God in Christ be verified, by his *confirming the Promises made unto the Fathers.* What Promise? Especially those Promises made to (d) *Abraham, Isaac, Jacob* and their Seed touching his *blessing of all Nations* therein; & his *being a God to them, and to their Seed in their Generations.* How did Christ confirm these Promises? Especially by his Death, Resurrection, *&c.* whereby Jews and Gentiles were redeemed, & by the Application of these effectually unto them, whereby they became actually partakers of the blessing of *Abraham, compare* Gal. 3. 13, 14. *with* Acts 3. 25, 26. Now this he doth; by establishing his *New Covenant* by his blood: By publishing his *New Covenant* by his Ministers: By applying his *New Covenant* by his Spirit. In all which the Promises made to the Fathers were confirmed & ratified. (2) That, *Christs Ministry to the Jews for confirming the Promises made to the Fathers, had a special intent to the gaining also of the Gentiles.* That they might partake the same Promises and glorifie God for his Mercy as well as the Jews, *Rom.* 15. 9, 10, 11, 12. This was fulfilled by his calling the Gentiles by his *New Covenant* to partake the blessing of *Abraham,* Acts 3. 25, 26. Gal. 3. 13, 14. Seeing therefore the *Promises* made to the Fathers, touching

(b) Gen. 12. 2, 3. & 17. 7, 8. & 22. 16, 17. & 26. 3, 4. & 28. 12, 13, 14, &c.

(c) Rom. 15. 8. to 13.

Ro: 15: 8. to 13

(d) *Compare* Rom. 15. 8. *with* Acts 3. 25, 26. & Gen. 12. 3. & 17. 7, 8. & 22. 16, 17. & 26. 3, 4. & 28. 12, 13, 14.

the bleſſing of all Nations in their Seed, were confirmed to, and accompliſhed upon both Jews & Gentiles by Jeſus Chriſt in his *New Covenant*; it is plain, thoſe Promiſes, and ſo the *New Covenant*, appertained to ſuch Jews and Gentiles: and that God intended them to be *Fœderates in his New Covenant*. 2. *Becauſe*, In and under the *New Covenant*, *Peter* exhorted his hearers to perform the *New Covenant*-duty of Repenting, and to partake the *New Covenant-Token of being baptized for remiſſion of Sins*, Promiſing thereupon the New-Covenant bleſſing, *the gift of the Holy Ghoſt*: & all this becauſe the Promiſe (viz. the ([e]) Covenant-Promiſe made to *Abraham*, *Iſaac*, *Jacob*, and their Seed touching the *bleſsing of all Nations in their Seed, and being a God to them and to their Seed in their Generations*,) was *to them and to their children, and to the Gentiles afar off, whom God ſhould call*, and proportionably to their children. ([f]) — *Then* Peter *ſaid*; *Repent, and be baptized every one of you in the name of Jeſus Chriſt for the Remiſsion of Sins, and ye ſhall receive the gift of the Holy Ghoſt: For, the Promiſe is unto you and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.* Becauſe the *Promiſe* made to the Fathers, *appertained to them, was to them*; therefore they are urged to receive the *New Covenant-Token, Baptiſm:* and aſſured of the *New Covenant benefit* the *Gift of the Holy-Ghoſt:* which peculiarly belonged to the Fœderates of the *New Covenant*. Conſequently, all ſuch Jews or Gentiles under the *New Teſtament* to whom that Promiſe was, were intended of God to be Fœderates in his *New Covenant*. Otherwiſe that Promiſes being unto them, *&c.* was not a ſufficient ground for the Apoſtles exhortation of them to *New-Covenant Duties*, or for his aſſurance given them of *New Covenant Bleſsings*.

([e]) To *Abraham*, Gen. 12. 2, 3 & 17. 7, 8. & 22. 16, 17. To *Iſaac*, Gen. 26. 3, 4. And to *Jacob*, Gen 28. 12, 13, 14, *&c.*
([f]) Acts 2. 38, 39.

But the Seed, Poſterity and children of Jews and called Gentiles are a ſort of Perſons, to whom in the time of the New Covenant the Promiſe made to Abraham, Iſaac, Jacob *and their Seed touching the bleſsing of all Nations in their Seed, and his being a God to them and their Seed in their Generation, doth appertain.* This is evident in the words of *Peter* to his hearers at Pentecoſt, both ([g]) *Jews* and *Proſelites*, ſaying; ([h]) *Repent*, &c. —— *for the Promiſe is to you and to your children, and to all that are afar off, even as many as the Lord our God ſhal call.* Theſe words I have ([i]) formerly explained according to the plain genuine ſenſe of them: there See. Now I am to prove ſome points of that explanation for the confirming of this *Aſſumption*: Eſpecially theſe, *viz.* 1. That, *The Promiſe here ſpoken off was eſpecially Gods Promiſe made of Old to* Abraham, Iſaac, Jacob *and their Seed*. 2. That, *This Promiſe belonged to the children of the Iews and of the called Gentiles, as well as to their parents.* 3. That, *This Promiſe appertains to ſuch children of Iews and Gentiles in this time of the New Teſtament.* I. That *The Promiſe here ſpoken off, was eſpecially Gods* ([k]) *ancient Covenant-Promiſe to* Abraham. Iſaac, Jacob *and their Seed, touching his bleſsing of all Nations in their Seed, and his being a God to them and to their Seed in their Generations*, I thus prove.

([g]) Acts 2. 10, *&c.*
([h]) Acts 2. 38, 39.
([i]) *In Poſition 1. Reaſon* 5. there ſee. *p. 1296.*
([k]) Gen. 12 2, 3. & 17 7, 8. & 22. 16, 17. & 26. 3, 4. & 28. 12, 13, 14, *&c.*

1. *Becauſe*,

1. *Becauſe*, of all foregoing Promiſes mentioned in Scriptures, this Covenant-Promiſe made to *Abraham*, *Iſaac*, *Jacob* and to their Seed touching the Bleſſing of all Nations in their Seed, *&c.* is moſt congruous, appoſite and ſuitable here to this paſſage, and to *Peters* intent therein. For, (1) *This* of all other foregoing Promiſes was moſt eminent and famous among the Jews (the chief (1) hearers of *Peter* at that time) who greatly gloried in their being *Abrahams* children. See *Gal.* 3. 8, 9, 16, 17. And here the Apoſtle ſpeaks not of any obſcure, but of an *eminent, famous and noted Promiſe* well known to them. (2) *This* of all other fore-going Promiſes was moſt notably extended; both to Jews and Gentiles, *In their Seed all the Nations of the earth* Jews or Gentiles *ſhould be bleſſed*; As alſo to Parents Jews or Proſelites and to their Seed, *Gen.* 17. 7, 8, 12. *Exod.* 12. 48, 49. And this Promiſe here mentioned is urged with this extenſiveneſs, to *Jews* and *Gentiles, to Parents and their children* (3) *This* of all other foregoing Promiſes was moſt obſervably *Confirmed* and fulfilled by Jeſus Chriſt under the New Covenant, *Rom.* 15. 8. *to* 13. Hence ſaid Paul; *Chriſt hath redeemed us from the Curſe of the Law, being made a curſe for us*: ——*That the bleſſing of* Abraham *might come on the Gentiles through Ieſus Chriſt, that we might receive the Promiſe of the Spirit through Faith*, *Gal.* 3. 8, 13, 14. And the *Promiſe* here mentioned is implyed to be ſo confirmed by Chriſt and by his *New Teſtament*, yea ſo incorporated into his *New Covenant*, that from this promiſe to them and their children, they are exhorted to accept the Firſt Token of the *New Covenant*, viz. *Baptiſm*. (4) *This* Promiſe here urged, ſeems in the next chapter to be interpreted by *Peter* in his Sermon of like Nature, of Gods Promiſe with *Abraham*, whence the Jews are again urged to Repentance and Converſion; (m) *ye are the children of the Prophets, and of the Covenant which God made with our Fathers, ſaying unto* Abraham, *And in thy Seed ſhall all the Kindreds of the earth be bleſſed. Unto you firſt, God having raiſed up his ſon Ieſus, ſent him to bleſs you, in turning away every one of you from his iniquities.* 2. *Becauſe* this promiſe cannot be meant of that Particular Promiſe of the extraordinary gifts of the Holy Ghoſt, formerly (n) alledged by *Peter* out of *Joel*: no not although it be ſaid in the verſe immediately foregoing, —— *And ye ſhall receive the gift of the Holy Ghoſt.* For, (1) *This Promiſe* is to Jews and Gentiles, even to all Gentiles *whom the Lord ſhall call* till the worlds end: Here's no limitation of time. But the *extraordinary gifts of the Holy Ghoſt* are not here promiſed to be given and continued to Jews and Gentiles till the worlds end. (2) *This Promiſe* is to called Parents and to all *their children*, even to *Infant-children* as well as to *Adult-children*: But *children*, eſpecially *Infant-children*, are leſs capable of the *extraordinary gifts of the Holy Ghoſt*, then of his ordinary gifts and graces. (3) *This Promiſe* is here urged as a ground or reaſon why they ſhould be Baptized, and the gift of the Holy Ghoſt is aſſured them

(1) Acts 2. 5, 9, 10, 11. Ioh. 8. 33, 39.

(m) Acts 3. 12. ——19. ——25, 26.

(n) Acts 2. 38, 39. *with ver.* 16. *to* 22.

them upon ſuch their Baptiſm: But (o) *Baptiſm* is grounded upon, and annexed to only the Doctrine and Promiſes of the *New Covenant*, or on the Promiſes made to the Fathers confirmed by the *New Covenant*; And though the *ordinary gifts of the Holy Ghoſt* are *ſometimes* imparted to the Baptized upon their Baptiſm, As *Acts* 2.41. *to the end.* & 8. 38, 39. & 16. 33, 34. Yet where do we finde in all the *New Teſtament theſe extraordinary Miraculous gifts of the Holy Ghoſt* annexed to, or communicated with *Baptiſm*? *Sometimes* they were poured forth at the Preaching of the word, before Baptiſm, As *Acts* 10.45,46, 47, 48. *Sometimes* at or upon Impoſition of hands, after Baptiſm, As *Acts* 8. 16, 17. & 19. 6. *Sometimes* upon occaſion of fervent praying, *Acts* 4. 31. (4) Theſe Hearers of *Peter* here, Received upon their Baptiſm the *ordinary gifts* of the Holy Ghoſt, *Acts* 2.41. *to the end of the chapt.* But the *extraordinary Miraculous gifts of the Holy Ghoſt* were not (that we read) conferred upon them: therefore not the extraordinary, but only the ordinary gifts of the Holy Ghoſt were here promiſed to them, for doubtleſs they Received what was promiſed. (5) *The Promiſe* here mentioned and made to them was ſuch as was moſt pertinent and ſuitable to the comfort of *Peters* hearers (p) *pricked in heart*, and crying *men and brethren what ſhall we do?* Now, the Promiſe of the *extraordinary gifts of the Holy Ghoſt* (which may poſſibly befall Reprobates, *Math.* 7. 22, 23. 1 *Cor.* 13. 1, 2.) could not be ſuitable to their comfort; but the Promiſe of *the ordinary* were moſt ſuitable, and the Covenant-Promiſe of *bleſſedneſs* by Chriſt, *Abrahams* Seed *to all Nations*, in Remiſſion of Sins, Sanctification and aſſurance thereof by the Holy Ghoſt were moſt proper and comfortable. And this exceeding fitly agrees to the current of other Scriptures. *Compare Iſaiah* 44. 3. *Ezek.* 11. 19. & 36. 27. *with Gal.* 3. 13, 14. *Acts* 3. 25, 26. (6) *That Promiſe* of the *extraordinary gifts of the Spirit* alledged out of *Joel*, is interpreted by *Peter* here to have been fulfilled by Gods pouring forth his Spirit upon the Apoſtles, *Acts* 2. 15. *to* 34. And for theſe Reaſons it ſeems clear to me, *That this Promiſe was not the Promiſe of extraordinary gifts of the Spirit alledged out of* Joel, *but eſpecially the Covenant-Promiſe to* Abraham, Iſaac, Jacob *and their Seed, touching Gods bleſſing of all Nations in his Seed, and being a God to them and their Seed*, &c.

II. That, *This Promiſe belonged to the children of the Jews, and of the Gentiles that ſhould be called, as well as to their Parents.* 1. *That* it belonged to the children of the *Jews*, as well as to the Parents, is evident beyond all contradiction; *Partly* by theſe expreſs words directed by *Peter* here eſpecially to the Jews; (q) *The Promiſe is to you and to your children. Partly* by the Tenor of Gods Covenant with *Abraham*, which (r) was *with him and his Seed in their Generations.* 2. *That* it belonged alſo to the children of the *Gentiles* (called here, as elſewhere, *afar off*, *Epheſ* 2.13,17.) as well as to their *parents whom God ſhould call*, muſt needs Conſequently be granted. For,

(1) Here

(o) Mark 16. 16. Math. 28. 19. Rom. 15. 8, &c.

(p) Acts 2. 37, 38, 39.

(q) Acts 2. 39.

(r) Gen. 17. 7, 8, &c.

(1) Here *Peter* as to that Promiſe, puts the Gentiles that afterwards ſhould be called, into an equality or Sameneſs of Covenant-intereſt and Covenant conditition with the Jews, only giving the Priority or Precedency of Covenant-ſtate to the Jews. Therefore as the Promiſe was to the Jewiſh *parents* and their *children*; ſo it was to the Gentiliſh *parents afar off*, when they ſhould be called, and to their *children*. The Gentiles children, though they be not here *expreſſed*, yet are they not here *excluded*, but muſt needs be here *implied*, as much reaſon being for the Covenant-Priviledge of the one as of the other. (2) Gods Covenant-Promiſe with *Abraham*, &c. is (f) extended to Parents and their Seed both *Iews* and *Gentiles*. Hence all Proſelite-Gentiles and their Seed were to be Circumciſed as well as the Jews, *Gen.* 17. 12, 13. *Exod.* 12. 48, 49. Thus the ſecond thing is clear, That *this Promiſe belonged to the children of Jews and of Gentiles that ſhould be called, as well as to their parents*. III. That *This Covenant-Promiſe belongs to the children of Jews and of called Gentiles now in this time of the New Covenant:* is plain. 1. *Becauſe Peter*, in the time of the *New Covenant* already eſtabliſhed by the blood and Death of Jeſus Chriſt, declares that this *Promiſe* belongs to ſuch children. 2. *Becauſe Peter* here urgeth his hearers, from their intereſt in this Promiſe, to accept Baptiſm, the Token of the *New Covenant*. 3. *Becauſe* Ieſus Chriſt by his *New Covenant* Confirms this Promiſe both to Iew and Gentile, Receiving them as his people, *Rom.* 15. 7, 8, 9, 10, 11, 12. Thus the *Aſſumption* is proved.

(f) Gen. 17. 7, 8, 12. & 12. 2, 3. & 22. 16, 17.

Therefore *The Seed, Poſterity and Children of Jews and called Gentiles are a ſort of Perſons intended by God to be Fœderates with him in the New Covenant.*

6. **Argument.** *All ſort of Perſons, ſince Chriſt, which are cauſeleſly and abſurdly denyed to be in Covenant with God, ought to be acknowledged Fœderates with God in his New Covenant.* For, 1. No ſorts of perſons under the *New Teſtament* ſince Chriſt can be juſtly denyed their Covenant-ſtate and intereſt, but upon ſome juſt cauſe or ground from Scripture, wherein God the Lord and ſole Author of the Covenant hath ſufficiently declared, whom he accepts as Fœderates in his *New Covenant*, whom he rejects. Whom *God accepts* in Covenant, men are to acknowledge to be Fœderates, whom *God rejects* and excludes from his Covenant, men may deny to be Fœderates: Men muſt not preſume to admit or exclude *Declaratively*, but only whom God admits or excludes *Authoritatively*. 2. Gods proceedings in his *New Covenant* as to admiſſion or excluſion of men in point of Fœderation, though they be *above Reaſon*, yet are they not *againſt Reaſon*. (t) *Chriſtianity* admits not, but condemns all *abſurdity* and *irrationality*. Therefore Chriſtians, as they muſt do and declare nothing *Cauſeleſly*, without juſt Reaſon, ſo they muſt do and declare nothing *abſurdly*, againſt juſt ground and Reaſon: touching the *New Covenant-ſtate* of any ſort of Perſons: 3. The *New Cove-*

(t) 2 Theſ. 3. 1, 2. 1 Cor. 11. 13. *to* 17.

Covenant is the only Covenant since Christ, wherein men are Fœderates with God.

But the Seed, Posterity and Children of profest believing Parents Iewish or Gentilish are a sort of Persons since Christ which are Causelesly and Absurdly denyed to be in Covenant with God. I. **Causelesly** are the children of profest believers Jewish or Gentilish denyed to be in Covenant with God: there being *no just and sufficient cause* of their exclusion from Covenant-state either in regard of *God, Christ, the Covenant*, or *such children themselves*: and what other cause can be imagined or pretended: 1. *No Cause in regard of God, the Lord and Author of the Covenant.* For, (1) *God* hath before Christ still admitted children from (u) *Abraham* till the coming of Christ into Covenant as well as their parents: And since Christ God hath never excluded or debarred children from his Covenant. (2) *God* hath since Christ declared by his Spirit, That such children *are* (x) *Holy*, that is, *Fœderally Holy*: and that the (y) *Covenant-promise is* to such *children as well as to their parents.* 2. *No cause in regard of Jesus Christ the Mediator of the New Covenant.* For, (1) *Jesus Christ* hath not contracted, limited or curtaild the Covenant of God by his Death, Resurrection and *New-Covenant-Administrations*, which he should have done extreamly if he had excluded so great a part of Fœderates as all the children of Fœderate parents, but he hath (z) *Confirmed* and enlarged the same exceedingly, even to Gentiles and their children, as well as to Jews and theirs. (2) *Jesus Christ* hath declared the Infant-children of Fœderate parents to be such persons, as (a) *of whom is the Kingdom of God*; and therefore judged them capable of being brought to him, for his *Embracements, Imposition of hands*, and *Benediction*: And can Christ be rationally imagined to seclude such from his *Covenant*, as he *took up in his arms, put his hands upon, blessed*, and declared to be *within the Kngdom of God?* 3. *No Cause in regard of Gods Covenant since Christ.* For, (1) The *New Covenant* Administration no where hath excluded the children and Seed of Fœderate parents from Covenant-state. (2) The *New Covenant* of all other Covenant-administrations, being fullest, largest, perfectest, most extensive and comprehensive, must needs in the Nature of it take in all sorts of Fœderates and more then the *Old Covenant* or former Covenants. They took in the *Jews* and *Proselites with their children*: but this takes in both *Jews and Gentiles called of all Nations, and their children.* The *New Covenant* is stiled, the *better Covenant*, the *better Testament*, *Heb.* 7.22. & 8.6. Whereupon saith my worthy friend Mr. *Baylie* very pertinently and judiciously; (b) *The Covenant of Grace for the Substance was ever the same, but for the manner of its Administration it was the longer the better, and after Christs incarnation best of all: but it had been evidently worse after that time in a very great and main particular, if all Iewish infants which before were Church-members and partakers of the Sacrifices and Sacraments,*

(u) Gen. 17. 7, 8, &c. Luke 1.59. & 2.21.

(x) 1 Cor. 7.14. Rom. 11, 16.

(y) Acts 2. 38, 39.

(z) Rom. 15.7, 8, &c. to 13. Math. 28. 19, 20.

(a) Mark 10. 13, 14, 15, 16.

(b) Mr. Rob. *Baylie* in his *Anabaptism unsealed.* chap. 5. p. 134, 135.

ments, as the Elect ones of them were of the Spiritual Promiſes, ſhould have loſt theſe Priviledges after the coming of Chriſt; and have been ſo far then unchurched, that neither Covenant, Sacrament, Promiſe, nor any ſuch benefit could belong to them before their years of Diſcretion. So he. 4. Finally, *Theres no juſt cauſe in regard of the children themſelves of profeſt believing Parents, why they ſhould be diſcovenanted ſince Chriſt.* For, the children of profeſt believers ſince Chriſt under the *New Covenant*, are every whit as Capable and Receptive of the *New Covenant*, the Initiating Token, *Baptiſm* and the Benefits thereof, as ever the children of *Abraham*, *Iſaac*, *Iacob*, and of the Jews were of former Covenants, *Circumciſion*, and the benefits thereof. All objections againſt thoſe, militate as ſtrongly againſt theſe. Thus its evident, that the children of profeſt believers Jewiſh or Gentiliſh are *Cauſeleſly* denyed to be in Covenant with God in this *New Covenant*. II. **Abſurdly** alſo are ſuch children denyed to be Fœderates with God in his *New Covenant*. For, 1. *Hereby*, the diſpenſations of Divine Grace ſince Chriſt, are made more ſtrait and narrow then they were before Chriſt. But thats *abſurd*. God having reſerved his moſt large, liberal, extenſive, diffuſe diſpenſations of his Grace for the times of Chriſt. 2. *Hereby*, Jeſus Chriſt, by his Coming and eſtabliſhment of his *New Covenant*, is neceſſarily ſuppoſed to *diminiſh*, not to *increaſe* the Priviledges of his Church. But thats *abſurd*. Chriſt every way increaſing his Churches Priviledges by the *New Covenant*. 3. *Hereby*, a Jewiſh Diſciple of the *Old Covenant*, becoming a Chriſtian Diſciple of the *New Covenant*, ſhall wholly deprive his children and poſterity (till they come of years of diſcretion to Repent and believe) of their Covenant-ſtate and Priviledges. Before he accepted the *New Covenant*, all his children as well as himſelf were in Covenant with God, *Circumciſed* and marked for Gods people, dedicated to him, ſeparated from the world, *&c.* But as ſoon as he had embraced the *New Covenant*, all his children are preſently diſcovenanted both from the *Old Covenant* and *New*. But this is notoriouſly *Abſurd*. For, *Thus* the Jew loſeth by Chriſts Coming; *Thus* the *New Covenant* diminiſheth his Priviledge and Comfort that he had in regard of his Children under the *Old Covenant*; *Thus* the Jew might juſtly be deterred and diſcouraged for ever from embracing the Chriſtian faith, or becoming a Chriſtian under the *New Covenant*, becauſe by ſo doing he ſhould preſently (for ought he knows) undo all his children, ſhutting them out of Covenant-ſtate with God, out of Church-membership, and from all the benefits and advantages of both. 4. *Hereby*, The condition of children of Fœderate parents Jews or Gentiles, ſhould be, *not better* under the *New* and *better Covenant*, but *much worſe* then the condition of the Jews under

der the *Old Covenant*. *These* were Fœderates with God: but *they* are diſcovenanted; yea they are reduced into as bad a Condition as the Covenantleſs children of Pagans and Heathens, without God in the world. But this is abominably *Abſurd*. Shall Jews be (c) *Chriſtianized*, and ſhall their children thereby, or thereupon, be *Paganized?* Shall Parents become *Chriſtians*, and their Poſterity remain *Heathens?* The *New Teſtament* affords better tidings and Comfort to the children of Believers, *Acts* 2. 38, 39. 1 *Cor.* 7. 14. *Rom.* 11. 16.

(c) It is (*ſaid one well*) Gods great work *to Church the world*; and the Devils counter-work is *to Heatheniſe the Church*. It troubles the Devil much, That children from their Infancy ſhould be under an engagement, To receive Nurture and Admonition in the Lord, To frequent the ordinances, and to own Ieſus Chriſt by an external profeſſion. If he could but contrive to prevent their coming in to that Engagement, he might hope more eaſily to keep them out, when they are grown up, then to work them out (ſo grown up) to a renouncing of Chriſtianity, which yet he hath brought ſome unto. *A Treat. entituled, A Blow at the Root; or, A Diſcovery of Satans Devices. p.* 154.

Thus, *The children of Fœderates are both cauſeleſly and abſurdly denyed their Covenant-ſtate ſince Chriſt.*

Therefore, *The Seed, Poſterity and Children of profeſt believing Parents Jewiſh or Gentiliſh, ought to be acknowledged Fœderates with God in his New Covenant.*

And thus I hope it is ſufficiently cleared to any ſober judgement, *That not only Iews*, Judah *and* Iſrael *united, but Gentiles that ſhall be called; Not only Parents Iewiſh and Gentiliſh, but with them, their Seed, Poſterity and Children alſo, even their Infant-children; All which thoſe phraſes* (The Houſe of Iſrael and the Houſe of Judah) *do comprehend, are intended by God, and ought to be acknowledged by man, to be Fœderates with God in his New Covenant.* This *New Covenant State* of the children of Fœderate parents, I have inſiſted upon the more *largely*, and laid down my *Arguments* for it the more *Formally*, becauſe that eſpecially is oppoſed by *Catabaptiſtical* and *Anabaptiſtical* Spirits: yet I have purpoſely declined all *Polemical Diſputes* againſt particular perſons, as being beſides my intention in this work, wherein I have propounded to my ſelf *Poſitively* to aſſert the Truth, without intereſſing my ſelf in the frivolous janglings and fruitleſs wranglements of particular Adverſaries.

Inferences.

Foraſmuch then, as *The Confœderates* or *Fœderate-Parties to the New Covenant are*, On the one hand, *God the* LORD; or *God as* JEHOVAH, *the Principal Party*: On the other hand, *The houſe of* Iſrael *and the houſe of* Judah, *in Chriſt*; That is, *The Iews*, Iſrael *and* Judah *united and their Seed, as alſo the Gentiles that ſhall be called, and their Seed, the Spiritual* Iſrael *of God, the leſs principal Party*: Hence, Divers **Inferences** of great Conſequence naturally reſult, which I ſhall comprize in this enſuing *Aphoriſm*.

APHORISM

APHORISM II.

Hence, 1. The New-Covenant is moſt Sure and Faithful; 2. Moſt compleat and comprehenſive; 3. Moſt uniting and conſolidating to the Church and People of God; 4. And is, beyond all other Covenant-diſpenſations, Greateſt Matter of Conſolation, Joy and Thankfulneſs to the Gentiles. 5. In and under which, All the Infant-childzen of New-Covenant-Federates, being in Covenant with their Parents, ought to be ſigned and marked with the Firſt New-Covenant-Token, Baptiſm, as well as their Parents.

Theſe five *Inferences* in this *Aphoriſm* I explain and evince as followeth.

I. HEnce, *The New Covenant is moſt ſure and faithful.* Why? Becauſe the chief Fœderate-Party therein is God the *LORD*, or God as *JEHOVAH*. The Nature of God is ſuch, The Nature of this (d) *JEHOVAH* is ſuch, actually fulfilling, giving being & ſubſiſtence to all his Promiſes: that he can as ſoon lay aſide his very Nature, Eſſence and Being, as break his *New Covenant*, or ſuffer the Promiſes thereof to fail. Why doth God in his (e) *Promiſe* of the *New Covenant* ſo often repeat that Confirming and Enſuring phraſe, in his own great and glorious Name, (*Saith JEHOVAH*, or *Saith the LORD*) even four times over: But to let us know, that becauſe the Author and chief Fœderate of this *New Covenant* is *IEHOVAH*, therefore this Covenant ſhould be certain, and all the Promiſes thereof infallibly faithful and ſure? There are many other grounds of this *New Covenant* s *Sureneſs and Faithfulneſs*, which I ſhall have cauſe hereafter to inſiſt upon, but at preſent this is one eminent cauſe thereof; *IEHOVAH* himſelf hath ſaid it, hath engaged himſelf as the chief Fœderate in it, therefore it cannot fail, we may certainly depend and rely upon it. But of the *Sureneſs of Gods Covenant*, from the Nature of God, and his Name *IEHOVAH*, I have (f) ſpoken enough already: and its applicable here.

II. Hence, *The New Covenant is, beyond all other Covenants, moſt Compleat, Comprehenſive and Extenſive.* Why? *Becauſe* this *New Covenant* is extended by God moſt comprehenſively to the moſt ample and numerous multitude of Fœderates. Former Covenants were more limited and reſtrained; Some to *Particular Families*, As Gods Covenants with (g) *Adam*, with (h) *Noah*, with (i) *Abraham*, with (k) *David*; Some to *Particular Tribes*, or a part of a Nation, As (l) Gods Covenant with his Captives of *Iudah* and *Ie-*

(d) Exod. 6. 3, &c.

(e) Ier. 31. 31, 32, 33, 34.

(f) See *Book II. Chap. 2. Aph. 2. Sect. 5. p. 139, &c.* & *Book III. chap 4. Aph. 3. pag. 792, &c.*

(g) Gen. 3. 15.

(h) Gen. 6. 18, &c.

(i) Gen. 17. 7, 8, &c.

(k) 2 Sam. 23. 5.

(l) Ezek. 37. 26.

Ieruſalem, &c in *Babylon*; Some to a *Particular Nation* ſingled out from among all the Nations of the world, As (m) Gods *Sinai-Covenant* made with the whole Nation of *Iſrael* in the wilderneſs: But this *New Covenant* is to the utmoſt enlarged and extended to (n) *Jews* and *Gentiles*, even to all ſorts of People of all Nations Tongues and Languages throughout the whole world, whom the Lord our God ſhall call to the Faith, and Profeſſion of the Goſpel, from the Death of Jeſus Chriſt, till the end of the world. Some few (o) *Gentiliſh Proſelites*, ſome *gleanings* of the *Gentiles*, that willingly came in and joyned themſelves to the God, Religion, and People of *Abraham*, were taken into Covenant, & enfranchized with the Jews heretofore: But the ſtreams and floods of the Gentiles came not in till theſe *New Covenant* times. The *Proſelites offered themſelves* to Gods former Covenants: But this *New Covenant is offered* and preached by Chriſts appointment (p) *to all Nations, to all the world*; According to that eminent Promiſe of the Lord. (q) —— *I will gather all Nations and Tongues, and they ſhall come and ſee my Glory. And I will ſet a Sign among them, and I will ſend thoſe that eſcape of them, unto the Nations, To* Tarſhiſh, Pul, *and* Lud, *that draw the bow, To* Tubal *and* Javan, *To the Iſles afar off, that have not heard my fame, neither have ſeen my Glory; and they ſhall declare my Glory among the Gentiles. And they ſhall bring all your brethren for an offering unto the* LORD, *out of all Nations, upon horſes and in chariots, and in litters, and upon mules, and upon ſwift beaſts, to my holy Mountain* Jeruſalem, *ſaith the* LORD, *as the children of* Iſrael *bring an offering in a clean veſſel into the houſe of the* LORD. *And I will alſo take of them for Prieſts and for Levites ſaith the* LORD. This Promiſe had its eminent performance and accompliſhment in the Apoſtles preaching the *New Covenant-Doctrine* to all Nations: But (r) *firſt* unto the Jews, and then unto the Gentiles.

III. Hence, *The New Covenant is to Gods Church and people the moſt uniting and conſolidating Covenant of all others.* And this chiefly in two reſpects, *viz.*

1. *In reſpect of* Iſrael *and* Iudah. God rent ten Tribes from *Solomon* (s) for his Idolatry, and gave them to *Ieroboam*, *Solomon's* ſervant, which ten Tribes were uſually called *Iſrael*, in oppoſition to the other two Tribes continued to *Davids* houſe, which were called *Iudah*. Theſe, *Iſrael* and *Iudah*: continued two diſtinct Kingdoms, under two diſtinct ſorts of Kings, and two ſorts of Religions; never after united till they were both carried away into Captivity out of Cannan: Iſrael into (t) *Aſſyria* and the *Cities of the Medes*; Iudah into (u) *Babylon*. During the Babyloniſh Captivity, God made a *Covenant with his Captives*: wherein, among other Bleſſings, (x) *The uniting of Iſrael and Iudah*, that they ſhould no longer be *two Nations* and *two Kingdoms*, but *One Nation*, and *One Kingdom, under one Shepherd, Prince and King* DAVID (that is, Ieſus Chriſt the *true David*) *for ever*. Perhaps many of *Iſrael* came in

(m) Deut. 5. 2, &c.

(n) Ier. 31. 31, &c. Acts 2. 38, 39.

(o) Gen. 17. 12, 13. Exod. 12. 48, 49.

(p) Math. 28. 19, 20. Mark 16. 15, 16.

(q) Iſaiah 66. 18. *to* 22. *See alſo* Iſa. 60. *throughout.*

(r) Acts 3. 25, 26. & 13. 46, 47.

(s) 1 Kings 11. 4. *to* 14. 26. *to* 37.

(t) 2 Kings 18. 9, 10, 11, 12.

(u) 2 Kings *ch.* 24. & 25.

(x) Ezek. 37. 15. *to the end.*

in and joyned themſelves with *Iudah*; when they returned from *Babylon*: but the primary and moſt plenary accompliſhment hereof was in the time of this *New Covenant*, (y) when *Iews from all Nations under heaven* were Converted unto Chriſt, at the Feaſt of Pentecoſt and afterwards; ſo that not only *many thouſands*, but *many myriads*, viz. *Many ten thouſands*, accepted Ieſus Chriſt as their Shepherd, Prince and King, and became (z) One *Spiritual Kingdom*, One *holy Nation*, One *peculiar people* under Ieſus Chriſt, *THE DAVID*. Thus Ieſus Chriſt, by his *New Covenant* made an eminent *union* and *conſolidation* of the *Houſe of Iſrael* and of the *Houſe of Iudah*, that they became joynt Fœderates with God in his *New Covenant*: (a) *Behold the daies come ſaith the LORD, that I will make a New Covenant with the Houſe of Iſrael and with the Houſe of Iudah.* Thus the divided Nations and Kingdoms of *Iudah* and *Iſrael* were united and conſolidate in one under Chriſt *THE DAVID* by the *New Covenant*. And this *conſolidation* will have its final conſummation, when by the *New Covenant* Doctrine the (b) unbelieving Iews *broken off*, ſhall again be called *and graffed into* their own natural ſtock, *and ſo all Iſrael ſhall be ſaved.*

(y) Acts 2. 5. *to* 14. 41. & 4. 4 & 5. 14. & 6. 7. & 9. 31. & 12. 24. & 21. 20.

(z) 1 Pet. 2. 9, 10. *with* 1 Pet. 1. 1.

(a) Ier. 31. 31, &c.

(b) Rom 11. 11. *to the end.*

2. *In reſpect of Iews and Gentiles.* There was an extream Diviſion and Diſtance betwixt theſe, till the daies of Ieſus Chriſt and the time of the *New Covenant*, Iews (c) were *neer to God*; Gentiles *afar off* from him: Iews (d) were *the children*; Gentiles, *dogs*: Iews were (e) *Saints*; Gentiles, *Sinners*: Iews (f) were *the Church, to whom pertained the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the ſervice of God, and the promiſes*, &c. Gentiles, *the world, without Chriſt, aliens from the Common-wealth of* Iſrael, *and ſtrangers from the Covenants of Promiſe, having no hope, and without God in the world.* And betwixt Iews and Gentiles there was (g) *a Middle wall of Partition*, that ſevered them; An *Enmity* that hindred their *Unity, even the Law of Commandments contained in Ordinances*, Circumciſion, the Ceremonial Law, and the whole Levitical Service: but Chriſt by his Death and blood, not only (h) *broke down this Middle wall of Partition, and deſtroyed this Enmity*, all thoſe Ceremonies, Types and Shadows receiving their plenary accompliſhment in him, but alſo (i) *reconciled both* Jews and Gentiles *unto God in one Body by the Croſs*, ſtabliſhed his *New Covenant* in his blood, whereby *he preached peace and union to them which were afar off, and to them which were nigh*: So that, *both have acceſs by one Spirit, unto the Father*; and Gentiles *are no more ſtrangers and forreigners, but fellow-citizens with the Saints, and of the Houſhold of God; and are built upon the foundation of the Prophets and Apoſtles, Jeſus Chriſt himſelf being the chief corner-ſtone.* Thus the *Gentiles* are through Chriſt, by his *New Covenant* incorporated, and conſolidate with the Jews, into one Church-body. This is the (k) *Myſterie*, That *Myſterie of Chriſt*, The *Myſterie which from the beginning of the world hath been hid in God, which in other ages, was not made known unto the ſons of men, as*

(c) Pſal. 148. 14. Eph. 2. 17, 18.

(d) Math. 15. 26. Mark 7. 26, 27.

(e) Deut. 14. 2. Gal. 2. 15.

(f) Acts 7. 38. Rom. 9. 4, 5. & 11. 12, 15. Eph. 2. 12.

(g) Eph. 2. 13, 14, 15, 16, &c.

(h) Eph. 2. 14, 15, 16.

(i) Eph. 2. 16, 17, 18, 19, &c. Heb. 9. 12, 13, 14, 15, 16.

(k) Eph. 3. 3, 4, 5, 6, 7, 8, 9. &c.

it is now revealed unto his holy Apoſtles and Prophets by the Spirit; that the Gentiles ſhould be fellow-heirs, and of the ſame body, and Partakers of his Promiſe in Chriſt by the Goſpel. O how Paul, *The Teacher of the Gentiles*, admires and magnifies this ſweet myſterie! And the whole *New Covenant-Miniſtry* both *Extraordinary* and *Ordinary*, were given by Chriſt, for the compleating of this Union fully and finally; (l) —*And he gave ſome, Apoſtles; and ſome, Prophets; and ſome, Evangeliſts; and ſome, Paſtors and Teachers: For the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the Body of Chriſt; Till we all come in the Unity of the faith, and of the knowledge of the ſon of God, unto a Perfect man; unto the meaſure of the ſtature of the fulneſs of Chriſt.*

(l) Epheſ. 4. 11, 12, 13.

IV. Hence, *The New Covenant, beyond all other Covenant-Diſpenſations, is Greateſt Matter of Conſolation, Joy and Thankfulneſs to the Gentiles.* For, till the *New Covenant came*, The Gentiles (except ſome few gleanings of Proſelytes,) were wholly deſtitute(m) of Chriſt, God, Church-Priviledges, true Religion and hope of Salvation. But by the *New Covenant* in and through Chriſts Death and blood, (n) they are incorporated into one and the ſame Myſtical *Body* of Chriſt, adopted into the ſame *Houſhold of God*, enfranchized in the ſame Spiritual *City* and *Common-wealth* of the Saints, and partakers of all the Promiſed Mercies, Priviledges and Ordinances of the New Covenant. God (o) *putting no difference betwixt* Gentiles and Jews, *purifying their hearts by faith*, and giving them the great *bleſsing of Abraham*, the *Promiſed Spirit through faith*, as well as to the Jews. Now therefore this *New Covenant* is the *Gentiles door of hope*. *Other Covenants* left them out: The *New Covenant* takes them in. *Other Covenants* ſeparated them from the Church: This *New Covenant* unites them to the Church, *&c.* Therefore, this *New Covenant* Miniſters matter of unſpeakable, everlaſting Spiritual Conſolation, Joy and Thankfulneſs to the Gentiles, more then all other Covenants: As, both the (p) *Scriptures* abundantly intimate, and the (q) *Experience* of called Gentiles doth eminently Teſtifie. Oh! then, Let us Gentiles account this *New Covenant*, *Our Cordial*, *Our Triumph*, *Our Jubile*: Let us ſuck the Hony and Oyl of true refreſhing Conſolation out of this Rock; Let us triumphantly rejoyce in this full Sunſhine of Mercy; Let us in heart word and life return all poſſible thankſgivings unto God, for this *Covenant of Covenants*, *The NEW COVENANT.*

(m) Eph. 2. 12.

(n) Eph. 3. 3, 4, 5, 6, *&c. and* 2. 19, 20, 21.

(o) Acts 15. 8, 9. Gal. 3. 13, 14.

(p) Rom. 15. 8, 9, 10, 11, 12.

(q) Acts 13. 46, 47, 48.

V. Hence, *All the Infant-children of New-Covenant-Fœderates, being in Covenant with God, as their parents, ought to be Signed and marked with the Firſt New-Covenant-Token, Baptiſm, as well as their Parents.* I have (r) already proved, That the Confœderates with God in this New Covenant (ſ) were, Not only *Jews*, but *Gentiles*, even *all that are afar off, whom the Lord our God ſhall call*; And not only ſuch Jewiſh and Gentiliſh parents, but alſo all their *children.*

(r) In this *fourth Chap. Aph.* 1.

(ſ) Acts 2. 38, 39.

Pro-

Profeſſed believing Jews and Gentiles, and the children of them both, come under the phraſe of (t) *the houſe of Iſrael, and the houſe of Judah*, with whom God makes his *New Covenant*. And therefore, *Not only Profeſſed believing Jews and Gentiles, but all their children alſo ought to be ſigned and marked with the Firſt New Covenant Token*, **Baptiſm**. This Inference I ſhall further evince briefly by theſe few Arguments, *viz.*

(t) Ier. 31 31, 32, *&c.* Heb. 8. 8, 10.

Argument I. *All ſorts of Perſons that are Fœderates with God in the New Covenant, ought to be initiated, ſigned, marked and diſtinguiſhed by Baptiſm; the Firſt Token of the New Covenant.* This *Propoſition* I confirm, *Partly*, By ſhewing, That Baptiſm is the firſt Token of the New Covenant. *Partly*, By proving, That all ſorts of Fœderates with God in the New Covenant, ought to be ſigned with that firſt Token, the initiating Token of the New Covenant. I. That, *Baptiſm*, viz. *Baptiſm with water, in the Name of Father, Son and Holy Ghoſt, is the Firſt Token, the initiating Token of the New Covenant*: is evident divers waies. For, 1. *Baptiſm* was Firſt inſtituted, before the *Lords Supper* was inſtituted. Baptiſm was inſtituted in the beginning of *John Baptiſt*'s Miniſtry. *Iohn* himſelf ſaid; (u) — *But he* (*viz.* God) *that ſent me to Baptize with water.* Chriſts Command therefore to his Diſciples after his Reſurrection, (x) to *Diſciple and Baptize all Nations*, was not the *Firſt Inſtitution* of Baptiſm, but only an *Enlargement of their former Commiſſion.* Now they ſhould not only Baptize *Iews* but *all Nations.* Now the *Lords-Supper* was not inſtituted till the latter end of Chriſts Miniſtry, till the very (y) *night wherein he was betrayed.* 2. *Baptiſm* was Firſt Accepted and Sanctified by Chriſt in his own (z) *Perſon, viz.* At the beginning of his publick Miniſtry whereby he began to preach the New Covenant-Doctrine: The *Lords Supper*, not (a) till the latter end of his publick Miniſtry. 3. *Baptiſm* was firſt diſpenſed in Order and Time to Gods New Covenant-people, before the *Lords Supper* was adminiſtred to them. *See Math.* 3. 5, 6, &c. *with Math.* 26. 26. *to* 31. Thus *Peter*'s converts, firſt were *Baptized*; and after admitted to the *breaking of that* Sacramental *bread*, *Acts* 2. 41, 42. Nor do we read in all the *New Teſtament* of any that firſt received the *Lords Supper*, and then were *Baptized.* 4. *Baptiſm* in the Nature of it precedes the Lords Supper. Baptiſm ſignifies, our (b) *Implantation* into Chriſt: The *Lords Supper* our *Nouriſhment* in and by Chriſt, 1 *Cor.* 11. 20, 23, 24, 25, 26. *Baptiſm* ſignifies, our (c) *Putting on Chriſt*, and union to him: The *Lords Supper* our Continued *Communion* with him, 1 *Cor.* 10. 16. *Baptiſm* ſignifies, Our (d) *Regeneration*, and New-birth in Chriſt: The *Lords Supper*, our Continuation and Augmentation in Chriſt, 1 *Cor.* 10. 16, 17. & 11. 20, 24, 25, 26. *Baptiſm* denotes our *Admiſſion* into the Myſtical body of Chriſt the Church: The Lords Supper, our Spiritual maintenance and continuance in that body, 1 *Cor.* 12. 13.

(u) Iohn 1. 6 33.

(x) Math. 28. 19.

(y) 1 Cor. 11. 23, *&c.* Math. 26. 26. *to* 31.

(z) Math. 3. 13, *&c. with chap.* 4.

(a) Math. 26. 26. *to* 31. 1 Cor. 11. 23.

(b) Rom. 6. 3, 4, 5.

(c) Gal. 3. 27.

(d) Iohn 3. 5, 5. Tit. 3. 5.

Now

Now our *Implantation* into Chriſt, *Union* to Chriſt, *Regeneration* in Chriſt, and *Admiſsion* in Chriſts Myſtical body; do in Nature go before our *Nouriſhment* by Chriſt, our *Communion* with Chriſt, our *Augmentation* in Chriſt, and our *Continuation* in his Myſtical Body: Conſequently *Baptiſm* precedes as the *Firſt New-Covenant-Token* in order of Nature, and the *Lords-Supper* follows, as the *Second*. Thus the firſt is ſo clear, that few adverſaries (if any at all) will be found to oppoſe. II. That, *All ſorts of perſons which are Fœderates with God in the New Covenant, ought to be ſigned, marked & diſtinguiſhed by Baptiſm, this firſt Token of the New Covenant:* is alſo evident. For, 1. When (e) God brought *Abraham and his Seed* into Covenant with himſelf, he alſo appointed that all ſorts of perſons ſo brought into Covenant, whether *Abraham and his Seed*, or *ſtrangers* Proſelites *and their Seed*, ſhould be ſigned, marked and diſtinguiſhed from all others by *Circumciſion* the firſt Token of that Covenant. This was the *Initiating token* of the Covenant. And this Courſe was afterwards continued both with *Abrahams* Covenant-Seed, and with Proſelites and their Seed (f) till the dayes of Jeſus Chriſt, under the Covenant with *Abraham, Iſrael, David and the Captives*. Conſequently, As all ſorts of Fœderates in former Covenants were to be ſigned, marked and diſtinguiſhed by the *Firſt-Covenant-Token*, before Chriſt: ſo all ſorts of Fœderates in the *New Covenant* are to be ſigned, marked and diſtinguiſhed by the Firſt *New Covenant-Token* after Chriſt. The Covenant both before and after Chriſt, being for ſubſtance one and the ſame: though the *Adminiſtration*, and therein the *Fœderal Tokens*, be changed. And, although the *Fœderate Women* before Chriſt were not *Actually* ſigned and marked with the Firſt Token of the Covenant: Yet *virtually* they were marked and Circumciſed, in the *Males*, and ſo reputed of God as Circumciſed: as is plain; *Partly*, In that (g) *the whole houſe of* Iſrael are intimated to be *Circumciſed in the Fleſh*. *Partly*, In that the whole Jewiſh Nation is called (h) *The Circumciſion*, in oppoſition to the Gentiles called *the uncircumciſion*. *Partly*, In that their (i) *Females* as well as *Males* did eat the Paſſover, which *no Uncircumciſed perſon* might do. 2. When Jeſus Chriſt Commiſſionated and Authorized his Apoſtles to go and gather his *New Covenant Church* out of *all Nations*, even of Gentiles as well Jews, he commanded them to Sign, Mark and Diſtinguiſh all ſuch ſorts as they ſhould *make Diſciples* with the Firſt initiating Token of the New Covenant Baptiſm (k) —— *Go therefore, diſciple ye all Nations, baptizing them into the Name of the Father, and of the Son, and of the Holy-Ghoſt*. &c. All that ſhould be made *Chriſts Diſciples*, and Fœderates in his *New Covenant*, out of all Nations, Jews or Gentiles, Male or Female, bond or free, young or old, all ſuch muſt be marked with *Baptiſm the Firſt New Covenant-Token*. Chriſt will have all his Fœderates and diſciples hereby *Dedicated* to God and his Service, *Matriculated* and ſolemnly entred into his Church, And *diſtinguiſhed* from

(e) Gen.17.7, 8,9,10,11,12, 13,14. Exod. 12.48,49.

(f) Luke 2.21.

(g) Iet.9. 25,26.

(h) Rom.4.9. &c. & 15.8.

(i) Exod.12. 3,4,45,46, 47,48.

(k) Mat.28. 19,20.

from all Covenantleſs perſons which remain the Devils Diſciples and People. 3. Anſwerably, The Apoſtles Practiſe in the gathering and Planting of the *New Covenant Church* was to mark, *Sign*, *Initiate*, and *Diſtinguiſh* all ſorts with Baptiſm that were Converted to the Faith of the New Covenant in Chriſt, both particulars Perſons, and whole (m) *Families.* thereby ſeperating them viſibly from the world to God and Jeſus Chriſt. 4. *A New Covenant* ſtate or Fœderation of any ſorts of perſons, is the primary, moſt direct, clear, proper and unqueſtionable ground for their Initiation, Signing and obſignation by *Baptiſm* the *Firſt New Covenant Token.* (n) *Repent and be Baptized—— For the Promiſe is to you and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.* Whence I argue; If their Intereſt in the ancient *Covenant Promiſe* made to *Abraham*, *Iſaac* and *Jacob* (there intended as (o) I have ſhewed) *confirmed* and fulfilled by Chriſt in the *New Covenant*, and digeſted into the *New Covenant*, were a ground to them for their being *Baptized:* much more their intereſt in the *New Covenant it ſelf* muſt needs be a plenary and ſufficient ground for their *Baptiſm.* Its an *Argument from the leſs to the greater, affirmatively.* Thus the *Propoſition* is firm.

(m) Acts 16. 14, 15. & ver. 31,32,33. 1 Cor. 1. 16.

(n) Act. 2. 38,39.

(o) *In this 4. Chapt. 1. Aph. III. Poſition 5. Argument.*

But the Seed, Poſterity, children yea Infant-children of profeſſed believers Jews or Gentiles are a ſort of Perſons that are Fœderates with God in his New Covenant. This *Aſſumption* (p) I have already proved *by many Arguments*: ſo that I need here to add no more.

(p) See, *Poſition III. of this fourth chap. Aph. 1.*

Therefore, *The Seed, Poſterity, children, yea Infant-children of profeſs'd believers Iews or Gentiles ought to be Initiated, Signed, Marked and Diſtingued from all others by Baptiſm the firſt token of the New Covenant.*

Argument II. *All ſorts of perſons for whom Chriſts enlarged New Covenant Commiſſion in* Mat. 28.19,20. *was intended, ought to be baptized.* This *Propoſition* is clear in the Text, and cannot be denied. (q) *Go therefore, diſciple ye all Nations, baptizing them into the name of the Father and of the Son and holy Ghoſt; Teaching them to obſerve all things*, &c. Here, *Diſcipling* and *Baptizing* are of the ſame equal extent; and both alike commanded and joyntly given in Commiſſion by Jeſus Chriſt, to his Miniſters, *viz.* with intention and reference to all *Nations.*

(q) Mat. 28. 19,20.

But the children, yea the Infant-children of profeſt believers Jews or Gentiles are a ſort of Perſons for whom as well as for their parents Chriſts enlarged New Covenant Commiſſion in Mat. 28. 19, 20. was intended. This *Aſſumption* I prove, *Partly*, From the Extent of the Object of the Miniſterial work here intended, *All Nations. Partly* from the firſt Act or Effect required from the Miniſters about this Object, *Diſcipling them. Partly*, From the Order of proceeding directed to the Miniſters in this Commiſſion, Firſt *Diſciple them*, Then *Baptize them*, Then *Teach them.* I. **The Object** *for whom this enlarged Commiſſion of Chriſt was intended*, is expreſſed ſo extenſively and

and largely, as to comprehend in it Children, Infant-Children, as well as their parents, whether Jews or Gentiles; *All Nations*. He doth not say, *The parents in all Nations*; *The adult grown or riper persons come to years of Discretion in all Nations*; for then there would have been some colour here for excluding of children, especially Infant-Children: But he saith, *All Nations*, without adding any Restriction or limitation to these or those sorts of people in all those Nations. Herein Christ seems to intend *the whole body of those Nations of the Gentiles* respectively. (r) Mr. S. *Marshal* hath very well argued. That as the whole *Nation of the Iews*, Male and Female, Parents and children, &c. were visibly taken in as his Covenant-people heretofore under the *Old Testament*: so the whole *Nations of the Gentiles*, children as well as parents, One as well as another, might be visibly taken in as his Covenant-people and disciples now under the *New Testament*. And this is the rather so to be judged, because the *Gentiles* were to be graffed into the Church of the Jews, *Rom.* 11. and to be *fellow-heirs and of the same Body*, &c. *Ephes.* 3. 6. Certainly *Children* are a very Considerable parts, Yea usually the major part of *Nations*: why then should not *children* as well as *parents* be here intended and comprized in this Complexive word [*Nations*,] there being nothing here in Christs Commission to exclude them? II. **The First Act** which Christ commands his Apostles and Ministers to perform towards or upon this Object, *All Nations*, is such, as may agree *to children*, yea to *Infant-children*, as well as to Parents, (t) πορευθέντες ἐν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτους, &c. *Therefore going, Disciple yee all Nations, baptizing them*, &c. Thus the word (as (u) *Beza* hath well noted) may properly be rendred. Our translation, *Teach ye all Nations*, &c. interprets it not so fitly and axactly here: another word being used in the next verse for *Teaching*, διδάσκοντες. *H. Grotius* hath noted, (u) That *theres a twofold way of teaching, the One by way of Initiation in the first Elements or Principles, the other by way of Doctrine and that the former seems to be indicated in the word*

(r)—Secondly, we have *The persons to whom* they were to do this, *All Nations*, whereas before the Church was tyed to *one Nation*, *One Nation only* were disciples, Now their Commission was extended to make *all Nations Disciples*; *Every Nation* which should receive the *Faith*, should be to him now, as the *peculiar Nation* of the *Jews* had been to him in time past. In a word, *Nations* here are opposed to the *One Nation* before. Now we know that when that *one Nation of the Jews* were made *disciples* and Circumcised, their Infants were made Disciples (made to belong to Gods school) and Circumcised with them. When that *Nation* was made Disciples in *Abrahams* loyns, and Circumcised, their Seed also was the same; When that Nation was taken out of Egypt, and actually made disciples, their children were also with them; and we know that in every Nation the children make a great part of the Nation, and are alwayes included under every administration to the Nation, whether Promises or Threatnings, Priviledges or Burdens, Mercies or Iudgements, unless they be excepted. So are they in Cities, in Families, it being the way of the Scripture, when speaking indefinitely of a People, Nation, City, or Family, to be either saved or damned, to receive Mercies or Punishments, expressly to except Infants when they are to be excepted, as we see in the judgement that befell Israel in the wilderness, when all that rebellious company that came out of Egypt, was to perish by Gods righteous doom, their little ones were expressly excepted, *Numb.* 14. 31. and in the Covenant actually entred into by the body of the Nation, *Neh.* 10. 28. its expressly limited to them who had knowledge and understanding, &c. Mr. *Steven Marshall in his Sermon of the baptizing of Infants. p.* 38, &c.

(s) Mat. 28. 19. 20. (t) μαθητεύειν ergo hoc loco non Neutro passive pro *Discipulum esse*, Sed active accipitur, quasi in Conjugatione Hiphil, ac si dicas, *Discipulare*, &c. *Bez. Annot. in Mat.* 28. 19. (u) Cum duplex sit docendi ratio, Alia per modum εἰσαγωγῆς τῶν κατηχουμένων, Alia per modum διδασκαλίας; Prior supra videtur indicare, verbo μαθητεύειν id enim est velut in disciplinam initiare, & baptismo præponitur; Posterior verbo διδάσκειν, quod hic post Baptismum Locatur. *Hug. Grotius in Annot. in Mat.* 28. 19.

μαθητεύειν,

μαθητεύειν, *to initiate into discipline, and is set before baptism; The latter in the word* διδάσκειν, *which is here placed after Baptism.* The former word (thinks (x) *Beza*) by proper and peculiar command belonged to the Apostles, who by promulgation of the New Covenant were to lay the foundation of the Catholike Church in the whole world, 1 *Cor.* 3. 10. *Eph.* 2. 22. Hence believers at first were called *Disciples*, not of this or that Apostle, 1 *Cor.* 3. 4. & *Eph.* 2. 20. but of Christ; and afterwards more significantly they were called *Christians.* The latter word διδάσκειν he thinks to be more generally intended to Pastors and Teachers, yet the former word μαθητεύειν (in my judgement) ought secondarily to be extended to Pastors and teachers, who sometimes lay foundations of Churches among Pagans: and the later word διδάσκειν well agrees to the whole *New Testament Ministry.* Now this *First Act* here injoyned by Christ to his Ministers towards *All Nations*, is *To Disciple them, to make them Christs Disciples: Disciple ye all Nations.* He doth not say, *Disciple ye all Parents, all grown Persons, all intelligent persons, all of years of Discretion*, &c. but *all Nations*, which comprizeth children as well as parents: they all were to be discipled, to be brought in as Disciples to Christ. But *First the Parents and adult persons, Actually, Formally*, &c. by initiating them in the Principles and first Elements of Christianity, of the New Covenant-Doctrine: And then *their children, even their Infant-children*, in and with their parents, *virtually, Fundamentally*, &c. are made *Disciples.* This is plain. For, 1. The *children* of Christs Disciples are with their parents in the same school of Christ: to be trained up publikely and privately *in the nurture and admonition of the Lord Christ*, Ephes. 6. 4. 2. *Little children* are accounted by Christ Church-Members, *of such is the Kingdom of God*, Mark. 10. 14. And are not all Church-Members, Christs *Disciples?* 3. The Scripture ranks *children*, even *Infant-children* in the number of *disciples*: calling all them *Disciples*, upon whose neck the men of *Iudea* would have put the yoke of Circumcision after the manner of *Moses*, Acts 15. 1, 10. and we all know that *Infant-children* were to be Circumcised as well as their parents, *Gen.* 17. 7. *to* 15. and this yoke of Circumcision lay most upon the Infant-children. Thus not only *parnts* in *all Nations*, but also their *children*, even their *Infant-children*, are capable of *being made Disciples.* So that the *First Ministerial Act*, of *Discipling all Nations* is such, as whereof children are in a sort capable in and with their parents, and therefore we may conclude that this part of the Commission took in the *children* with their *parents* in *all Nations*, and was in part intended for them. III. **The Order of Ministerial proceedings** directed in this Commission towards all *Nations* (*viz.* First *Disciple them*, Then *Baptize them*, Then *Teach them*,) doth also further manifest that this Commission of our Saviour was intended for *children*, Even *Infant-children* as well as for their *Parents* and adult persons in *all Nations.* First, *Disciple them*, initiating them into the Elements of the Christian New Covenant-Doctrine: Then

(x) *Discipul s facite* μαθητεύσατε. id est? Discipulos mihi facite ex omnibus gentibus. *Vulg. Docete* διδάξατε, nimium generali interpretatione. Est enim hoc munus omnibus Pastoribus & Doctoribus in Ecclesia impositum; illud vero proprio & peculiari mandato ad Apostolos spectat utpote fundamentum Ecclesiæ Catholicæ jacturos, *&c. Bez. An. in* Mat. 28. 19.

Baptize them, &c. upon their profeſsing of the Chriſtian Faith according to thoſe principles, that ſo they may be ſeparated from the world, dedicated to God, entred into his Church: Then *Teach them to obſerve all things whatſoever I have commanded you*; carry them on unto further perfection of knowledge by more compleat and perfect inſtruction. Hence, Chriſts intention in this commiſsion is plain, *viz.* 1. *That all Nations ſhould be Diſcipled, or made his Diſciples*; therefore *children, Infant-children* as well as *parents*, children being parts of the Nations, and capable of being made Chriſts Diſciples in their kind as well as their parents. 2. *That all the Nations which ſhould be Diſcipled, and all the parts of Nations (children as well as adult perſons) which ſhould become Diſciples, ſhould be Baptized*, &c. 3. *That all who ſhould be ſo diſcipled, and Baptized, ſhould be afterwards more fully, compleatly & perfectly taught to obſerve all Chriſts commands.* 4. *That this courſe ſhould be obſerved* (as occaſion ſhould require) *till the end of the world*, The Lord promiſing his (y) continual preſence with his Apoſtles and his ſucceſsive Miniſters, Paſtors and Teachers to that effect, till the end of the world, *Math.* 28. 19, 20. from all I conclude;

Therefore, *The children, yea the Infant-children of profeſt believers, Jews or Gentiles, are a ſort of perſons which ought to be Baptized.*

(y) Hinc autem manifeſtiſſime apparet, voluiſſe Chriſtum ut Apoſtoli aliis, illi rurſum aliis πιστοῖς ἀνθρώποις καὶ ἱκανοῖς ἑτέρους διδάξαι munus illud magiſterii commendarent, ut videre eſt, 2 Tim. 2. 2. Nam cum promiſſio hæc ad conſummationem ſæculi ſe extendat, Apoſtoli autem tam diu victuri non eſſent, omnino hic Chriſtus in Apoſtolorum perſona cenſendus eſt etiam Succeſſores ejus Muneris compellaſſe. *H. Grotius in Annotat. in Math.* 28. 20.

Argument III. *All ſorts of Perſons to whom the Promiſe is (which was anciently made to* Abraham, Iſaac, Jacob *and to their Seed*, &c. *and after confirmed by Jeſus Chriſt in his New Covenant,) ought to be baptized.* This *Propoſition* is in effect the Apoſtle *Peters*, *Acts* 2. 38, 39. *Repent and be baptized every one of you*, &c. *for the Promiſe is to you and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.* Here *Peter* exhorts and commands them to be *Baptized*, upon this ground, and for this very Reaſon, Becauſe *the Promiſe was to them and to their children*, &c. *For the Promiſe is to you and to your children*, &c. (viz. The Promiſe made to the Fathers, and confirmed by Chriſt, as I have (z) formerly proved.) If therefore they were to be *Baptized, becauſe that Promiſe was to them*: Then (a) *all ſorts conſequently ought to be Baptized, to whom that Promiſe is, and appertains.*

But the children, infants as well as adult children of profeſt Believers, Jews or Gentiles, are a ſort of Perſons to whom the Promiſe is, (which was anciently made to Abraham, Iſaac, Jacob *and to their Seed*, &c. *and after Confirmed by Jeſus Chriſt in his New Covenant.)* This *Aſſumption* alſo for Subſtance is the Apoſtle *Peters*; (b) *—for the Promiſe is to*

(z) See *in this* 4. *Chapt. Poſition III.* 5. *Argument.*

(a) Argumentum à *Quatenus— ad Omne.*

(b) Act. 2. 38, 39.

to you and to your children, &c. And I have (c) formerly ſhewed for the clearing of this particular, 1. That, *This Promiſe belonged to the children of believers whether Jews or Gentiles, as well as to their Parents.* 2. That, this *Promiſe belongs to the children of believing Jews and Gentiles now under the New Teſtament as well as to their parents.* There ſee.

(c) *In this fourth Chap. Poſition III. Argument 5.*

Therefore, *The children, infants as well as adult children, of Profeſt Believers, Jews or Gentiles, are a ſort of perſons which ought to be Baptized.*

Argument IV. *All ſorts of Perſons that were once admitted by God to the Initiating Sacrament or Firſt Covenant-Token of the Covenant of Faith, and were never ſince by him debarred, ought ſtill to be admitted to the firſt Token of the Covenant of Faith, what ever it be, under all ſorts of enſuing Fœderal Adminiſtrations.* This *Propoſition* cannot well be denyed. For, 1. God alone hath Supream Prerogative to Admit and Debar what ſorts of perſons he pleaſeth both to, and from his Covenant of Faith, and all Covenant-Tokens thereof. If he admit once, and never after debar, who ſhall exclude? 2. The *Covenant of Faith*, as it is *ſubſtantially and eſſentially* ſtill one and the ſame in all ages ſince the fall, & in all the expreſſures thereof, though *circumſtantially and accidentally* divers; ſo God hath ſtill raiſed and advanced the after Adminiſtrations of the Covenant of faith to an higher degree of excellency and perfection then thoſe that went before, till he brought forth his *New Covenant* the moſt excellent and perfect of them all. This (d) I have formerly manifeſted. Therefore the *Covenant of Faith* under all adminiſtrations being one and the ſame, and the latter ſtill perfecter then the former; All ſorts of perſons once admitted to the *Firſt Covenant-Token* thereof, muſt be admitted ſtill to the *Firſt Covenant Token* of that *Covenant of Faith* what ever it be. The Covenant is ſtill the ſame, though the Fœderal token be changed. Yea that Covenant is ſtill more and more perfect: and therefore the *Sacramental initiation* of Fœderates into it muſt not become defective and imperfect, but be anſwerably more and more perfect. 3. Though the *Firſt Fœderal Tokens of the Covenant of Faith* be divers under ſeveral adminiſtrations, yet the ground of Gods admitting any ſorts of perſons thereunto is ſtill the ſame, *viz.* Gods accepting and accounting of ſuch ſorts of perſons to be within his Covenant, therefore he will have them marked and diſtinguiſhed by his *Firſt initiating Covenant-Token.* Fœderate perſons loſe not their Fœderate-ſtate or priviledges, when God changes his Covenant-adminiſtrations and Tokens, but advance their Covenant-ſtate and priviledges of all ſorts to a higher degree of perfection.

(d) *In Book II. Chap. 2. Aph. 2. Sect. 4. 1. p. 98, 99, 100.*

But the children, the Infant-children of Profeſt believers, both Jews and Gentiles, are a ſort of Perſons which were once admitted by God to the initiating Sacrament or Firſt-Covenant-Token of the Covenant of Faith,

and were never since by him debarred. This *Assumption* I prove in both the branches of it: *viz.* I. That, *The Infant-children of profest believers, Jews and Gentiles, were once admitted by God to the First Covenant-Token of the Covenant of Faith.* For, 1. Gods Covenant with *Abraham*, and so the Sinai-Covenant or old Covenant, were Covenants of Faith, (e) as I have formerly proved: but God admitted *Infant-children* of profest believers Jews and Gentiles to *Circumcision*, the *First Covenant-Token of those Covenants*, Gen. 17. 7. to 15. Exod. 12. 48, 49. Luke 2. 21. & 1. 59. Phil. 3. 5. And from *Abraham* till Christ this admission of children to the First fœderal Token was continued. 2. When the *Covenant of Faith* came under a new administration, even that of the *New Covenant* after Christ, so that the *First Fœderal-Token* was changed from *Circumcision* to *Baptism*, The Apostles in the Primitive Churches admitted not only particular profest believers, but also their whole Families (though their actual Faith be not recorded) to the initiating Sacrament of the New Covenant, Baptism. When Governors of Families were converted, not only *they*, but their *Families* were *Baptized* also: As *Cornelius* and his Company, *Acts* 10. 1, 2, 24, 44. *to the end.* *Lydia* and *her household*, *Acts* 16. 14, 15. The jaylor, *and all his*, *Acts* 16. 33. *Stephanas* and *his household*, 1 *Cor.* 1. 16. Now when, not only the Governors of Families, but their whole Families with them were Baptized, can we rationally imagine that none of their children, of their Infant-children, were Baptized? Do not *parents* and *their children* most properly make up the *Family*, servants being only as accidental forreigners thereunto? Take away *children* from the *Family*, do not you usually take away the greatest part of the *Family*? when their *Households* are said to be baptized, of whom can we understand it but chiefly of their *children*? II. That, *children, yea infant-children of profest believers, Jews or Gentiles were never, since their first admission, debarred by God from the initiating Token of the Covenant of Faith*: may thus be cleared. For, 1. *When did God debar them?* (1) *Not* in all the *Old Testament*, from (f) *Abraham* till the dayes of Christ: *Infant-children* being all that while *Circumcised.* (2) *Not* in all the *New Testament*: for where's the *Prohibition* that can be pleaded in bar against them in all the *New Testament*? The adversaries of *Infant-Baptism* cannot produce any *Divine-Inhibition* of *Infant-children* from the *First Covenant-Token*, either in expres Terms, or by any just and necessary Consequence, in all the *New Testament.* They cry, *where is Infant-Baptism commanded?* Nay rather we say, *Infants* are (g) by Gods command once put into possession of the *initiating Token of the Covenant of Faith*: and where hath God ever since dispossessed them? why then should they not keep their possession still, without any *New command?* 2. *How, wherewith, or whereby hath God debarred them?* (1) *Not* by straitning the succesive Covenant-administrations or Priviledges thereof. For, they have been gradually still

(e) In *Book III. chap. 3. Aph. 1. III. Proposition.* pag. 295, &c. and *chap. 4. Aph. 2 partic. III. p. 757,* &c.

(f) Gen. 17. 7. *to* 15. Exod. 12. 48, 49. *with* Luke 1. 59. & 2. 21. Phil. 3. 5.

(g) Gen. 17. 7. *to* 15.

ſtill more and more enlarged. (2) *Not* by diſcovenanting of Infant-children of believers. For the New Covenant ſtill declares, that they are Fœderally (h) *holy*, and that (i) *the Promiſe is to them.* (3) *Not* by withdrawing his Covenant-grace from them. For, they are counted *Saints*, 1 *Cor.* 7. 14. and Chriſt ſaith, *of ſuch is the Kingdom of God*, Mark 10. 14. (4) *Not* by preſcribing any ſtricter Qualifications of children, for their Baptiſm under the *New Covenant*, then were required in children for their Circumciſion under the Old Covenant. Children deſcended of Fœderate Parents, were, becauſe children of ſuch parents, ſufficiently Qualified for the initiating Sacrament or Firſt *Covenant-Token*, both under *Old*, and *New Covenant*. And though (k) *Faith* and *Repentance* be pre-required unto *Baptiſm* in the *New Teſtament*; yet theſe preparatory Qualifications are only required in *Adult* or *grown perſons* that ſhould be called from *Judaiſm* or *Paganiſm* unto the Communion of the *Chriſtian Church* under the *New Covenant*, either at the firſt planting of the *New-Covenant-Church*, or afterwards. But we no where read that *Faith* and *Repentance* are pre-required in *Infants of profeſt believing parents*, as to fit them for their *Baptiſm*: they being taken into Covenant and admitted to the *Firſt token* thereof with their *parents*, as the Jewiſh children were of Old. And for ſtrengthning of this, I deſire the Reader further to obſerve; *That he ſhall not finde one Inſtance in all the New Teſtament, of any Infant-child of a Baptized parent that was kept or debarred from Baptiſm till years of Diſcretion, and then upon actual profeſſion of Faith Baptized.* (5) *Not* by reaſon of infant-childrens incapacity for Baptiſm. For, They are every way as capable of *Baptiſm*, as Jewiſh children were of *Circumciſion*; And, (l) *The Promiſe* belongs *to children*, therefore Baptiſm belongs to them. By none of theſe waies, nor by any other that can be juſtly alledged, are *Infant-children of believers* excluded or debarred by God from the *Initiating Token or Sacrament of the Covenant of Faith*, ſince he firſt admitted them thereunto. We may juſtly conclude;

Therefore, *The children, The infant-children of profeſt believers, Jews and Gentiles, are a ſort of perſons, that ought ſtill to be admitted to the firſt Token of the Covenant of faith, what ever it be, under all ſorts of enſuing Fœderal Adminiſtrations.* And therefore to *Baptiſm* under the *New Covenant.*

(h) Rom. 11. 16. 1 Cor. 7. 14. (i) Acts 2. 38, 39.

(k) Mark 16. 16. Matth. 3. 2, 6. Acts 2. 38, 39. & 8. 36, 37. 12, 13.

(l) Acts 2. 38, 39.

Argument V. *All ſorts of perſons that were Circumciſed before and under the Old Covenant Adminiſtration even until the daies of Chriſt, ought to be baptized under the New Covenant Adminiſtration ſince the daies of Chriſt.* This *Propoſition* and the *Sequel* thereof, may ſtrongly be confirmed by divers grounds from Scripture. For, 1. The Covenant of God *with Abraham*, under which (m) *Circumciſion* was *firſt inſtituted*; The *Sinai-Covenant* or *Old Covenant*, under which (n) it was after *continued* till the Death of Chriſt; and the *New Cove-*

(m) Gen. 17. 7. *to* 15. (n) Exod. 12. 48, 49. Luke 1. 59. & 2. 21. Phil. 3. 5.

Covenant under which *Circumcision* was abrogated, *Acts* 15. *Gal.* 5. 1, 2, 3, 4. and *Baptism* appointed, *John* 1. 33. *Math.* 28. 19. Are but all *one Covenant of Faith substantially and essentially*; though distinct administrations of that Covenant, differing *circumstantially and accidentally*, (as I have often shewed) but the latter Administrations being still more compleat and perfect then the former. Now, (1) These *Covenants* being for substance the same, The *Tokens of these Covenants* consequently are for substance the same, and *The admission of Fœderates to the first Fœderal tokens* must be for substance the same: As therefore the *Infant-children* of Fœderate-Jews were *Circumcised*, so the *Infant-children* of Fœderate Jews and Gentiles are to be *Baptized*. (2) Besides, The *New Covenant* being more compleat and perfect in all Covenant-priviledges, *Infant-children* under the New Covenant must needs as fully at least enjoy the initiating Priviledge of *Baptism*, as the Infant-children before and under the Old Covenant enjoyed the initiating Priviledge of *Circumcision*. Otherwise the Fœderal Priviledges of ensuing Covenants should not be enlarged, but contracted and abridged: which is utterly repugnant to Gods order of Fœderal administrations. 2. Gods Command, which did *formally* oblige *Abraham* to Sign and Seal his infant-children (o) with *Circumcision*, the *initiating Token of the Covenant of Faith* under that Administration; doth *virtually* oblige Christians to Sign and Seal their Infants with *Baptism*, the *initiating Token of the same Covenant of Faith* under this *New Covenant Administration*. And if Christ had not changed the initiating Token from *Circumcision* to *Baptism*, we ought still to have *Circumcised* our Infants. Now though the *Token* be changed, yet the *Covenant* is not substantially changed, nor is Gods *command* of initiating the Infants of Fœderates substantially changed. Therefore God under the former Covenants commanding infants to be Sacramentally Signed and initially Marked, and under the New Covenant appointing *Baptism* to be that initial Mark or Sign, to all Nations, without any exception at all of infants; the Infants of believers ought now to be *Baptized* by vertue of that first command, as well as Infants of Fœderates ought then to be *Circumcised*. As the (p) *fourth Commandment* requiring *A Sabbath to be Sanctified*; viz. Any Sabbath which God should appoint; *and formally in expreß terms* requiring the *seventh day* of every week to be that Sabbath during the Old Testament-administration; doth *virtually* require and command us Christians since Christ to Sanctifie the *First day* of every week for the Sabbath, Christ having changed the particular day from the seventh to the first upon a greater ground, but not abrogated the Substance of the *fourth Commandment*. 3. Baptism doth clearly succeed in the Room and Stead of Circumcision (q) — *In whom also ye are Circumcised with the Circumcision made without hands, in putting off the Body of the sins of the flesh by the Circumcision of Christ*; συνταφεντες αὐτῷ ἐν τῷ βαπτισματι, &c. *Being Buried together with him in Baptism,*

(o) Gen. 17. 7. *to* 15.

(p) Exod. 20. 8, 9, 10, 11.

(q) Col. 2. 11, 12, &c.

Baptiſm, wherein alſo you are riſen with him, &c. Here (as I have (r) elſewhere ſhewed) *Paul* diſſwades them from *Moſaical Ceremonies*, eſpecially from *Circumciſion*, as needleſs to Chriſtians, becauſe they have in Chriſt a Circumciſion far better, in reſpect of the (1) Author, *Chriſt*; (2) Manner, *Made without hands*; (3) Effect, True Sanctification, *in putting off the body of the ſins of the fleſh*; (4) Viſible ſign, *viz. Baptiſm*, wherein they are Sacramentally *Buried with Chriſt*, and *Raiſed with Chriſt*. That phraſe is much to be noted, —— *In whom ye are Circumciſed*, —— *being Baptized*. Whence he gives them to underſtand, That *Baptiſm is our Chriſtian Circumciſion*; *Baptiſm is Chriſts Circumciſion*: Chriſt hath appointed *Baptiſm* inſtead of *Circumciſion*. And the *Analogy* or Similitude betwixt them is clear and obſervable. (1) *Circumciſion* was a Token of the *Covenant of Faith*, *Gen.* 17. 7. *to* 15. So *Baptiſm*, *Mark* 16. 15, 16. *Math.* 28. 19, 20. *Acts* 2. 38, 39. (2) *Circumciſion* was the *Firſt Token*, the initiating token of the Covenant, *Gen.* 17. 7. *to* 15. *Exod.* 12. 48, 49. They muſt firſt be Circumciſed before they might eat the Paſſover: So *Baptiſm* is the *firſt Token*, the initiating Token of the Covenant (as (s) I have already proved) they muſt firſt be *Baptized*, before they may eat the *Lords Supper*, *Acts* 2. 41, 42. (3) *Circumciſion* ſignified and Sealed Regeneration and Sanctification, *Deut.* 30. 6. *Col.* 2. 11. *Baptiſm* alſo ſignifies and Seals the ſame, *John* 3. 3, 5. *Col.* 2. 12. *Tit.* 3. 5. 1 *Pet.* 3. 21. (4) *Circumciſion* was only once applyed to particular Perſons: So *Baptiſm*. (5) *Circumciſion* ſignified and Sealed the *righteouſneſs of Faith* in Chriſts blood, *Rom.* 4. 11. So *Baptiſm*, *Math.* 28. 19. *Rom.* 6. 3, 4, 5, 6. *Gal.* 3. 26, 27. 1 *Pet.* 3. 21. So that the *Analogy* and anſwerable reſemblance betwixt them is very great and palpable. Thus the *Propoſition* is confirmed.

But the Infant-children of all Fœderate parents Iews or Gentiliſh Proſelites are a ſort of perſons that were Circumciſed before and under the Old Covenant-Adminiſtration, even until the daies of Chriſt. This *Aſſumption* is undeniably evident in (t) *many Scriptures*.

Therefore, *The Infant-children of all Fœderate parents Iews or Gentiles are a ſort of perſons that ought to be baptized under the New Covenant-Adminiſtration ſince the dayes of Chriſt.*

Argument VI. *All ſorts of perſons to whom the Mercies, Benefits and bleſſings promiſed in the New Covenant, and Signified in this firſt New-Covenant-Token, Baptiſm, appertain and are communicated, ought to be Baptized.* This *Propoſition* is firm. For, 1. The Apoſtle *Peter* argues, that *Cornelius* and his company were to be Baptized, becauſe they had received the New Covenant Mercy promiſed; (u) *Can any man forbid water, that theſe ſhould not be Baptized, who have received the Holy Ghoſt as well as we?* And elſewhere; (x) *Foraſmuch as God gave them the like gifts as he did unto us, what was I that I could*

(r) In my Key of the Bible on Coloſ 2. I V. and in this Treatiſe of *Gods Covenants*, *Book III. Chap.* 3. *Aph.* 2. *Queſt.* 1. *pag.* 318. I here ſee.

(s) In this *fourth chap. Inference* 5. *Argument* 1.

(t) Gen. 17. 7. *to* 15. Exod. 12. 48, 49. Luke 1. 59. & 2. 21. Phil. 3. 5.

(u) Acts 10. 47.
(x) Acts 11. 17.

could withstand God? And in another place; (y)—*If thou believest with all thine heart, thou maist.* That is, If thou hast the Faith of the New Covenant, thou maist have the Baptism of the New Covenant. 2. Where God gives the blessings signified, will he not allow the Signs thereof? Shall God give the *Inward, Spiritual, Heavenly and most excellent part of Baptism to any:* and shall the *Outward, Earthly and meanest part of Baptism* be withheld from such? Its an *Argument* (*à Majori ad minus*) *from the greater to the lesser.* If God admit to the *Greater*, he will not exclude from the *Lesser.* 3. Some of the learnedst (z) Anabaptists confess, That if they knew any Infants to have received the inward Grace, they durst not deny them the outward Sign; and that those particular Infants which Christ took up in his arms and blessed, *Mar.* 10. might have been baptized.

(y) Acts 8. 36, 37, 38.

(z) See Mr. *Marshals Sermon of Baptizing Infants, p.* 41.

But the Infant-children of Fœderate parents, Iews or Gentiles, are a sort of Persons to whom the Mercies, Benefits and Blessings promised in the New Covenant, and signified in this first New Covenant-Token, Baptism, appertain and are Communicated. This *Assumption* is also firm, For, 1. The (a) *Promise, confirmed* and accomplished by Christ under the *New Covenant, is to* such *children*, as well as to their Parents: therefore the promised blessings therein belong to them. 2. *Children*, even *Infant-children* of Fœderate parents are Covenant-Saints, Fœderally (b) *Holy.* And *Fœderal Holiness* is one benefit of the *New Covenant* as well as of the *Old.* 3. *Little children*, Infant-children may partake all such spiritual Blessings and Benefits belonging to the initiation and being of Christians, as are signified and sealed in Baptism; Whether Regeneration and Sanctification, *Iohn* 3. 5. *Tit.* 3. 5. *Col.* 2. 12. Remission of Sins and Justification, *Acts* 2. 38. Union to, and Communion with Christ, *Gal.* 3. 27. *Rom.* 6. 2, 3, 4, 5. Or, the great blessing of the Holy-Ghost, *Iohn* 3. 5. *Tit.* 3. 5. *Acts* 2. 38. Or Eternal Life and Salvation, *Mark* 16. 16. 1 *Pet.* 3. 21. These and such like Spiritual blessings are signified and Sealed (as these Scriptures shew) by *Baptism:* Now of all these, *Little children* may be partakers, for as much as Christ tells us; (c) *Of such is the Kingdom of God, of such is the Kingdom of Heaven*, and therefore he *put his hands upon them and blessed them.* But without Regeneration, Sanctification, *&c.* none can enter into, or be members of the Kingdom of Heaven, *Iohn* 3. 3, 5. *Heb.* 12. 14. therefore *little children, of whom*, as well as of grown persons *the Kingdom of Heaven is*, must needs partake these and all such like *New Covenant* benefits, fitting them for the Kingdom of God. 4. Should not the Saving benefits and blessings promised in *New Covenant*, and sealed in *Baptism*, appertain and be Communicated to the Infant children of Fœderate parents, no such children dying in their Infancy before years of discretion could be saved: which to assert or imagine, were very horrid, unscriptural, and uncharitable. I conclude,

(a) Acts 2. 38, 39. *with* Rom. 15. 8, *&c.*

(b) Rom. 11. 16. 1 Cor. 7. 14.

(c) Mark 10. 13, 14, 15, 16. Mat. 19. 14, 15.

Therefore, *The Infant-children of Fœderate parents, Jews or Gentiles, are a sort of persons that ought to be Baptized.*

Ar-

Argument VII. *All ſorts of Perſons, whom God hath expreſly or virtually commanded to be baptized, ought to be baptized.* This *Propoſition* is evident. For, 1. *Gods Command* in all parts of his worſhip ought to be obeyed, and obſerved as the Rule of his worſhip. We can have no clearer warrant for any Religious undertaking, then *Gods Command*. *Anabaptiſts* will confeſs this. 2. *Gods virtual Commands* by clear and neceſſary conſequence, are to be obſerved and obeyed, as well as his expreſs commands in ſo many words and ſyllables. Otherwiſe, What warrant have we in the New Teſtament, For *Sanctifying a weekly Sabbath*; For *Obſerving the Firſt day of the week for our Chriſtian Sabbath*; For *Miniſters preaching twice*, viz. *Morning and Evening, on the Lords-day-Sabbath*; For *Womens Participation of the Lords Supper*; For *publike Collections of Alms on the firſt day of the week*; For *Obſerving the Laws of Forbidden degrees in Marriage*; For *Taking an Oath before a Magiſtrate or Otherwiſe, for determining of ſtrife*, &c. For *we have no expreſs ſyllabical command* for theſe and many like things in all the *New Teſtament*: and yet we hold them ſufficiently warranted and authorized by *Gods virtual and implicit Commands* laid down in the *New Teſtament* by good and undeniable Conſequence. 3. The Apoſtle *Paul* and *Barnabas* held themſelves obliged, by a meer *virtual and implicit command* to turn from the Jews and preach to the Gentiles; (d) —*Lo, we turn to the Gentiles. For ſo hath the Lord commanded us, ſaying, I have ſet thee to be a light of the Gentiles, that thou ſhouldſt be for ſalvation to the ends of the Earth.* Heres an expreſs Promiſe, no *Expreſs* but only an *implicit and virtual command*: yet this they held themſelves bound to obey.

(d) Acts 13. 46, 47.

But children, even the Infant-children of Fœderate parents, or of profeſt believers Jews or Gentiles, are a ſort of perſons whom God hath expreſly or virtually commanded to be baptized. This *Aſſumption* I prove by ſeveral Implicit and virtual Commands of God for Baptizing of ſuch Infant-children. 1. (e) *Go diſciple ye all Nations, Baptizing them*, &c. Heres *Chriſts expreſs formal command* for *diſcipling* and *Baptizing of all Nations*: and heres *Chriſts implicit virtual command* for Baptizing the Infant-children of all profeſt believers in all Nations. Unleſs we ſhall deny, Their *Infants* to be any parts of the *Nations*, or in any Capacity of being made *Chriſts diſciples*, Of both which enough (f) formerly. 2. (g) *Repent and be baptized every one of you* (ſaid *Peter* to his *heart-pricked* hearers) —*For the Promiſe is to you and to your children*, &c. Heres another *implicit virtual command* for baptizing of their Infant-children. The words I have *Analytically explained* (h) heretofore. Heres a Command, *Repent and be baptized*, &c. A Promiſe, *and ye ſhall receive*, &c. And the ground of both; *for the Promiſe is to you and to your children*, &c. whence I note theſe three things. (1) *That* A Right to Baptiſm, and a Duty of being baptized, are Conſequences reſulting from a Covenant-ſtate, and intereſt in the Promiſe.

(e) Mat. 28. 19, 20.

(f) See *in this fourth chap. Inference* V. *Argument* 2.

(g) Acts 2. 38, 39.

(h) *In this fourth chap. Inference* V. *Argument* 3.

(2) *That*, children, even Infant-children, of profeſt believers as well as their parents, have now under the *New Covenant* a Covenant-ſtate and intereſt in the Promiſe. (3) *That*, The Promiſe (which is here the ground of Baptiſm) being to children as well as to their Parents, The command of being Baptized equally reacheth to the children and to the parents. 3. Finally, God (i) *Commanding* Abraham to Sign or mark his Covenant-Seed and Infant-children with the initiating token of the Covenant, *Circumciſion*; did *implicitely and virtually* Command us under the New Covenant to Sign our New Covenant-Seed and Infant-children with the initiating token of the New Covenant, *Baptiſm*. For, (1) The *Covenant* is ſtill for ſubſtance the ſame, but now under a more perfect Adminiſtration. (2) The *Command* for an initiating marking of Fœderate children with the *Firſt Covenant-Token*, ſtill remains unrepealed: only Chriſt hath changed the initiating Covenant-token, from *Circumciſion* to *Baptiſm*, from which he hath no where excluded believers Infant-children. (3) And *Baptiſm* (k) ſucceeds in place of Circumciſion, being moſt analogous thereunto, yet afar excelling it. From all which it is evident, That God *expreſly and formally* commanding *Abraham* to *Circumciſe* his Infant-children, doth *implicitely and virtually* command us Chriſtians now to *Baptize* our Infant-children alſo.

(i) Gen. 17. 7. to 15.

(k) Col. 2. 11, 12.

Therefore, *children, Infant-children, of profeſt believers, Jews or Gentiles, are a ſort of perſons that ought to be baptized.*

By theſe ſeven *Arguments* (to add no more) I hope it will be evidently clear to all ſober un-pre-engaged judgements: That, As Infant-children of profeſt believers Jews or Gentiles are of the *Houſe of* Iſrael *and* Judah, and Fœderates as well as their Parents in this *New Covenant*: So They ought to be Signed, Marked and Diſtinguiſhed from all others by the Firſt Sacrament, or initiating-Token of the *New Covenant, Baptiſm.*

Such *Objections*, as may poſſibly be made againſt theſe or any of theſe Arguments, may eaſily be removed and refelled by what hath been ſaid in Explanation and Confirmation of theſe Arguments.

Hitherto *of the Fœderates*, or *Parties to the New Covenant: viz. God the LORD*, on the one hand; *Profeſt believers Jews and Gentiles with their children*, on the other.

CHAP.

CHAP. V.

Of the Matter, or Substance of the New COVENANT.

THE Substance or Matter of the New Covenant comes next in order under Consideration. Herein the very Marrow and Kernel of the *New Covenant* is comprized. The Matter of the *New Covenant* is laid down; (1) *Partly*, In the Body of the New Covenant, Promised by (m) *Jeremiah*, and Recited by (n) *Paul*: (2) *Partly*, In the Explanations of the Nature of this New Covenant in the Holy Scriptures, especially those of the *New Testament*: In opening of this Matter of the New Covenant, I shall have recourse to both (as occasion shall require) for the fuller clearing and unfolding thereof: But *Primarily* to the former, *viz.* To the *Body of the New Covenant*, as Promised and Recited; and then *Secondarily* to such Explanations thereof, as are more Necessary and apposite to Explicate, Illustrate and unfold the same. And this I must be forced unto the rather, because The Matter of the New Covenant is expressed so Concisely in words, but comprehensively in Sense, both by the Prophet and Apostle.

The Matter of the NEW COVENANT is chiefly laid down in the Body of the Covenant. (o) *Behold the dayes come, saith the Lord, when* (p) *I will make a New Covenant with the House of* Israel *and the House of* Judah. *Not according to the Covenant that* (q) *I made with their Fathers in the day when I took them by the hand, to lead them out of the Land of Egypt, because they continued not in my Covenant, and I regarded them not, saith the Lord. For this is the* (r) *Covenant that I will make with the House of* Israel *after those dayes, saith the Lord: I will Give my Laws into their Mind, and I will inscribe them upon their Hearts,* (καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς): *And I will be to them for a God* (εἰς Θεὸν,) *and they shall be to me for a People. And they shall not teach every one his Neighbour, and every one his brother, saying: Know thou the Lord: For all shall know me from the least of them to the greatest of them. For I will be mercifull* (ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν) *I will be propitiatorily-pacified*, or, *I will be propitious*) *to their unrighteousnesses, and their Sins and their transgressions I will remember no more.* (οὐ μὴ μνησθῶ ἔτι, *I will not remember again*, or, *any more.*) that is, I will never remember them again. In these words, according to the Emphasis and Propriety of the Greek Original, The Matter of the *New Covenant* is declared to us.

(m) Jer. 31. 31,32,33,34.
(n) Heb. 8. 8, 9 10,11,12.
(o) Heb. 8. 8, 9,10,11,12.
(p) συντελέσω] *I will finish, I will perfect*, or *I will consummate.* So properly; very significantly; For by this *New Covenant* God did *perfect, finish and Consummate all his Covenant Administrations.* This the last & compleatest of them all
(q) ἐποίησα] *I made.*
(r) διαθήκην ἣν διαθήσομαι] *The Covenant which I will Cov.* Or *The Covenant which I will dispose.* It may have reference both to a Fœderal establishment, and to a Testamentary dispossal. And so it agrees well with this *New Covenant*, which is *a Fœderal Testament* or, *a Testamentary Covenant.*

us. The parallel betwixt the words of *Paul* and *Jeremiah*, *See in chap.* 1.

For the more clear Delineation and Deſcription of the **Matter** of this *New Covenant*, I ſhall do three things, *viz.* 1. I ſhall *Analytically explain* theſe words briefly. 2. I ſhall lay down (*Notanda quædam Generalia*) *Certain Generals* to be noted and diligently obſerved touching the **Matter** of the *New Covenant*, as repreſented in this Narrative thereof. 3. Laſtly, I ſhall deſcend to the *Unfolding of the* **Matter** *of this New Covenant Particularly*, Both *Promiſed* by God to his Fœderates, and Reſtipulated by them unto God. And theſe I ſhall digeſt into three diſtinct *Sections*.

Section I.

FIRST, As to the brief (f) *Analytical Explication* of the Apoſtles recited words, Conſider, That

The *NEW COVENANT* is here ſet forth, with a note of Excellency, and Attention; *Behold.* And is Deſcribed by the 1. *Time*, 2. *Author*, 3. *Fœderates*, 4. *Name*, and 5. *Nature thereof.*

I. *By* the time when it ſhould be made and eſtabliſhed. *The dayes come, ſaith the Lord, when I will make*, &c. Heb. 8 9. The Apoſtle alleadgeth this out of *Jeremiah*: *Jeremiah* herein prophecied of future dayes, *viz.* the dayes of Chriſt, when this *New Covenant* ſhould begin to Commence. Theſe dayes were already actually come and fulfilled in *Pauls* dayes: Chriſt had ſtabliſhed his *New Covenant*, *Preparatorily* by his publike Miniſtry, *Compleatly* by his Death, Reſurrection, Aſcenſion and Effuſion of his Spirit. As I have (t) formerly evidenced.

II. *By* the Author, or Efficient Cauſe of it, *The Lord*;—*ſaith the Lord, when I will make a New Covenant*, &c. *Heb.* 8. 9, 10. of this (u) Formerly.

III. *By* the Fœderates with whom the Lord would make this *New Covenaut*; *With the Houſe of* Iſrael, *and with the Houſe of* Judah, *Heb.* 8. 9, 10. Even with all Profeſt believers, Jews and Gentiles, and with their children: as I have (x) already proved.

IV. *By* the Denomination or Name given to this Covenant. —*I will make a A NEW COVENANT*, Heb. 8. 8. In what ſenſe its called *a New Covenant*, I have (y) heretofore explained at large: as alſo the *Nature of it more Generally.*

V. *By* the Nature of this *New Covenant*, which is laid down, 1. *Negatively*, 2. *Affirmatively*, 1. **Negatively**, He declares what Manner of Covenant this *New Covenant* ſhould not be, *viz.* Not ſuch a Covenant as was the *Sinai-Covenant*, that *old Covenant. Not according to the Covenant that I made with their Fathers*, &c. *Heb.* 8. 9. This *New Covenant* ſhould not be according to that Covenant, not like

(f) See this done, but much more briefly in my Key of the Bible on *Hebrews*, *Sect.* VI.

(t) In this *fourth Book. chap.* 1.

(u) In *chap.* 3.

(x) In *chap.* 4.

(y) In *chap.* 2.

like that Covenant, but very different from it, and far before it. In all this *Negative* the Holy Ghoſt ſeems to have reſpect to the *Form and Adminiſtration* (of which I ſhall ſpeak when I come to the *Form of this New Covenant*) Not to the *Matter* and *Subſtance* of the *New Covenant*, which is after laid down in the *Affirmative*. That this may the better appear, He ſets forth that Old Covenant divers wayes, *viz.*

1. *By* the Author of it; God. —— *which I made.*
2. *By* the Fœderates with whom God made it; —— *That I made with their Fathers, viz.* with the Iſraelites at Mount Sinai, after they were brought out of Egypt.
3. *By* the time when this old Covenant was made with them: *In the day when I took them by the hand to lead them out of the land of Egypt.* The word [*Day*] here is not to be taken properly, preciſely and ſtrictly for the *very Day* when God brought Iſrael out of Egypt, for in *that day* this Covenant was not made, but about fifty dayes after: but *Synecdochically*, for that time that was a time of Gods ſpecial love to their Fathers, Redeeming them ſtrangers from Egypt, Conducting them wonderfully towards Canaan, and by the way bringing them into *Covenant* with himſelf: and therefore (z) by Gods Commemoration of theſe his great favours and kindneſſes to them, he notably aggravates their unkind Covenant-breaking with him after mentioned.

(z) Tanti beneficii commemoratione, crimen defectionis exaggerat. *Joan. Calv. Com. in* Heb. 8. 9.

4. *By* the evill event of this Covenant as to their Fathers, which is given in here as a Reaſon why God would afterwards make a *New Covenant*: This ill Event is twofold, 1 Their ſinful Breach of this Covenant; *Becauſe they continued not in my Covenant.* This hath reference, not only to that notorious breach of this Covenant at firſt in the Golden Calf, *Exod.* 32. but alſo to all their reitered and aggravated Idolatries afterwards till their Captivity in Babylon. They promiſed to do all that God in this Covenant required, *Exod.* 24. but they knew not their own weakneſs and the Lawes exactneſs. *They attained not to Gods righteouſneſs, becauſe they ſought it as it were by the deeds of of the Law.* This Covenant required *Duty*, but furniſhed them not with *Ability*, &c. So that, this Covenant becoming faulty, defective and inſufficient, through their infirmity and *faultineſs*, this was one Cauſe why *there was place ſought for the Second* Covenant. *Heb.* 8. 7, 8. This *Firſt Covenant* becoming ſo *weak, unprofitable* and ineffectual to them, *Heb.* 7. 18, 19. 2. Gods juſt diſpleaſure and judgement upon them for this Breach of Covenant; *And I regarded them not, ſaith the Lord.* Under Gods diſregard of them, all ſorts of puniſhments, judgements and afflictions that afterwards came upon them for their Idolatries and breach of Covenant with God from Generation to Generation, are comprized. The *Hebrew* phraſe in *Jeremiah*

is

is somewhat different from this of the *Greek*: *Although I was an husband to them.* Or, *should I have continued an husband to them?* Both, our Translation. But the *Hebrew* ואנכי בעלתי בם is better rendred by *Pagnin* and *Montanus*, Et ego dominatus sum in eos, *And I Lorded it over them*, that is, (a) *I used my Husbandly and Lordly authority over them, and so misregarded them.* For this phrase, the LXX have, καγὼ ἠμέλησα αὐτῶν *and I disregarded them*: which the Apostle also follows, *Heb.* 8. 9. So then, Gods Lordly and Husbandly Authority not only obligeth to *Covenant-keeping*, but also afflicteth for *Covenant-breaking*. And, when God puts forth his authority against Covenant-breakers, he *disregards them*, counts them as not in Covenant with him: which disregard from God, comprizeth in it as it were all sorts of Gods judgements. Thus, though the phrases in *Ieremiah* and *Paul* differ, yet the Sense agrees.

(a) D. Dickson on Heb. 8. 9.

2. **Affirmatively** and **Positively**, He shews what this New Covenant should be. *For this is the Covenant that I will make with the House of* Israel, *after those dayes, saith the Lord*, Heb 8. 10. The words import a surpassing eminency and excellency in this *New Covenant*, beyond what was in the *Old*. (b) *For this is the Covenant*: The expression in the *Hebrew* and *Greek* is very emphatical. But what is *this Covenant?* Or wherein doth the *Nature* and **Matter** of it Consist? Principally in four exceeding great and precious Promises of God laid down here altogether, *Heb.* 8. 10, 11, 12. *viz.* Here God promiseth,

(q) בזאת הברית ὅτι αὕτη ἡ διαθήκη

1. His Donation and inscription of his Laws in their inwards, Mind and Hearts. *I will give my Laws into their Mind, and write them upon their Hearts*, Heb. 8. 10. *I will give my Law into their inward-part, and upon their Heart will I write it*, Jer. 31. 33. Here note, 1. The Agent, God; *I will give, I will inscribe*—. 2. The Act twofold, Giving: *I will give.*—— Inscribing: *I will inscribe*——. 3. The Object of this Act, about which this act shall be exerted and put forth, Gods Laws: *My Laws* Distributively, as *Paul* hath it. *My Law* collectively, as *Ieremiah* hath it. Both importing the same thing, *viz. Gods Moral-Law* especially, formerly written in Stony Tables; and the whole word of God Generally, wherein the *Moral Law* is expounded. The *Moral Law* is the Abridgement of the word of God: The word of God is the explanatory Enlargement of the *Moral Law*. 4. The Subject whereinto this Law of God shall be given, and wherein it shall be written by God: *In their Mind*, or (c) *Inward-part*: The mind being most inward: *and in their Hearts. That*, denoting, The Understanding: *This*, The Will and Affections.

(c) Hebr. בקרבם This word קרב is significant. *Medium, venter*, Sic appellatus, quod sit in medio corporis; & Metaphorice nonnunquam *Cogitatio*. Sic appellatur quicquid est propinquissimum & intimum, ut Cor, & exta, ac viscera; unde ad mentem & Cogitationem humani cordis, quæ in homine intima est, significandam tranfertur sicut & autor epist. ad Hebr. vertit διάνοιαν. *Pagnin. Thesaur. ad verb.*

2. The great Fœderal Relation, Union, Communion and Interest betwixt God and his Fœderates reciprocally. *And will be unto them*

them for a God, and they shall be to me for a people, Heb 8. 10. *viz.* I will be to them All, whatsoever, a God can be, or can need to be, to his Covenant-people: and they shall be to me All, whatsoever, a people in Covenant can or should be to their God. *I will*, —— *They shall*: —— God here promiseth both, undertakes for both: for himself, and for his Fœderates. O sweet and blessed *New Covenant*!

3. His Fœderate peoples more excellent & more universal knowledge of the LORD, then formerly under the Old Covenant. This hath in it two things, *viz.* 1 The surpassing excellency of the New Covenant knowledge of the Lord, beyond that of the Old, *And they shall not teach every one his neighbour, and every one his brother, saying, know the Lord, Heb.* 8. 11. The word [*Not*] here, is not a *Simple and Absolute Negative*, as if hereby the *New Covenant* excluded all Humane Teaching; For thats most repugnant to *New Covenant* Doctrine, as ([d]) elsewhere I have shewed; and shall afterwards farther manifest: But it is rather a *Comparative* (as its divers times used in Scripture, *See Iohn 9. 41. 1 Cor. 1. 17.*) importing, That the former teaching under the *Old Covenant* should be comparatively as no teaching at all, as nothing to the Divine Teaching of Gods Fœderates under his *New Covenant*. Then they were taught the Elements, first principles and A B C of Divine Knowledge, as a people in *Minority*: but now Gods Fœderates shall be instructed in the abstruse and more perfect Mysteries of God, as a people in *Maturity*. Under the *New Covenant*, The Divine *Revelation* is more clear and compleat, The *Donation* of the Spirit, more full, and proportionably the *Spiritual illumination* of their mindes more perfect and accurate. 2. The Generality of this knowledge of the Lord among all sorts under the *New Covenant*; *For all shall know me from the least of them to the greatest of them, Heb.* 8. 11. God will indifferently illuminate *small* and *great*: One as well as the other must be beholding to him herein. Some particular persons under the *New Covenant* may be grosly ignorant, through natural Incapacity or want of Ministerial Instruction, or contempt of the New Covenant, but here the Holy Ghost intends the ([e])whole *New Covenant-dispensation*, which generally shall introduce such a Knowledge of the Lord as the Generality of Fœderates never had under the *Old Covenant*. Now this promise, though it have wonderful accomplishments under the New Covenant, yet shall not have (as ([f]) *Pareus* well advertiseth) its plenary accomplishment till we come to Heaven, when we shall all be perfectly taught of God, being beyond all humane Instruction publick and private, when we *shall know as we are known, and see God as he is*, 1 Cor. 13. 12. 1 Iohn 3. 2, 3.

4. Finally, God promiseth (as a foundation, ground or cause of all

([d]) In my Rep of the Bible on *Hebrews*, *Sect.* V.

([e]) Hic non disputari de personis, sed de oeconomia regendæ ecclesiæ *Ioan Calv. Com. in Heb.* 8. 9.

([f]) Tertia Promissio: cujus complementum etsi futuræ vitæ reservatur; quando omnes erimus perfecti θεοδίδακτοι, nec opus erit Ministerio publico vel institutione privata; sed omnes intuebimur Deum sicuti est; tamen etiam in hac vita illustria futuri complementi initia & incrementa præstantur Ecclesiæ novæ; quoniam non ut olim paucis, sed pluribus; uno omnibus Ecclesiæ civibus Deus luculenter in Christo se patefecit. Neque ut olim in primis fidei rudimentis subsistunt Novi Testamenti cives, sed intima Fidei Mysteria præclare intelligunt, gratia uberiore Spiritus Sancti super omnem carnem effusa. *D. Pareus in Com. ad Heb.* 8. 11.

all the former Benefits,) His own gratuitous Propitiousneſs in Chriſt to them in the utter Remiſſion and Oblivion, Forgiving and forgetting all ſorts of their ſins; *For I will be propitiouſly-merciful to their unrighteouſneſſes, and their ſins and their tranſgreſſions will I remember no more, Heb.* 8. 12. Here note, 1. The Agent or Author of this Benefit, God; *I will be propitiouſly merciful, I will not remember* —— God alone is the *God of Pardons, Neh.* 9. 17. Who can forgive ſins like him? *Mich.* 7. 18. or *beſides him? Mark* 2. 7. *Luke* 5. 21. Pardon of ſin is Gods peculiar Prerogative. 2. The Act of grace expreſſed in two phraſes, *viz.* (1) *I-will-be-propitiouſly-merciful*, ἵλεως ἔσομαι. The Greek word, (as alſo the Hebrew word, סלח *Ier.* 31. 34.) denotes ſuch a mercy in God as hath reſpect to Chriſts Propitiation, propitiatory expiation of, and Satisfaction for ſin; who is called ἱλασμὸς *A Propitiation for our Sins*, &c. 1 *Joh.* 2. 2. And ἱλαστήριον *A Propitiatory*, or *Mercy-ſeat, Rom.* 3. 25. Whoſe offering up of himſelf once was ſo ſatisfactory to God, that it was *an odour of a ſweet ſmell to God, Eph.* 5. 2. And that thereby *he hath for ever perfected them that are ſanctified, Heb* 10. 13, 14. (2) *I will not remember again*, οὐ μὴ μνησθῶ ἔτι. That is, I will never remember again to them, ſo as to impute them to them. I will forgive and forget. I will paſs an Act of utter Oblivion upon them for ever. This is Gods free Pardoning and Remiſſion of ſin in and for Chriſts Meritorious Satisfaction. 3. The Object about which this Act of Grace ſhall be exerciſed: which is expreſſed by two Hebrew words, *viz.* עונם *Guavonam*, ſignifying properly, *Perverſeneſſes, crookedneſſes, perverſe-iniquities*, &c. And חטאתם *Chattatham*, properly *Errors, Stray-ſins, wherein they miſs the mark*: both theſe are in *Ier.* 31. 34. But this Object is expreſſed in three words in the Greek, ἀδικίας, ἁμαρτιῶν, ἀνομιῶν, which properly ſignifie, *Unrighteouſneſſes, Sinful-Errors, Unlawfulneſſes*. The words are very comprehenſive, they take in all ſorts of ſins whatſoever: God will forgive and forget them all. 4. The Connexion of this Promiſe to the Promiſes foregoing, in the Cauſal particle, ὅτι, *For, Becauſe*. This lets us know, That Gods gratuitous Mercy in purging away and pardoning all the ſins of his people in Chriſt, is the foundation of all the fore-Covenanted Benefits.

Thus I have *Analytically explained* in brief the words wherein *The NEW-COVENANT* is deſcribed to us both by *Jeremiah* and *Paul*, Oh! How Significant, How Comprehenſive, How Emphatical, How Proper and ſuitable, How ſweet and Comfortable are theſe words for a *New Covenant expreſſure*! Hence we ſhall eaſily borrow much light for the clearing of all enſuing Particulars.

SECT.

Section II.

Secondly, As for those **Generals** to be noted and observed diligently, in this Narrative or Description of the *NEW COVENANT* by the Prophet and Apostle, touching the **Matter** or Substance of this *New Covenant*, I shall clearly and briefly represent them in this ensuing *Aphorism*.

In General, touching the Matter of the New Covenant, **as here described by the Prophet** Jeremiah **and the Apostle** Paul, **we are diligently to note and observe these things,** viz. 1. That, **The matter of the** New Covenant **is here set forth very compendiously in words, but most comprehensively in sense.** 2. That, **The whole matter of the** New Covenant **is represented only in Promises.** 3. That, **All these** New Covenant-**Promises, in their express terms, run wholly upon Spirituals.** 4. That, **These** New Covenant-**Promises have a sweet Harmony and Correspondency with the Priesthood, Prophecy and Kingship of Christs Mediatory office: In actual performance of which Promises to us, we also are made unto God Priests, Prophets and Kings by Jesus Christ.** 5. That, **The Matter of the** New Covenant **is so contrived in these Promises, as may sufficiently remove all the principal Doubts, Discouragements and Objections which either a bleeding heart-wounded Sinner, Or a distressed Saint, may make against his Salvation.** 6. That, **These** New Covenant **Promises are so expressed, as virtually to contain in them the Agreement and Difference betwixt the** Old **and** New Covenant, **yea the preheminencies of the New above the Old.** 7. That, **All these** New Covenant **Promises are wholly grounded upon the meer grace and good pleasure of Gods will in Jesus Christ alone.**

I shall a little explain these seven **Generals**, because the right and clear understanding of them is very Necessary and Advantagious to the true understanding of the *NEW COVENANT*.

I. That, **The Matter of the New Covenant is here set forth very Compendiously in words, but most comprehensively in sense.** This was one excellency of the *Old Covenant* promulged at Mount Sinai by God himself, That it comprized all duties of Religion towards God, and Righteousness towards man, in (g) *Ten words*, or *Ten sayings*: Proportionably this is a great excellency of the *New Covenant*, That it comprehendeth all saving Mercies and blessings from God to his Fœderates, and all answerable duties of his Fœderates to him, in *four sententious Sayings*, in *four precious Promises*. The words are very *few*, But the meaning *much*. Mountains of *Sense*, under Mole-hils of *Sentences*. These Sentences are

(g) Heb. הדברים Deut. 4. 13.

but as *four drops*: The Senſe under them is as a very *Sea*. The very firſt Article comprizeth in it the whole Law of God, not only the Letter, but the Spirit of the Law; (h) *I will give my Laws into their minde*, &c. Who then can ſadom what is comprized in all the reſt?

(h) Heb. 8. 10.

(i) Heb. 8. 10, 11, 12.

1. *Here*, we have, A ſecret and Myſterious (i) Diſcovery of the bleſſed co-operation of Father, Son and Holy Ghoſt to the Felicity of the New Covenant Fœderates, Iews and Gentiles. The Father Promiſing pardon of their ſins, for the Sons expiation of them, whereby the wrath of God is pacified, *Heb.* 8. 12. The Holy Ghoſt effectually applying Chriſt in the Renovation, *Heb.* 8. 10.

(k) Heb. 8. 10, 12.

2. *Here*, we have the (k) meer free-grace of God and good-pleaſure of his will diſplayed, as the prime Original and fundamental Cauſe of all the Fœderal happineſs here promiſed.

(l) Heb. 8. 10, 11, 12.

3. *Here*, The Mediatory office of Jeſus Chriſt is tacitly implyed, in the proper and peculiar (l) fruits of his Prieſthood, Prophecy and Kingſhip: *viz. Remiſsion of Sins*, wrought by his *Prieſthood*; *Knowledge of the Lord*, by his *Prophecy*; and conformity of *Minde and Heart to the Law of God*, by his *Kingſhip*.

(m) Heb. 8. 10, 11.

4. *Here*, The plentiful donation and effuſion of the Spirit upon all ſorts Jews and Gentiles is diſcovered: by the many (m) effects of the Spirit upon their Minds, Wills and Hearts here promiſed.

(n) Heb. 8. 10, 11, 12.

5. *Here*, The ſacred knot of Saving Benefits and *Spiritual bleſsings in heavenly things in Chriſt* is aſſured to the Fœderates: *viz.* (n) Conviction, Illumination, Converſion, Regeneration, Effectual vocation, Sanctification, Conformity to Gods Law, Cordial ſincerity, Adoption into the number of Gods people and children, Juſtification, Union and Communion with God; and Conſequently all good things for the life preſent, and all Glory for the life to come. What is not promiſed, when God himſelf is promiſed?

(o) Heb. 8. 10, 11, 12.

6. *Here*, Conſequently, all anſwerable (o) New Covenant Duties, Diſpoſitions, Inclinations, Affections, Endeavours, Actions, Deportments and Performances of theſe Fœderates towards God, are virtually, yet vigorouſly enjoyned.

7. *Here*, Finally, in few words are couched all Neceſſaries to ſinners happineſs and eternal Salvation.

II. That, **The whole Matter of the New Covenant is repreſented here only in Promiſes.** This *New Covenant* is ſo Deſcribed by *Ieremiah* and *Paul*, that the Matter and Subſtance thereof is ſet forth in nothing but *Promiſes*. Mark it well; Here's not one *Threatning* expreſſed: Not one *Commandment* or *Precept* expreſſed: but all that is expreſſed is only *Promiſes*. It runs all upon *Promiſes*, it conſiſts all in *Promiſes*; This *New Covenant* is a knot, a bundle of *Promiſes*, a rich chain or jewel made up of nothing but *Promiſes*. Here are *four grand Articles of Promiſes*: and thats all

all the *Matter* and Substance of the *New Covenant* here expressed. No wonder, that the *New Covenant* is said to be (p) *established upon Promises*: for we finde it in nothing else. All the *New Covenant Mercies and Blessings* which God stipulates to his Fœderates, And all the *New Covenant Duties* which his Fœderates restipulate and condition with God; they are all digested into *Promises*, contained in *Promises*, and to be extracted out of *Promises*, either formally or virtually, Directly or Consequentially, Explicitly or Implicitly. Yea all *New Covenant Duties* required or restipulated, are proportionably to be collected from *New Covenant-mercies promised*. All our *Duties*, as well as Gods *Mercies* are founded in his *Promises*. God promiseth his Fœderates shall Generally *know the Lord*; proportionably it is their Duty to know God. God promiseth many blessings; proportionably its their Duty to believe these Promises: The *Promises* and *Faith* are Relatives. God promiseth *Remission and Obliteration of all their sins*; proportionably they are to Repent of these sins, and accept that promised Remission by Faith. God promiseth *to write his Laws in their Hearts*; proportionably it is their Duty to love and observe sincerely the Laws of God in newness of life. God promiseth he will *be their God, they shall be his people*; proportionably its their Duty to accept him, and demean themselves every way towards him, as to their God, and wholly to devote and resign up themselves to in him soul and body, in life and death as his people. O what an admirable dispensation of grace is this! That all our *Duties* should flow from Gods *Blessings*, all Gods *Blessings* from his *Promises*; and all his *Promises* from the meer *Grace* and good pleasure of his will in Jesus Christ! Who can sufficiently value this *New Covenant Administration* in this regard? For,

(p) Heb. 8. 10, 11, 12. Ier. 31. 33, 34.
(q) Heb. 8. 6.

1. Hence, *How far doth this New Covenant excell the Old*! The (r) *Old Covenant* ran chiefly upon Precepts and Commands, requiring Duties from the Fœderates: This *New Covenant* runs altogether upon *Promises*, Imparting Mercies & Blessings to the Fœderates.

(r) Exod. 20. 1. *to* 18. Deut. 5, 1. *to* 22.

2. Hence, *God in this New Covenant affords Ability, as well as requires Duty*. He requires *Duty* only implicitly and virtually; But he assures of *Ability* for that Duty expresly and formally; yea he first assures them of *Ability*, before he calls for any *Duty*. This is a sweet dispensation indeed, according to which all our *Duties* take their first Rise from Gods *Mercies*. It was not thus in the *Old Covenant* Dispensation; there was much *Duty* required, little *Ability* promised or afforded, but in case of failing the dreadful *Curse* denounced. Hereupon (s) the Apostle, entring a parallel betwixt that *Old* and this *New Ministration* of Gods Covenant, highly prefers *this* before *that* in many particulars: two whereof are observable here, *viz.* 1. That Old, was a *Ministration of the Letter*: this New, *A Ministration of the Spirit*. That is, In that Old Covenant there was a strict Law promulged by God, written in Tables of stone, and repeated by *Moses*, there was Precept upon Precept,

(s) 2 Cor. 3. 6. *to the end.* See my Key of the Bible on that chapt. §. V.

Commandment upon Commandment, but there was not any inward ability, inclination, diſpoſition or aptneſs promiſed for the performance of theſe Commands. All this was but a *Miniſtration of the Letter*, a dead, liveleſs, ſpiritleſs Miniſtration. But In this *New Covenant* heres ability, fitneſs and diſpoſedneſs to perform Gods Law; heres a *Law within the heart* anſwering to that Law without, inclining and enabling to obſerve and perform: heres the *Spirit of the Law* as well as the *Letter*. This is a *Miniſtration of the Spirit*.

(t) 2 Cor. 3. 7, 9.

2. That old, was a (t) *Miniſtration of Death and Condemnation*: This New, *A Miniſtration of Life and Righteouſneſs*. That is, the Old Covenant holding forth many ſtrict Commandments, and a ſevere curſe in caſe of failing, but giving no ability or ſufficiency to the performance, diſcovers mans Sin, together with his deſerved Death and Condemnation: ſo it terrifies him, fights with him, condemns him, kills him; Thus it is a *Miniſtration of Death and condemnation*. Thus, (u) its all clothed with fire, fils with terrour and amazement; ſo that *Iſrael* was affrighted and fled back, and *Moſes himſelf did exceedingly fear and quake*. The fault is not in the Law, which is a perfect Rule: but in the (x) *infirmity of our fleſh, we are not able to keep it*. As a brittle glaſs or potſheard daſhed againſt a Rock, is broken: the fault is not in the Rock, a Rock ſhould be hard and ſtrong, but the glaſs or potſheard is weak. On the other hand, this *New Covenant* diſcovers to us a way of ſatisfying Divine juſtice and fulfilling the Law by the Death and Obedience of our Surety Jeſus Chriſt, for all our tranſgreſſions againſt the Law, ſo that theſe tranſgreſſions ſhall not be imputed to us, but Chriſts righteouſneſs, *Heb.* 8. 12. It alſo aſſures of an inward principle and ability by the inſcription of the Law in our hearts, whereby (y) *the righteouſneſs of the Law may* in uprightneſs *be fulfilled in us who walk not after the fleſh but after the ſpirit*. Thus its a *Miniſtration of Life and Righteouſneſs*.

(u) Heb. 12. 18, 19, 20, 21. with Exod. 20. 18. to the end.

(x) Rom. 8. 3.

(y) Rom. 8. 4.

3. Hence, *In this New Covenant God in effect undertakes all: not only for himſelf, but for his Fœderates alſo*; He *will*, and They *ſhall*. In the *Old Covenant*, God undertook his part, *Iſrael* their part: but in this *New Covenant* God undertakes both parts; his own, that he will perform ſuch Mercies; his Fœderates, that they ſhall perform ſuch Duties; Why? Becauſe he hath digeſted and moulded this *New Covenant* only into *Promiſes*, which *formally* aſſures of Mercies from God, *virtually* aſſures of Duties from us, which derives all our *Duties* from *Promiſed Mercies* and *Abilities*. In all other Covenants betwixt Husband and Wife, Maſter and Servant, Man and Man, Nation and Nation, each party undertakes only for himſelf: but this Covenant of God is herein altogether ſingular and extraordinary, that God undertakes all both for himſelf and his Fœderates. O this is a ſweet foundation of comfort to us againſt all our infirmities, frailties, inſufficiencies and failings; that though we can do nothing, God will do all. Let God enable us to do what he commands;

mands; and then let him command us what he pleaseth.

4. Hence, *In all our Defects, Impotencies, Inabilities, &c. unto Spiritual performances, as Repentance, Mortification of sin, vivification of Grace, New Obedience, Walking with God in Communion, Self-resignation, &c. we see here whither to have recourse for supplies: viz. To the Promises, and promised Mercies in this New Covenant.* Here God undertakes for our Ability: He hath implyed and wrapped up all our strength and sufficiency in his Promised Mercies. Therefore we must not think to subdue this sin, to increase this grace, to dispatch this duty, *&c.* upon our own interest, by our own endeavours, resolutions, wrestlings, *&c.* but we must go to work upon Gods interest, upon his Promise-interest in this *New Covenant*. Lord, thou hast undertaken for me in thy New Covenant; I have no power against all these strong lusts and corruptions, *&c.* but mine eyes are to thee, I rest on thee, do thou perform all for me.

5. Hence, *Faith is of greatest importance and necessity for extracting all Influences from the New Covenant, and appropriating them to our selves.* All our Salvation and Happiness is contained in this *New Covenant*; All this *New Covenant* is contained in *Promises*, and nothing but *Promises*; Gods *Mercies* are promised expressly, Our *Duties* are promised in those Mercies virtually and implicitly: Now wherewithall shall we extract all the vertue, strength and sweetness from these Promises, and make all our own, but only by Faith? (z) *What the Law of Works commands by Threatning, the Law of Faith obtains by believing. Faith* is the hand, whereby we milk these *Promises*, *Faith* is the Arms, whereby we clasp and (a) *embrace* these *Promises*; *Faith* is the mouth, whereby we suck the breasts of these *Promises*; *Faith* is the bucket, whereby we draw waters out of these wells of the *Promises*; *Faith* will reach though this well be deep; In a word, *Faith* is the spiritual Fire whereby we extract the celestial Spirits and Quintescence of these *Promises*. If this *New Covenant* were laid down in *Threatnings and Menaces* only, then *Fear* and Trembling would be of chief use: If it were set forth in *Precepts and Commandments* only, Then *Love* and Obedience would be of chief use: But sith its represented in *Promises* only, therefore *Faith*, the *daughter of the Promises* is of chief use. Bring *Faith* to these *Promises*, and then take all thats in these *Promises*: and I am sure thats enough. *Faith* was of principal necessity and utility in all Covenant-expressures since the Fall: but most eminently in this New Covenant, which is all Promises, yea comparatively (b) *Faith* (the Doctrine of Faith, of Life and Righteousness by Faith, *&c.*) is not said to come, or to be revealed, till this New Covenant came and was revealed. Before, *Faith did but sparkle* like a twinkling star: but now *Faith shines* out gloriously like the Sun.

III. That, **All these New Covenant Promises in their express terms, run only upon Spirituals.** View all these *Articles* and bundles of *Promises*, heres not one express Promise about

(z) Quod operum lex minando imperat, hoc Fidei lex credendo impetrat. *August. de Spir. & Lit. lib. c. 13. p. 815. p. Tom. 3.*

(a) Heb. 11. 13.

(b) Gal. 3. 23.

about *Temporals*, about the Outward good things of this preſent life: but every of them is about *Spirituals*. I know, That all the good things of this life are virtually, implicitly and conſequentially included in *Spirituals*, as the leſſer in the Greater; but here's no expreſs mention of any thing but only of *Spirituals*, viz. of (c) *The Knowledge of God, The Law in the Heart, The Covenant intereſt in God, The Remiſſion of ſins*, &c. Temporals are too low a Subject for the *New Covenant* to inſiſt upon and be expreſſive in: it delights to ſoar aloft towards Heaven, and to raiſe up the Church (now (d) come to ripeneſs and Maturity) from *things below to things above*, from Carnals to Spirituals, from periſhables to eternals.

(c) Heb. 8. 10, 11, 12.

(d) Gal. 4. 1, 2, 3.

1. Hence, *The New Covenant is deſervedly ſaid to be* (e) *eſtabliſhed upon Better Promiſes*, viz. upon Better Promiſes then the Old Covenant was ſtabliſhed upon. Why? For this Reaſon eſpecially; Becauſe The *Old Covenant* did principally run upon *Promiſes of outward and Temporal Bleſſings*, as (f) The inheritance of the Land of Canaan, long life there, honor, wealth, peace and all outward proſperity there, *&c.* Now and then there were ſome few drops of Spiritual Promiſes ſparingly ſprinkled among them, but the main ſtream of the Promiſes ran upon Temporals: But here the whole current of the *New Covenant* runs only upon *Spirituals*. *That*, was a more Carnal, *This*, a more Spiritual Covenant: *That*, had more of earth in it, *This*, more of Heaven: *That*, bred low earth-creeping Principles, *This*, breeds ſublime high heaven-aſpiring Principles. The *old Covenant-people* were happier then all other people, but the *New-Covenant-people* far happier then the *Old Covenant-people*.

(e) Heb. 8. 6.

(f) Exod. 20. 12. Deut. 5. 16. *with* Eph. 6. 2. Deut. 7. 12. *to the end.* & 8. 7, 8, 9. & 11. & 28. 1. *to* 15.

2. Hence, *As the New Covenant Promiſes, for the expreſs terms thereof, were wholly of Spirituals: So the New Covenant Fœderates proportionably ſhould tend chiefly (yea if it were poſſible, only) to Spirituals.* Shall the *New Covenant* be only *Spiritual*; and ſhall the *Covenanters* be only *Carnal*? Shall the *New Covenant* be only *above*; and ſhall the *Covenanters* be only *below*? Shall the *New Covenant* be all for *Heaven*; and ſhall the *Covenanters* be all for *Earth*? When we come to the *New Covenant*, whither are we come? To a touchable *Sinai*, to a viſible fire, to an earthly Canaan, to an earthly Jeruſalem? *&c.* No, No. (u) *We are come unto Mount Sion; And unto the City of the living God, the Heavenly Jeruſalem; And to an innumerable company of Angels; To the General aſſembly and Church of the Firſt-born, which are enrolled in Heaven; And to God, the judge of all; And to the Spirits of juſt men made perfect; And to Jeſus the Mediator of the New Covenant: And to the blood of ſprinkling, that ſpeaketh better things then that of Abel.* Behold, all things here are Sublime, Spiritual, Heavenly: And ſhall not we be elevated? ſhall not we be Spiritualized by all this Fœderal Spirituality? Hath God underſtand by this *New Covenant* diſpenſation, (x) *Quickned us together with Chriſt, and Raiſed us up together, and made us ſit together in Heavenly places in*

(u) Heb. 12. 18. *to* 25.

(x) Eph. 2. 5, 6.

Chriſt

Christ Jesus: and shall not we be elevated above this earth; shall not we (y) *seek and set our affections on things above?* Shall not we (z) *have our Conversation*, (our πολίτευμα *whole business*) *in Heaven?* Oh! Let our Minds, Wills, and Affections be all *Spiritual*; Let our Inward furniture, Principles and Dispositions, be all *Spiritual*; Let our Thoughts, Words, and Actions be all *Spiritual*; Let our Designs, Tendencies and Intentions be all *Spiritual*: Let us be wholly swallowed up with *Spirituality*. Then shall we be Covenanters Answerable to this *New Covenant* and *Promises* thereof, which are wholly *Spiritual*.

(y) Col 3. 1, 2
(z) Phil. 3. 20.

IV. That, **These New Covenant-Promises have a sweet Harmony and correspondency with the Priesthood, Prophecy and King-ship of Christs mediatory Office; In actual performance of which Promises to us, we also are made unto God Priests, Prophets and Kings by Jesus Christ.** The greatest and most eminent publike blessings which God in ancient time was pleased to conferr upon his Church and people, were most usually imparted to them by *Priests, Prophets and Kings*, those three renowned sorts of officers. By a (a) *Priest* and a *King* Melchizedeck, was *Abraham* the Father of all the Faithfull blessed. By *A Priest*, (b) *A Prophet*, and *A King* was Israel brought out of Ægypt; conducted through the Red-Sea on Dry ground; espoused to God at Mount Sinai by Covenant; Governed as a Church in the wilderness, and as the Commonwealth of God, by administration of Morals, Ceremonials and Judicials: and *led as a flock through the wilderness*, (c) *by the hand of* Moses *and* Aaron: (d) *Aaron* being *Priest*, and *Moses* both *Priest, Prophet* and *King* in *Jesurun*. By (e) a *Priest* and a *King* was Israel brought to inherit the land of Canaan, and it was divided to them by *Lot*: even by *Eleazar* the Priest, and *Joshuah* the successor of *Moses*, who was a mighty Prince in Israel. By (f) *Priests* were all the Affairs of Religion mannaged in the Tabernacle and Temple from the dayes of *Moses* till the Death of Christ. By the (g) *Prophets* and *Prophetical persons* were all the Holy Scriptures revealed from God, and recorded for the Church. By (h) *Kings* and *Kingly Rulers* was the Common-wealth of Israel guided and governed *till Shiloh came*. Now all these and such like dispensations were but Types and shadows of better things in Christ: who is the *Priest of Priests*, *The Prophet of Prophets*, *The King of Kings*: By whose Mediatory Priesthood, Prophecy, and Kingship, All sorts and degrees of blessings and Mercies are Procured, Revealed and effectually Applied to his Church and people for their Happiness in this and in the world to come.

(a) Gen. 14. 18, 19, 20. Rom 4. 11, 12, 16.
(b) *By a Prophet the LORD brought Israel out of Egypt, and by a Prophet was he preserved,* Hosea 12. 13.
(c) Exod. 6. 13, 27. & 19. 24. & 24. 1, &c. Psal. 77. 20.
(d) Psal 99. 6 Deut. 18. 15, 18. & 34. 10. & 33 4, 5.
(e) Iosh. 14 1. to 8.
(f) Numb. 17. 13. & 18. 1. to 8.
(g) Luke 16 16, 29 Acts 3. 18. 21. Eph 2. 20.
(h) Gen 49. 10. *with* Mat. 1. 1. *to* 18.

This profound and excellent Mysterie is very obsevably suggested to us in this Body of the *New Covenant* and *Promises* thereof. For. I. The Mercies here Promised are such, and so answerable to these Mediatory offices of Christ, that we may evidently conclude them to be the proper fruits and effects of his Priesthood, Prophe-

cy

cy, and Kingſhip, *viz.* 1. Remiſſion of ſins, upon pacifying of God for them: promiſed in the *fourth Article*, Heb 8.12. Is the proper fruit of his *Prieſthood*. 2. The ſupernatural and ſaving Knowledge of the Lord promiſed in the *third Article*, Heb. 8.11. is the proper effect of his *Prophecy*. 3. The powerfull conforming of our hearts to the will of God in all things, by his inſcribing of his Laws in our inwards, Mind, and Hearts, efficaciouſly applying his Graces and benefits to the Soul, promiſed in the *firſt Article*, Heb. 8.10. Is the proper Influence of his *Kingly Office*. 4. And The Fœderal Relation, Intereſt, Union and Communion betwixt God and his New Covenant Fœderates reciprocally, which is promiſed in the *ſecond Article*, Heb. 8.10. Is the Common and bleſſed Reſult of all theſe three together, *viz.* of his *Prieſthood, Prophecy and Kingſhip*. Thus in the Matter of the *New Covenant*, as here expreſſed, we have an obſervable Idea, Model or Repreſentation of Chriſts Mediatory Office in all the three Primary branches thereof. II. Theſe Promiſed New Covenant Mercies, being actually performed to us, do alſo imprint an Holy Image and reſemblance of all Chriſts offices upon us, So that we alſo are made unto our God *Prieſts, Prophets and Kings*, by Jeſus Chriſt. The character and print of theſe offices is engraven upon us: when once this Matter of the New Covenant is actually applied to us, and effectually fulfilled in us. For,

(i) Rev. 1.5,6. Heb. 9 14. Col. 2.13. 1 Pet. 2.5.

1. When Chriſt, as our great High-prieſt, (i) hath *waſhed us from our ſins in his own blood, and purged our Conſciences from dead works to ſerve the living God, having forgiven us all our treſpaſſes*, Heb. 8.12. He makes us *Kings and Prieſts*, or a *Royal Prieſthood* to our God, *to offer up Spiritual Sacrifices, acceptable to God by Jeſus Chriſt*. 2. When Chriſt as our Prophet hath brought us ſavingly to know the Lord, *Heb.* 8.11. He makes us alſo *Prophets*, by giving us an (k) *Annointing that teacheth us all things neceſſary* to ſalvation, whereby we are alſo enabled to teach and inſtruct others. 3. When Chriſt as our King hath ſubdued our Minds and hearts ſo far as to make them Conform and anſwerable to his Law, *Heb.* 8.10. Thereby he makes us alſo *Spiritual* (l) *Kings*, to Rule over and Subdue our Corruptions more and more, and Conquer our Spiritual enemies.

(k) 1 Ioh. 2. 27. Col. 3. 16.

(l) Rev. 1.5,6. Gal. 5.24. Col. 3.1.10 12.

1. Hence, *The Matter of the New Covenant, theſe Spiritual Promiſes are an excellent glaſs wherein we may ſee the beauteous face of our Mediatour Chriſt Jeſus, and an excellent Map delineating forth unto us his Officers of Mediatourſhip: yea the vigour, force and Efficacy of thoſe offices.* What greater diſcovery can we have of their excellency and efficacy, then 1. In the fruits and effects thereof upon us, *Remitting our Sins*, as a Prieſt: *Making us know the Lord*, as a Prophet: and *writing his Laws in our Minds and Hearts*, as a King, *Heb.* 8.10, 11, 12. 2. In transforming us hereby into the Similitude of his offices, to become Prieſts, Prophets and Kings by him unto our God. All the expreſſures of the *Covenant of Faith*, were as ſo many Draughts and Pourtraytures of *IESUS CHRIST*. The

Firſt

First Covenants with *Adam* and *Abraham*, declare his *Natures*: viz. That he ſhould be **man**, expreſly: (m) *The Seed of the woman* — *The Seed of* Abraham: That he is **God**, implicitly: being able *to Bruiſe the Serpents head*, and to *bleſs all the Nations of the earth.* The After Covenants with *Iſrael, David* and the Captives, declare his Offices of *Prieſthood, Prophecy and Kingſhip*: His *Prieſthood*, under the Type of *Aaron's*: His *Prophecy*, under the type of *Moſes*: and his *Kingſhip*, under the type of *David's*. But this *New Covenant* with Jews and Gentiles, declares the Influences, vertues and efficacy of all theſe his Offices of *Prieſthood, Prophecy and Kingſhip*, In Remiſſion of Sins and Juſtification, In knowledge of the Lord and ſupernaturall illumination, In Converſion, Regeneration and Sanctification. So that, as Jeſus Chriſt and his Mediation can never be rightly underſtood wirhout the ſound knowledge of the *Covenants of Faith*, eſpecially of this *New Covenant*: So no expreſſures of the *Covenant of Faith*, leaſt of all this *New Covenant*, can ever be judiciouſly underſtood without the ſolid knowledge of *Ieſus Chriſt* and his *Mediation*.

(m) Gen. 3. 15. & 12. 2, 3. & 27. 18.

2. Hence, *The Effects of Chriſts offices applyed unto us, and Conforming us according to our Meaſure unto Chriſt, are ſingular Evidences of our Good New-Covenant-State.* For, The Spiritual Mercies Promiſed in this New Covenant, are the Proper or Common effects of Chriſts Prieſthood, Prophecy and Kingſhip. When therefore Jeſus Chriſt is become our Prieſt, our Prophet, and our King actually: Then we are become Gods New Covenant Fœderates, not formally but effectually. Hereby then let us examine, whether we have a ſaving intereſt in the *New Covenant*.

V. That, **The Matter of the New Covenant is ſo contriued in theſe Promiſes, as it may moſt ſweetly and ſufficientlyremove all the principall Doubts, Diſcouragements and Objections, which either a Bleeding heart-wounded Sinner, or a Diſtreſſed Saint, may make againſt his own Salvation.** For better clearing of this particular, which is of very great Conſequence, I deſire theſe three things may be ſeriouſly conſidered, *viz.* I. **That,** When God Converts a Sinner to himſelf, Moſt uſually he prepares the Sinner for that great work of Converſion by previous Conviction of his Mind and Conſcience of his Sin and Miſery, and Contrition of Heart and Spirit for that Sin and Miſery; So that the heart is wounded deeply and bleeds exceedingly. He firſt (n) *breaks* the Heart: Then *binds up* the broken hearted, He firſt *Captivates* the Soul, and brings it into a ſpiritual Priſon or dungeon under chains of guilt and horrour: Then he *proclaims liberty to the Captives, and the opening of the priſon to them that are bound, and the acceptable year* (even the ſpiritual Jubilee-year) *of the* LORD: He firſt makes him *mourn*, and fills him with *a ſpirit of Heavineſs*; And then *appoints to him that mourns in Sion, to give*

(n) Iſa. 61. 1, 2, 3. *with* Luke 4. 18, 19.

unto him beauty for aſhes, the oyl of joy for mourning, the garments of praiſe for the ſpirit of heavineſs. He firſt (o) *burdens* the ſoul; and then *gives Eaſe and Reſt of Soul to the weary and heavy laden.* He firſt (p) *pricks him in the heart*; and then brings him to *gladneſs and ſingleneſs of heart* in Chriſt. He firſt gives him (q) *the Spirit of Bondage to Fear*; and then *the Spirit of Adoption, whereby we cry Abba Father.* This is Gods ordinary way in a Sinners Converſion; Thus he dealt with the Prodigal Son, *Luke* 15. 13 *to the end.* With the Sinful woman, *Luke* 7. 37, *&c.* With *Peters* hearers, *Act.* 2. 36, 37, 41, 46. With perſecuting *Saul*, *Act.* 9. 3. *to* 20. And thus (r) he will do with the Jews when their families ſhall more fully return unto the Lord and be called, *Zech.* 12. 10, 11, 12, 13. & 13. 1. This is Gods uſual way, to bring Sinners towards *Heaven* by the very Gates of *Hell.* II. **That**, Even after Converſion, Gods people oft times meet with many ſad and dangerous plunges, that greatly diſtract and diſtreſs them about their Spiritual State, and Eternal Salvation. Eſpecially in theſe three Caſes, *viz.* 1. *In caſe of ſome ſinful relapſe.* As it was, with (s) *David*; his very *bones were broken, the joy of Gods Salvation* was removed, and his *ſin was ever before him*; with (t) *Peter* his denyal of Jeſus Chriſt, coſt many bitter tears. 2. *In caſe of ſome violent Temptation of the Fleſh, World or Satan, which ſometimes ſtaggers the Servants of God, and makes them call in Queſtion their condition towards God.* As (u) *David*, beholding the proſperity of the wicked, and his own adverſity, was *almoſt gone*, had almoſt *condemned the Generation of the righteous*, and concluded that he had *waſhed his hands in vain*, &c. 3. *In caſe of ſome ſad Diſertion ſome paſsive Diſertion, when God himſelf ſeems to hide his face, withdraw himſelf from them, and forſake them, in withholding the ſweet gleams and influences of his wonted grace, favour and conſolations from them.* Whence they are apt ſometimes to conclude, that God hath utterly caſt them off, and will never more be merciful unto them, *&c.* As it was with (x) *Aſaph*; with (y) *Heman* the Ezrahite; with (z) *Mr. Peacock* in his laſt ſickneſs, till within a little before his Diſſolution; and with many (a) others of the dear ſervants of the Lord. III. **That**, The Lord (to whom a *broken heart is Sacrifices* indeed, who *will not deſpiſe a broken and a contrite heart*, *Pſal.* 51. 17. Who delights to *dwell with him that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the heart of the contrite ones*, &c. *Iſaiah* 57. 15, 16. *&* 66. 2.) The Lord, I ſay, that is *the Father of tender-mercies, and the God of all conſolations*, 2 Cor. 1. 3. Hath ſufficiently provided againſt all theſe Spiritual Diſtreſſes of wounded Sinners, and perplexed Saints, in his *NEW COVENANT.* For the Lord hath ſo wiſely contrived the Matter of the New Covenant in a ſweet conjunction of *Promiſes*; That, all the Principal, Conſiderable and moſt Dangerous Doubts, Diſcouragements or Objections, which a *Bleeding Sinner*, or a *Diſtreſſed Saint*, may commonly

(o) Math. 11. 28, 29.

(p) Acts 2. 36, 37, 41, 46.

(q) Rom. 8. 15, 16.

(r) See *Mr. Geor. Hutcheſon's* judicious Expoſition on *Zech.* 12. 10, &c.

(s) Pſalm 51. *throughout, with* 2 Sam. 12.

(t) Math. 26. 69. *to the end.*

(u) Pſal. 73. 1. *to the end.*

(x) Pſal. 77. *throughout.*

(y) Pſal. 88. *throughout.*

(z) See, A Narrative of Mr. *Peacocks* grievous viſitation and Diſertion. *Lond.* 1641.

(a) *See*, The ſtory of Mr. *Robert Glover*, in *Acts and Monuments*, *vol.* 3. *p.* 420. *to* 429. *Lond.* 1641. *And*, the Diſcourſe of the Chriſtian Life and Death of *Mrs. Katherine Bretterg. Lond.* 1617.

many make against their own present Comfort or future Salvation, may hence receive very Satisfactory Resolutions. Their most perplexing and puzling Doubts, Discouragements and Objections are about, 1. *Their Sins.* 2. *The wrath of God.* 3. *Their gross ignorance of God, and all the things of God.* 4. *The Deadness, Hardness, Deceitfulness and Manifold Vileness of their own Hearts.* 5. *The want of all Spiritual Abilities, Excellencies and Duties which might commend them to God.* 6. *The great Distance betwixt them and God, betwixt them and Christ.* 7. *The Difficulty and seeming impossibility of ever obtaining any Assurance of their Salvation.* Now you shall see, what an Antidote this *New Covenant* is against all these. God, that knows the troubles of all mens hearts, hath such pertinent, fit and sufficient *Cordials* against all these faintings of soul in his *New Covenant Promises*, as if they had been devised for this and no other purpose in the world.

1. **Doubt**: *About Sin.* Oh (thinks the wounded Sinner, and the distressed Saint) *Mine* (b) *iniquities are increased over mine head, and my guiltiness is grown up unto the Heavens.* They are more then the hairs of mine head, they are heavier then the sand. The acts of them in thought, word and deed, are innumerable; The venom, poyson, and sinfulnesses of them are unutterable; The circumstances and black aggravations of them are intolerable. I have sinned against the God that hath *made me* (c) *curiously*, and preserved me to this day graciously: I have kicked against the bowels of mercy, that should pitty me: I have trampled upon the precious blood that should wash me, I have *grieved the Holy Spirit*, that should comfort and Sanctifie me: I have despised the riches of free grace, that should save me. Oh (d) *my sin is ever before me!* In the morning, In the evening, In my house, In the field, In society, but especially in my solitariness: Oh how it grates upon my Spirit, how it flashes in my Conscience, how it kills and murders my Soul! Are there any Sins in the world, like my Sins? Is there any possibility they should be forgiven? Is there any Mercy, any Pardon, any Cure, any Comfort, any Hope, any Salvation, for such a Wretch, such a Miscreant, such a Monster of wickedness as I am?

(b) Ezra 10. 6.

(c) Psal. 139. 14, 15, 16.

(d) Psalm 51. 3.

Resolution. Stay a little thou sin-bruised Soul, yet *theres hope in* Israel *concerning all this.* O hark, what the blessed God hath Said, hath Promised, hath Covenanted, hath Confirmed by the irrevocable Death of Iesus Christ; (e) *I will be propitiously-merciful to their unrighteousnesses, and their sinful-errors and their unlawfulnesses will I remember no more.* Read this Act of Divine grace, Ponder upon it deliberately, Mark it heedfully: if thou canst believe it and apply it to thy self, heres enough against all thy sins. **We had better lose the Sun and Moon out of Gods Firmament, then this glorious Promise out of Gods Covenant.** Here's *Pardon, Divine Pardon, Free Pardon, Full Pardon, Final Pardon,*

(e) Heb. 8. 12.

for all thine iniquities: Now draw near, and touch the top of this Golden Scepter, and thou ſhalt live. 1. *Heres*, Pardon and Remiſſion of ſin offered. (f) *—I will be propitious-merciful, — I will remember their ſins*, &c. *no more.* This *non-remembring* of ſins, the Apoſtle interprets to be *Remiſsion* of ſins. What can be more ſeaſonable, more ſuitable, more acceptable to a guilty Self-condemned ſinner then *Pardon?* Pardoned ſin (g) ſhall not be any more *imputed*; the Pardoned Sinner (h) *ſhall not be condemned*, hath *Peace with God*, and is a *Bleſſed* Soul. O graſp this Pardon tendered: and then all thy ſins ſhall be, as if they had never been. 2. *Heres* Gods Pardon. *I will be mercciful, — I will remember no more*, — ſaith God. Thy ſins that diſtreſs thee, thy great ſins that kill thy heart, are in their utmoſt extremity but the ſins of a *finite man*: But the pardon here promiſed, is the pardon of an *Infinite God.* Theres ſome proportion betwixt *one drop* of water, and the whole *Ocean*; or betwixt *one grain* of duſt and the whole *earthly Globe*; but betwixt Gods pardons and thy ſins theres no proportion or compariſon. He is (i) *A God of Pardons:* can create and give Pardons, not as a man, not as a Judge, not as a King, but as a God. Diſhonour not this *God of Pardons*, by doubting of his Pardons. Do not be mercileſs to thine own Soul, when God will be *merciful to thine unrighteouſneſſes*: Do not ſtill pore upon thy ſins, when God *will remember them no more.* What creature can charge thee, if God will clear thee and diſcharge thee? (k) *Who ſhall lay any thing to the charge of Gods Elect? It is God that juſtifieth: who is he that condemneth?* 3. *Heres* Free pardon. God ſaith; *I will be merciful, — I will remember their ſins no more.* Why will God do it? Heres no other Reaſon given, but *he will do it.* He doth not ſay, Thou muſt bring ſo many Sighs, ſo many Tears, ſo much Contrition, ſo much Repentance, &c. or elſe heres no Remiſſion: but, *I will be merciful, I will remember no more*; That is, I will do all this freely *for mine own ſake.* Thou muſt (l) *Repent*, but God pardons the penitent *for his* (m) *own ſake.* Thy *Pardon* coſt Chriſt dear, his liberty, his blood, his life, and herewith God was fully ſatisfied and pacified: But thy pardon ſhall coſt thee nothing; come, Believe, Repent and take it freely. 4. *Heres* full pardon. God will not only pardon this or that Sin, but all Sin: *Unrighteouſneſſes, Sinful-errors and Unlawfulneſſes.* (n) Where God forgives one ſin, he forgives all without exception. Do not theſe three words reach all thy ſins of whatſoever Sort, Degree or Aggravation? 5. *Heres* Final Pardon alſo. *God will not remember their ſins any more.* God will not only *forgive*, but *forget*, and that for ever. God will paſs an everlaſting Act of Oblivion upon all thine unrighteouſneſſes for ever, which no tract of time ſhall repeal. Men may *remember* thy ſins, to reproach and upbraid thee for them; Thou thy ſelf maiſt *remember* thy ſins again and again to ſigh and mourn for them, to loath and abhor thy ſelf for them: but thy God will *remember them no more*; he (o) will not *mention them any more*

unto

(f) Heb. 10. 16, 17, 18.

(g) Pſal. 32. 1, 2.

(h) Rom. 8. 1. & 5. 1. Pſal. 32. 1, 2.

(i) Nehem. 9. 17.

(k) Rom. 8. 33, 34.

(l) Acts 5. 31.

(m) Iſa. 43. 25.

(n) Larga Dei bonitas veniam non Dimidiabit: Aut nihil, aut totum, te lachrymante, dabit.

(o) Ezek. 18. 21, 22, 23.

unto thee, he will not upbraid thee with them, thou ſhalt never hear of them from him, to thy Shame, Confuſion or Condemnation, but he will (p) *Hide them from his face*, under Chriſt thy true Mercy Seat for ever, he will bury them out of his ſight in the grave of Oblivion for ever. Therefore, O thou ſin-burdened Soul, prop up thy fainting Spirit with theſe reviving Conſolations.

(p) Pſal. 51. 9.

2. **Doubt**: *About the wrath of God.* Alas (thinks the bruiſed Sinner and perplexed Saint) By mine audacious rebellions againſt God, Chriſt, and the Spirit of Grace, *&c.* I have wofully implunged my ſelf into Gods deep diſpleaſure. I have been ſuch a deſperate enemy to God, that I have provoked God to be an utter (q) *enemy* to me. I have made my ſelf a Butt for all the Arrows of his Threats, (r) Curſes and Judgements which are denounced in his Book. I cannot look up to him, but as to an angry ſin-revenging Judge, as to (ſ) *a Conſuming fire.* I am conſumed with the burning heat of his indignation, (t) *For the arrows of the Almighty are within me, the poyſon whereof drinketh up my Spirit: The terrors of God do ſet themſelves in array againſt me.* (u) *His wrath lyeth hard upon me, and he afflicteth me with all his waves.* My Conſcience is full of horror! I tremble day and night: I am afraid of Darkneſs and Solitarineſs, leſt God ſhould turn Satan looſe upon me: when I ſit down to eat, when I lie down to ſleep, when I bow down to pray, *&c.* me thinks the wrath and curſe of God is ſtill purſuing me and ready to overtake me. O wretch that I am, (x) *while I ſuffer his terrors, I am diſtracted.*

(q) Pſal. 5. 5.
(r) Gal 3. 10.
(ſ) Heb. 12. 29.
(t) Iob 6. 4.
(u) Pſal. 88. 7.
(x) Pſal. 88. 15.

Reſolution. O why doſt thou thus *caſt down thy ſelf? and why is thine heart thus diſquieted within thee?* Once more caſt an eye upon the former Conſolation; (y) *I will be propitiouſly-merciful to their unrighteouſneſſes, and their ſinful-errors, and their unlawfulneſſes will I remember no more.* Here thou art aſſured, 1. *That*, the Lord himſelf will Freely, Fully and Finally Pardon and Obliterate all ſorts and degrees of thy ſins, if thou wilt but accept this Pardon, this Promiſe. And if ſin be pardoned, The ſtorm of Gods wrath is over. Where God remits the ſin, he remits alſo the puniſhment. (z) *Comfort ye, Comfort ye, my people. Speak ye to the heart of Jeruſalem, and cry unto her, that her war-fare is accompliſhed, that her ſin is pardoned.* Where ſin is pardoned, Gods wrath is removed; (a) *I will heal their backſliding, I will love them freely, for mine anger is turned away from him.* Where ſin is pardoned, the ſinner is juſtified and at peace with God; (b) *Being juſtified by Faith, we have peace with God through our Lord Jeſus Chriſt.* Canſt thou believe Gods pardon here promiſed? then, all Gods *wrath* is turned into *love.* 2. *That*, God will pardon thy ſins, upon ſatisfaction of his wrath and juſtice for them in Chriſt. *I will be propitiouſly-merciful to their unrighteouſneſſes:* ἱλεως ἐσομαι, *I will be propitious, I will be pacified, &c.* The word (as was formerly noted) hath reference to Chriſts (c) *Propitiation*, whereby God is ſo fully ſatisfied and appeaſed for ever, that there needs

(y) Heb 8. 12.
(z) Iſa 40. 1, 2.
(a) Hoſ. 14 4.
(b) Rom. 5. 1.
(c) Rom. 3. 24, 25, 26. 1 Iohn 2. 1, 2 Eph. 5. 2. 1 Heb. 10. 5. to 19.

needs no more offering for ſin while the world ſtands. This one Sacrifice of Chriſt hath more pleaſed and pacified God, then all the Levitical Sacrifices whatſoever. The *ſtream* of Chriſts moſt precious blood, hath quenched the *flame* of Gods wrath for ever, to all that will accept Chriſt by believing. Be of good cheer therefore, Thy *provocation* of Gods wrath is great: but Chriſts *pacification* of Gods provoked wrath is greater, for (by reaſon of the infiniteneſs of his perſon) it is infinite. Oh graſp this infinite Satisfaction: and then God cannot chuſe but have all thoughts of love, and peace, and fatherlineſs towards thee.

3 **Doubt:** *About their groſs ignorance of God, and of all the things of God.* Alas! how ſhould I be ſaved that know nothing of God, nor of his waies, I am altogether blind, ſottiſh, inapprehenſive, incapable of diſcerning ſpirituals: they are hidden Myſteries, Riddles, Paradoxes to me; I know not what they mean. O what ſhall I do, (d) *When the Lord Jeſus ſhall be revealed from Heaven, with his mighty angels, in flaming fire, taking vengeance of them that know not God.*

(d) 2 Theſ. 1.7, 8.

Reſolution. O thou ignorant and dark ſoul, God hath promiſed here alſo to open thine eyes, and give ſight to the blind. Look into this New Covenant: Theres a ſufficient Remedy; (e) *And they ſhall not teach every man his neighbour, and every man his brother, ſaying, know the Lord; For all ſhall know me from the leaſt, to the greateſt.* O what an Antidote againſt a blind, dark, blockiſh underſtanding! What an admirable knowledge of God, for *ſort*, for *degree*, for *extent*, is here promiſed! Waſh the eyes of thy underſtanding daily with the *Spirits of this Promiſe*, and ſee if the ſcales of ignorance ſhall not by little and little fall away. 1. *The ſort* of the knowledge of God here promiſed, is more then Humane; Its not ſuch as *every one may teach his neighbour* or brother, touching God: (f) Therefore it muſt needs be *Divine*, ſuch as God teacheth, touching himſelf. (g) God will *teach* thee, God will (h) *annoint* thee with *eye-ſalve that thou maiſt ſee*, God will *open thine underſtanding*: he will annoint thee with the Holy Ghoſt, that *annointing that ſhall teach thee all things*. He will ſo teach thee, as man cannot teach thee, as fleſh and blood cannot teach thee. He will (i) *illuminate thee*, he will *ſhine into thine heart*, he will give thee a ſaving (k) *experimental knowledge* of himſelf: He will (l) ſo teach thee, as to make thee *come to him, and come to Chriſt*, and *taſte how pleaſant the Lord is*. No knowledge in the world can compare with ſuch Knowlege of God, and of the things of God, as God himſelf will vouchſafe thee. And uſually when God firſt converts a ſinner to himſelf, he then moſt obſervably (m) *opens his eyes and turns him from darkneſs to light*; then he rubs off the ſcales of ignorance, (n) *recovers ſight to the blind* touching God and Spirituals, that (like a priſoner brought out of a moſt darkſom dungeon into the bright Sun-ſhine) he thinks himſelf as in another world. Then a man begins

(e) Heb. 8. 11.

(f) Neque enim Deus promittit quod eſt in facultate noſtra poſitum; ſed quod Ipſe ſolus nobis præſtat. *Jo. Calv. Com. in Heb.* 8. 11.

(g) Iohn 6. 45.

(h) Rev. 3. 18. 1 Iohn 2. 27.

(i) Heb. 6. 4. 2 Cor. 4. 6. Eph. 1. 18.

(k) Phil. 1. 9, 10.

(l) Iohn 6. 45. 1 Pet. 2, 3.

(m) Acts 26. 18.

(n) Luke 4. 18.

gins to know God and the things of God, to his own and others admiration. Here God assures such a sort of knowledge unto thee. 2. *The degree* of the knowledge of God here promised, is not only an initial, elementary, ABC-knowledge of God, according to first principles and fundamentals; as the Jews knowledge for the most part was, the Church being then till Christ, (o) as a *childe under age, under Elements and Rudiments*: but a more ripe, perfect and plenary knowledge of God, penetrating into the abstruse, secret and excellent mysteries of godliness. This is notably insinuated (thinks (p) *Calvin*) in that phrase; *Know the Lord*; which seems to denote the first rudiments of Faith, or celestial Doctrine, taught them by others, in the time of the Old Testament. But now the Fœderates under the *New Covenant* shall comparatively need no such elementary instruction, their knowledge shall attain such Maturity and perfection; God will make them Scholars in a higher form, *&c.* As for kind, so for degree, they shall be taught more perfectly. 3. *The Extent* of this knowledge to all the Fœderates; *All shall know me from the least to the greatest.* That is, This *New Covenant-knowledge* shall be very General and Universal to all sorts and degrees of Fœderates, small, and great, in comparison of the knowledge that was under the *Old Covenant*, which was but narrow and confined to the Jews, an handful of people to the Gentiles. As to this knowledge, No mans *greatness* shall help him, No mans *meanness* shall hinder him. The Spirit of God shall be poured forth so plenteously, that the *knowledge of the Lord shall cover the earth, as the waters cover the sea.* Here then God undertakes, *To Instruct all sorts of his Fœderates, even the meanest of them*, and consequently to teach thee that art so ignorant and incapable; *To give them a sort of knowledge more then Humane; To afford them a degree of knowledge more then Elementary*, usual in former times: wherefore yield up thy self to God to be his Disciple; Despise not his word, Grieve not his Spirit; Then that God, that caused *light to shine out of darkness*, will *shine into thine heart*, with the *light of the knowledge of the glory of God in the face of Jesus Christ.*

(o) Gal. 4. 1, 2, 3.

(p) Videmus ergo Prophetam promittere cognitionem, ut non sint amplius Alphabetarii. Nam hæc particula, *Cognoscite JEHOVAM*, designat prima rudimenta fidei, vel cœlestis Doctrinæ. Et certe si respicimus quanta fuerit veteris populi ruditas, erant tunc Elementarii. Hodie autem qui minimus est inter fideles, eo usque progressus est, ut clarius multo cognoscat quicquid pertinet ad summam Salutis, quam qui tunc fuerunt etiam non vulgares. Summa est igitur, Omnes Dei electos fore etiam instructos dono intelligentiæ, ut non subsistant in primis Elementis. ——— And a little before; ——— Hic statuitur aliud Discrimen veteris & Novi Testamenti; Nempe quia Deus, qui obscurius se præfecerat sub lege, plenum fulgorem emittet, ita ut ejus cognitio futura sit familiaris. Sed hyperbolice extollit hanc gratiam, cum dicit neminem opus habiturum Doctore vel Magistro, quia quisque satis edoctus erit. *Joan Calvin. Comment. in Jerem.* 31. 34

4. **Doubt:** *About the deadness, hardness, deceitfulness and manifold vileness of their own hearts.* Ah (thinks the wounded and perplexed soul) I have a most vile and naughty heart: its as hard and dead, as untractable and inflexible, to any good, as a very stone. How deceitful, How crooked, How rebellious, How unbelieving, How impenitent, How abominably wicked is it? Is it possible that any in the world should have so bad an heart, as I have? How

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can any of my thoughts words or works, How can any of my Prayers or Religious Services, be good or acceptable in the ſight of God, which flow from ſo corrupt a fountain?

Reſolution. Its moſt true, an unbelieving impenitent, rebellious, dead, hard ſtony heart, is a very vile heart: and naturally every man hath (q) ſuch an heart. But in this *New Covenant* God hath provided an excelleent and effectual cure for ſuch a diſtempered heart; — *I will give my Laws into their minde, and write them upon their Hearts*, *Heb.* 8. 10. Note here three things, *viz.* Gods Inſcription of his Laws in their Minde and Hearts. His Preparation of the Minde and Heart for ſuch Inſcription. The Hearts Temper and Diſpoſition after ſuch Inſcription. 1. *Gods Inſcription of his Laws in their Minde and Heart.* The Minds and Hearts of all by Nature are vile and naught: But the Laws of God are (r) *Holy, and Juſt, and Good*: And theſe Laws God (who hath abſolute Command, Soveraignty and Dominion over all mens Minds and Hearts,) will inſcribe in theſe Hearts and Minds. Mark, God doth not *write his Laws in their Mindes and Hearts becauſe they are good; but that they may be made good.* An *holy Law* ſhall be written in an *unholy Heart*, to make it *Holy*; *A juſt and ſtraight Law*, in an *unrighteous and crooked Heart*, to make it *ſtraight and righteous*; A *good Law* in a *bad Heart*, to make the bad Heart *good*. The Laws of God ſhall be given and written in the Minde and Heart, that the Minde and Heart may have better Principles, Rules and Directions ſupernaturally, then ever they had naturally. And Gods writing will be, (1) *Moſt gratuitous*, without, yea contrary to deſert, *I will give*, — *I will write*; his own meer will and good-pleaſure is the cauſe why it ſhall be done: (2) *Moſt efficacious*, he can make the heart take what Inſcription and Impreſſion he pleaſeth: (3) *Moſt advantagious*, There ſhall be a draught of his own Laws delineated upon them. 2. *Gods Preparation of the Minde and Heart for this Inſcription.* This is implyed and preſuppoſed. When God ſaith, *I will write my Laws*, he implies, that he will fit and prepare the Heart for this writing. Mans Heart by Nature is extream uncapable of Gods writing, being ſo blurred and blotted with contrary Laws, ſo ſtony and obdurate. God therefore prepares the Heart for his own Laws: (1) *Partly* by obliteration of all contrary Laws. (f) *The Law of Sin*, *The Law of the Members*, The Law and (t) *Luſts* of Satan, *&c.* Theſe are contrary Laws to the Laws of God, they cannot be written both at once on the ſame Hearts; therefore, as in Table-books we firſt wipe out the old writing, ere we can write new, ſo God firſt wipes out theſe old abominable Laws and principles out of the Heart, by (u) *Self-denyal* and *Repentance*, and then writes his own bleſſed Laws there. (2) *Partly*, By Mollification and ſoftening the Heart that it may take Gods impreſſion: till the heart be ſoftened it will take no Spiritual Stamp, but afterwards it will receive any. God therefore (x) *takes away the heart of ſtone, and gives an heart of fleſh.* 3. *The Hearts*

(q) 1 Tim. 1. 13. Rom. 2. 5. Eph. 2. 1, 2, 5. Ezek. 36. 26.

(r) Rom. 7. 12.

(f) Rom. 7. 23.

(t) Iohn 8. 44.

(u) Tit. 2. 11, 12.

(x) Ezek. 36. 26.

Hearts Temper and Diſpoſition after ſuch inſcription of Gods Laws therein, is univerſally conform to Gods Laws written therein. Theres a *Law within* anſwerable to Gods *Law without*: The temper and diſpoſition is now *Holy, Juſt, Good, Spiritual, Heavenly.* As the wax anſwers to the Seal, as the Printed characters anſwer to the ſtamp: So the heart and mind Anſwer to Gods Laws, to Act or Omit, as God ſhall pleaſe. Then the heart bends towards the will of God, willingly, delightfully, ſincerely, univerſally, conſtantly. If the heart be never ſo bad before; now all is mended by Gods writing his Laws there. And therefore put thine heart into Gods hand, beſeech him, To prepare it for this writing, By Obliteration, By Mollification; To write his Laws therein; To make it Conform every way to his Laws and will: and then thou ſhalt have an holy, a good heart indeed. And all this God hath Covenanted to do.

5. **Doubt.** *About the want of all ſpiritual Excellencies Abilities & Duties which might commend them to God.* Alas (ſaith the bruiſed Soul) If I had any ſpiritual beauty & lovelineſs, if I had any true worth and excellency in me, If I had any Strength or Ability to believe, to repent to love and obey him, to reſign up my ſelf ſincerely unto him: then I might draw neer to him, then I might lay hold of his N. Cov. and of Jeſus Chriſt therein, then I might hopefully wait for his acceptation of me: but I have no ſuch thing in me, a poor, worthleſs, uſeleſs, ſtrengthleſs creature. Ah, what ſhal I do, that I may be ſaved?

Reſolution. To this I reply divers things, *viz.* I. *Thou thinkeſt thou mighteſt come to God, and accept his Covenant, his Chriſt,* &c. *if thou hadſt a ſpiritual excellency and worth in thee,* &c. Alas poor Soul! Doſt thou think, thou maieſt not draw neer to God and to this Covenant, without a Bribe? Doſt think Chriſt Jeſus will not be had, *without Money and without price?* Thou art quite miſtaken. Doſt thou *thirſt* after him, doſt thou earneſtly deſire him, and long for him? Then thou art one, whom he bids (y) *come to the waters: yea though thou haſt no money, yet thou maiſt come, buy and eat, yea come buy wine and milk without money and without price.* God doth not ſell himſelf, his Chriſt, his Covenant, his favours, his Salvation to the Sinner; but he gives all theſe freely. He doth not bring a Sinner into Covenant with himſelf, becauſe he finds him excellent and worthy: but by bringing him into Covenant, of vile & unworthy he makes him excellent and worthy. If thou ſtayſt from God and his Covenant, till thou beeſt worthy: thou ſhalt never come while the world ſtands. Accept & lay hold of this Covenant, and this Covenant aſſures thee, that (z) *God will write his Laws in thine heart, will make thee know the Lord, will forgive and forget all thy ſins, will be thy God, and thou ſhalt be one of his people*; and all this becauſe he will do it; not for any thing in thee, but for his own ſake, for his Chriſts ſake. And theſe, theſe are the things that will make thee excellent & worthy indeed. Doth the patient come to the Phyſitian becauſe he is ſound? or not rather becauſe he is ſick: that he maybe ſound? Doth the beggar cry at the rich

(y) Iſa. 55. 1. to 6.

(z) Heb. 8. 10, 11, 12.

mans door, becauſe he is full and well clothed, or not rather becauſe he is hungry and naked: that he may be fed and clothed? And haſt thou forgot Chriſts ſaying: (a) *The whole need not the Phyſitian, but they that are ſick: I came not to call the righteous, but ſinners to Repentance?* II. *This New Covenant, embraced by thee, will furniſh thee with all Spiritual ſufficiency and ability for Duties: as well as with ſpiritual excellencies.* Hence thou ſhalt be enabled, To believe, To repent, To Obey, To do and be any thing that God ſhall pleaſe. In his *explicit Promiſes of Mercy* and Sufficiency of Spirituals to thee, thou haſt his *implicit Promiſes of thy Duties* and Performances to him. He undertakes for both Parties: for himſelf, to give thee Mercy and ability: for thee, that thou ſhalt perform Duty to him from that Mercy. As, 1. *That*, Thou ſhalt know him: Becauſe (b) his *Laws ſhall be in thy mind*, and *all ſhall know him.* 2. *That*, Thou ſhalt believe in him and in Chriſt. 3. *That*, Thou ſhalt Repent ſincerely of all thy ſins. 4. *That*, Thou ſhalt love and obey him uprightly: and all becauſe he (c) *will write his laws in thy mind and heart*; which act of Grace will abundantly furniſh thee and incite unto all theſe performances, that (d) thou canſt not chuſe but do them delightfully, *becauſe his Law is in thy heart, in thine inwards*: 5. *That*, Thou ſhalt reſign up thy ſelf unto him acceptably: becauſe (e) thou ſhalt be one *of his people.* Thus thou art not to contrive ſo much to bring *Ability and Duty to this New Covenant*: as to fetch and derive all *ability and duty from this New Covenant.* Though this *New Covenant* find thee empty: it will ſend thee full and rich away.

(a) Matth 9. 12, 13.

(b) Heb. 8. 10, 11.

(c) Heb. 8. 10.

(d) Pſal. 40. 8

(e) Heb. 8. 10.

6. **Doubt.** *About the great diſtance betwixt them and God, them and Chriſt.* For thus thinks the bruiſed and perplexed heart: Although I be now ſomewhat ſatisfied and quieted with all this that hath been ſpoken, yet there is ſuch an infinite Diſtance and diſparity betwixt God and me, Chriſt and me: that I tremble and quake to think of approaching neer unto him, or his Covenant. For, He is the (f) *Holy, Holy, Holy JEHOVAH*: I am a ſinful lump of defiled duſt and aſhes: He is all (g) *light, and in him is no darkneſs at all*: I am all (h) *darkneſs*, and in me is no light at all, *in me dwelleth no good thing*: He is all *Life*: I am all *deadneſs, ſinfull deadneſs*: He is all *beauty*: I am all *Deformity*: He is all *Majeſty*: I am all *Meaneſs*: He is all *Might*: I am all *Weakneſs*: He is all *Juſtice*: I am all *Guiltineſs*: He is (i) *a Conſuming fire*: and I as dry ſtubble before a devouring fire: and will this great, this glorious, this infinite God caſt an eye upon ſuch a worm, ſuch a dead dog, ſuch a filthy dunghill of corruption as I am? How ſhould I expect it?

(f) Iſa. 6. 3.

(g) 1 Ioh. 1. 5.

(h) Rom. 8. 18. Eph. 5. 8.

(i) Heb. 12. ult.

Reſolution. True: The diſtance, the diſparity betwixt God and a Sinner, betwixt Chriſt and a Sinner is infinite: and God knows this moſt exactly: yet notwithſtanding all this diſtance which he perfectly obſerves, God tels all poor ſinners that will embrace his *New Covenant* and Promiſes thereof: (k) *And I will be to them for a God, and they ſhall be to me for a people.* As if God had ſaid: I will not

(k) Heb. 8. 10.

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ſtand upon any terms of Diſtance and Diſparity betwixt my ſelf and poor Sinners, though it be infinite: but I will paſs by it all, it ſhall not come into Conſideration with me, to exclude them from my *New Covenant*: For, I will not diſdain to be theirs, Nor will I be aſhamed to account them mine, I will condeſcend to them, I will deal familiarly with them in a Covenant-way, I will contract and Marry them unto my ſelf, there ſhall be an indiſſoluble Relation ſtabliſhed betwixt us: All that I am and have ſhall be theirs, And all that they are and have ſhall be mine. And all this, becauſe ſo it pleaſeth me. O glorious Promiſe! O bliſsful enjoyment! What can God Promiſe beyond himſelf: what can a poor Soul enjoy beyond, or equal to God? Oh ſaid (l) *Auſtin*: *What is better then this Goodneſs: What is happier then this happineſs?* If God will not Object this diſtance againſt afflicted Sinners: why ſhould they object it againſt themſelves? Cloſe then with God, O trembling Soul, and ſay to him: *Behold the ſervant of the Lord, be it unto me even according to thy word.*

(l) *Ecce, inquit, illis in Deum, & ipſi erunt, mihi populus.*] Quid hoc bono melius? Quid hac Felicitate felicius? &c. *Aug. de Spir. & Littera lib. cap.* 22. *p.* 823. *A. Tom.* 3.

7. **Doubt.** *About the Difficulty and ſeeming impoſsibility of ever obtaining any Aſſurance of their Salvation.* But alas (ſaith the wounded Sinner & perplexed Saint) though God ſhould forgive my Sins, Remove his Wrath, Heal the blindneſs of my mind, cure the vileneſs of my heart, Furniſh with Spiritual ſufficiency and Ability, and become a Covenant-God unto me; though I ſay, God ſhould do all this for me; yet if I have no *Aſſurance* hereof unto my ſelf, if I have no evident diſcovery hereof within my ſelf, what comfort or advantage can I have thereby? If Chriſt would audibly ſay to me as once to *Zacheus*, (m) *This day is Salvation come to this houſe*; Or as once to the (n) Palſy-man, and to the (o) penitent woman; *Thy Sins are forgiven thee*: Or if Chriſt would diſcloſe the certainty of my Salvation unto me by an Angel, by ſome voice from Heaven, by Revelation, or by ſome Miracle: Then I ſhould walk ſweetly and chearfully in the *joy of his Salvation*, then I ſhould (p) *run with patience and triumph the race that is ſet before me.* But alas I am wholly ſwallowed up with doubts, fears, jealouſies and ſad apprehenſions, that I am ſtill in a loſt and reprobate condition: I would not care what I did do, or endure: what I ſhould gain, or loſe; whether I ſhould live or die: ſo I might but have a certain aſſurance of mine Eternal Salvation. But is it ever poſſible, that ſuch *Aſſurance* ſhould be rooted in my Staggering and Unbelieving Soul?

(m) Luke 19. 9.
(n) Mark 2. 5.
(o) Luke 7. 48.
(p) Heb 12. 1.

Reſolution. To this alſo I reply: I. That, This *New Covenant is ſo laid down in theſe Promiſes, as* (being judiciouſly improved) *may be a ſtrong foundation of this deſired Aſſurance to a perplexed Soul.* For, 1. In his New Covenant here are (q) four excellent Topicks or Common-places of Aſſurance; *viz.* (1) *The Divine Inſcription of Gods Laws in the Heart:* (2) *The Supernatural Knowledge of the Lord:* (3) *The gratuitous Remiſsion of all Sin:* (4) *And the grand Co-*

(q) Heb. 8. 10, 11, 12.

venant-Relation unto God. He that upon Good grounds can diſcover, Theſe Laws of God written in his heart by the finger of God, This Knowledge of the Lord ſhining in the Mind by ſupernatural inſtruction, This Remiſſion of Sin through the blood of Chriſt ſprinkled upon the Conſcience by Faith, And this Covenant-Relation and mutual intereſt eſtabliſhed betwixt God and the Soul: He, I ſay, that can ſolidly diſcover in himſelf theſe things, may undoubtedly Aſſure himſelf of his own eternal Salvation: foraſmuch as theſe *New Covenant benefits*, are in effect one and the ſame with effectual (r) *Vocation*, *Sanctification and Juſtification*, which unqueſtionably determine in *Glorification*. 2. Theſe Promiſed bleſſings of the *New Covenant*, are the peculiar and ſaving effects of Chriſts (f) *Mediation*, which as *Prieſt*, *Prophet* and *King* he enricheth all his Members withall. Now the enjoying of theſe peculiar and ſaving fruits of Chriſts Mediation, is an undoubted evidence of the enjoyers endleſs Salvation. 3. All theſe grounds of Aſſurance & evidences of Happineſs, Promiſed in this *New Covenant* are therein moſt infallibly aſcertained to every ſincere Fœderate. Not by Revelation, Miracle, voice from Heaven, or Teſtimony of an Angel, (all which Satan might counterfeit, and ſo undo the Soul for ever:) But by (t) Gods own immutable Promiſe and Covenant upon record in writing both in Old and New Teſtament, *in* (u) *which it is impoſſible for God to ly*, which is ten thouſand times more ſure, infallible and unqueſtionable then all. Wouldſt thou believe an Angel or a voice from Heaven? and wilt thou not much more believe unto all aſſurance, the everliving God himſelf, and this his (x) *more ſure word of Prophecy?* II. That, *Sometimes the elect of God, in the pangs of their New birth, (when their own ſins and the wrath of God have layn heavy upon their Souls,) have ſo intenſively deſired, ſo fervently longed for this bleſſed* (y) *Aſſurance of their Salvation, that they have wiſhed earneſtly for ſome extrardinary and miraculous expreſſure*

(r) Rom.8. 29, 30.

(f) See in this §.2. *General IV.*

(t) Ier.31.31, 32,33,34. Heb.8.10, 11,12.

(u) Heb.6. 13,17,18.

(x) 2 Pet.1. 17,18,19.

(y) I knew a Chriſtian above thirty years ago, who in the infancy of his Chriſtianity ſo vehemently panted after the infallible Aſſurance of Gods favour in Chriſt, of his own Election and Salvation, that for a long time together he moſt earneſtly deſired *ſome voice from heaven, yea, ſome miraculous voice from trees or ſtones in the Field, or ſome other extraordinary Teſtimony*, for eſtabliſhing and confirming his Spirit in the undoubted Aſſurance of his eternal Happineſs. This after many deſires and longings, was denied; but a better grounded Aſſurance was afterwards afforded; 1 *Partly*, By the ſweet *Atteſtation* and *Obſignation* of the Spirit of God, and that eſpecially vouchſafed in his Prayers and tears, perſwading him of his Comfortable and ſaving Condition towards God, *Rom.*8.15,16. *Eph.*1.13,14. Which *Teſtimony of the ſpirit of God* did ſo abundantly fill and ſatisfie the thirſtings of his Soul, That not only his former deſires after extraordinary and miraculous waies of Aſſurance did ceaſe, through the ſurpaſſing ſweetneſs of the Spirits Certioration ſecretly refreſhing him at his heart-root; but alſo whilſt that activity of the Spirits witneſs remained upon his Soul, whilſt this ſacred fire was burning, and this heavenly light ſhining there, he was ſo powerfully poſſeſt of the Love of God ſhed abroad in his heart, that he could have done and endured any thing for God, yea could have been contented (if it had been poſſible, and if God had ſo pleaſed) to have been dragged through the very torments of Hell for the immediate viſion and fruition of Chriſt. 2. *Partly*, By an *Experimental Argumentation* from the Holy Scriptures. The *Scriptures* Dictating to him *The Propoſition*, in ſome Characters and Diſcoveries of a gracious and ſaving Condition; As, *he that believes ſhall be ſaved*, Mark.16.16. *He that truly loves his brother* (a Chriſtian for his Chriſtianity) *is paſſed from death to life*, 1 John 3.14. His *Conſcience* furniſhing him out of his own experience with *The Aſſumption*, from his Agreement with the Scripture-characters; *But I believe,*——*But I truly love my Chriſtian brother for his Chriſtianity*, &c. Whereupon the heart was able to make a comfortable *concluſion* touching his own good ſpiritual eſtate. And this Diſcourſe and reaſoning from Scripture-evidence, and his own Experience joyned together, he found to be a very Convincing comfortable and continuing ground of Aſſurance to his Soul.

from

from God to that end, that their assurance of their Salvation might be past all possibility of Doubt or Question. But this Desire of theirs might possibly arise: 1. *Partly*, from their ignorance of, and unacquaintedness with, The Holy Scriptures, and the wayes of God. They not understanding (in their Infancy of grace) what abundant unquestionable and infallible foundations of assurance are treasured up and provided for Gods People in the Scriptures: And how the Lord is never wont to work extraordinarily in Temporals or Spirituals, when his Ordinary Provisions are sufficient and abundant. 2. *Partly*, from the Subtilty of Satan, who might cunningly put young beginners in Grace, to seek for Assurance by Miracle or extraordinary unwarranted wayes: that so he might take the advantage of their disapointments, to drive them to dispair, Saying, *You see God will give you no Miracle, no voice from heaven to assure you of your Salvation, and therefore you are but reprobates and castawayes, only to expect damnation.* But at last they have comfortably overcome these infirmities and Temptations, upon further experience in the Mysteries of Christianity: and by judicious comparing the Holy Scriptures and their own hearts experiments together, have been invincibly established in Assurance of their Salvation, and in sweet Peace with God in Jesus Christ.

VI. That, **These New Covenant-Promises are so exprest, as virtually to contain in them, The Agreement and Difference betwixt the Old and New Covenant, yea the Preheminences of the New above the Old.** This *Agreement*, *Difference*, and *Preheminence* may thus in brief be evinced, from the words of the Covenant.

1. *The Agreement betwixt the Old and New Covenant*, for the Substance of them, is expreſt in two Particulars especially, *viz.* 1. In the Sum and Glorious Abstract of the Covenants; (z) *I will be to them a God, and they shall be to me a People.* This is the Sum of both *Old* and *New Covenant* in expres terms. 2. In the Laws of this Covenant promised to be written in their Hearts; (a) *And I will give my Laws into their minds, and write them in their Hearts.* What Laws? Even the same Moral Laws which were given for (b) *a Covenant* to Israel at Mount Sinai, which was the *Old Covenant. God doth not say* (as (c) *Calvin* excellently observes) *I will give another Law:* but I will write my Law: *viz. the same which was anciently given to the Fathers.* He speaks of a Law of his that was famous, eminent, well-known amongst them: which best agrees to that Moral Law, which is as an Abridgement of the Scripture.

2. *The Difference also betwixt the Old and New Covenant is* here purposely expressed, and this, *More Generally*, and *more Particularly*. 1. *More Generally*, in those words; (d) *I will make a New Covenant with the House of Israel and with the House of Judah: Not according to the Covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt*, &c. Here the Lord plainly

(z) *Compare* Heb. 8. 10. *&* Ier. 31, 33. *with* Deut. 5. 2, 6, 7. *&* Lev. 26. 12.
(a) Heb. 8. 10.
(b) Deut. 5. 2, 5, 6, *&c.*
(c) Neque enim dicit hic Deus, legem aliam dabo; Sed scribam Legem meam; nempe eandem quæ tradita olim fuerat Patribus. *Joan. Calvin. Comment. in Jer.* 31. 33.
(d) Heb. 8. 8, 9.

plainly declares in the *General,* that he would make *A New Covenant* with them, which ſhould be another manner of Covenant, a very different Covenant from that *old Covenant.* II. *More Particularly.* He ſtates this Difference in three Points expreſly, as (e) *Calvin* hath very well noted, *viz.* 1. *In the Inſcription of Gods Laws.* In both *Old* and *New Covenant* there is a writing of Gods Laws: but, In the Old Covenant they were (f) written in *Tables of ſtone,* In this *New Covenant* upon (g) *the fleſhy Tables of their Mind and Heart. That,* was only a literal and ineffectuall writing, that ſhewed *Duty,* but gave no *Ability: This,* is a ſpiritual and efficacious writing, that affords *Ability* for the required *Duty.* 2. *In the Inſtruction of the Fœderates.* In that Old Covenant they had moſtly (h) an Humane Inſtruction, and that but in Principles of the Knowledge of the Lord; they were Alphabetarians, children under age, capable only of *Elements and Rudiments:* But under this *New Covenant* the generality of the Fœderates have a more then Humane, even a Divine Teaching promiſed them touching the Lord, they are come to age, ſhall be put up into an higher Form, and have inſight into higher myſteries. 3. *In the Ablation or taking away of Sins.* In the Old Covenant there were (i) many Sacrifices for expiation of Sin which were repeated every year, every day, being unable to take away Sin, but rather becoming renewed Remembrances of Sin, year by year, day by day: But in this New Covenant, Chriſt by that one Sacrifice of himſelf once offered, and never to be repeated, hath purged (k) away the Sins of his Elect for ever, So that they ſhall need no more Sacrifice for expiation, and that God *will remember them no more.*

(e) *Joan. Calvin. Com. in Jer.* 31. 33, 34.
(f) Deut. 4. 13.
(g) Heb. 8. 10.
(h) Heb. 8. 11. Gal 4. 1, 2, 3.
(i) Heb. 10. 1, 2, 3.
(k) Heb. 8. 12. & 10. 10. *to* 19.

3. *The Preheminence of the New Covenant alſo above the Old,* doth ſtand in all thoſe three points of difference fore-expreſſed: In all which this New Covenant far excelleth. But of this more hereafter in the General Inferences.

VII. That, **All theſe New Covenant Promiſes are wholly grounded upon the meer grace and good pleaſure of Gods will in Jeſus Chriſt alone.** The Covenant-Expreſſions evince: 1. *That,* All theſe Promiſes are founded upon the meer Grace and good-pleaſure of Gods will. Becauſe Gods will is ſtill declared as the Cauſe of Gods making them: (l) —*I will give my Laws.*—*I will write them.* — *I will be their God.* —— *They ſhall be my people.*— *All ſhall know me.* —— *I will be merciful,* — *I will remember no more.* Heres no Cauſe, no Reaſon, no Motive at all drawn from the *Houſe of Iſrael or Judah,* from the Fœderates themſelves, but all from God. 2. *That,* All theſe Promiſes are alſo gratuitouſly made in Jeſus Chriſt alone, and with reference to his Meritorious Mediation. *Partly,* Becauſe All theſe Promiſed bleſſings have an excellent ſuitableneſs and Anſwerableneſs to Chriſts *Prieſtly, Prophetical* and *Kingly* offices: as hath been (m) already ſhewed. *Partly,* Becauſe Remiſſion of ſins and juſtification here freely pro-

(l) Heb. 8. 10, 11, 12.
(m) In *Sect.* 2. *General* IV.

promiſed by God to his Fœderates, and laid down as (n) a ground why God will perform all the fore-promiſed bleſſings, hath a ſpecial reference to Chriſts plenary Satisfaction of Gods juſtice for the ſins of all his Elect, whereby God is appeaſed and pacified towards them for ever.

(n) Heb. 8. 12. *Ineos ero ilaos, I will be propitious to their unrighteouſneſs, mericiful, &c.*

Thus far of the **Generals** which are more Neceſſary and helpful to the clear underſtanding of the *Matters of the New Covenant*, as here deſcribed by the *Prophet* and *Apoſtle*.

Section III.

THirdly, Having *Analytically explained* the words wherein the Prophet and Apoſtle deſcribe this *New Covenant*, and having *unfolded ſuch Generals* as much conduce to the right underſtanding of the *Matter of the New Covenant*; Now in the laſt place I ſhall proceed to the Opening of the **Matter of the New Covenant**; More *Particularly*, and this with the greater evidence and perſpicuity.

THE MATTER or *Subſtance of the NEW COVENANT, as here deſcribed by* (o) Jeremiah *and* Paul, *is wholly contained in Promiſes.* Heres nothing elſe expreſſed, Not one *Precept* or Commandment, not one *Threatning*; but all *Promiſes*, And thoſe Promiſes from God unto his Fœderates. Yet theſe Promiſes are not meer *Abſolute Promiſes*, as ſome others are; but *Conditional Promiſes*, having implicitly in them certain conditioned Duties which the Fœderates ſhould perform towards God, Anſwerable to his Bleſſings Promiſed unto them. *Explicitly* theſe Promiſes contain Gods *Covenant-Mercies* to his Fœderates: *Implicitly* they alſo contain the *Fœderates Duties* towards God. This muſt needs be ſo; 1. *Becauſe*, Theſe Promiſes here laid down are Covenant-Promiſes. God cals them, his *New-Covenant*; (p) — *I will make a New-Covenant.* — *But this ſhall be the Covenant that I will make with the Houſe of Iſrael, after thoſe dates, ſaith the Lord; I will give my Laws into their mind*, &c. And whats this *Covenant*: but theſe *Promiſes*? Now all *Covenant-Promiſes*, in the Nature of them, are *Conditional*; either *expreſly Conditional*, when the Condition is expreſſed; As *Gen.* 6. 18, *&c.* & 17. 1, 2, *&c. Deut.* 5. 2, 3, 4, 6, *&c. Pſal.* 132. 11, 12. Or *Implicitly Conditional*, when the Condition required and expected on the part of the Fœderates is only implyed. As *Gen.* 3. 15. *And here Heb.* 8. 10, 11, 12. For in Covenants there is ſtill a mutual Agreement betwixt the Fœderates upon certain Terms to be performed by each party. It cannot rationally be imagined, that God ſhould be tyed by his Promiſes, and his Fœderates altogether remain

(o) Ier. 31. 31, 32, 33, 34. Heb. 8. 8, 9, 10, 11, 12.

(p) Ier. 31. 31, 32, 33, 34. Heb. 8. 8, 9, 10, 11, 12.

remain at liberty unobliged, for that would destroy the very Nature of a Covenant. 2. *Because*, The explanations of this *New Covenant*, in the Books of the New Testament, do express the conditions required and to be performed by us towards God, which in this Description of the *New Covenant* are only implyed: As, *Knowledge*, *Faith*, *Repentance*, New obedience, Self-resignation to God, *&c.* As hereafter in the *second Aphorism of this Section* will more at large appear. Now Gods explanations of his *New Covenant*, are (next unto the Description of the body of the Covenant it self) the best discovery and indication of the Nature of the Covenant, both in regard of Gods Promises and *Stipulations*, and of his Fœderates *Restipulations*.

Now therefore, *THE MATTER of this NEW COVENANT* consists, 1. *In certain Mercies or Blessings therein promised expresly on Gods part to his New Covenant-Fœderates.* 2. *In certain Duties therein implicitly here required from, and restipulated by the New Covenant Fœderates unto God.* These two I shall lay down and explain in two distinct Aphorisms.

APHORISM I.

I. **THe Matter of the New Covenant**, on Gods part, **Consists in certain New Covenant-Mercies or Blessings Promised by him to his Federates**: viz. **In**, 1. **Gods giving and inscribing of his Laws in their Mind and Hearts.** 2. **His Federate peoples more excellent and more universal Knowledge of the LORD, then formerly under the Old Covenant.** 3. **His Mercy or Propitiousness unto them, in his utter Remission and Oblivion, forgiving and forgetting all their sins for ever.** 4. **The Grand Federal Relation, Union, Communion and Interest established betwixt God and his Federates reciprocally, He being their God and they his people.**

These are the four Great *Articles of Agreement* in this *New Covenant*, and the *four Great New Covenant Blessings* which God promiseth on his part. I shall handle them in this order as I have here propounded them: wherein I shall only in one particular vary from the Order of the Text, *viz.* In purting the *second Article* last; Because it is the (q) *General Sum of the Covenant, comprehending in it all the rest.* All the other particulars follow one another in a clear natural order of their dependancy one upon another.

(q) *Et ero illis in deum, &c.*] Generaliter hic Deus comprehendit Summam Fœderis sul. *Jo. Calvin. Com. in Jer.* 31. 33.

Article

Article 1. Of *God's writing his Laws in their Mind and Hearts.*

The First Particular, but more Complexive, New Covenant-Bleſſing Promiſed by God, wherein this *New Covenant* differs from, and excels the *old Covenant*, is; **His giving his Laws into their Mind, and writing them upon their Hearts.** (r) *I will give my Laws into their Mind, and write them upon their Hearts.* This Article hath in it, *Illumination, Effectual Calling, Regeneration, Renovation, New-creation, Sanctification, and ſuch like leading Mercies, Initiating Bleſſings, in the Kingdom of God*: and therefore this very Properly comes firſt under Conſideration. For clearing whereof, I ſhall chiefly unfold theſe **Queſtions**, *viz.* 1. *What is here meant*, by Mind and Hearts? 2. *What Laws of God are here intended?* 3. *What ſort of writing this is, whereby God writes his Laws in the Mind and Hearts of his Fœderates: and how he writes them there?* 4. *Whether Gods Laws were not written in his Peoples hearts before the time of this New Covenant?* 5. *Why the Lord will write his Laws in the Mind and Hearts of his Fœderates, now under the New Covenant?* 6. *How we may know, whether God hath written his Laws in our Mind and Hearts?* Theſe **Queſtions** (divers whereof are *caſes of Conſcience*) being unfolded and reſolved; this *Firſt Article* will be very clear.

(r) Heb 8. 10. Jer 31.33. See the explanation of theſe words in §. 2. of this fifth chapter.

1 **Queſtion.** *What is here meant by* [Mind and Hearts?]

Anſwer. For Reſolution herein, Note; I. *That*, what *Paul* calls διάνοιαν (s) *Mind*, *Jeremiah* calls קרב Kereb, (t) *Inward-part.* The Hebrew word properly ſignifies, (u) *The Middle of any thing: that which is moſt neer, moſt intimate, moſt inward*; *As the Heart, Intrals, Bowels, &c.* And thence its *Metaphorically* tranſlated to ſignifie, *The Minde, Thought, Reaſon or Underſtanding of man, which is moſt intimate and inward to him:* and ſo here *Paul* renders it, according to the meaning of the Holy Ghoſt, διάνοια *Mind.* This word, *Mind*, in Scripture hath Many various Acceptations. It is uſed; 1. For the Soul. (x) — *Gird up the loyns of your Mind.* — That is, Let your Souls be in a fitted and prepared poſture to walk on in waies of grace to glory. 2. For the intellective faculty, The Reaſon, the Underſtanding, *&c.* whereby we think, know, reaſon, diſcourſe, *&c.* (y) *The peace of God — — ſhall keep your Hearts and Minds through Chriſt Jeſus.* That is, that ye think not, reaſon not any thing unfitly againſt Gods juſtice and providential diſpenſations. So; (z) *He opened their Mind, to underſtand the Scriptures.* And in this ſenſe (to mention no more acceptations of the word *Mind* in Scripture) the Lord here ſaith; (a) *I will give my Laws into their Mind, and write them in their Minds.* For, *Mind* is here contradiſtinct from their *Hearts*, and therefore imports the *whole intellective faculty*, The Superior Powers in the Turret of the Soul. II. *That*, The word [*Heart*] alſo is uſed in Scripture

(s) Heb. 8. 10.
(t) Ier 31. 33.
(u) See Pagn. Theſaur. ling. Sanct. in verb. קרב

(x) 1 Pet. 1. 13.

(y) Phil. 4. 7.

(z) Luke 24. 45.
(a) Heb. 8. 10. & 10. 16. from Ier. 31. 33.

in many several senses. As, 1. *Sometimes, Properly* for the corporal Heart, that fountain of vital Spirits, (b) *That first lives and last dies*; (c) ——— *Wine that maketh glad the Heart of man*, — *And bread which strengtheneth mans Heart.* 2. *Sometimes, Metonymically*, for the Soul, which (according to some) is principally seated in the Heart. (d) —*The hidden man of the Heart*— *Even the Ornament of a meek and quiet Spirit.* (e) —*Which in an honest and good Heart having heard the word, keep it.* That is, keep it in an honest and good Soul. (f) —*Circumcise the fore-skin of your heart*, i. e. Of your Soul. 3. *Sometimes*, for the Minde and Understanding. As, (g) ——— *The eyes of the Heart being illuminated, &c.* (h) ——— *That every imagination of the thoughts of his heart was only evil continually.* 4. *Sometimes*, for the Conscience; As, (i) *Davids Heart smote him*, viz. His Conscience checked him, *&c.* (k) —*If our Heart* (*viz.* our Conscience) *condemn us, God is greater then our heart, and knoweth all things.* 5. *Sometimes*, for the Memory, which is as the treasury of the Soul where we lay up and keep things that we would not forget. (l) ——— *But his mother kept all these sayings in her heart.* 6. *Sometimes*, for the will and affections: because the Heart is the Special Seat and Receptacle of the affections. As, (m) ——— *Whose heart the Lord opened, that she attended unto the things which were spoken of Paul*: That is, whose will and affections the Lord efficaciously bowed, moved, inclined, *&c.* to hear and believe. And in this sense the word (*Heart*) is often used in Scripture. Now, As *The Minde* takes in the Understanding and all the Superiour Faculties of the Soul: So *The Heart*, here contradistinguished from it, takes in the will and affections, and all the inferiour Faculties. But both *Minde and Heart* are here mentioned, because God by this his *New Covenant* intends the whole Soul and all the Faculties, Powers, Affections and Capacities thereof to be the Subject or Receptacle of his *Laws*. All of them, according to their manner and measure of Receiving, shall have the characters, impressions, image, portraiture, and counter-pane of *Gods Laws* within them. III. *That*, Probably all the Faculties, Powers and Affections of the Soul are here reduced to two Heads, *Minde and Heart*, in allusion to the former Tables wherein the Law was written: That as under the *Old Covenant*, Gods (n) *Laws* were literally *written in Two Tables of stone*, so under this *New Covenant* Gods Laws shall be Spiritually *written in Two new Tables of flesh, The Minde and Heart.*

(b) Primum vivens, & ultimum moriens.
(c) Psalm 104.15.
(d) 1 Pet 3.4.
(e) Luke 8.15.
(f) Deut. 10. 16. & 30.6.
(g) Eph. 1.18.
(h) Gen. 6.5.
(i) 1 Sam. 24.6.
(k) 1 Ioh. 3. 20, 21.
(l) Luke 2.51.
(m) Acts 16.14.
(n) Deut. 4.13.

II. **Question.** *What Laws of God are here intended to be written in their Minde and Heart?*

Answ. For Resolution herein, Note; I. *That*, The Law of God hath many several Acceptations in Holy Scriptures, (as I have (o) heretofore at large manifested,) But as to our present purpose, Consider some few. 1. *Generally*, it is used for any or all Divine Doctrine or Instruction Revealed by God, especially in his written

(o) In Book III. ch. 4. Aph. 1. Quest. 2. p. 657, *&c.*

ten word, As *Pſal.* 1. 2. & 19. 8, 9. & 119. 70, 72, 77, &c. *Rom.* 3. 27. *Iſa.* 2. 3. & 42. 4. *Gal.* 2. 20. 2. *Particularly*, It is taken, (1) *Sometimes*, for the whole Law given by *Moſes*; Morals, Ceremonials and Judicials. As, *Exod.* 24. 12. *Deut.* 33. 2, 4. & 4. 44, 45. (2) *Sometimes*, More ſtrictly for the Moral Law which God wrote in Two Tables of ſtone; (p) ——*I will give thee Tables of Stone, and a Law, and Commandments which I have written.* Now God thus wrote only the Moral Law, the ten Commandments, *Deut.* 4. 13. Thus, *Law*, in *Malachy* contradiſtinguiſhed from *Statutes* and *Judgements*, denotes the Moral Law, *Mal.* 4. 4. But of theſe and other acceptations of the Law of God, I have ſpoken more fully in the place fore-mentioned, whither I refer the Reader for his fuller Satisfaction. II. *That*, By Gods (q) *Law*, or (r) *Laws* here promiſed in the *New Covenant to be written in the hearts* of Gods New Covenant-Fœderates, Gods *Moral Law* or *Laws* ſeem (in my judgement) moſt eſpecially to be intended. I will not exclude *Gods whole Doctrine and Inſtruction* revealed in his written word, which is a large Commentary upon Gods *Moral Law* that Abſtract Epitome and Abridgement of the Holy Scriptures: But more ſpecially and peculiarly the *Moral Law* ſeems here to be intended by the Holy Ghoſt: And this I judge for theſe Reaſons.

(p) Exod. 24. 12.

(q) Jer. 31. 33. (r) Heb. 8. 10. & 10. 16.

1. *Becauſe*, This Promiſe here, (s) *I will give my Laws*, or *Law*: and —*I will write them*, &c. doth not import any New, Strange, Unknown, Unheard of, or obſcure Law of God; but ſome Ancient, Familiar, Well-known, Noted and Famous Law of God. And what Law or Laws of God, were ever more Famous, Eminent, Noted, Known, &c. among the people of God, then his *Moral Laws? Calvin* hath well obſerved; (t) *He ſaith afterwards*, I will put my Law into their inwards. *By theſe words he confirms what I have ſaid, namely that the Newneſs which he before mentioned is not placed in the Subſtance, but only in the Form, For God doth not here ſay*, I will give another Law; *But*, I will write my Law: *namely the ſame which was anciently delivered to the Fathers.*

(s) Jer. 31. 33; Heb. 8. 10. & 10. 16.

(t) Dicit poſtea, *Ponam legem meam in viſceribus eorum.* Confirmat his verbis quod diximus, nempe novitatem cujus meminit antea non in ſubſtantia eſſe poſitum, ſed in forma duntaxat. Neque enim dicit hic Deus, Legem aliam Dabo: Sed *ſcribam legem meam*, nempe eandem quæ tradita olim fuerat Patribus. *Joan. Cal. Com. in Jer.* 31. 33.

2. *Becauſe*, This *writing of his Laws in their hearts*, cannot have reference either to Gods *Ceremonial* or *Judicial Laws*: but to his *Moral Laws*. Foraſmuch as this writing of his Laws here Promiſed, was to be performed to the *Houſe of* Iſrael *after thoſe daies*, Heb. 8. 10. & 10. 16. Jer. 31. 33. *viz.* After thoſe daies of the *Old Covenant*: for this *New Covenant* was not to be according to that *Old*, but to ſucceed, ſuperſede and vacate that *Old Covenant*; which was done at the Death of Jeſus Chriſt, whereby he eſtabliſhed this *New Covenant in his own blood.* Now after the Death of Jeſus Chriſt, and the Commencing of the *New Covenant*, The *Ceremonials* vaniſhed, and the *Judicials*, together with the Jewiſh Common-wealth ceaſed: And therefore theſe dying and vaniſhing Laws of God could never be intended to be written in their hearts, but ſome other Law that

was not vaniſhing and decaying; and what *Law* is that, but the *Moral Law?*

3. *Becauſe,* This *writing of Gods Laws in their minds and hearts,* is here laid down as one Great (u) *Difference* and *Prehemineney* of the *New Covenant,* from and above the Old: *viz.* Not in eſſence or ſubſtance, that there ſhould be a *New Law* given under the *New Covenant*; but in Accidents, and Circumſtance, that there ſhould be *New Tables* for this *Old Law* to be written in, and a *New Form or Manner of writing* this Law therein; *Then,* Gods Law was written *Literally* in two dead and hard (x) *Tables of Stone*; but *Now,* this Law ſhould be written *Spiritually* in two Living and *fleſhy Tables of the minde and heart.* Herein this New Covenant ſhould not be according to that Old Covenant which they brake, but far differing and far excelling.

4. *Becauſe,* Gods writing of his *Moral Law* in his peoples *minds and hearts* by Chriſt the Second *Adam,* recovers them neereſt to the Perfection which they at firſt had, but ſpeedily loſt in the firſt *Adam.* The Firſt Adam was made (y) *in the image of God, upright* and ſtraight, every way conform and anſwering to his will & Law, without any crookedneſs or deviation: So that the *Moral Law* for ſubſtance was written in his heart *perfectly*; as appears by the imperfect remains and reliques thereof (z) written in the very hearts of Pagans, who never had Gods written Law imparted to them. Now God recovering lapſed man out of his loſt condition in *Adam,* raiſes him up to as good and a better condition in Chriſt; who as mans Surety, hath (a) Gods Law perfectly *written in his heart,* which he perfectly fulfilled in his whole life, and ſatisfied the penalty of the Law by his Death for our breach thereof; ſo (b) redeeming us from it; and who conforms his Elect unto himſelf, writing this Law effectually in their Hearts by his Spirit, *that the righteouſneſs of the Law may* (in integrity and uprightneſs) *be fulfilled alſo in them, not walking after the fleſh but after the Spirit, Rom.* 8. 2, 3, 4.

(u) *Conſider well* Heb. 8 8, 9. *with ver.* 10.

(x) Deut. 4. 13.

(y) Gen. 1. 26, 27. Eccleſ. 7. 29.

(z) Rom. 2. 14, 15.

(a) Pſal. 40. 6, 7, 8. *with* Heb. 10. 5, 6, 7, 8, &c.

(b) Gal. 3. 10, 13, 14.

III. **Queſtion.** *What ſort of writing this is, whereby God writes his Laws in the Minde and Hearts of his Fœderates: And how he writes his Laws therein?*

Anſw. Gods *writing of his Laws in their minds and hearts* that are his Covenant-people, is an excellent Myſterie, and worthy of moſt diligent Conſideration. For, this is a Primary Bleſſing of the *New Covenant,* and one excellent way whereby we may certainly diſcover, that we are Gods *New Covenant-people.* Gods *writing his Laws in our minds and hearts* is an improper, Metaphorical form of Speech, borrowed from mens writing of their Laws and Edicts in Books or upon Tables, or from Gods (c) *writing* his Laws of old in *Tables of Stone.* Now for the clearing and opening hereof more particularly, Note theſe things, *viz.*

(c) Deut. 4. 13.

1. *That,* God here in his New Covenant uſeth two expreſſions to

to one and the same effect: ([d]) *I will give my Laws into their mind, and write them in their hearts.* He contents not himself to say only, *I will give my Laws*, or only, *I will write my Laws*: but he useth both words, *I will give*, and *I will write*. Hereby he seems to denote unto us The *Difficulty*, *Efficacy* and *Excellency* of this work. 1. *The* ([e]) *Difficulty of this work* of bringing mans heart and life to be conform to his Law and Will. Gods Law is so razed out of mans heart by the Fall, The prints thereof are so obliterated, dimmed and defaced, and so few reliques thereof remaining; yea Naturally theres so much enmity, contrariety and repugnancy in mans heart against the Law of God, The φρονημα σαρκος *the wisdom of the flesh*, the high-excellency of the flesh, *is Enmity against God, and is not subject to the Law of God, nor indeed can be*, *Rom.* 8. 6, 7. That its a very great and hard work to bring mans refractory heart to agree with Gods Law. God must *give his Law into his heart*; yea, thats not enough, *God must write it in his heart*, printing and fixing it there: or else this work will not be done. 2. *The Efficacy and Excellency of this work.* God himself will *give* it, and he will *write* it: God will both convay his Law into their *minds* and *hearts*, thats his *giving*; and confirm, root and stablish his Law in their hearts, thats his *writing* of it. Heres power and divine efficacy indeed, that brings minde and heart into sweet conformity to the Law of God. This is an excellent work, beyond the creatures activity: and as *Calvin* saith, *its a kind of Renovation of the world, when men suffer themselves to be governed of God.* They cannot give or write Gods Laws in their own hearts by any Power or Free will of their own: But God alone will do all, this belongs only to him.

([d]) Heb. 8. 10 & 10. 16. Jer. 31. 33.

([e]) Ponit autem duas locutiones, Quod *Legem suam ponet in visceribus & scribet in cordibus*, quia scimus quam difficile sit hominem sic formari in obedientiam justitiæ, ut consentiat ejus vita cum lege Dei. Omnes enim affectus carnis totidem sunt inimicitiæ, quemadmodum dicit Paulus ad *Rom.* 8. 7. quæ pugnant cum Deo. Cum igitur omnes sensus nostri ita bellum gerunt cum Deo; est quædam mundi Renovatio, ubi homines patiuntur se divinitus regi. Et scimus quid dicat Scriptura (*Matth.* 6. 24. *Luke* 14. 26, 27.) Non fore nos Christi discipulos, donec renunciaverimus & nobis, & mundo & abnegaverimus nos ipsos. Hæc ratio est, cur Proph. non fuerit contentus una voce duntaxat, sed dixerit, *Ponam in visceribus, Scribam in Cordibus.* Ioan. Calvin. Com. in Ier. 31. 33.

2. *That*, God, by this giving and writing his Laws in their minds and hearts here promised, intends a far better and more excellent Inscription of his Laws now under the *New Covenant*, then he had ever made before under any Covenant fore-going, *Heb.* 8. 8, 9, 10. *Jer.* 31. 31, 32, 33. The *New Covenant* is the last and most excellent of all Covenants: Therefore *Gods writing* of his Laws for his Fœderates under this *New Covenant* must answerably be the *most excellent writing*. The Scriptures signifie to us Gods threefold writing of his *Moral Laws*, *viz.* 1. *In the Soul of* Adam *by his creation, under the Covenant of Works.* For if ([f]) *Pagans* since the Fall, that never had the written Law of God made known to them, *do by Nature the things contained in the Law*, thereby shewing *the work of the Law written in their hearts*: how much more had *Adam* before the Fall this Law perfectly written in his heart? 2. *In* ([g]) *two Tables of stone at Mount Sinai*, under the Old Covenant, or Old Testament.

([f]) Rom. 2. 14, 15. *with* Gen. 1. 26, 27. Eccl. 7. 29.

([g]) Deut. 4. 13. 2 Cor. 3. 7.

ment. 3. In two Spirituall Tables of the (h) *Mind* and *Heart* now under the *New Covenant*: The *First* writing was *Natural*, or *Connatural*. The *Second* writing was *Literal*: This *Third* writing s *Spiritual and supernatural*. The First writing was, to enable *Adam* to keep the *Covenant of Works*: The Second writing was, to enable *Israel* to keep the *Old Covenant*: The third witing is to enable the spiritual *Israel* of Jews and Gentiles to keep the *New Covenant*. The *First writing* was in the heart of man, *without Christ*: The *Second* was in Tables of stone, (i) *without man*, but leading to Christ: The *third* is in the Spiritual Tables of their *Mind and Heart* that are brought to Christ, and actually partakers of him. The *First writing* was not *continuing*, but quickly obliterated by the Fall: The *Second writing* was not *Effectual*, but only discovered their Sin and Duty, yet neither enabling them against the one nor unto the other: The *Third writing* is both *effectual* and *continuing*; *Effectual* in furnishing with ability for Duty discovered; and *continuing*, in enabling them to persevere in well-doing continually. So that this last Inscription of Gods *Laws in the Minds and Hearts* of the New Covenant Fœderates, doth far excell all that went before.

(i) Deut.4.13. Gal.3.24,25.

3. *That* Gods most excellent *Giving* and *Writing of his Laws in his Peoples Minds and Hearts* according to this New Covenant, comprizeth in it divers things: *viz.* 1. *Gods Preparing of their Minds and Hearts for this writing*; 2. *Gods Manner and Way of Writing his Laws in the Mind and Heart so prepared*; 3. *The Consequents and Effects upon the Mind and Heart, when Gods Laws shall be thus written upon them.*

(1) *Gods Preparing of Mens Minds and hearts, for his giving and writing his Laws in them.* When God would write his Law Naturally in *Adam's* heart, there was first a kind of Preparation for it. A divine (k) Consultation to *create man in Gods own image*: And when God was about to write his Law, his *Ten words in the two Tables of stone*, he first (l) Prepared the Tables by his own immediate workmanship, he made them apt and fit for that purpose, and then wrote his Laws upon them with his own finger: So proportionably, when God doth actually go about the *writing of his laws in the Minds and Hearts* of his New Covenant-people, he first previously prepares, fits & disposes their minds and hearts for such inscription. Now God Prepares and Fits their Minds and hearts for his own writing of his Laws in them: *By Hewing them*, *By Razing all other writings out of them*, and *By Mollifying them* to receive this better writing of his holy Laws. I. *God Hews these Tables of Mind and Heart by the* (m) *Spirit of Bondage working fear and terrour.* Mens minds and hearts are Naturally like (n) *stones* in the Quarry, rough, rugged, uneaven, crooked, *&c.* very unfit to have any thing engraven or written upon them, till they be hewen, squared, polished and their ruggedness be taken away. God therefore comes with his spirit of Bondage, which layes their (o) *Sins* and the agrravations thereof before their naked Consciences: Layes the (p) *Curse*, the wrath

(k) Gen.1. 26 Exod.34. (l) 15,16.

(m) Rom. 8.15. (n) Ezek. 36.26. (o) Acts 2. 35,36. (p) Gal.3.10. Eph.2.3. Rom. 6.23.

wrath of God, and the *wages of sin, death*, before their eyes: Hereupon their *hearts are pricked*, and punctually wounded in every part, like the hearts of *Peters* hearers, *Acts* 2. 35, 36. They are full of fear, horrour, trembling and astonishment, like the Jaylour. *Acts* 16. 29. and like *Saul*, Acts 9. 5, 9. They are in excessive bitterness for their Sins against God and Jesus Christ, like those, *Zech.* 12. 10. *to the end.* Thus this *Spirit of bondage* rough-hews their minds and hearts, (q) takes down their pride and exalting imaginations, takes off the knobbedness, ruggedness and crookedness of their Spirits, and brings them unto some more smoothness, evenes and fittedness for this writing then Naturally they had. Thus *God hews the Tables.* II. *God obliterateth and razeth all other Laws and writings out of their minds and hearts*, repugnant to, and inconsistent with his Laws, As (r) *the Law of Sin in their members*, (s) *The lusts of Satan*, The (t) *lusts and wills of the flesh*, (u) Self-opinion, self-love, self-righteousness, and all manner of self-fulness: All these vile law & writings wherewith the Mind & heart is naturally blotted and blurred, God wipes out by a Spirit of self-denial, as men wipe out the old writings in their Table-books, or pare off the Old Letters in a stone before they can write New therein. Without this self-emptying, self-denial (x) none can be Christs Disciple, as Christ himself hath often intimated: This is a Primary Preparative unto Christianity. Thus the *disciples left all, for Christ*, Mark 10. 28, 29, 30. Thus *Paul suffered the loss of all things which were formerly gain to him, accounting all things but loss and dung that he might win Christ*, Phil. 3. 4. *to* 10. When a mans mind and heart is thus razed, when Contrary laws and writings are thus expunged and defaced out of them, then these Tables are in an excellent degree of preparedness for Gods writing of his Laws therein. For till this be done, theres no room for Gods Laws: divers Laws, contrary Laws cannot both at once be there written. This is that which God notably intimates in his excellent Promise; (y) —*And the LORD thy God will circumcise thine heart, and the heart of thy Seed, To love the LORD thy God with all thine heart, and with all thy soul, that thou mayst live.* Mark, God will first *Circumcise the heart of them and their seed*, that is, He will raze out all other Laws of sin, the world and Satan, he will pare off the old blots and blurs of corruption, he will wipe out and deface the old writing, *&c.* And then *they shall love the LORD with all their heart, and with all their Soul*: That is, when the heart shall be thus Circumcised, thus razed, then it will be prepared for the Inscription of the Law therein, then the sincere and entire Love of God which is the great Commandment of the Law shall be graven there, shall be acting there, and shall have dominion there. III. Finally, *God mollifieth and softneth the mind and heart, he makes them pliant and flexible to receive this better writing of his Laws upon them.* God turns the hearts (z) *stoninesse* into *fleshiness*. A *stony heart* will take no impression of Gods Laws: A *fleshy heart*

(q) 2 Cor. 10. 4, &c.

(r) Rom. 7. 23.
(s) Ioh. 8. 44.
(t) 1 Iohn 2. 16. & Eph. 2. 1, 2, 3.
(u) Rom. 7. 9 Mat. 10. 37, 38. 39. Phil. 3. 4, &c.

(x) Luke 9. 23. Mat. 10. 37, 38, 39. Luke 14. 26. *to* 34. Tit. 2. 11, 12.

(y) Deut. 30. 6.

(z) Ezek. 36. 26.

heart will receive any. Now God moſt kindly melts and thaws the heart of a Sinner by his *Covenant of Faith*, and eſpecially by his New Covenant, through the co-operation of his Spirit applying it. For, The *Covenant of Faith*, lets him See, The Riches of Gods free-grace in Jeſus Chriſt as the Sinners Surety, enduring the Curſe, Appeaſing Gods Wrath, Fulfilling all righteouſneſs, *&c.* for the Sinner, that the Sinner may be adopted into Gods family in the right of Chriſt, may be juſtified in the ſight of God by Chriſts righteouſneſs through Faith, and may be eternally ſaved by Chriſts merits. The Covenant of Faith tells him, (a) *God will inwardly frame his heart with Grace, to obſerve all his Laws; will ſupernaturally inſtruct him in the knowledge of the Lord; will in Chriſt be pacified towards all ſorts and degrees of his Sins, ſo as to remember them no more*, but forgive and forget them for ever; yea that he *will be his God, and he ſhall be one of his people*. Now when the poor Sinner perceives ſuch a door of hope opened for him, ſuch a flood of mercy and grace flowing in upon him, that *God will do all this becauſe he will*, becauſe it is his meer pleaſure; Oh how this infinite goodneſs of God in Chriſt, laid to heart by the Spirits aſſiſtance, melts, ſoftens and even overcomes the Soul. Now his mind and heart, his Opinion, his Affection, his Diſpoſition is wonderfully altered towards God, towards Chriſt, towards his Law, towards all his wayes. Now he counts not God, as formerly, an enemy or an hard Maſter, but a friend indeed, a moſt gracious and compaſſionate God, not only requiring *Duty*, but giving *Ability*: not only diſcovering *Miſery*, but aſſuring of the eternal and al-ſufficient *Remedy* againſt it. Now he looks not upon the Law of God, as a rigorous, harſh and heavy yoke: but as *holy juſt and good*, as a *ſweet and eaſie yoke in Chriſt*, and as a Comforrable Rule of life and obedience. Now when the Mind and Heart are thus prepared, by *Hewing*, by *Razing*, by *ſoftning them*: Then comes the Spirit of God and *gives his Laws into their Minds, writes them in their Hearts*. This is very obſervable, if we compare this clauſe of this New Covenant: (b) *I will give my Laws into their Mind, and write them upon their hearts*, together with that paſſage of *Paul* elſwhere: (c) *ye are our Epiſtle, written in our Hearts, known and read of all men. Foraſmuch as ye are manifeſtly declared to be the Epiſtle of Chriſt, miniſtred by us, written not with Ink, but with the Spirit of the living God: Not in Tables of ſtone, but in fleſhly Tables of the heart*. Hereby he intimates to us. 1. *That* the heart muſt firſt be prepared as *Tables* to write on: 2. *That* Theſe Tables of the heart are then eſpecially prepared for this writing, when they are not hard, ſtony, but ſoft *fleſhly Tables*: Then the Spirit writes Gods Laws there, then they become *Chriſts own Epiſtle*. Thus of *Gods preparing their Minds and Hearts, for writing his Laws therein*. This is the Firſt thing.

(a) Heb. 8. 10, 11, 12. & 10. 16, 17. Ier. 31. 33, 34.

(b) Heb. 8. 10. & Ier. 31. 33.

(c) 2 Cor. 3. 2, 3.

(2) *Gods way and Manner of writing his Laws in their Minds and Hearts thus prepared for it*. The Apoſtle Alluding (as (d) *Calvin* well

(d) *Joan. Calv. Com. ad 2 Cor.* 3. 3.

well obſerves) to the Promiſe of the *New Covenant* in *Jeremiah*, *I will give my Law into their inwards, and write it in their hearts*: and to the Promiſe in *Ezekiel*, *I will take away their heart of ſtone, and will give them an heart of fleſh*, ſhews that this *New Covenant-Promiſe* was fulfilled upon the Corinthians by means of his Miniſtry among them, and that therefore, he was a *Miniſter of the New Teſtament*, not of the old; *of the Spirit, not of the Letter* unto them: ſaying: (e) *Ye are our Epiſtle written in our hearts, known and read of all men. Foraſmuch as ye are manifeſtly declared to be the Epiſtle of Chriſt, miniſtred by us, written not with Ink, but with the Spirit of the living God: Not in Tables of ſtone, but in fleſhly Tables of the heart.* In which words alſo he tacitly gives us to underſtand, Gods ordinary way and manner of writing his Laws in his Peoples hearts, now under this New Covenant, *viz.* 1. That, *The Tables whereon this Law is written, are not Tables of ſtone, but fleſhly Tables of the heart.* The (f) Epithet (*Fleſhly*) is not here taken in a bad but in a good ſenſe, and ſignifies a ſoft, flexible, tractable heart, here oppoſed to *ſtony*, that is, an hard, ſtubborn, contumacious heart, as mans heart by Nature is till it be ſubdued by the Spirit of God. Mans heart muſt firſt become fleſhly and flexible before Gods Law can be written therein. 2. That, *The Pen or Inſtrument wherewith uſually Gods Law is written in the Heart, is the Miniſter of Chriſt.* The *Epiſtle of Chriſt, miniſtred by us.* Miniſters are the Inſtrumental Mean, the Pen in the hand of God, in the hand of Chriſt, in this writing: They (g) *can do nothing of themſelves*, they cannot print this writing upon the Mind and Heart, but as Chriſt guides them, acts them, uſes them, & accompanies their Miniſtry by his Spirit to make it pierce into the heart, and render it effectual there. 3. That, *The Spiritual Ink wherewith this writing is immediately drawn, is the Spirit of the living God.* What *Ink* doth upon the *Paper*: That the *Spirit of God* doth upon the *mind and Heart*. Its *Ink* that makes the Characters, the lines, the words, the writing: and leaves them remaining upon the Paper that they may be read: if there be no *Ink* in the *Pen*, there can be no writing, though the *Pen* be uſed never ſo much. Its *the Spirit of God* that effectually writes the Prints and characters of Gods Laws upon the mind and heart: without this Spirit the Miniſtry of man can write nothing there, not one law there: They are (h) *but Miniſters by whom men believe*, but its *God only that gives the increaſe.* The inſtruments in this point *are nothing*: (i) All the power, vertue and efficacy thereof is only of God by his Spirit. 4. That, *The writer, the efficient of this writing, is God in Chriſt by his Spirit.* They are all three here mentioned: The writing is the *Epiſtle of Chriſt, written by the Spirit of the living God*; They all three co-operate, and Miniſters co-operate with them all, and all to produce this great work of writing Gods Laws in theſe fleſhly Tables. Whenſoever therefore this bleſſed writing is delineated upon any mans heart, he is to look upon it as a Mighty work of God, and not as the work of man upon his heart:

(e) 2 Cor.3. 2,3. *with* Ier. 31 33. Ezek. 36.26.

(f) Epithetum *Carnei* non capitur hic in malam partem ſed molle & flexibile ſignificat: quoniam opponitur *lapideo*, h. e. duro & contumaci, *&c. Joan. Calv. Com. in* 2 *Cor* 3 3.

(g) 2 Cor.3. 5,6. *&* 1 Cor. 3.5,6,7.

(h) 1 Cor.3. 5,6,7.

(i) 2 Cor.4. 6,7.

He cannot write theſe Laws upon his own heart; Nor can the moſt excellent Miniſters in the world, no not Apoſtles themſelves, do it without God; And Ordinarily God will not do it without his Miniſters. Hence, Miniſters are Neceſſary Inſtruments, as *Pens* in the hand of Chriſt, for this writing: To deſpiſe them, will be to deprive our ſelves of this Inſcription, and to deſpiſe Gods way of giving his *Laws into our Minds and Hearts*. Thus, *The Laws of God*, are the writing: *Fleſhly hearts*, are the Tables: *Miniſters of the Goſpel*, are the Pens: *The Spirit of God*, is as the Ink: *and God in Chriſt* the writer. Theres much of Chriſt in the Mind and Heart when the Laws of God are written there. This is Gods uſual way.

(3) *The Conſequents and effects of this writing of Gods Laws upon the Mind and heart, are divers, and very conſiderable.* As, 1. The univerſal Anſwerableneſs of the Heart within, to Gods Law without. 2. The Renovation of the whole Soul. 3. True knowledge of the will and all the wayes of God, and Unfeigned Love to God and man. 4. Sincerity of Obedience from right Principles. 5. A chearful delight in the Law of God. 6. Legibleneſs of the writing. 7. Firmneſs and durableneſs of the Impreſſion. Let me open theſe Particulars a little. I. *An univerſal anſwerableneſs of the Mind and Heart within, to Gods Laws without.* Mark, he doth not ſay, *I will write this Law*, or *that Law, this Table*, or *that Table*: but indefinitely, *I will give and write my Laws*: that is, All my Laws, heres none excepted. Again, he doth not ſay, *I will write them in their Minds alone*, or *Wils alone*, or *Affections alone*: but *in their Mind and Hearts*: that is, in their whole Souls and all the Powers or Faculties thereof. As under the *Old Covenant*, when Gods Laws were written on Tables of ſtone, (k) *The Tables were written on both their Sides, on the one ſide and on the other were they written*: The Tables were written all over, they were all full of the Law, there was no vacant ſpace: So here under the *New Covenant*, the Spiritual Tables ſhall be written on every ſide, on every faculty and affection, the whole Law ſhall be written all over them, the mind and heart ſhall be full of the Law. Before this writing, there was an univerſal Contrariety: but ſince, theres an univerſal Correſpondency, betwixt Gods Laws and their Hearts. Now theres a *Spiritual Law* within, called (l) *The Law of the Mind*, anſwering in every point to the *Literal Law* without: As the Counterpain anſwers to the Original Deed, as the Print anſwers to the Stamps, As the impreſſion in the wax anſwers to the Seal, as the Image in the glaſs anſwers to the Face, eye for eye, part for part, proportion for proportion, colour for colour. There is ſuch a general conformity, compliancy, and tendency of the mind and heart to and with the Laws of God, that they have a ſweet aptneſs and diſpoſedneſs to have reſpect to them all. (m) *Then ſhall I not be aſhamed, when I have reſpect to all thy Commandments.* II. *The* (n) *Renovation of the Mind and heart, even of the whole Soul by the Holy Ghoſt, according*

(k) Exod. 32.15.

(l) Rom. 7.23.

(m) Pſa 119.6.
(n) Col 3.10. Epheſ 4.24. Tit. 3.5.

to

to the image of God in knowledge, righteouſneſs, and true Holineſs. This is another conſequent or concomitant of Gods *writing his Law in the Heart.* Whilſt *Adam* had the Law of God in his heart, he retained the *Image of God in his heart wherein he was created:* and when man receives the Law of God ſupernaturally written in his heart, he Receives the image of God alſo into his heart, *wherein he is New-created.* There cannot be a ſupernatural *writing of the Law in the Heart*, and conformity of the Heart to the Law, but withal there muſt needs be the *Image of God renewed there*, wherein this Conformity conſiſts. *Holineſs* conforms the Heart to the whole *Firſt Table*, *Righteouſneſs* conforms it to the whole *Second Table*, and *Knowledge* compleats this conformity to both. This Renewing of the whole Soul, Mind and heart after the Image of God, is (as I ſaid) another Conſequent following, or a concomitant accompanying Gods writing of his Law in the mind and heart. It may be accounted a *Conſequent* following upon it, foraſmuch as this *Inſcription of Gods Laws in the heart* leaves this renewed ſtate behind it upon the heart, *the Image of God* remains there, and abides there ever after: It may alſo be counted *a Concomitant* accompanying it, foraſmuch as *Gods writing his Law in the Heart and Mind*, and his Renewing the whole Soul, are effects of divine Grace wrought both at once in the Soul; yea for ſubſtance they are both one, This (o) *Renewing of the Holy Ghoſt* being the hearts Conformity to the Law of God. By this its evident, that this promiſed Bleſſing of *writing Gods Laws in their Minds and Hearts*, is very comprehenſive, It comprizeth in it, 1. Gods giving of his Spirit into their hearts, (p) whereby this writing of the Law ſhall be delineated there: 2. The Supernatural Principles and Habits of ſaving Grace infuſed into the Soul: which are called *The Image of God*, Epheſ. 4. 24. Col. 3. 10. *The New man*, Eph. 4. 24. *The Law of their mind*, Rom. 7. 23. *The Life of God*, Eph. 4. 18. *The Divine Nature*, 2 Pet. 1. 4. *The Law of the Spirit of Life in Chriſt*, Rom. 8. 2. 3. As alſo the original and fundamental actings of the Spirit to the Infuſion of theſe Principles, which acts are ſtiled, *Renovation*, Tit. 3. 5. *Regeneration*, Tit. 3. 5. John 3. 3, 5. & 1. 12. *New-Creation*, 2 Cor. 5. 17. *Vocation*, *viz.* Effectual vocation, *Rom.* 8. 30. 1 Pet. 2. 9. *Sanctification*, 1 Pet. 1. 2. 1 Cor. 6. 11. All theſe and ſuch like particulars are comprehended in this ſweet Promiſe of *Gods writing his Laws in his peoples Minds and hearts.* So that this is a very pregnant, full and rich Promiſe.

(o) Rom. 7. 22, 23.

(p) 2 Cor. 3. 3.

III. *True knowledge of Gods will and all his wayes, in Chriſt: and Unfeigned love to God and man.* 1. Gods Laws are given into *their Mind*: Hence, the *Mind* muſt needs have a true knowledge of Gods will and all his wayes, in Chriſt. For, Gods Laws do ſummarily comprize in them the will and waies of God wherein we ſhould walk; *viz.* All his wayes of Religion towards God, in the *Firſt Table*; and all his wayes of Righteouſneſs towards man, in the *Second Table*; When the Laws of God are within the mind, theres a

true, inward, radical and infallible principle of Knowledge there: and this a Knowledge in Christ; foraſmuch as, when men have the Laws of God thus written in their Minds and hearts, they (q) *are the Epiſtle of Christ*, this writing there is the ſpecial work of Christ by his Spirit, this is part of Christs New Covenant-work. This *knowledge* is an excellent inlet into Obedience, and conſequently unto happineſs. (r) *If ye know theſe things, happy are ye if ye do them.* 2. Gods Laws are written in *their hearts*: Hence, Unfeigned love to God and man (which is the very (s) Summ and abſtract of all Gods Laws) muſt needs be deeply engraven in their hearts alſo. For Love is the life of the Law, *the end of the Law*, The *fulfilling of the Law*, The Subſtance and abridgement of the whole Law: (x) *Love to God with all the heart, ſoul, mind and might, is the Firſt and great Commandment, viz.* The Summ of the Firſt Table; And *love to our neighbour as to our ſelves is the ſecond like unto it, viz.* The Summ of the Second Table. So that the *Law of God* cannot be written in any heart: but conſequently the *Love of God and Man* muſt needs be deeply engraven upon that heart. Now this twofold love muſt be *Unfeigned*: for what is written *in the mind and heart*, is real, cordial, unfeigned, without diſſimulation, formality or hypocriſie. By the ſincerity of this Love in the heart, we may notably diſcover that the Laws of God are written there alſo. IV. *Sincerity of Obedience from right principles of true knowledge and unfeigned Love.* This is another excellent effect of Gods *writing his Law in the mind and heart*: It makes him ſincerely obedient from right Principles. Before *Gods Law be written in the heart*, a man may perform many acts of Obedience to the Law; As, (y) *Herod did many things*; So the (z) *Phariſees* performed many things; and *Paul* before his Converſion, was *touching the Law a Phariſee, touching the righteouſneſs of the Law blameleſs*, but all that they did was from wrong principles, from fear of men, hope of popular applauſe, carnal expectation of juſtification by the work done, *&c.* theſe are but odd accidental and carnal principles to act upon; and all ſuch actions are but forced and violent Motions, as of a ſtone caſt upwards, which is contrary to its Natural Motion and inward principle, they are unſound & hypocritical, therefore God diſregards and abhors them. But after the *Law of God is written in a mans heart*, then he obeyes ſincerely from a right inward and cordial Principle which is in his heart. *The Law of God is within*, therefore he cordially, inwardly, connaturally obeys this Law. His motion is not a violent and forced, but a Natural Motion. His obedience ſprings out of his heart, He obeys in knowledge, (a) *He knows, and then does*: (b) He *obeys in love, out of a pure heart and a good Conſcience, and faith unfeigned*, here are right principles: ſuch obedience is ſincere, the *heart* and the *act*, the *inward principle* and the *outward Practiſe* do agree, heres no hypocriſie, no counterfeit deportment in ſuch Obedience. Thats the pureſt honey that drops from the comb freely without ſqueezing, thats the

(q) 2 Cor.3. 3, *&c.*
(r) Ioh.13.17.
(s) Mat.22. 36. *to* 41.
(t) 1 Tim.1.5.
(u) Rom.13. 8,9,10.
(x) Mat.22 36. *to* 41.
(y) Mar.6.20.
(z) Mat.5.& 6.Luke 18.11, 12. Phil.3.5.
(a) Ioh.13.17.
(b) 1 Tim.1.5.

the pureſt and moſt generous wine that flows from the grape freely with the leaſt preſſing, thats the pureſt and moſt genuine Motion that comes from an innate inward principle of Nature, without external forcing: So thats the moſt ſincere pure obedience to God, that naturally flows from the Principle of the Law within, from the image of God, true Grace, and love within the heart and Soul: Theſe principles breed an aptneſs, a proneneſs, a familiar, habitual, connatural diſpoſedneſs in the Soul to obey, and it cannot chuſe but incline to ſuch obedience from this ſupernatural Byas that is ſet upon the Heart. V. *A chearful delight in the Law of God, and in the obedience thereof.* This is another effect of *Gods Law in the Heart*: it makes a man delight exceedingly in it, delight to know it, delight to Meditate in it, delight to be conform to it, delight to do it, and perform the will of God in it. *Paul* ſaid: (c) *I delight in the Law of God after the inward man.* The truly Godly and bleſſed man hath this Property: (d) *His delight is in the Law of the LORD, and in that Law will he meditate day and night. David* alſo acknowledged that from Gods Law written within, he had a delight to do Gods will; (e) *I delight to do thy will, O my God: yea thy Law is in the midſt of my bowels, or within my heart.* Herein *David* was a ſpecial (f) Type of Jeſus Chriſt, *whoſe meat was to do the will of him that ſent him, and to finiſh his work.* When *Gods Law is in the heart*, Then the very bent, diſpoſition, inclination, tendency, and whole Stream of the heart and affections is towards this Law of God, and the obſervance of it, and that chearfully, pleaſantly, delightfully. Whatſoever a man doth from this inward Principle of Gods Law and ingraffed Propenſity of the heart, he doth not only in uprightneſs, but alſo with great alacrity and delightfulneſs: Its *his meat and drink to* be doing it, and beyond *his appointed food*. He delights in it, as the fiſh in the water, as the foul in the air, which is their proper Element: So the Law of God is his Element, he would ſtill be and live in this Element: He delights to know God, to believe in him, to love him, to obſerve him, to worſhip him according to his will, to honour his name, to ſanctifie his Sabbaths, to be doing all good to his brother: He is never well, but when he is dutifully walking with God, and uſing Means to further his Obedience. If there were no heaven to reward obedience, no hell to puniſh diſobedience, yet he would (g) *Fear the LORD, and delight greatly in his Commandments.* Oh what (h) high eſteem had *David* of the Laws of God, *beyond honey and honey-comb, beyond rich ſpoils, beyond thouſands of gold and ſilver, beyond all riches*; he counted them *his Counſellours, his heritage for ever, and the rejoycing of his heart*; His ſpirit was endeared to them, and raviſhed with them exceedingly, *I love them exceedingly.—Oh how love I thy Law, it is my Meditation all the day,—My Soul breaketh for the longing that it hath unto thy judgements at all times.* But now on the contrary when Gods Law is not written in the heart, there is an extream antipathy, averſneſs and (i) *enmity to it*, a man counts it

(c) Rom. 7.22.

(d) Pſal. 1, 1, 2.

(e) Pſal. 40.8.

(f) Heb. 10.7. John 4. 34.

(g) Pſalm 112. 1.

(h) Pſal. 119. 10.3.162.127. 72.14.24. 111.167. 97. 20. *read diligently the whole Pſalm.*

(i) Rom. 8.7.

it an hard rigorous Law, an intolerable yoke, could wish there never had been any such Law to chain him up, and restrain him from his lusts and corruptions; he hates it, and the obedience thereof, it is very bitter, burdensome and gravaminous to his Spirit. VI. *The Legibleness of this writing.* When God *writes his Laws in mens hearts*, he makes them Legible and discernable there; they may be seen and read there: As when he wrote the (k) *Law upon the two Tables of stone*, it was Legible there, *Moses* was able to read it. Now this Law written in their Hearts is Legible, *of God, of Themselves, and of Others.* 1. *Legible of God.* The Lord exactly discerns and reads his own writings in the Heart. He fully (l) *knows what is in man*, he (m) *searcheth the reigns and hearts* of all men, but he specially beholds with favourable acceptation such persons hearts as have his Law in them, his image, his graces, his sanctifying endowments, *&c. to such will he look*; such are (o) *men after his own heart*, (as *David* was) *to fulfill all his will.* 2. *Legible of themselves.* They that have the Law of God written in their hearts, can Read it and discern it there. As *David* did: (p) *Thy Law is within my heart:* Hebr. *Thy Law is in the midst of my bowels*, There is a (q) *white stone given* by Christ to some, *and in the stone a New name written, which no man knoweth* (*viz.* certainly and infallibly) *but he that receiveth it.* Now a man may discover the Law of God thats written in his Heart, *Partly*, by the Apprehensiveness of his own Spirit and Conscience. (r) *What man knoweth the things of a man, save the Spirit of man which is in him? Partly*, by the Evidence and Discoveries thereof by the Spirit of God. (s) *Now we have Received, not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. Partly*, By the light of the Law written in the heart. The Law put in the heart brings a spiritual light with it, whereby it may be discovered: as a Diamond set in gold brings an orient sparkling with it, whereby it may be discerned. (t) *The Commandment of the LORD is pure, enlightning the eyes.* (u) —*The entrance of thy words giveth light, it giveth understanding unto the simple.* When the Sun or a star ariseth, they bring their *natural light* with them, and thereby discover themselves to the world: so when the day-star of grace and Law of God arise in a mans heart, they bring their *spiritual light* with them, and so manifest themselves unto the Soul. *Partly*, By the great and wonderful alteration which is made in the heart and Soul by the writing of the Law therein. It was *stony*, it is *fleshly*: It was *rebellious*, it is *obsequious*: It was full of hatred and *enmity against God*, it is full of *Amity and love to God*, &c. Theres a mighty change. Now great Alterations of State, are great Demonstrations: A passage from one contrary State to another is very conspicuous. 3. *Legible also to others.* Though others cannot *infallibly* read the Law of God written in their hearts, yet *charitatively* and *probably* they may read it, by the *Preparatives*, *Properties* and *Consequents* of such writing. Hence said

(k) Deut. 4.13.
(l) Joh. 8.25.
(m) Rev. 2.23.
(n) Isa. 66.2.
(o) Act. 13.22.
(p) Psal. 40.8.
(q) Rev. 2.17.
(r) 1 Cor. 2. 11. Rom. 8.16.
(s) 1 Cor. 2.12.
(t) Psal. 19.8.
(u) Psalm 119.130.

ſaid *Paul* to his Corinthians: (x) — *Ye are our Epiſtle, written in our hearts, ſeen and read of all men; foraſmuch as ye are manifeſtly declared to be the Epiſtle of Chriſt miniſtred by us*, &c. Thus the Law of God written in the heart is Legible. And yet its true, It is not alwaies alike Legible to our ſelves and others: *Sometimes*, as in infancy of Grace, the characters are very ſmall: *Sometimes*, they are ſo blured and rubbed off by lapſes and Infirmities, that its much ado to diſcover the writing, although there be a true writing there. VII. Finally, *The Firmneſs and durableneſs of the Laws impreſſion upon the Mind and Heart.* (y) God *gives it*, God *writes it in mind and heart.* By theſe two expreſſions he intimates how firmly and ſtrongly he conveyes his Laws into the Mind and heart, that they may never be oblitered or worn out. Writings in the duſt may be blown out with a puff of wind, writings in Paper may be fetched out by art, yea writings in Marble or dead Materials may wear away: but God will write his Laws in laſting Tables, *in Mind and heart*, there they ſhall be engraven deeply and indelibly, more deeply then any acquired Habits; they ſhall become connatural to the heart, they ſhall be incorporated into the very frame of the Soul, they ſhall make ſuch impreſſion as ſhall never out, nay death it ſelf ſhall not be able to deface this Record, but the Laws of God once written by God *upon the Mind and heart*, ſhall remain as long as thoſe ſpiritual Tables ſhall remain, that is, for evermore. Theſe are the excellent fruits, effects or Conſequents of *Gods writing his Laws in his Fœderates minds and hearts.*

(x) 2 Cor. 3. 2, 3.

(y) Heb. 8. 10.

IV. **Queſtion.** *Whether Gods Laws were not written in his Peoples Minds and Hearts before the time of this New Covenant?*

The Reaſon of this *Queſtion* is, becauſe this *New Covenant* is here ſaid to be (z) *not according to the Covenant made with the Fathers*, &c. and this is laid down as the firſt particular point wherein the *New Covenant* ſhould differ from the Old, *viz.* That now God would *give his Laws into their Mind, and write them in their hearts*, which ſeems to import that his Laws were never ſo written in the heart before. Which to aſſert, ſeems very ſtrange; eſpecially ſeeing the *New Covenant* is ſubſtantially one and the ſame with former Covenants: And Gods Fœderates of Old were Partakers of Renonation in and after the image of God, as well as ſince the *New Covenant.*

(z) Heb. 8. 8, 9, 10. Ier. 31. 31, 32, 33.

Anſw. For clear Reſolution to this *Queſtion*, theſe two things are to be heedfully Conſidered, *viz.*

1. That, *Before the time of this New Covenant there was ſome kind and manner of Gods writing his Laws in the Hearts of his People.* As, 1. *A Natural writing* of the Subſtance of his Moral Laws in the Heart of *Adam* in his innocency, under the *Covenant of Works.* This is evident, *Partly* by the (a) *integrity* and uprightneſs of man in his firſt Creation *in the image of God:* which was his conformity to Gods Law

(a) Eccl. 7. 29. Gen. 1. 26, 27.

Law. *Partly*, by the ([b]) *Work of the Law* in some measure *written upon the hearts* of Pagans, who never had the written Law. If so much of the Law remain in mans *corrupt Nature*; how compleatly was it written in mans *perfect Nature*? Now this writing of the Law in *Adams* heart, was only *Natural*, and *Concreated*; it was such a writing as belonged and was agreeable to the pure primitive state and constitution of man in his very Creation, he had it only *naturally* from God as *Creator*, not *supernaturally* from God as *Redeemer*. 2. *A Supernatural writing of Gods Moral Law, for the Substance of it in the hearts of his people, after the Fall, under the Covenant of Faith.* This is evident; *Partly*, because Gods people under the Covenant of Faith, and before the time of the *New Covenant*, had in effect some such thing Promised to them, as Gods ([c]) *circumcising their hearts to love him*; His ([d]) *putting his fear into their hearts that they should not depart from him*; His ([e]) *giving of his Spirit into their hearts*, together with many excellent Influences of the Spirit, ([f]) formerly explained. What were these supernatural blessings, but principles of Grace conforming them to the Law of God, and the writing of Gods Laws in their Hearts. *Partly*, Because before the time of the *New Covenant* Gods people experimentally received such an Inscription of Gods Laws upon their hearts, as appears by their Renovation, their inward Principles, their holy Practises, and sometimes their express acknowledgements hereof. Thus ([g]) Under Gods Covenant with *Adam*; ([h]) *Abel* was a believer, and his *works righteous*. ([i]) *Enoch* a believer, and *walked with God*. ([k]) Under Gods Covenant with *Noah*; ([l]) *Noah* was a believer, *upright in his Generations*, *walked with God*, and *moved with fear*, by Gods warning obediently *made an Ark*. ([m]) Under Gods Covenant with *Abraham*; *Abraham* ([n]) *believed in the Lord*; *walked before God, was perfect*; most obedient to Gods call and commands, to follow him (even *ad cæcam obedientiam*) although he knew not whither; and commanded his children and household after him to keep the way of the Lord. So ([o]) *Isaac* a believer, Feared God. ([p]) *Jacob* a believer, *wrastled with God* in prayer and prevailed, &c. ([q]) Under Gods *Sinai-Covenant* with Israel; *Moses* an eminent ([r]) *believer*, and an excellent *Self-denyer*. ([s]) *Caleb* and *Joshuah*, *men of another spirit, followed the Lord fully*. ([t]) *Gedeon*, *Barack*, *Jephta*, *Sampson*, &c. were also renowned believers. ([u]) Under Gods Covenant with *David*; *David* himself was ([w]) *a man after Gods own heart*: and himself confesseth; ([x]) *I delight to do thy will, O my God, yea thy Law is within my Heart*, Hebr. *in the midst of my bowels*. ([y]) Finally, Under Gods Covenant with the Captives; God assured them of ([z]) *a New heart and a New Spirit*, promising *to take away their heart of stone, and to give them an heart of flesh, that they might walk in his Statutes, and keep his Ordinances, and do them*. By all which its very evident, that in some sort God did supernaturally write his Laws in the Minds and Hearts of his people, before the time

(b) Rom. 2. 14, 15.
(c) Deut. 30. 6.
(d) Ier. 32. 39, 40.
(e) Ezek. 36. 26, 27, &c.
(f) In *Bo. III. ch. 6. Aph. 2. §. 1.*
(g) Heb. 11. 4. 1 John 3. 12.
(h) Heb. 11. 5, &. Gen. 5. 22, 24.
(i) Heb. 11. 7. Gen. 6. 9.
(k) Heb. 11. 8. to 10. Gen. 15. 6. & 17. 1. & 18. 19.
(l) Heb. 11. 20. Gen. 31. 53.
(m) Heb. 11. 21. Gen. 32. 24. to the end.
(n) Heb. 11. 23. to 29.
(o) Numb. 14. 6. 24. 38.
(p) Heb. 11. 31, 32.
(q) Acts 13. 22.
(r) Psal. 40. 8.
(s) Ezek. 36. 26, 27, &c. & 11. 19, 20.

time of this *New Covenant*. I ſay, *Supernaturally*; Becauſe whatſoever writing of this ſort is ſavingly printed upon any mans heart ſince the Fall under the Covenant of Faith in any Adminiſtration thereof, is wrought by Chriſt the Redeemer, by the ſupernatural efficacy of his Spirit. Every ſuch writing is *the Epiſtle of Chriſt*: his Grace, his Spirit, his efficacy, his image, is illuſtriouſly evident therein. This is the firſt thing to be conſidered, by way of *Conceſſion*.

2. That, *Notwithſtanding all this, thus granted, till the time of this New Covenant Gods Laws were not ſo written in his peoples hearts, as ſince they have been.* This is very evident; If we take notice how far *The Manner, Efficacy and Extent* of this New Covenant-Adminiſtration, differed from, and tranſcended all Fœderal Adminiſtrations that went before it: Anſwerable unto which is Gods *Manner, Efficacy and Extent* of writing of his Laws, eſpecially under the Old & New Teſtament. 1. *The Manner* of Gods former Covenant-Adminiſtations was more *Carnal and External*, and ran for the moſt part upon Carnal and outward bleſſings, as to the Letter of them. As, (t) *Bruiſing the Serpents Head by the Seed of the woman*; (u) *Preſervation in the Ark from the flood of waters* that drowned all the world; The (x) *Inheritance of* Canaan, *long life and Proſperity there*; The (y) Continuance and Glory of *Davids throne and Kingdom to his Seed*; The (z) *Redemption of the Captives out of Babylon and Reſtitution of them into their own land*, &c. And proportionably Gods Manner of writing his Laws, was more *Carnal* and *External*; *viz.* In two Tables of ſtone, *Deut.* 4. 13. 2 *Cor.* 3. 3, 7. But the manner of Gods *New Covenant* Adminiſtration, is more *Spiritual* and *Internal*, moſtly conſiſting of Inward Spiritual Bleſſings. Yea as to the Letter of the Covenant it wholly runs upon *Spirituals* altogether, *Jer.* 31. 31, 32, 33, 34. *Heb.* 8. 8. *to* 13. And proportionably Gods manner of writing his Laws is *Spiritual and Inward*; not in Tables of ſtone, but in the ſoft *fleſhly Tables of the Mind and Heart*, Jer. 31. 33. Heb. 8 10 2 Cor. 3. 3. This different Form and Manner of the Old and New Covenants adminiſtration is much to be noted, which eminently holds forth ſuch a different writing of Gods Laws: That, in Literal *Tables of ſtones*, This, in ſpiritual *Tables of the mind and heart*. 2. *The Efficacy* of former adminiſtrations, was very weak and ſmall, in Compariſon of this *New Covenant-Adminiſtration* which is great and powerfull. Under thoſe The, *Holy Spirit* was but as it were (a) ſparingly ſprinkled upon them; Their knowledge and love of God was dark, feeble (b) childlike; Their hearts were very *ſtony* hard and inflexible, as God intimated to them in writing his Laws *upon ſtones*, &c. But under this, The Holy Spirit is (c) plentifully poured forth as in *Streams* & *Rivers* upon them; and into them; Their knowledge and love of God is clear, ſtrong, ripe, man like: Their Hearts very fleſhy and flexible to God and his will, &c. Hence, The Old Teſtament-Miniſtration is called (d) *The Miniſtration*

(t) Gen. 3. 15.
(u) Gen. 6. 14. *to* 22.
(x) Gen. 15. 18, 19, 20, 21. & 17. 1. *to* 9. Exod. 20. 12. & 28. 1. *to* 15.
(y) 2 Sam. 7. 12, 13, *&c.* Pſal. 89. 2, 3, *&c*, & 132. 11, 12, *&c.*
(z) Ezek. 37. 1. *to the end.*

(a) John. 7. 37, 38, 39.
(b) Gal. 4. 1. 2, 3.
(c) Iſa. 44. 3, 4, 5. Joel 2. 28, 29, *&c.* Joh. 7. 39. Acts 2. 2, 3, *&c.*
(d) 2 Cor. 3. 6. *to the end.*

ſtration of the Letter, that condemns and kills, viz. An ineffectual Miniſtration, ſhewing the Letter of the Duty and Death in caſe of Non-performance, but affording no Ability for that Duty: But the New Teſtament-Miniſtration is called *the Miniſtrationn of the Spirit that quickneth*, and is a *Miniſtration of righteouſneſs*, viz. An effectual and powerfull Miniſtration, that affords ſufficiency of ability for the Duty which it requireth. Hence, The Spirit is ſaid (c) Ioh. 7.39. (c) *not to be given, till Chriſt was glorified*: Not as if it had not been given at all; but becauſe it was beſtowed ſo ſparingly and ſlenderly, in compariſon to what is now, that it might ſeem not to be given at all.

3. *The extent* of former Covenant-Adminiſtrations, was but to *Particular Familes*, as of *Adam*, *Noah*, *Abraham*, *David*; or to ſome *Particular Tribes*, as to the Captives of *Judah* and *Benjamen*; ar to a *Select Nation*, as to the Jews at Mount-Sinai: Alas, how few, what a ſmall handfull were all theſe to the reſt of the world! And yet of this ſmall number, how few were there that had any ſaving inſcription of Gods Laws upon their hearts at all? And we ſay, *Minimum in magno nihil*, a ſmall thing in that whch is great is as nothing; a drop is as nothing in the Sea, a grain of ſand is as nothing in the Earth: ſo the writing of Gods Laws in the hearts of ſo few, is as nothing in the world. But the (f) Mat. 28. 19, 20. extent of this New Covenant-Adminiſtration is univerſal, (f) *To all Nations in the whole world*; and conſequently Gods writing of his Laws in mens hearts is proportionably extended to all Gods people in all thoſe Nations: to many thouſands and ten thouſands more then under all former Covenant-Expreſſures.

Thus the Lord under this *New Covenant* writes his Laws in his Peoples hearts; (1) *Not Naturally*, as at Firſt in *Adams* heart in his ſtate of creation, under the *Covenant of Works*; But *Supernaturally*, by the Spirit of Jeſus Chriſt, reſtoring them from their State of corruption under the *Covenant of Faith*: And this (2) *Not ſo imperfectly* as under foregoing Covenant-Adminiſtrations, but much *more perfectly* and compleatly in Efficaciouſneſs and Extenſiveneſs. The chiefeſt of former Covenants, the *Old Covenant* holding forth, in the publique and open Adminiſtration of it, only a *writing of Gods Laws in ſtones*: This *New Covenant*, in the open and manifeſt Adminiſtration of it, revealing only a *writing of Gods Laws in the Minds and Hearts* of Gods Fœderates.

V. **Queſtion.** *Why will the Lord write his Laws in the Minds and Hearts of his Fœderates, Now under the New Covenant? And why doth God Covenant thus to do?*

Anſw. The Lord doth Covenant this, and will accordingly thus write his Laws in the Minds and hearts of his Covenant-people now under the *New Covenant*;

1. *Becauſe, He will.* The meer good pleaſure of his will, and his free Commiſerating Grace, is the only original Moving Cauſe inclining him hereunto. (g) Ier. 31. 33. Heb. 8. 10. & 10. 16. (3) *I will give my Laws into their Mind*, and *I will write them in their hearts.* Gods Fœderates cannot deſerve this

this bleſſing of themſelves, more then others: but God will peculiarly conferr it upon them of the riches of his meer Grace, which he now under the *New Covenant* diſplaies more eminently and glorioufly then ever, *Epheſ.* 2. 4. *to* 11.

2. *Becauſe God intended this New Covenant to be a far more perfect and excellent Expreſſure then the Old Covenant.* (h) *Behold — I will make a new Covenant — not according to the Covenant which I made with their Fathers.* Why? wherein ſhall this *New Covenant* excell and be more Perfect? Herein ſaith God; My Old Covenant was but (i) *written in Tables of ſtone:* but my *New Covenant* ſhall be engraven upon *better Tables, upon the Mind and Heart.* This *better writing*, theſe *better Tables*, will make this a *better Covenant.* Gods Covenants were ſo ordered in their Revealing, that the later was ſtill better then the former; and the laſt, this New Covenant, the beſt of all.

(h) Ier. 31. 31, 32, 33. Heb. 8, 8, 9, 10.

(i) Deut. 4. 13. 2 Cor. 3 3, 7.

3. *Becauſe, God would more effectually provide againſt his Peoples breach of Covenant, then formerly.* God brought all *Iſrael* into an Excellent Covenant at *Mount Sinai* that *Old Covenant*, and after he had publiſhed it to them by his own immediate voice, he wrote it *upon two Tables of ſtone*: but preſently they brake this Covenant by their Idolatry in *Aarons* calf, as *Moſes* ſignified by *breaking the Tables before their eyes.* Why did they ſo ſoon break this *Old Covenant?* Becauſe it was *not written in their Minds and Hearts*, but only upon *Tables of ſtone*: They had an *Outward Rule*, but they had not the *inward Principle* of obedience, therefore they brake it. *Which my Covenant they brake*, Jer. 31. 32. (k) *Becauſe they continued not in my Covenant, and I regarded them not, ſaith the Lord. For this is the Covenant that I will make with the houſe of Iſrael after thoſe days ſaith the Lord: I will give my Laws into their Mind, and write them upon their Hearts.* As if he had ſaid; I will take a more effectual Courſe in my *New Covenant*, to prevent their breach of Covenant; their inconſtancy and unſtedfaſtneſs in, and their Apoſtacy from my Covenant is very offenſive to me: therefore I will give them inward Principles and Abilities for performance of, and perſeverance in my Covenant, I will not engraven my Laws any more *in Stones* without them, but *upon their Minds and Hearts* within them, ſo that they ſhall be no more able to forget and forſake my Laws and Covenant, then they can forget and forſake their own *Minds and Hearts*; Thus they ſhall be Conſtant, Steady, and Stedfaſt in my *New Covenant.*

(k) Heb. 8 9, 10.

4. *Becauſe, God had reſerved the moſt plenary and efficacious Donation of his Spirit, and all his gracious influences, till the daies of Chriſt, and times of the New Covenant: As the Scriptures* (l) *often intimate.* Hence, Gods moſt eminent, excellent, efficacious, compleat and extenſive writing of his Laws in the minds and hearts of his Fœderates, (which is the immediate and ſpecial work of his (m) Spirit,

(l) See Iſa. 35. 6, 7. & 44. 3, 4, 5. Ioel 2. 28, 29, &c. Ioh. 7. 37, 38, 39. Acts 2. 16, 17, 18, 19, 20, 21, 33.

(m) 2 Cor. 3 3.

and hath in it Complexively very many of the gracious Influences, Endowments, Effects and Operations of the Spirit of God, as (n) I have already manifested,) is also reserved till these dayes of Christ and of his *New Covenant*. The Plenary donation of the Spirit, is the (o) fruit of Christs actual Exaltation and Glorification, then he himself *received of the Father, the Promise of the Holy ghost*, that is, *The Promised Holy ghost*, and upon that Receit shed forth the same upon his people: Answerably the Spirits most *Plenary and perfect Inscription* of Gods Laws in his peoples hearts, is the proper fruit of the Spirits *plenary Donation*. Both these, are the glorious Trophies of Christs triumphant ascension into heaven, and Exaltation at Gods right hand: and by both these Christ is exceedingly extolled and magnified in his Church.

(n) In *111. Question.* The Consequents and Effects of this writing.

(o) Ioh. 7. 39. Acts 2. 33.

5. *Finally, God will under his New Covenant write his Laws in his Peoples Minds and Hearts, that the Spiritual* (p) *Consequents and Effects of such his writing of his Laws therein may rest upon them, and really make them Gods Covenant-people indeed.* This is eminently intimated in the Connexion of those two Promises together; (q) *I will put my Laws into their mind, and write them upon their hearts: And I will be to them a God, and they shall be to me a people.* As if he had said; Hereby I will effectually declare and demonstrate my self to be their God in Covenant, and will effectually make them my Covenant people indeed: even by Giving my Laws into their Minds, and writing them upon their Hearts. Till this writing be drawn upon their Souls, I and the sons of men are at a distance, there is no saving Covenant-Relation, nor Covenant-interest between us, &c. but when this shall be once actually done upon the Minds and Hearts of any, then all this distance shall be removed from between me and them, then I will be theirs, and they shall be mine effectually and savingly, according to my *New Covenant*.

(p) These *Consequents* and *Effects* See *in 111 Question.*

(q) Heb. 8. 10.

VI. **Question.** *How we may know, Whether God hath Given his Laws into our Minds, and written them upon our Hearts?*

Answ. We may know this, 1. *By the Antecedents,* 2. *By the Manner,* 3. *By the Consequents of Gods writing his Laws in our minds and hearts,* as hath already been explained.

1. *By the Antecedents foregoing and preparing the Mind and Heart for Gods writing his Laws there.* As,

(1) Hath God *hewen the Tables* of mind and heart by his Spirit of Bondage? *Rom.* 8. 15.

(2) Hath God *razed* and obliterated out of the mind and heart all other Laws, Writings, and Impressions which are inconsistent with these Laws of God? Hath he (r) *Circumcised thine heart*, cutting off thy Natural Corruptions? Hath he (s) *taken away the Stone out of thy heart?* Hath he stript thee Naked, and emptied thee of thy self by (t) Self-Denial?

(r) Deut. 30. 6.
(s) Ezek. 36. 26. & 11. 19, 20.
(t) Luk. 9. 23.

(3) Hath

(3) Hath God (u) *mollified and ſoftned* theſe Tables of thy mind and heart to receive the impreſſion of his Laws, by the heart-melting diſcoveries of the Goſpel, laying open the riches of divine Wiſdom, Grace and Mercy in Chriſt for ſaving of Sinners?

(u) Ezek. 36. 26. & 11. 19, 20.

2. *By the Way and Manner of Gods writing his Laws in mind and heart*, viz. 1. *By Chriſt*, as his hand, his writer; 2. *By his Miniſters*, as his Pens in the hand of Chriſt; 3. *By the Holy Spirit*, as his Ink that immediately makes the characters; 4. And in *fleſhly, ſoft, flexible Tables of Mind and Heart.*

(1) Hath Chriſt made his ſupernatural draught upon Mind and Heart? Is he the writer? Is *the* (x) *Epiſtle Chriſt's*; or anothers, Sin's, The World's, Satan's? Whoſe Image and ſuperſcription is it, thats upon the heart? Are you (y) *New-creatures in Chriſt Jeſus?* Are you the (z) *workmanſhip of God created in Chriſt unto good works*, &c? Have ye *put on the Lord Jeſus? Rom.* 13.14. *Gal.* 3.26, 27. Chriſt is cloſe at work in the Soul, when Gods Laws are a writing there.

(x) 2 Cor. 3.3, &c.
(y) 2 Cor. 5.17.
(z) Eph. 2.10.

(2) Are the (a) *Miniſters* of Chriſt, his *Pens* to delineate Gods Laws in your minds and Hearts? Do you prize, love, obey, and ſubmit to them in the Lord in their Miniſtrations, as Inſtruments in the hand of Chriſt? 1 *Theſ.* 5.12, 13. *Heb.* 13.17. 1 *Theſ.* 1.5, 6. *Gal.* 4.14, 15. 1 *Cor.* 4.1. The Corinthians over-valued their Miniſters, 1 *Cor.* 1.12, 13. & 3.4, 5, 6. The Galatians removed from theirs, and undervalued them, Gal. 1.6, *&c.* Thoſe, by accounting them *above Inſtruments*: theſe by debaſing them *below Inſtruments*, and rejecting them for falſe Teachers; (The Epidemical diſeaſe of theſe our times,) But then we ſhall rightly value them, when we ſhall account them as Miniſters, as Inſtruments, as Pens in the hand of Chriſt. Are they (b) Miniſters of the Spirit, or only *of the Letter*, to you? Hath *their* (c) *Goſpel come unto you, not in word onely, but alſo in power, and in the Holy Ghoſt, and in much aſſurance?*

(a) 2 Cor. 3. 2, 3, &c.
(b) 2 Cor. 3.3, 6.
(c) 1 Theſ. 1.5.

(3) Hath the (d) Holy Ghoſt been the bleſſed Ink that hath immediatly written Gods Laws upon your Minds and Hearts? Hath this Ink been put by Chriſt into his Pens, hath this Spirit co-operated with his Miniſters, hath he left his marks, his characters behind him upon your Souls, or no?

(d) 2 Cor. 3.3.

(4) Have your minds and hearts been found (e) *Fleſhly*, not *Stony Tables*, when Chriſt by his Spirit and Miniſters was going to write Gods Laws upon them? Have they rejected, or received his impreſſions? Have they yielded to, or rebelled againſt his Inſcriptions? Have they been like melted mettal, ready to run into the mould of Gods Laws, and to receive any impreſſion thereof?

(e) 2 Cor. 3.3.

3. *By the Conſequents and Effects, reſulting from, and remaining after Gods writing his Laws in the Mind and Heart.* After writing, there

there are Characters and Words remaining, wherein the Mind, Meaning, and Will of the Writer is represented: So after Gods writing his Laws in the heart, Gods Mind and Will remain upon the heart, in many particulars. As, In

(1) *An Universal Answerableness of the Heart, to Gods Laws.* Have you a Law within, fully answering to Gods Laws without? Is there an (f) *universal Counterpain* of Gods Laws delineated in your hearts? Is there an Entire Conformity to all his Laws? where God savingly writes one, he writes (g) *all his Laws in the heart:* His Laws of Religion, his Laws of Righteousness. Theres nothing God *Prescribes*, but the heart is disposed to do it: nothing God *Prohibits*, but the heart is careful to decline it. *Herod*, Pharisees, Hypocrites, Pagans, may have some partial Conformity to Gods Laws *in some things*: but because it is *onely in some things*, or *in many things*, and not *in all things*, Gods Laws are not savingly written there.

(f) Psal. 119.6.

(g) Heb. 8.10. Ier. 31.33.

(2) *A Renovation of the whole Soul* (h) *according to Gods image.* There cannot be in the Mind and Heart an Entire *Conformity* to the Law of God, but by a *Transformed Renovation* of the whole Soul according to the *Image of God in Knowledge, Righteousness, and true Holiness.* The Old frame is so full of Pravity, Malignity and Enmity against God and his Laws: That there must be a *Renovation, Regeneration, New-creation, Conversion, Sanctification*, &c. or else there can be *no Conformity* to Gods Laws. Are you thus *Renewed, Regenerated*, &c? where is this image of God in the Soul?

(h) Tit. 3.5. Col. 3.10. Ephes 4.24.

(3) *True Knowledge of the will and all the ways of God, and unfeigned Love both to God and man.* Gross ignorance cannot remain in the Soul, when the Law of God comes to be written there: no more then gross midnight-darkness can remain in the hemisphear when the sun appears in the sky. Nor can true *Love to God and man* be absent from the heart, wherein the Law is present: because *such* (i) *Love is the Law of God, and the Law of God is Love.* What light now of true knowledge of all Gods will and ways shines in your Minds? what life and holy flames of true Love to God and man burn in your hearts?

(i) Mat. 22. 36. *to* 41.

(4) *Sincere, Cordial and Entire Obedience to Gods Laws from right Principles of Knowledge and Love.* Where (k) Gods Laws are in the heart, the Soul is strongly bowed, inclined, disposed and perswaded to all cordial, sincere, entire Obebience: because it *knows* what is to be done, because it *loves* to do what it knows. Dost thou obey (l) *knowingly, understandingly?* Dost thou obey (m) *lovingly?* Then thou canst not chuse but obey Cordially, sincerely, entirely. For, *Knowledge* saith, Every thing is to be done that God requires: and *Love* saith, I am heartily willing to do every thing that is to be done.

(k) Psal. 40.8.

(l) Ioh. 13.17. (m) 1 Ioh. 5. 2,3.

(5) *Chearful delight in the Law of God.* Such as is the Inscription

ption in the heart, whether of the Law of ſin, or Law of God, &c. ſuch is the Diſpoſition and genuine temper of the Heart: Now ſuch as is the temper and *Diſpoſition* of the heart, ſuch is the *delight* of the Heart. The heart delights moſt in that which is moſt homogeneal and connatural to it: So when the Law of God is made homogeneal and connatural to the Heart, by being written therein, the heart cannot chuſe but delight therein exceedingly. What (n) *delight* now hath thine *inner man in the Law of God*, to *meditate therein* and *do it?* are the (o) *Commandments of God* joyous, or *grievous?* Read *Davids* affections to, and delights in Gods Law, *Pſal.* 119. and ſee if thine be parallel.

(n) Rom. 7. 22. Pſal. 1, 2. & 40. 8.

(o) 1 Ioh. 5. 3.

(6) *The* (p) *Legibleneſs of this writing, not only by God, but alſo by themſelves, and others.* Is Gods Law ſo written in thy mind and heart, That *thy ſelf* canſt read it within, in thy Conſtitution; That both thy ſelf and *others* can read it, without, in thy Converſation; That both thy ſelf and others can ſee and read a General Conformity and Anſwerableneſs of thine Heart and Life to Gods whole Law? If there be nothing, or Nothing to the purpoſe, to be read of Gods Law in thine *inward Principles* and *outward Practiſes*; but rather the Laws of Sin and Satan, heaps of unmortified Corruptions, Scandals, and abominable Offences; how can it be imagined that *Gods Law is written in thy minde or heart?* If thine own Conſcience and others obſervation can behold, No ſaving *Knowledge*, but groſs ignorance; No *faith*, but infidelity; No *Repentance*, but impenitency; No *Fear of God*, but audacious impiety; No *Love to God*, but utter enmity; No *true Obedience*, but notorious rebellion; No *Spiritualneſs* at all, but meer carnality; No *Regeneration, Renovation and Sanctification*, &c. but an old, unregenerate, ſinful ſtate: The Law of God hath as yet made no ſaving impreſſion at all upon thy Soul.

(p) 2 Cor. 3. 2, 3.

(7) Finally, *The Permanency and durableneſs of this Impreſſion.* What's written by God in mind and heart will never out. No Time, No Temptation, No Tribulation, No Perſecution, no not Natures diſſolution, can utterly obliterate or expunge the ſame. The writing may be ſlurred, dimmed, defaced, and obſcured by theſe things: but can never be totally razed and blotted out. Is the impreſſion of Gods Law upon thy heart vaniſhing, or Continuing; fading or flouriſhing: dying, or living? Is the tincture of thine heart in grain? Doth thy *Soul* (q) *break for the longing that it hath unto Gods judgements at all times?* Is thy (r) *delight in the Law of the* LORD, *and doſt thou meditate therein day and night?*

(q) Pſal. 119. 20.

(r) Pſal. 1. 2.

Inferences, *Will the* LORD *thus give his Laws into their Minds, and write them upon their Hearts; as hath been explained and evidenced?* Then, Hence theſe things follow: *viz.*

I. That,

I. That, **Gods Moral Law is the Law of Christ.** How doth this appear from what hath been spoken? Thus; The *Law* which God promiseth here *to write in their hearts*, is Gods *Moral Law* formerly written upon Tables of stone, as I have ([f]) already proved. Now God writes this Moral Law in their Hearts *by Christ and his Spirit*, as ([t]) I have also manifested: whereupon they that have Gods Laws written in their hearts, are called ([u]) *The Epistle of Christ, written not with Ink, but with the Spirit of the Living God.* Forasmuch then as it is Christ, who by his Spirit writes Gods Moral Laws in his peoples hearts, These *Moral Laws* may justly be denominated *the Laws of Christ.* Christ is the Author, and effectual writer of them in their hearts by his Spirit: therefore they are his. If the *Moral Law* be called ([x]) *The Law of* Moses, because *Moses* was the Instrument by whom God gave and revealed it: How much more may it be called *The Law of God*, because God gave it, published it on Mount *Sinai*, and wrote it with his own finger on Tables of stone: and *The Law of Christ and of his Spirit*, because by them its written upon *the fleshly Tables of the Mind and Heart.* So that *Jesus Christ*, and the *Moral Law* are not (as some weakly imagine) ἀσύστατα, inconsistent, incompatible and irreconcileable: but most consistent, sutable and sweetly agreeable one to another. Since Mans Fall, God never gave his *Moral Law* but in his Covenant of Faith in Christ: *In Christ typified and promised* under the *Old Covenant*, it was given in *Tables of stone*; *In Christ Performed and Exhibited* under the *New Covenant*, it is given in *fleshly Tables of Mind and Heart*; but in both there's much of Christ, much of his *Wisdom*, much of his *Merit*, much of his *Justice*, much of his *Goodness*, *Mercy*, *Free-grace*, *and Love*, much of his *Power*, much of his *Spirit*, &c. Christ in both predominates. *Hence*, 1. *The more of Gods Moral Law is supernaturally engraven in the Mind and Heart, the more of Christ is in the Mind and Heart.* When Christ comes into the soul, he brings this Law with him thither. If this Law be effectually there, Christ is actually there also. 2. *Christ* ([y]) *came not to destroy the Law, but to fulfil it.* To fulfil it *in his own Person*, *Actively* doing for his elect all the Duty required in it, which they could not do; *Passively* enduring for them all the Curse and Penalty threatned in it to the transgressors thereof, which otherwise they could not avoid nor endure. To fulfil it also *in his Members*, by writing it in their hearts, that they might be able in sincerity and integrity to observe it. 3. *They that set Christ and the Moral Law at odds irreconcileably, do neither understand the mysterie of Jesus Christ, nor of the Moral Law solidly.*

II. That, **Gods Moral Law is not abolished, but established by his New Covenant.** Why? Because Gods writing of his Laws in the hearts of his Fœderates, is a primary Promise,

([f]) In *this* 1. *Aphorism.* 11 *Question.*
([t]) In 111. *Question.*
([u]) 2 Cor. 3. 2, 3, *&c.*
([x]) Mal. 4. 4. Ioh. 1. 17.
([y]) Mat. 5. 17, 18. See this expounded in *Bo.* III. *ch.* 4. *Aph.* 1. *p.* 721, *&c.*

miſe, yea the very First Article of his New Covenant; (z) —*I will give my Laws into their Mind, and write them in their hearts.* Had God intended by his *New Covenant* to have aboliſhed his *Moral Law*, he would not have *New written* it, but utterly have expunged it. But in that God undertakes *to write his Laws* again, and to write them more durably and indelibly then they were written before, Not in the *long-laſting Tables of ſtone*, but in the *Everlaſting Tables of Mind and Heart*: Hereby he eminently confirms and eſtabliſhes the *Moral Law*, as that which ſhall never be reverſed or repealed till the end of this world, yea the Subſtance and Soul thereof in *love to God and man* ſhall continue for ever in the world to come. *Hence*,

(z) Ier. 31. 33. Heb. 8. 10. & 10. 16. *with* Rom. 3. 31. this laſt place ſee expounded in *Bo. III. ch. 4. Aph. 1. p. 724, 725.*

1. *That grand Antinomian Errour touching the utter abrogation of the Moral Law*, (That the Law given by *Moſes* at Mount Sinai is of no uſe at all for Matter or Form to Chriſtians now under the New Teſtament:) *is to be abhorred and abandoned, as repugnant and deſtructive to the very ſubſtance and Nature of this New Covenant.* But I have already ſpoken at large to this effect, 1. In handling that intricate Queſtion, (a) *Whether the Law of God, given by* Moſes *on Mount Sinai to Iſrael, be abrogated to us now under the New Teſtament or no? And how far it concerns or obligeth us, if not abrogated?* 2. In unfolding (b) In General, *How uſeful it is to all ſorts:* In Particular, *of what uſe it is to Carnal perſons. Of what uſe it is to the Regenerate.* 3. In anſwering ſuch *Material* (c) *Objections* from Scriptures wreſted and miſunderſtood, as *Antinomians* make againſt the eſtabliſhment and uſe of the Moral Law now under the *New Covenant*. And therefore for ſatisfaction in all theſe Particulars, I refer the Reader to the places here alledged in the Margin, that I may not go over the ſame things again.

(a) In *Book III. ch. 4. Aph. 1. Q. 7. p. 689. to 701.*
(b) *In the ſame Q. 7. p. 701. to 712.*
(c) In *Book III. ch. 4. Aph. 1. p. 716. to p. 735.*

2. *All Detractive and reproachfull ſpeeches derogatory from the continued obligation Force and uſe of the Moral Law to Believers and regenerate perſons now under the New Covenant, ought by all intelligent and conſcientious Chriſtians, eſpecially Miniſters, to be utterly forborn and avoyded.* As thoſe ignorant and unſavory expreſſions of ſome: —*Legal Preachers, Legal Chriſtians*; —*Literal-Duty-men* —*Old Teſtament Spirits*; —*Moſaical Juſtitiaries*, &c. For by ſuch rotten, rayling and reviling language as this, they not only diſcover their *groſs ignorance* in the myſteries of *Old* and *New Covenant*, and of the *Moral Law*; but alſo blaſphemouſly traduce and Calumniate both *Jeſus Chriſt* and his *New Covanant*, and the infinite wiſdom of God, who in them both hath contrived to eſtabliſh and perpetuate the uſe of his moſt perfect *Moral Law* to all his *Old* and *New Covenant people*.

III. That, **The New Covenant agrees with the Old in Matter and Subſtance, although they differ in Manner and Circumſtance.** For, 1. *The Matter and Subſtance of them both*, *is* Gods Moral Law, and that Moral Law written, and that

writing made only by the Lord himself: Herein these two Covenants do plainly agree, and are Materially one. 2. *The Manner and Circumstance of writing this Moral Law* by God is very different under these two Covenants. In the *Old Covenant* God wrote it *in Tables of Stone*: In the *New Covenant* he writes in *the fleshly Tables of Mind and Heart*. In the *Old Covenant* it was written, *without*: In the *New*, *within*. In the *Old Covenant* it was written more *imperfectly, weakly, Literally, ineffectually*: though the peoples hearts had some impression thereof upon them, yet they remained very stony, stubborn, untractable notwithstanding: but in the *New Covenant* it is written more *perfectly, strongly, spiritually, effectually*; the Peoples hearts are more Mollified, Flexible, Tractable and transformed into the image of the Law of God.

(d) See Book III ch.4. Ap. 1. Q.7. p.702. & 722.

IV. That, **The Moral Law is a most** (d) **excellent Law.** This is evident, by the singular Care that God hath taken in this his most excellent Covenant, the *New Covenant*, to hide, treasure up, and fixedly engrave his *Moral Law* upon the *Minds and Hearts of his People*. These are Holy, Heavenly, Spiritual, Lasting, Everlasting Treasuries: Consequently Gods *Moral Laws* written and laid up there, are choice, rich and precious jewels, and so to be accounted by us. Oh what an invaluable estimate did Holy (e) *David* (that *man after Gods own heart*, who had the *Law of God in his heart*) set upon them! and most deservedly. Read, and mark, and imitate his affections and estimations of the Laws of God.

(e) Acts 13. 22. Psal. 40.8. *with* Psal. 19. 7. *to the end.* & 119. *throughout.*

It is very observable; That the Lord hath taken care to write his *Moral Law*, for the Perpetuating thereof, three several wayes, *viz.* 1. *Naturally*, in the (f) heart of *Adam* before his fall, under the *Covenant of Nature*, or *of Works*. 2. *Literally*, upon (g) *Tables of stone*, and that twice under the *Old Covenant* given at Mount Sinai. 3. *Spiritually* and *most efficaciously*, upon the Spiritual (h) *fleshly Tables of his Peoples Minds and Hearts*, under the *New Covenant*. The *First writing* was perfect, but not durable: The *Second* was compleat, but ineffectual: The *Third* is entire, efficacious, and permanent. Now how high and excellent is this *Moral Law* of the Lord, which God hath so often written with his own finger upon so many Tables, before and Since the Fall, before and after Christ!

(f) Gen. 1. 26, 27. Eccl. 7.29. Rom. 2.14.
(g) Deut 4. 13. & 31. 18. & 34. 1. 28.
(h) Heb. 8. 10 2 Cor 3. 3, &c.

V. That, **Naturally, since and by the Fall of** Adam, **The Laws of God are obliterated or blotted out of mens minds and hearts.** Gods *new writing* his Laws in the *Mind and Heart* supernaturally, shews that his *old writing* of his Laws is blotted out of all mens hearts naturally. Gods (i) Laws were once in mans heart before the Fall so perfectly, that he was able fully in every point to keep it, and by his own actual keeping of it, compleatly to have wrought out and compleated his own righteousness and life eternall in the sight of God: but by mans Fall and sin (which makes havock

(i) Gen. 1. 26, 27. Eccl. 7. 29. Rom. 2. 14.

havock of all bleſſings and mercies) Gods Law was ſo extreamly wiped out of the Heart of *Adam* and of all his poſterity, that nothing at all thereof remains ſufficient for mans Juſtification, but only ſo much as to leave him (k) *without excuſe* and aggravate his condemnation. Hereupon God provides for lapſed man a Saviour, a Surety Jeſus Chriſt, (in whoſe (l) *heart Gods Laws ſhould be perfectly written*, and in whoſe (m) *Death* the penalty of the Law broken by mans Sin ſhould be perfectly Satisfied,) by and in whom The obliterated Law ſhould, *Firſt* be revived and recorded in *Tables of ſtone* (n) under the *Old Covenant*, that hereby man might behold, (1) *What* integrity he once had before he Fell, (2) *What* Sin and miſery he was now naturally enwrapped in by his Fall (3) *What* exact righteouſneſs and ſatisfaction according to this Law is required in and from mans Surety Jeſus Chriſt for lapſed Sinners Reſtauration to Life and Righteouſneſs, (4) As alſo *What* entire, ſincere and cordial Conformity of heart and life to the Law of God is expected from thoſe that accept Jeſus Chriſt for their Surety and Saviour. *Secondly*, be given and written in (o) *ſpiritual Tables of mind and heart* under the *New Covenant*, That by this ſupernatural *Efficacy*, The heart might be furniſhed with *Ability*, for the performance of all Duty which the Law requires. So then, Sin hath expunged Gods Law out of all mens hearts and minds by Nature, till God again inſcribe and engrave it there. Hence flows all the impiety and irreligion of mans heart and life againſt God, all his unrighteouſneſs againſt man, all his intemperance and inſobriety againſt himſelf; even from this, That Gods Law is razed and expunged out of his mind and heart by nature. Whereupon carnal man is naturally become the moſt ſavage, wild, bruitiſh, unruly, rebellious, malicious, miſchievous, and miſerable creature that is on Earth. Ah! how curſed and abominable is the Nature of Sin, that ſo wofully robs and deſpoyles the hearts of the ſons of *Adam* of this bleſſed and perfect Law of God!

(k) Rom. 2. 14, 15, 16.

(l) Pſal. 40. 8. *with* Heb. 10. 6, 7, &c.

(m) Gal. 3. 10, 13, 14.

(n) Deut. 4 13.

(o) Jer 31. 33. Heb. 8. 10. & 10. 16. 2 Cor. 3. 3. &c.

VI. That, **The Renewing of the Mind and Heart, even of of the whole ſoul, according to Gods image, by effectual Vocation, Converſion, Regeneration, New creation and Sanctification, is not a Natural, but a meer Supernatural work, is not at all from man himſelf, but wholly from God alone.** Why? Becauſe, Its not man, but (p) God alone that *gives his Laws into their Midns*; not man, but God alone that writes his Laws in their hearts: Now this *Effectual Vocation*, *Converſion*, *Regeneration*, *New-creation*, *Sanctification*, &c. is that wherein this his *writing his Laws in their Minds and Hearts* according to the image of God, eſpecially conſiſts. The *carnal* (q) *mind* is nothing but darkneſs, blindneſs, ignorance and ſottiſhneſs; The *carnal* (r) *heart* is hardneſs, ſtoniness, impenitency, unbelief, deadneſs, ſenſeleſneſs; and both of them, even the whole Soul is (s) *Enmity* and Malignity againſt

(p) Jer 31. 33. Heb. 8. 10. & 10. 16.

(q) Eph 5. 8. Acts 26. 18. 2 Pet. 2. 8, 9. Eph. 4. 18. 1 Cor. 2. 10, 11, 12, 13, 14.

(r) Ezek. 36. 26. Rom. 2. 4, 5. 1 Tim. 1. 13. Eph. 2. 1, 5.

(s) Rom 8 7. Col. 1. 21. Iames 4. 4. 1 Iohn 2. 15.

against God and his Laws: So that there remains nothing at all in meer carnal man that may contribute the least saving influence, efficacy or assistance to the *writing of Gods Laws in Mind or Heart.* This must be let alone, and wholly left to God for ever. He alone *prepared the first Tables of Stone*, and he alone wrote thereon, the whole (t) *Workmanship* was his: So here, He alone *Prepares the Mind and Hearts*, He alone *in Christ by his Spirit* makes the Inscription of his Laws on the Heart so prepared, and he alone leaves the effectual fruits and consequents of this Inscription upon the Soul: The *Preparatives*, *Acts*, and *Effects* of this writing are all his. Man could obliterate Gods Laws out of his heart, but its the peculiar and proper work of God only to write them again in the Heart. This thing in effect (u) I have formerly cleared, in Answernig that Question; *Whether God alone can give A New Heart, and put a New Spirit into us?* There See.

(t) Exod. 32. 15, 16.

(u) *In* Book III. ch 6. Aph. 2. §. 1. p. 1136. *to* 1141.

VII. That, **God First gives his Laws into the Mind, and then writes them in the Heart.** In this New Covenant-Promise, (x) the *Mind* is still put before the *Heart*. Naturally the *Mind* must first be *informed* with the light of Truth, and knowledge of Duty, before the *Heart* can be *conformed* to the love of truth and performance of Duty. *Natural light* was the (y) first particular distinct creature which God made, when he created the world: And *Supernatural light is* the first particular Grace which God infuseth into the soul, when he New-creates the Heart. (z) —*To turn them from darkness to light*, theres Gods first work upon the Mind, *viz.* illumination: *And from the power of Satan unto God*, theres his next work upon the Heart, will and affections, *viz.* effectual Liberation, or Actual Restitution out of bondage into spiritual Liberty: In both their Conversion, Effectual-vocation, Regeneration, *&c.* Sanctification. Though Gods Acts of Grace be *supernatural*, yet are they not *contranatural*, or *unnatural*: they *excell Nature*, but do not *destroy Nature.* The *Mind* must still precede, to direct and guide the *Heart:* and then the *Heart*, the will and affections, will orderly follow and obey. The (a) *Will* doth Naturally follow the ultimate Direction and command of the *Understanding*: as the rest of the body follows the Guidance of the Eye. If God have illuminated thy *Mind*: theres good hopes he will bend and bow thine *heart.* But if thy *mind* be darkness, thy *will and affections* can be nothing but crookedness.

(x) Ier. 31. 33. Heb. 8. 10. & 10. 16.

(y) Gen. 1. 1, 2, 3, 4, *&c.*

(z) Acts 26. 18.

(a) voluntas sequitur ultimum dictamen intellectus.

VIII. That, **Gods giving his Laws into our Minds, and writing them in our hearts, is an Eminent and manifold Priviledge.** Forasmuch as every Article of the *New Covenant* (and consequently this *First*) contains an eniment and manifold Priviledge for Gods *New Covenant-people* above all other people in the world: *viz.* Not only above all *Pagans and Heathens* whatsoever, that are meer strangers to this, and to all Gods *Covenants of Faith*; but also above

above all *Gods Covenant-people* under all former *Covenant-Expreſſures* whatſoever, this *New Covenant* in many regards far excelling and tranſcending them all, as hereafter in the **General Inferences** will appear. Now the Eminency and multiplicity of this Priviledge, of *Gods giving his Laws into our Minds, and writing them upon our hearts*, herein particularly appears: *viz.*

1. *In the Eminent Preparation of Mind and heart to be fit ſpiritual Tables for the writing of Gods Laws therein.* The very preparing of the Heart hereunto is an eminent and Manifold Priviledge. For,

(1) *Hereby*, The (b) ſtony Mind and heart are Hewed away by the Spirit of Bondage, filling them with fear and terrour, becauſe of Sin, the wrath and Curſe of God.

(2) *Hereby*, The (c) contrary Laws and writings of ſin, world and Satan are obliterated and razed out of the Mind and Heart, to make way for the better inſcription of the Laws of God therein.

(3) *Hereby*, The mind and Heart are ſweetly (d) Mollified and ſoftned, at the Evangelical diſcovery of Gods rich Grace, Mercy, Loving-kindneſs, Compaſſions, Goodneſs, wiſdom and Juſtice whereby the Sinners Salvation by Jeſus Chriſt through Faith is ſo admirably and al-ſufficiently contrived and tendred. Now theſe *ſpiritual Tables of Mind and heart are prepared.*

2. *In the Eminent and* (e) *joint operation of Father, Son and Holy Ghoſt to this Inſcription of his Laws in the Mind and Heart by the Inſtrumental ſubſerviency of his New Teſtament Miniſters thereunto.* This is his ordinary way. So Infinite, Glorious and excellent an Agent, as God bleſſed for ever, denominates this Act moſt excellent. What manner of Priviledge alſo is this, that the everliving God ſhould ſtoop ſo low as to write his Laws in the Minds and Hearts of poor ſinful duſt and aſhes! what Familiar Condeſcention to our Frailty: That God ſhould make uſe of the miniſtration of weak mortal men as inſtruments in this writing?

3. *In the Eminency and tranſcendent excellency of Gods Laws*, viz. *his* (f) *Moral Laws, which he writes in mind and heart.* No *Laws* in the world can compare with *Gods Laws*: And no *Laws of God* can compare with his *Moral Laws*, for all manner of excellency. How high an advantage then muſt it needs be to have ſo choice, rich, and precious a treaſure as theſe Laws put ſo effectually into theſe mean and deſpiſed Cabinets!

4. *In the Eminent and intenſive* (g) *efficacy of Gods Giving his Laws into our Minds, and writing them in our hearts.* The Divine efficacy of this operation ſhines forth moſt illuſtriouſly in all thoſe Perfective alterations, which thereby are wrought upon the Minds and hearts of Gods ſincere New Covenant-people, *viz.*

(1) An univerſal Anſwerableneſs of the Mind and Heart *within*, to Gods Laws *without*.

(2) The Renovation of the whole Soul *according to the image*

(b) Ezek.36. 26. Rom.8. 15. Act. 2.35, 36, &c.

(c) Rom.7. 23. John 8.44. Deut.30.6. Ezek.36.26. Luke 9.23.

(d) Ezek.36. 25. *to* 32. Zech. 12.10. *to* 13.2. Luke 7.37,38. *to the end.* & 15,16,17,18. 19, &c.

(e) Heb.8. 10. & 10.16. 2 Cor.3.3. &c.

(f) See In *Book III. ch.4. Aph.* 1. at large.

(g) See formerly in *III. Queſt. of this preſent chapter.*

image of God in Knowledge, Righteousnes and true holines.

(3) True Kowledge of the will and all the wayes of God, and unfeigned Love to God and man.

(4) Sincerity of Obedience from right inward Principles.

(5) A chearfull delight and pleasure of Soul in the Laws of God.

(6) The Legibleness of this writing, and the impressions thereof; Not only to the *Omniscient eye* of God, and *charitative eye* of man, but also to the *experimentall and discerning eye* of every particular Soul in some good measure, upon whose mind and heart Gods Laws shall be effectually and supernaturally written.

(7) The Firmness and Durableness of this Sacred Impression of Gods Laws upon the Soul: against all danger of its backsliding from God, or from his wayes.

(h) See *In this fifth chapter. Sect. 2. Doubt. 3. & 4 & 5.*

5. *In the* (h) *sweet and comfortable Provision which hereby God layes in, for bruised Sinners and distressed Saints, against Sundry of their puzling and perplexing Doubts and Scruples, especially about the Blindness of their Minds, vileness of their Hearts, and extream Inability to do any thing in Spirituals as God requires.* His Law given into their *Mind*, removes the Blindness and gross ignorance of their *Mind*: His Law written in their *Hearts*, cures the abominable vileness, badness and viciousness of their *Hearts*: His Laws engraven *in both*, supplies them with a sufficiency of Ability sincerely to act what God expects.

6. Finally, *In the extensiveness of this Promise, which is exceeding large and broad; even of Gods* writing, 1. His whole Law, not only some part of it; 2. In the whole Soul, *Mind and Heart*, not Mind, or Heart alone; 3. And that of all his true Fœderates in all Nations of the world, and not only (as under the *Old Covenant*) in the Jewish Nation.

Thus, *Gods giving his Laws into our Minds, and writing them in our hearts, is a very eminent and Manifold Privilege.*

IX. That, **All such as would know, whether they be Gods New Covenant-people indeed, inwardly as well as outwardly, in power as well as in profession: should diligently examine, whether God hath given his Laws into their Minds, and written them upon their hearts, or no?** For all those, and those only, that have (m) Gods Laws thus effectually planted within them by the Spirit of the living God, are savingly partakers of an *inward New Covenant-state* and interest in God through Iesus Christ. But how may we know this, *That God hath given his Laws into our minds, and written them in our Hearts? Answ.* This I have discovered already, in *Answering the* VI^th. *Question*: There See.

(m) Heb. 8. 10. & 10. 16. 2 Cor. 3. 3, &c.

X. Finally,

X. Finally, That **Gods sincere New Covenant-People have above all other people in the world greatest cause to live and walk according to the Laws, the Moral Laws of God: in that the LORD hath more excellently and obligatorily given and written his Laws for them, then for any other.**

For, 1. His *Moral Law* (n) was written in *Adams* heart under the *Covenant of works*, *Naturally*: but now it is written in his Peoples hearts, under the *New Covenant*, *Supernaturally*. 2. *The work of his Moral Laws*, remains (o) written upon the very hearts of Pagans and Heathens *that have not the Law* by other writing or Preaching revealed to them, brokenly, maimedly, confusedly; those characters of the Law being only some dark, dim, shattered, broken, confused, maimed reliques and remains of the Law which was naturally written in *Adams* heart at his first creation: But now it is written *upon the minds and hearts* of Gods people under the *New Covenant*, distinctly, clearly, integrally, in all the Parts and integral perfections thereof, so that they have an universal answerableness to all, and an (p) *entire respect to all the Commandments of God.* 3. The *Moral Law*, under the *Old Covenant*, as to the Apparant visible Administration thereof, was written only in dead (q) *Tables of stone Literally*; and as to the inward application and operation thereof, it was written in the hearts of the truly believing Jews more obscurely, weakly and imperfectly, according to the (r) Minority of the Church in those times: But now under the *New Testament*, as to the very administration thereof, its *Promised* to be written in the *living Tables of Mind and heart*, *Spiritually*; and as to the application and operation thereof, it is written in the hearts of all believers Jews and Gentiles much more clearly, powerfully, efficaciously and perfectly, according to the Maturity of the Church in those times. Thus Gods Laws are given and written for his People now under this *New Covenant*, every way more excellently, then ever they were before for any other: Not *Naturally*, but *Supernaturally*; Not *maimedly*, but *integrally*; Not *Literally*, but *Spiritually*; Not *more weakly and imperfectly*, but *more powerfully and perfectly*.

(n) Eccl.7. 29 Gen.1. 26,27 Rom. 2 14.
(o) Rom 2. 14,15,16.
(p) Psal. 119.6.
(q) Deut.4.13.
(r) Gal 4. 1,2,3.

Now the more excellently God hath given and written his Laws for his sincere New Covenant people, the more strongly hath he thereby laid his Obligations upon them to live and walk according to those Laws. The Greater the Mercy is, received from God: the greater and stonger is the tie for all answerable Duty to God. *Pagans* are bound much, *Jews* much more, but *Christians* most of all, to the observance of Gods Laws: for *Christians* have, not only the Natural reliques of the Law in them, which *Pagans* have; not only (f) the *very Letter* of the Law, which the *Jews* had; but also the *Spirit of the Law* more then either of them had. If therefore the *Christian* walk contrary to Gods Laws, his sins will of all other be most hainous, and his condemnation will of all other deserve to be most grievous. Certainly their Errour is very gross, that

(f) *In the Hebrew text.* Exod.20. 1,&c.

that think their *Christianity* absolves them from the observance of the *Moral Law* of God: for true *Christianity*, in the power of it, most forcibly obligeth, and even compels them above any thing else to the observance of Gods *moral Laws*. Therefore O thou regenerate Soul, thou *Israelite indeed*, thou sincere Christian, think seriously; How strong an Obligation God hath laid upon thy Soul and Conscience to live and walk uprightly according to all his *Moral Laws*, by giving them effectually into thy mind, and writing them powerfully upon thine heart. Thou, of all other oughtest to be (t) *a Law to thy self*: Thou of all other oughtest to (u) *delight in the Law of God in thine inward man, and* (x) *meditate therein day and night*: Thou, of all other, shouldst *forbare* what God forbids, and *perform* what God prescribes in his holy Laws, *&c.* For furtherance and encouragement of every true hearted *Nathaniel* herein, let these two things be heedfully considered: *viz.*

(t) Rom. 2. 13, 14.
(u) Rom. 7. 18.
(x) Psal. 1. 2.

1. *Gospel-Directions for Christians right Observing, Performing and walking according to the Moral Law.* These (y) I have at large heretofore Proposed.

(y) In Book III. ch. 4. Aph. 1. *Inference* V. p. 716. to 721.

2. *Gospel-grounds or Motives inciting to this Evangelical observance of the Moral Law.* These also (z) I have already abundantly urged. And if *Antinomians* themselves, whether in *Opinion* or in *Practise*, will but lay aside Prejudice against the Law of God so far, as deliberately, advisedly and seriously to read, consider and weigh (as in the presence of the living God, and great Law giver of Israel) Those *Gospel-Directions* for walking according to the Moral Law; And those *Gospel Motives* inciting thereunto: I hope through the blessing of the Heart-Ruling God, who alone can effectually give and write his Laws in his peoples hearts, they may be a convincing, perswading and prevailing Means, to reduce the one from the *Errour of his opinion*, unto Truth; and to reclaim the other from the *errour of his Way*, unto Godliness and righteousness.

(z) In *the same place*, p. 721. *to* 726.

Thus of the 1. **Article**, *Gods Giving his Law into his peoples minds, and writing them in their hearts.*

Article 2. *Of Gods Fœderate peoples more excellent and more universal Knowledge of the Lord, then under the Old Covenant.*

The Second Paiticular (but more distinct) New Covenant-Blessing here promised, wherein this *New Covenant* differs from, and excels the *Old Covenant*, is; **His Federate peoples more excellent, and more universal Knowledge of the LORD, then under the Old Covenant.** (a) *And they shall not teach every man his neighbour, and every man his brother, saying; Know the Lord: For all shall know me from the least to the greatest.* This is a *Second Particular*, wherein the *New Covenant* shall not be (b) *according to the* Old Covenant *which God made with the Fathers*, &c. but shall much

(a) Heb. 8. 11. Ier. 31. 34
(b) Ier. 31. 31, 32, 33. Heb. 8. 8, 9, 10, 11.

much differ from it, shall far surpass and transcend it: *viz.* In *The Fœderates more excellent and more Extensive Knowledge of the LORD then was under the Old Covenant.* This is evidently the Scope and intent of the Holy Ghost in his Promise of this Mercy: as is unquestionably clear by the tenour and current of the *New Covenant* laid down both by *Jeremiah* and *Paul*. And unless this be heedfully and judiciously marked, This promised Blessing of the Fœderates *Knowledge of the Lord* cannot be rightly expounded and understood: Nor the Abusive (c) *wrestings* of this Promise by the unlearned and unstable, so clearly and convincingly refelled. Therefore I advertise again and again, That the direct and plain scope of the Holy Ghost, here may be diligently marked: Which that judicious (d) *Calvin* hath excellently observed, saying; And they shall teach no more, *&c.*] *Here is laid down another difference betwixt the Old and New Testament: viz. That God, who had more obscurely manifested himself under the Law, will send forth his full brightness, that the knowledge of him shall become familiar. But he Hyperbolically extolls this Grace when he saith None shall need Teacher or Master, because every one shall be taught enough. Therefore we have in Sum the Purpose of the Prophet,* viz. *That the light of the Gospel should by so great, that it may sufficiently appear God would deal more liberally with his people because his truth should shine as the Sun at Noon-day, This same thing* Isaias *promiseth, when he saith,* They shall all be taught of God, *Isa.* 54. 13. *That was true even under the Law, but then God afforded only a slender taste of celestial Doctrine: but at the coming of Christ he opened the Treasures of wisdom and understanding; So that in the Gospel, there's the Perfection of the beginning, because we know the old people were like to children and therefore God kept them under Rudiments: Now because we are become ripe, he vouchsafes us fuller Doctrine, as it were and comes neer to us.* So he; very pertinently.

The *words of the New Covenant*, containing this promised blessing; I have (e) *Analytically explained* already in brief; there see. But now for the fuller and clearer understanding of them, I shall further open these Particulars, with all possible Brevity: *viz.* 1. *Wherein the Nature of this New Covenant-Knowledge of God more specially consists.* 2. *How and in what way God furnisheth his New Covenant-people with such a Knowledge of Himself.* 3. *Whether all Gods New Covenant-people attain to this Promised Knowledge of God, Seeing experience testifies that very many under the New Covenant within the visible Church remain most grosly ignorant of God and all his wayes.* 4. *Whether God by this Promise intended to take away, vacuate and annull all Humane Teaching, Private and Publike, as altogether useless and needless now under the New Covenant.* 5. *Why God hath Promised this Blessing in his New Covenant.* 6. *How we may discover That we so know the Lord, as God here intends in this his New Covenant-Promise.* 7. *Inferences.*

I. **Question.** *Wherein the Nature of this New Covenant-Knowledge more specially Consists?*

(c) 3 Pet. 3. 16.

(d) *Et non docebit.*] Hic statuitur aliud discrimen veteris & novi Testamenti; Nempe quod Deus, qui obscurius se patefecerat sub lege, plenum fulgorem emittet, ita ut ejus cognitio futura sit familiaris. Sed Hyperbolice extollit hanc gratiam, cum dicit Neminem opus habiturum Doctore vel Magistro; Quia quisque satis edoctus erit. Tenemus ergo in Summa Consilium Prophetæ, Nempe tantam fore lucem Evangelii, ut satis appareat Deum liberalius agere cum populo suo quoniam luceat ejus veritas tanquam Sol in Meridie, *&c. Joan. Calv. com. in Ier.* 31. 34.

(e) In this fifth ch. §. 1.

Answ. This *New Covenant Promise* in Jer. 31. 34. Heb. 8. 11. *And they shall not teach every man his brother, and every man his neighbour, saying; Know the LORD: For All shall Know me*, &c. doth evidently state this *New Covenant-Knowledge* of God in these two Particulars especially, *viz.* 1. *In the Excellency of the Knowledge.* 2. *In the extensiveness and universality thereof.*

1. **In the Excellency of the New Covenant-Knowledge of the LORD, beyond that which was vouchsafed under the Old Covenant.** This I collect thus, *viz.* 1. *Partly*, From the Nature of this *New Covenant* laid down more *Generally*, by way of Negation; (f) *I will make a New Covenant with the House of Israel and with the House of Judah: Not according to the Covenant which I made with their Fathers*, &c. that is, I will make a *New Covenant*, but very unlike to, and different from, and excelling above my *Old Covenant*. 2. *Partly*, From the Nature of this *New Covenant* laid down more *Particularly*, by way of Affirmation and Explication; (g) *But this shall be the Covenant which I will make with the House of Israel, after those daies, saith the LORD; I will give my Law*, &c. *And they shall teach no more every man his brother, and every man his neighbour, saying; Know the LORD: for they shall all know me from the least of them to the greatest of them, saith the LORD.* That is, My People, under the *Old Covenant* made with their Fathers, had many of them, some sort, some measure, of the Knowledge of the Lord; they did *teach one another every man his neighbour, and every man his brother, to know the Lord*, according to their Capacity: But my People under the *New Covenant* shall all of them Generally have a far other and more excellent Knowledge of the Lord, a knowledge far surpassing and transcending *mans Teaching*, for *I my self will instruct them, I will teach them to know the Lord.* Thus, there shall be An excellency in the *New-Covenant-Knowledge* of the Lord, beyond the *Old Covenant-Knowledge*. 3. *Partly*, From such Scriptures, as Explicating the nature of that Knowledge of God and his ways, which God vouchsafes his Covenant-people under the *New Covenant*, declare: That, in many regards, it is a knowledge far excelling and out-stripping the Knowledge which his people formerly had of him under the *Old Covenant*. As is evident, (1) In the Old Testament-Promises. As, in *Joel* (h) *And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophecy; your old men shall dream dreams, your yong men shall see visions: and also upon the servants, and upon the handmaids in those daies, will I pour out my Spirit, &c.* In that Evangelical Isaiah, (i) *—I will pour out water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine off-spring*, &c. And elsewhere, (k) *And all thy children shall be taught of the LORD.* (2) In the New Testament-Performances, witnessed by the Apostles. As, By *John*; But ye

(f) Ier. 31. 31, 32. Heb. 8. 8, 9, 10. See the words expounded *in Sect.* 1. *of this chapt.*

(g) Ier. 31. 33, 34. Heb. 8. 10, 11.

(h) Ioel 2. 28, 29. *&c.* Act. 2. 16. *to* 22.

(i) Isa. 44. 3, 4, 5. Ioh. 7. 37, 38, 39.

(k) Isa. 54. 13. *with* Ioh. 6. 45.

ye have an Unction from the Holy One, and ye know all things. (l) —— *But the Anointing* (*viz.* The Holy Ghoſt; compare *Acts* 10. 38. *with* 2 *Cor.* 1. 21, 22. *Joh.* 16. 13.) *which ye have received of him, abideth in you: and ye need not that any man teach you: But as the ſame anointing teacheth you of all things, and is Truth, and is no Lye: and even as it hath taught you, ye ſhall abide in him.* By Paul; (m) *The Spirit ſearcheth all things, yea, the deep things of God. For what man knoweth the things of a man, ſave the ſpirit of man which is in him? Even ſo the things of God knoweth no man, but the Spirit of God. Now we have Received not the ſpirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.* And elſwhere he prefers the New Covenant-Miniſtration far before the Old, upon this very point, Of the excellency of the New Covenant-knowledge beyond that of the Old, ſaying; (n) —— *We uſe great plainneſs of ſpeech. And not as* Moſes *which put a vail over his face, that the children of* Iſrael *could not ſtedfaſtly look to the end of that which is aboliſhed. But their minds were blinded: For until this day remaineth the ſame vail untaken away, in the reading of the Old Teſtament: which vail is done away in Chriſt.—But we all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord.* In theſe and like paſſages, The *excellencies* and *extenſiveneſs* of New Covenant-Knowledge, above that of the Old, is highly magnified, and particularly expounded: which may give much light to this *New Covenant-Promiſe*, touching the Fœderates *Knowledge of the Lord.*

(l) 1 Joh. 2. 20, 27.

(m) 1 Cor. 2. 10, 11, 12, 13.

(n) 2 Cor. 3. 12, 13, 14, 15, 16, 17, 18.

Particularly, The Excellency of this New Covenant-knowledge of the Lord, beyond that under the Old Covenant, doth many ways appear and manifeſt it ſelf. And eſpecially in that the Fœderates Knowledge of God, under the New Covenant is, 1. *More Divine*; 2. *More Spiritual*; 3. *More Clear*; 4. *More Evidential*; 5 *More Compleat*; 6. *More Efficacious*; 7. *More Glorious.*

(1) *More Divine.* The Knowledge which the Fœderates had of God under the *Old Covenant*, was *More Humane*; there was more of man appeared in it when it was taught them: (o) The Parents taught their children, and their children taught the ſucceeding Generation; (p) Moſes *and the Prophets taught them in extraordinary, The Prieſts* and Levites *in ordinary*; (q) *The Prieſts lips ſhould keep knowledge, and they ſhould ſeek the Law at his mouth, for he is the Meſſenger of the Lord of Hoſts.* They had very much of this Teaching which was more *Outward and Humane*, as this New Covenant Promiſe intimateth, *And they ſhall teach no more every man his neighbour, and every man his brother, ſaying; Know the LORD: for they ſhall all know me from the leaſt of them to the greateſt of them,* Jer. 31. 34. Heb. 8 11. Hereby God intimates; That under

(o) Gen. 18. 19 Deut. 6. 7 8. 9. Exod. 12. 26, 27. Pſal. 78. 4, 5, 6, 7, *&c.*

(p) Luke 16. 29, 31.

(q) Mal. 2. 7.

his *Old Covenant*, His people were taught to know him, by Humane Instruction for the most part, they had comparatively very little of his immediate *Divine Instruction*, because his (r) Spirit was very sparingly given till Christs glorification: But under his *New Covenant*, the Knowledge which his Fœderates should have of God should be *more Divine*, God himself would more immediately Teach them, (s) *All their children should be taught of God.* Not, that God ever intended by this Promise to lay aside all (t) *Humane teaching*, Publick or Private, under his *New Covenant*; For God commands & cals for such teaching frequently & vehemently now under his *New Covenant-administration*; Ministers must teach the Church and people of God, *Publikely*, *Mat.*28.18,19,20. *Eph.*4.11,12,13. 1 *Tim.*5.17. 2 *Tim.*4. 1, 2, 3, 4, 5. Parents must teach their children, and Christians must teach one another, *Privately*, *Ephes* 6. 4. *Col.*3.16. *Heb.* 3.13. But under the *New Covenant* his People should have more of the Spirit of God poured forth upon them, and more teaching immediately from God, then under the *old Covenant*: Under the *New Covenant Gods own immediate Teaching* should so predominate and bear sway, that all *Humane Teaching* should comparatively be ecclipsed and become as nothing. To this effect that of the Apostle is very observable, (u) *God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.* In these words *Paul* sets forth the *Light of the Knowledge of God* under that New Covenant-Ministration, as far surpassing that of the old: 1. *By* the Author of it, God. *God that at first commanded light to shine out of darkness, hath shined in our hearts*, in his Ministers dark hearts. 2. *By* the Instrumental means which God makes use of for imparting the knowledge of God to men, *viz.* his Ministers, *to give the light*, &c. that is, (x) God hath illuminated his Ministers, that they may give light to others that they may teach others to know God in Christ: Not in his own immediate essence, that they cannot endure; not only in the Creature, that is not salvifical; but *in the face of Christ*, thats most saving and comfortable. Christs face is open, *unvailed*: *Moses* face was *vailed*.

(2) *More Spiritual.* Under the *Old Covenant* the Knowledge which Gods people had of God and of the things of God, was *more Literal and Carnal.* God, Christ, and Divine Mysteries were made known to them in the (y) *Letter of the Ten Commandments written in two Table of stone*, in the *Letter of the Ceremonial Law*, &c. Thus God was revealed to them as a God, *that* made Heaven and Earth in six daies, resting the seventh; *That* brought them out of a Literal Egypt; *That* Promised them a Literal and Earthly *Canaan*; *That* sate between the Earthly Cherubims, &c. And so Christ was represented *Literally*, under the Tabernacle, Altar, Table of shew-bread, Ark, Mercy-seat, manifold Sacrifices, and such

(r) Ioh.7.37, 38,39.

(s) Isa 54.13 *with* Ioh. 6.45.

(t) Atqui Propheta hic non designat Entheusiasmum, qui excludat usum Doctrinæ; sed——tantum promittit clariorem fore Evangelii lucem. Sicuti Deus sub lege non ita perfecte populum suum docuit, sicut nos hodie. *Ioan. Calvin. Com. in. Ier.* 31. 34.

(u) 2 Cor. 4.6.

(x) Illuxit cordibus nostris (i. e eorum qui propter Christum vestri servi sumus) ut eam postea vobis impertiremus. *Bez Annot. in* 2 *Cor.* 4 6.

(y) Exod. 20 Deut. 5. & 4. 13.

ſuch like Carnal Ordinances: So *Spiritual Myſteries* were taught that People by *weak and Carnal Elements*; As, *Redemption*, by Deliverance out of Egypt; *Juſtification*, by the ſprinkling of blood: *Sanctification*, by many Ceremonial waſhings: *Communion with God in Chriſt*, by the Shew-bread on the Holy Table before the Lord continually: *Pardon of ſin*, by the Mercy-ſeat covering the Tables in the Ark; *The Eternal Reſt in Heaven*, by *Canaans* Reſt, and the Holy of Holies, &c. All this was a kind *of Literal and Carnal Teaching*, and for the moſt part raiſed up that people to a kind of Carnal apprehenſion and *Literal knowledge of God, Chriſt, and Spirituals*, they generally reſting in the Letter and Carnality of the Ordinances. But under the *New Covenant*, The Knowledge which Gods People have of God, Chriſt, and the things of God, is *more Spiritual and Heavenly*. 1. *They* have the Spiritual Myſteries themſelves, which were dimly repreſented in thoſe Earthly and Carnal Ordinances: they have not only the (z) *Patterns of the things in the Heavens*, but *the Heavenly things themſelves*. 2. *They* have not a (a) *Miniſtration of the Letter, but of the Spirit*: abundance of Spirit being now *poured forth*, which was but *ſprinkled* heretofore under the Law. 3. *Hereby*, Their knowledge and apprehenſions of God, Chriſt, and things Spiritual are elevated unto an high pitch of Spirituality. They reſt not in the Letter, the Shell, the Carnality of Manifeſtations: but they penetrate and dive into the Spirit, Life, Kernel, and Myſterie of things. (b) *He that is Spiritual diſcerneth all things.*——*The Spirit ſearcheth all things, even the deep things of God.*

(z) Heb. 9 23

(a) 2 Cor. 3. 6 7 8. Joh. 7. 38, 39.

(b) 1 Cor. 2. 10, 15.

(3) *More clear.* Under the *Old Teſtament*, though the Fœderates had a true and ſaving Knowledge of God, &c. yet it was very dim, dark, obſcure; They were taught by Types and *ſhadows of good things to come*, by Prophecies and Promiſes which were to have a future accompliſhment. All things were very remote and at a great diſtance from them. Now *Prophecies* and *promiſes* of future bleſſings, are uſually very dim and dark, in Compariſon of *Performances*: And *Types* are very obſcure in compariſon of the *Truth* and *Subſtance* of thoſe ſhadows: And all things at a great diſtance are beheld darkly, in compariſon of things at hand. Hence, (c) *Moſes* ſpake to the People *with a vail upon his face*: which denoted, *Partly* The darkneſs of the Old Covenants Miniſtration; *Partly* The darkneſs and blindneſs of the Peoples hearts, the vail of ignorance and unbelief predominating exceedingly there. The Miniſtration was vailed: And their Apprehenſions vailed: All was under a dark vail. But now under the *New Covenant*, Prophecies and Promiſes are accompliſhed: Types and Shadows are fulfilled; (d) *The vail is done away in Chriſt*: All that remote diſtance is removed: (e) *And we all with* (unvailed) *open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image from*

(c) 2 Cor. 3. 13, &c.

(d) 2 Cor. 3. 14.

(e) 2 Cor. 3. 18.

from glory to glory, even as by the Spirit of the Lord. Now the shadows of the night are over, and the day is at hand, and the (f) *Sun of Righteousness is risen with healing in his wings*, as *Malachi* prophecyed; *Jews* (as (g) *Calvin* notes) *had some light, but we have the Sun himself.* They had Sky-light, Star-light, Moon-light as it were, but we have Sun-light. They had the Morning, we the Noon-tide of Light. Notable is that of our Saviours; *Blessed are the eyes which see the things that ye see: For I tell you, that many Prophets and Kings have desired to see those things that ye see, and have not seen them; and to hear those things which ye hear, and have not heard them*, Luke 10.23,24. Hereby (as *Calvin* observes) Christ intimates, That God hath shined out more fully by the Doctrine of the Gospel then formerly. In like sort Christ saith, *He that's least in the Kingdom of Heaven is greater then John Baptist*, Mat. 11.11. who yet excelled all the Prophets. *John Baptist* in his Office was more excellent then all the Prophets, and surpassed them in understanding, and yet saith Christ, *the least Professor and witness of the Gospel is greater then he.* This is not only referred to their Persons, nor ought only to be restrained to them, but rather to the clear and plain manner of teaching, which is found in the Gospel. *Now he that's least among the faithful, much more clearly understands whatsoever belongs to the Summ of Salvation, then those which were not vulgar among the Jews:* as *Calvin* expresseth himself.

(f) Mal. 4. 2.

(g) Et hinc etiam illud Christi, *Beati Oculi*, &c. Christus ergo optimus est interpres hujus loci; nempe quod Deus affulserit plenius per Evangelii doctrinam; & ideo vocatur Christus apud Malachiam *Sol Justitiæ. Mal.* 4. 2. Significat enim illic propheta fuisse quidem aliquid lucis Patribus, sed non uti nobis. ——Et eadem ratione dicit Christus, Qui minimus est in regno cœlorum, esse majorem Ioanne Baptista, qui tamen excelluit supra omnes Prophetas. Ioannes Baptista in suo munere præstantior fuit omnibus prophetis, & superavit eos intelligentia; & tamen minimus Evangelii professor & testis major est Ioanne Baptista, inquit Christus. Et hoc non tantum refertur ad personas, neque etiam ad eas restringi debet. Sed potius ad claram & perspicuam docendi formam, quæ in Evangelio comprehenditur. ——Hodie autem qui minimus est inter fideles, eo usque progressus est ut clarius multo cognoscat quicquid pertinet ad Summam salutis, quam qui tunc fuerunt etiam non vulgares. *Joan. Calv. in com. ad* Ier 31.34.

(4) *More Evidential and Ensuring, both in regard of it self, of Spirituals, and consequently of our State towards God.* This Evidentialness of *New Testament-Knowledge*, beyond that of the old, necessarily follows from the former surpassing *Clearness* thereof. That which is most *clear*, resplendent and perspicuous, is most *Evidential*, and best discovers both it self and other things unto us. (h) *Whatsoever maketh manifest, is Light.* As in the cœlestial bodies, the more light any of them have in themselves, the more clear they are, the more do they discover, evidence and manifest themselves and all visibles to us; The *Moon* more then the *Stars*, and the *Sun* far more then the *Moon:* Thus, the *New Covenant-knowledge* of God, having in it much more (i) shining brightness and clearness in the *Open face of Christ*, then the *Old Covenant-knowledge* had in the *vailed face of* Moses, must needs proportionably Evidence it self and Spirituals much more to *us*, then the former could do unto the *Jews*. Now this *New Covenant-know-*

(h) Eph 5.13.

(i) 2 Cor 4. 6. & 3.18.13, 14.

knowledge of God doth not only behold God more Clearly and Conſpicuouſly in the face of Jeſus Chriſt, But alſo doth more Evidently diſcover to us, and aſſure us of three things: *viz.* 1. *That*, It ſelf, even this knowledge of God which we have, is a right knowledge of him. (k) *Hereby we do know that we know him, if we keep his Commandments. He that ſaith, I know him, and keepeth not his Commandments, is a lyar, and the Truth is not in him.* We by our knowledge of God, do know that we know God: *Partly* by the fruits and right effects of the true knowledge of God, as here by *Obedience*, &c. *Partly* by the reflect act of knowledge looking back upon it ſelf, and perceiving it ſelf knowing. 2. *What Spirituals we have from God.* God hath given us ſuch a Spirit of Knowledge in Chriſt, that we thereby aſſuredly know what things the Lord hath done for us by Chriſt. (l) *Now we have received, not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.* We know, *that Chriſt is in us*, 2 Cor. 13. 5. That *we are of the Truth*, 1 John 3. 19. That we *love the children of God*, 1 John 5. 2. That we are *regenerate, converted, quickened*, 1 John 3. 14, &c. 3. *That*, Conſequently our Spiritual eſtate towards God is good. This we may diſcern by an aſſurance of knowledge. As, that *we are paſſed from Death to Life*, 1 John 3. 14. That *we have eternal life*, 1 John 5. 13. That *when God in Chriſt ſhall appear, we ſhall be like him, for we ſhall ſee him as he is*, 1 John 3. 2. Hereupon (m) *Full-aſſurance* of Spirituals is aſcribed, not only to *Faith and Hope*, but alſo to *knowledge* or *underſtanding*.

(k) 1 Joh. 2. 3, 4, 5.

(l) 1 Cor. 2. 12.

(m) Heb. 10. 22. & 6. 11. Col. 2. 2.

(5) *More Compleat, full and Perfect.* Under the Old Covenant the Fœderates were as (n) children under age, brought up and inſtructed in Rudiments and firſt Elements of Divine Doctrine, in the A B C or Alphabet of Religion; they had but an imperfect and child-like underſtanding of God and Divine things, *they underſtood as children*, they were but *Alphabetarians* in Knowledge: There were many Myſteries which they knew not at all; and what they knew was very darkly, weakly, imperfectly. There was much darkneſs and ignorance upon them. Their knowledge was extreamly imperfect; both Extenſively in regard of Spiritual myſteries known, which were but few Comparatively: and intenſively, in regard of the degree and meaſure of their knowledge, which comparatively was but very ſmall. Touching (o) Chriſt and his Prieſtly office, the Hebrews were *dull of hearing, needed milk, not ſtrong meat*, were *as babes* that had need of inſtruction in firſt principles, &c. Touching (p) *Regeneration*, what a Myſterie and Paradox was it to *Nicodemus a Maſter and Teacher* among them? &c. But under the *New Covenant* the Fœderates are as grown men come to maturity, put up to an higher form and harder leſſon, having a more ripe and compleat knowledge of God, and the things of God; both *Extenſively* for ſorts of things known: and *Intenſively* for meaſure

(n) Gal. 4. 1, 2, 3.

(o) Heb. 5. 11, 12, 13, 14.

(p) Joh. 3. 1, *to* 14.

measure and degree of knowing them. They have more Compleat (q) *Revelations* in the word, touching God and Divine things to be known: They have more perfect, (r) *Donations* and *Operations* of the Spirit of God, *illuminating* them unto all gradual excellencies in knowledge: And consequently their knowledge is full, ripe, and much more perfect; They are (s) *Men in understanding*; They (t) know more then the *Kings and Prophets* of old: They are (u) *greater then even* John Baptist in knowledge; They (x) *have by reason of use their senses exercised to discern both good and evil*; They have such (y) *an Annoynting as teacheth them all things*, viz. All things necessary to their Salvation, to their present New Testament-state, to their Spiritual being and wel-being: They penetrate into the most abstruse and hidden mysteries of Religion, with acute, wel-exercised senses: They have not weak glimmerings, but the full Sun-shine of light (z) without clouds and shadows, wherein they are still increasing: They (a) look not upon the *vailed face of* Moses, but the *unvailed face of Christ*.

(q) Ephes. 3. 3,4, 5, 6, 10.
(r) Joh. 7. 38, 39. Eph. 1. 17, 18.
(s) 1 Cor. 14. 20.
(t) Luke 10. 23, 24.
(u) Mat. 11. 11.
(x) Heb. 5. 12, 13, 14.
(y) 1 Iohn 2. 20, 27.
(z) 2 Cor. 3. 18.
(a) 2 Cor. 4. 6. & 3. 13, 14, 18.

(6) *More Efficacious and powerful.* Under the *Old Testament*, as the Fœderates knowledge of God was less clear and less perfect, so it was less efficacious: The power and efficacy thereof was proportionable. They rested much in a *Literal and Notional knowledge*: few of them had a *Spiritualized knowledge*: consequently the efficacy of their knowledge upon them was either none at all, or very slender. *Literals* and meer *Notionals* have *no efficacy*: *weak Spirituals* have but *weak efficacy* upon the hearts and lives. But under the *New Covenant* the Fœderates knowledge of God, &c. is much more *powerful, strong, and efficacious*. The Apostle signifies this excellently, saying: (b) *But we all with open face, beholding as in a Glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.* The intent of the Apostle in this Chapter, is principally to demonstrate the surpassing excellency of the *New Testament-Ministration* beyond that of *Moses* in many Particulars, as (c) I have elsewhere shewed: and at last in regard of the Perspicuity thereof. The efficacy of this Perspicuity of Ministration and Knowledge of God, is most notably set forth in this *ver.* 18. wherein note: (d) The *Perspicuity*, *Efficacy*, *Progress* and *Universality* of our *New Covenant-knowledge* of God. (1) *The Perspicuity of it*: in that, *we with open face behold as in a glass the glory of the Lord.* Here note *The Object* beheld, viz. *The Glory of the Lord.* *viz.* The glorious Excellencies and Perfections of God in himself, as also his Glorious Manifestations of his grace, mercy, wisdom, &c. in the Gospel towards his people under the New Covenant. *The Mean* whereby

(b) 2 Cor. 3. 18.
(c) In my Key of the Bible on 2 Cor. 3.
(d) In Evangelio nos habere apertam dei revelationem, — verum simul & vim Revelationis notat, & quotidianum profectum. Nam ob hæc tria similitudine ista usus est. 1. Non esse quod obscuritatem vereamur cum accedimus ad Evangelium; illic enim Deus faciem suam nobis conspicuam exhibet. 2. Deinde, non decere ut hæc sit mortua Contemplatio; sed nos per eam transformari in Dei imaginem. 3. Tertio non impleri utcunque uno momento in nobis; sed crescendum esse continuo successu, tam in notitia quam in conformitate imaginis Dei; hoc enim significat, *A Gloria in Gloriam. Joan. Calv. Com. in* 2 *Cor.* 3. 18.

we

we behold this Object, the glory of the Lord; viz. *As in a Glaſs:* Chriſt Jeſus is this glaſs, thinks (e) *Beza*, in whom as in a moſt pure Chryſtal glaſs the glorious image of God ſhines forth to us moſt illuſtriouſly and ſweetly unto ſalvation. In Chriſt, in the face of Chriſt, it is that God offers himſelf to be ſeen ſavingly, 2 *Cor.* 4. 6. and not elſwhere. *The manner* of beholding Gods glory in this Glaſs; *viz. with open face*, without any dark vail or covering: this is elegantly oppoſed *to the vail on* Moſes *face*. (2) *The efficacy of it:* In that this beholding the Lords glory in this glaſs, doth not fright us away from it, as *Moſes* ſhining face frighted away the Iſraelites, but rather attracts and allures us to it through the intenſive beauty of it; yea, *transforms us into the ſame image*, as it were by the reflection of its raies upon us. Here's the efficacy and vertue of the *New Covenant-knowledge* of God, its a *transforming knowledge*, the more we behold God and know God, the more we become like God, the *ſhine* and glory of God beheld, makes us *ſhine* and become divinely glorious. This is a powerful change indeed. The glory of *Moſes* his face had no ſuch efficacy in it: Iſrael were not, could not be transformed into the ſame image by beholding it, becauſe this efficacy is wholly from *the Spirit of the Lord*. (3) *The Progreſs of this efficacy by degrees.* Its not put forth all at once, but *from glory to glory.* We are ſtill increaſing in knowledge and the image of God, from one glorious meaſure and degree to another. (4) *The univerſality of it:* In that *we all behold this glory of God in Chriſt, and are thus transformed*: that is, all we that are inwardly and effectually his Fœderates indeed; but more eminently this belongs to his faithful *New Covenant-Miniſters*, of whom he is here eſpecially diſcourſing.

(e) *Detecta facie*, &c.] Non potuit Paulus aut brevius aut Divinius in nobis gratiæ Dei progreſſus explicare. —— Primum omnium igitur gratia Dei in Chriſto nobis velamen adimit; id eſt, Tenebras illas denſiſſimas quibus undiq; obſepti eramus. Deinde recepis jam oculis ad tantam lucem minime calligantibus ſed ultro etiam eam appetentibus, offertur nobis Chriſtus; in quo, non ſicut olim in Moſe, ſed tanquam in limpidiſſimo ſpeculo, & vera Patris imagine, Deum ad ſalutem intueamur. Neque vero ſplendore iſtius ſpeculi effundimur, ſed contra alicimur, magis ac magis in illud intuentes, donec in eam ipſam imaginem transformemur, id eſt, fiamus & ipſe ejus ſplendoris participes, ac tanquam ſecundariæ quædam imagines, ex illorum radiorum veluti reflexione, &c. *Beza Annotat. in 2 Cor. 3. 18.*

Now this efficacy of the New Covenant knowledge of God is ſuch, and ſo great upon Gods true Fœderates: that, 1. *It* makes them come to Chriſt by Faith; (f) *Every man therefore that hath heard and learned of the Father, cometh unto me.* 2. *It* is the beginning of life eternal in Chriſt. (g) *This is life Eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* 3. *It* is of eminent note in the ſacred Liſt or Catalogue of ſanctifying Graces, that make the Saints ſpiritually fruitful, 2 *Pet.* 1. 5, 6, 7, 8. 4. *It* powerfully puts upon univerſal Obedience to Gods Commands. (h) *Hereby we do know that we know him, if we keep his Commandments.* 5. *It* mightily incites unto b tter lamentings, and penetential mournings for ſin, eſpecially as acted againſt Chriſt, *Zach.* 12. 10. *to the end.* 6. *It* is ſuch an univerſal and well-rooted Knowledge, that it makes men Perſevere in Truth and Godlineſs, againſt all erroneous and ungodly defe-

(f) Joh. 6. 45.

(g) Joh. 17. 3.

(h) 1 Joh. 2. 3, 4.

ctions. (i) *But as the same anointing teacheth you of all things, and is truth, and is no lye: and even as it hath taught you, ye shall abide in him.* 7. *It* transforms them that rightly thereby behold God in Christ, (k) *into the same image of God*, gradually day by day. The reflexion of the divine raies as it were upon us, do make like *perfective alterations* and impressions in us. It is so efficacious, that it *Transforms* the whole soul, and *Conforms* the whole conversation unto God.

(i) 1 Iohn 2, 27.

(k) 2 Cor. 3. 18.

7. *More glorious.* The *Old Testament-Ministration* had some kind of *Glory*, but it was Glory under a vail, 2 *Cor.* 3. 13, &c. proportionably the *Old Covenant-knowledge* of God had some sparkles of glory in it. But the *New Covenant-Ministration* excels in glory; and that not an Outward literal and vanishing glory to be done away, but an inward spiritual and lasting glory that shall remain, 2 *Cor.* 3. 6. *to the end.* Proportionably the *New Covenant-knowledge* of God is a far more glorious knowledge, more inwardly, spiritually and permanently glorious; yea the glory, splendor and lustre of this knowledge is continually increasing, (l) *from glory to glory by the Spirit of the Lord*, till it be swallowed up in immediate (m) *vision of God face to face*, when *we shall see him as he is*, and *know as we are known*, and then it shall be compleatly glorious.

(l) 2 Cor. 3. 18. & 4. 6.
(m) Mat. 5 8. 1 Cor. 13. 12. 1 Ioh. 3. 2.

Thus of the surpassing *Excellency of the New Covenant-knowledge* of God and divine things, being *More Divine, Spiritual, Clear, Evidential, Compleat, Efficacious and Glorious*, then the *Old Covenant-knowledge* of him. This is the first thing wherein this promise placeeth this *New Covenant-knowledge*, &c. *viz.* In the singular excellency of it, beyond that of the Old Covenant.

2. **In the extensiveness and universality of it.** And therefore this knowledge of God under the *New Covenant*, is promised not only to some few, or to some chief and great ones, or to many; but to all. (n) *For, they shall All know me, from the least of them to the greatest of them, saith the* LORD. This knowledge, none, no not the *greatest*, can have, but from God and his promise: and God Communicates it to *small*, as well as *great*, without respect of Persons. In like extent and generality, both the *Promise* and *Performance* of this knowledge of God, *&c.* is elsewhere mentioned.

(n) Ier. 31. 34. Heb. 8. 11.

1. The Promise; (o) *And all thy children shall be taught of the* LORD. They all shall be the Lords Disciples or Scholars, (p) —— *I will pour out my Spirit upon all flesh, and your sons and your daughters shall Prophecy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those daies will I pour out my Spirit*; that is, under the times of the *New Covenant*, God will so plentifully pour out his Spirit upon all flesh, upon all sorts of persons, male and female, old and young, free and bond, that they shall be furnished with such knowledge of the mysteries of salvation, that they shall equalize the very Prophets themselves in knowledge, yea they *all shall be as so many Prophets*,

(o) Isa. 54. 13. *with* Ioh. 6. 45.

(p) Ioel 2. 28, 29. *with* Acts 2. 16, 17, &c.

Prophets, as *ſo many Doctors*, &c. as (q) *Calvin* hath obſerved. 2. The Performance alſo of this Promiſe is expreſſed very Generally; (r) — *But we all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord.* Note here the *extent* of this *New Covenant-knowledge*: *we all*, &c. This hath General reference to the (s) *whole body* of the Church, but ſpecially to the *Miniſters* of the *New Covenant*.

Now, this Promiſe of *New Covenant-knowledge*, is propounded in ſuch General and large Terms, *All fleſh*, — *All thy children*, — *All we*, &c. To let us ſee how far it ſhall go beyond the *Old Teſtament-knowledge*, not only in the *Degree and Meaſure* of it, but alſo in the *Extent and Compaſs* of it. Not only ſome ſorts, but all ſorts of perſons, great and ſmall, young and old, bond and free, male and female, ſhall be endued with it: And thoſe not only in that one Nation of the Jews, but in all Nations of the world. Nevertheleſs; This *univerſal extenſiveneſs* neceſſarily admits of ſundry **limitations**. As, 1. *It is to be limited, to Gods Fœderates, to the Church of God.* For all theſe New Covenant-Promiſes are peculiarly directed to (t) *the houſe of Iſrael, and to the houſe of Judah.* They then, that are out of the Church, have actually no part in this Promiſe of Knowing the Lord. 2. *It is to be limited to all ſorts of Perſons in Covenant, great and ſmall, young and old, bond and free, male and female,* (u) *as both the words of this Promiſe, and the expreſs terms in* Joel *do evince: and is not to be extended to every individual perſon of any of thoſe ſorts.* It is evidently to be underſtood (*de generibus ſingulorum, non de ſingulis generum*) of the kinds of all, not of all thoſe kinds. 3. *It is to be limited, To all ſorts of ſincere believing Fœderates, as touching that ſort and meaſure of New Covenant-knowledge which is ſalvifical*: Falſe hypocritical Fœderates may have much Notional knowledge, beyond what was under the Old Covenant, but not any ſaving knowledge. Thus our bleſſed Saviour limiteth it; (x) *It is written in the Prophets, And they ſhall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me* Therefore all they, and they only, *that come to Chriſt* by believing in him, are *taught of God, have heard and learned of the Father.* That is, all they, and they alone are under the New Covenant taught of God ſavingly, who come unto Chriſt believingly. Hypocritical Profeſſors may obtain the bark, the ſhell, the carkaſe of Knowledge, may go as far in Notionals as the ſincere: But only ſincere Believers gain the ſubſtance, the kernel, the ſoul of Knowledge, which is *experimental and efficacious* to ſalvation.

Hitherto of the I. Queſt. *Wherein the Nature of this New Covenant-Knowledge of God and divine things, doth more ſpecially conſiſt?*

(q) Promittit omnes paſſim fere prophetas & Doctores: quia ſcit licet uberior hodie ſit Dei gratia & ſemper comparative hæc intelligi debent. *Joan. Calv. in Com. ad Joel.* 2. 28

(r) 2 Cor. 3. 18.

(s) Nos omnes, inquit; totum enim Eccleſiæ corpus complectitur, *Jo. Calvin. Com. in* 2 *Cor.* 3. 18.

(t) Ier. 31. 31. 32, 33, 34. Heb. 8. 8. *to* 13. 2 Cor. 3. 18. Iſa. 54. 13

(u) Ier. 31 34 Heb 8. 11. Ioel 2. 28, 29.

(x) Ioh. 6. 45. *with* Iſa. 54. 13 Ier. 31. 34.

II. **Question.** *How, and in what way God furnisheth his New Covenant-people with such a knowledge of himself.*

Answ. This may be resolved very briefly. God furnisheth his *New Covenant-people* with such a knowledge of God, &c. as hath been described, in this way: *viz.* 1. *In Jesus Christ.* 2. *By his Spirit, and New Covenant-Ministery*; 3. *In a continual Progress and Gradation, from their Gracious Conversion, till their Glorious Consummation.*

1. *In and through Jesus Christ.* (y) God — *hath shined in our hearts, to give the light of the knowledge of the glory of God, in the* (z) *face of Jesus Christ.* So that *in the face of Jesus Christ, the light of the knowledge of the glory of God* is communicated to us under the *New Covenant.* We know God *in Christ* actually exhibited and performed, clearly revealed: *In the face of Christ*, the open, evident, unvailed face of Christ; Whereas the Jews under the *Old Testament* knew God only in the *vailed face of Moses*, or in the shadowed vailed face of Christ. Hence, Christ is said to be (a) *The brightness of his Fathers glory, and the express character or image of his person*; (b) *The image of the invisible God*; (c) *The glass wherein we behold the glory of the Lord*, which (though by some it be interpreted, *The glass of the Gospel*, yet) seems peculiarly to be intended of Jesus Christ, because in the beginning of the next Chapter that phrase is used, of *giving the light of the knowledge of the glory of God in the face of Jesus Christ.* And God hath so notably revealed, manifested and made known himself in Jesus Christ: His Properties, his Purposes and Counsel, His riches of free-grace, mercy, love, &c. His Will and Ordinances, &c. That Christ saith, (d) *He that hath seen me, hath seen the Father*; And, *Believe me, that I am in the Father, & the Father in me.* The knowledge of God *immediately in his Essence*, is so high, that we cannot reach it, but be swallowed up with it: The knowledge of God *remotely in his Creatures*, is so low, that we cannot be saved by it: But the knowledge of God *in the face of Christ*, (that is, as he hath made himself plainly, clearly, and familiarly known to us in and by Christ, as one man is exactly known to another *by his face*,) is of all other the most safe, suitable, profitable and comfortable way of knowing God. *In Christ*, the invisible God hath rendered himself visible to us: *In Christ*, the most majestical and glorious God hath rendered himself familiar and near unto us: *In Christ*, the most holy and infinitely offended God hath represented himself most sweetly and comfortably appeased towards us. Oh! to know God *effectually*, in Christ already revealed, and exhibited *actually*, is a knowledge next unto the *beatifical vision*, wherein we shall see God *gloriously.*

2. *By his Spirit, and New Covenant-Ministry.* In ordinary God brings his people to the saving knowledge of himself only this way. 1. **Efficiently,** *By his Spirit*; more plentifully poured forth under the

(y) 2 Cor. 4. 6.

(z) Namely in Jesus Christ, who is as it were the great Sun; and is revealed, and fully made known by the Gospel. *Diodat.*

(a) Heb 1. 3.
(b) Col. 1. 15.
(c) 2 Cor. 3. 18. *with* 4. 6.

(d) Ioh. 14. 9, 10, 11.

the New Covenant then ever. Gods Spirit is the principal and immediate efficient cauſe of this *New Covenant-knowledge* of God, (e) *I will pour my Spirit upon all fleſh, and your ſons and your daughters ſhall prophecy*, &c. (f) —*We all beholding as in a glaſs the glory of the Lord, are changed into the ſame image from glory to glory, even as by the Spirit of the Lord.* If Gods Spirit act not, move not, to the producing of this effect, it cannot be wrought at all. Now Gods plentiful and powerful Spirit becomes the Author of this knowledge of God, &c. under the *New Covenant*, e pecially theſe three waies. *Viz.* (1) *Partly, By his Revelation.* He Reveals God and the things of God, more clearly and fully now under the *New Covenant*, then ever formerly under the Old: He makes the Object of knowledge more plain and Conſpicuous, and that mightily furniſheth knowledge it ſelf. The Myſterie of the Trinity, of Chriſt, of Free-grace, of Faith, of Juſtification, of the Gentiles calling, &c. were never before ſo manifeſted as now they are in the New Teſtament by the Spirit, *Eph.* 3. 4, 5. Chriſt hath now (g) *brought life and immortality to light, through the Goſpel.* Why? had he never done it before? Yes, but never ſo fully and clearly. (2) *Partly, By his illumination.* Having revealed more perfectly the Object to the underſtanding, in the next place he more compleatly inlightens and opens the eye of the underſtanding to diſcern that Object, 2 *Cor.* 3. 18. *Heb.* 6. 4. 2 *Tim.* 1. 7. The brighteſt Sun affords no light to us, till our eyes be opened and cured. Now the Spirit is that (h) *Annointing, which teacheth us all things.* He creates a *light within*, receptive of the *light without*: and then we ſee clearly. (3) *Partly, By his Atteſtation.* Gods Spirit atteſts, witneſſeth, and evidenceth to us whatſoever we have from God, and ſo our true knowledge of him, 1 *Cor.* 2. 12. *Hereby we know that he abideth in us, by his Spirit that he hath given us.* 1 *Joh.* 3. 24. *The Spirit witneſſeth with our ſpirits, that we are the ſons of God, Rom.* 8. 16. Thus God works this true and ſaving knowledge of himſelf, &c. in us by his Spirit. *Efficiently, Revealing* the Object, *Illuminating* the eye of the mind, and *Atteſting* to us what we have of God. 2. **Inſtrumentally**, *By his New Covenant Miniſtry.* God hath appointed all his New Teſtament Miniſtry (i) *To diſciple all Nations*, —*teaching them to obſerve all things whatſoever Chriſt hath commanded*; (k) *To turn them from darkneſs to light*; (l) *For the Perfecting of the Saints, for the work of the Miniſtry, for the edifying of the body of Chriſt, till we all come in the unity of the Faith, and of the knowledge of the Son of God*, &c. *That we henceforth be no more children, toſſed too and fro, and carried about with every wind of Doctrine.* Hence Chriſt calls his Miniſters (m) *The lights of the world*, and (n) *The ſtars in Chriſts right hand*, ſhining forth unto the Church. But that they may ſhine forth *Inſtrumentally* in their Doctrine, and *Exemplarily* in their life, to others; God firſt *ſhines into their hearts*, and diſpels their natural darkneſs, ſhines away their darkneſs and ignorance; that, making

(e) Ioel 2. 28, 29. Acts 2. 16, &c.
(f) 2 Cor. 3. 18.
(g) 2 Tim. 1. 10.
(h) 1 Joh. 2. 18, 27.
(i) Mat. 28. 19, 20.
(k) Acts 26. 17, 18.
(l) Eph. 4. 11, 12, 13, 14.
(m) Mat. 5. 14.
(n) Rev. 1. 20.

making uſe of ſuch frail earthy inſtruments, all the efficacy of their Miniſtry may palpably appear to be of God, and not of them. (o) *For God, who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt. But we have this treaſure in earthen veſſels,* (*viz.* this Treaſure of divine light in us as earthen veſſels, as *Gideon* and his men had their Lamps in earthen pitchers, *Judg.* 7.) *that the excellency of the power may be of God, and not of us.* God could have given his Fœderates under the *New Covenant* this knowledge of God *immediately* by his Spirit only, without the Miniſtry of man, but he would not: he gains to himſelf the more glory, upon occaſion of the weakneſs of his inſtruments. They then that caſt off the Miniſtry and their Teaching now under this *New Covenant*; do caſt off God and his Ordinance, for breeding *New Covenant-knowledge*, and put themſelves quite out of the way of the Spirits operation: remaining ſtill in groſs darkneſs and blindneſs under a ſpirit of deluſion, through Gods juſt judgement: Witneſs the many horrid, prodigious and blaſphemous (p) errours againſt Jeſus Chriſt, and almoſt all the fundamentals of Chriſtianity, (q) *publiſhed in print*, and otherwiſe by ſuch as have in theſe daies forſaken the Scriptures and way of Truth, and ſeparated from the true Churches and Miniſtry of Chriſt, unto *Popery*, *pretended Revelations*, *Enthuſiaſms*, *fabulous Dreams*, *and damnable Hereſies*, even (r) *denying the Lord that bought them, and bringing upon themſelves ſwift deſtruction. Many following their pernicious waies, by reaſon of whom the way of Truth is evil ſpoken of*, 2 Pet. 2. 1, 2.

3. *In a continual Progreſs in the knowledge of God*, &c. *by degrees, from their gracious Converſion, till their glorious Conſummation.* Under this *New Covenant*, The promiſed knowledge of God is not given all at once in a moment to any of his Fœderates, but gradually, and ſtep by ſtep, according to his peoples capacities. (s) *We know but in part, and prophecy in part; we ſee now through a glaſs darkly.* Knowledge, as well as the grace of Chriſt in us, is not in compleat maturity, but only in their (t) growth thereunto. For the (u) compleating and perfecting of which knowledge, Chriſt hath given all his *New Teſtament-Miniſtry* till the worlds end. Hence it is ſaid, that, (x) *We all beholding as in a glaſs the glory of the Lord, are changed into the ſame image from glory to glory, viz.* From one glorious meaſure and degree of knowledge and the image of God, to another. And to this effect ſome underſtand thoſe (y) expreſſions in *Joel*, of *Prophecying*, *Dreams* and *Viſions*, becauſe ſo diſtinctly applyed to *ſons and daughters*, *old men*, and *young men*, to imply the gradual increaſe of Knowledge in Gods Fœderates under the *New Covenant*. This New

(o) 2 Cor. 5. 6, 7.

(p) See the Catalogue of errours in the *London*-Miniſters *Teſtimony to the truth*, p. 5. *to* 23. *London*, 1648.

(q) See a Catalogue of Popiſh-Books lately Printed in *England*, in *the Beacon-fired*. 1652.

(r) See Mr. *R. Farmer* his Treatiſe called, *Quakeriſm in its Exaltation*. p. 1. *to* 45. *London*, 1657.

(s) 1 Cor. 13. 9, 12.

(t) 2 Pet. 3. 18.

(u) Eph. 4. 11, 12, 13, 14. Mat. 28. 19, 20.

(x) 2 Cor. 3. 18.

(y) Joel 2. 28, 29. *Doct.* 10. As for thoſe waies of Revealing the will of God of old, By *Prophecy*, *Viſions* and *Dreams*; albeit they point all at one thing, and ſeem to be named all here, To ſet out the fulneſs of Goſpel-knowledge anſwering to all of them; and therefore ſeem to be comprehended all under *Prophecying*, as it is attributed to his ſervants of all ſorts and ages, *Acts* 2. 28.

yet

yet seeing they are distinctly named, and attributed to several sorts of Persons, as *Prophesying* to *sons and daughters*; *Visions* to *young men*, and *Dreams* to *old men*: We may from it take up some steps and degrees of the Knowledge of God, wherein they grow up who are under the Spirits Teaching. As, 1. By *Prophesying*, attributed to *sons and daughters*, we may understand simply, The knowledge of divine things. 2 By *Visions*, attributed to *young men*, we may understand, Their clearer insight, and up-taking of these mysteries, then they had in their younger dales: For *Vision* doth represent the thing revealed more sensibly. 3. By *Dreams*, wherein men have their senses shut up from the world, and which are attributed to *old men*, we may understand a further degree of illumination, when light received doth take hold on the affections, to sanctifie and subdue them; so that mens hearts are taken off the world, and filled with the things of God. And so this Gradation will teach, That the Knowledge of God which is communicated unto men by the Spirit, will be on the growing hand, till from a common Notion and remembering of it, it come to be more seriously pondered and laid to heart, and till it take hold of the affections, and conquer the whole heart to God. *Mr. George Hutcheson in his Exposition on Ioel* 2. 28, 29.

New Covenant-knowledge of God, *&c.* is, *Radically* and Initially planted in us at our conversion, *Acts* 26. 18. 1 *Pet.* 2. 8, 9. *Gradually* increased in us day by day, whilest we are in our progress of grace in this life, 2 *Cor.* 3. 18. 2 *Pet.* 3. 18. *Compleatly* Perfected and Consummated in us, when we come to be perfected in heaven by full and immediate vision of God face to face, 1 *Cor.* 13. 10, 11, 12. 1 *Joh.* 3. 2. *Heb.* 13. 23. Gods Fœderates therefore are not to be discouraged because their knowledge of God, and of the things of God in them, is very weak and small: but rather they are to make it clear and sure to themselves, that the little knowledge which they have is *true saving Knowledge*, and then they may conclude it will be daily increasing to more and more Perfection, and at last become compleat in glory.

III. **Question.** *Whether All Gods New Covenant-people attain to this Promised Knowledge of God? &c. Seeing sad Experience seems to speak the contrary, That very many in the visible Church remain most grosly ignorant of God, and of all his waies now under the New Covenant.*

Answ. This Question may be resolved by way of *Concession, Explication,* and *Limitation.*

1. *By way of Concession.* Its granted, That even under this brightest Noon-tide and glorious Sun-shine of New Covenant-light, many, alas very many, within the visible Church of Christ, do still remain in gross darkness and ignorance of God and divine things. Which comes to Pass, 1. *Partly*, From Natural stupidity, (z) incapacity and unteacheableness in some: who are so dull, blockish and unapprehensive of divine mysteries, that though they be (a) *ever learning, yet* (like those *silly women*) *they are never able to come to the knowledge of the Truth.* 2. *Partly*, From the sinful Pravity and Corruption in many. Who, (z) Either (b) like *Swine* basely neglect and contemn the Pearls of Instruction, Admonition, Reproof, *&c. trampling them under their feet*: contenting themselves in an affected ignorance, and despising all endeavours and means of knowledge. (z) Or (c) like *Dogs*, bark, revile, *turn again and rent* those that would inform, teach and admonish them. Not enduring, but utterly *hating the light, because their deeds* are

(z) Ex quovis ligno non fit Mercurius.
(a) 2 Tim. 3. 7.
(b) Mat 7. 6.
(c) Mat 7. 6.

(d) Ioh 3. 19, 20, 21.

(e) Mat. 13. 18. to 24 & 25. 3. 2 Tim. 3. 5.

(f) 1 Cor. 2. 14.

(g) 2 Cor. 4. 3, 4. 2 Thes. 2. 10, 11, 12. Rom. 1. 21, 22, 23, 24, &c.

(h) Eph. 4. Deut. 6. 6, 7, 8, 9.

(i) Gal. 6. 6.

(k) Iude 17, 18, 19, 20, 21, 22, 23. 2 Tim. 4. 3, 4.

are evil. (d) *And this is the condemnation, that light is come into the world, and men loved darkneſs rather then light, becauſe their deeds were evil. For every one that doth evil, hateth the light; neither cometh to the light, leſt his deeds ſhould be reproved,* &c. 3. *Partly,* From the carnal ſtate and unregenerate condition of moſt, even in the viſible Church, (e) who have no more Chriſtianity then a *blade,* or *lamp,* or *form* of Profeſſion, or ſome common gifts of the Spirit: whereby they reach only to ſome *Notional Knowledge* and *Speculations* about God and Spirituals, but, *know nothing as they ought to know,* experimentally, affectively, ſavingly, *&c.* Carnal profeſſors, though of the higheſt rank, wanting true ſpiritual ſenſes, (f) cannot perceive or *diſcern the things of God, becauſe they are ſpiritually diſcerned.* 4. *Partly,* From the (g) juſt Judgement of God upon ſome, even reprobates and *loſt* perſons, whom God hath ſmitten with *judicial-blindneſs, becauſe they loved not,* nor obeyed *the Truth* of God tendred to them. That foraſmuch as, Seeing, they would not ſee; therefore they ſhall never ſee, *Joh.* 12. 40. *Act.* 28. 26, 27. 5. *Partly,* From the defect of Chriſtian inſtruction, nurture and admonition in their firſt education, want of *Family-Duties.* This is a grand and general ſin of Parents, that they bring up their children like Pagans, not diligently catechizing, principling and teaching them in the fundamentals of Chriſtianity; as the Lord (h) requireth, and as the godly uſe to do, *Gen.* 18. 19. 1 *Chron.* 28. 9. 2 *Tim.* 3. 14, 15. 6. *Partly,* From the great Neglect or Inſufficiency of *Church-Government and Diſcipline:* when Church-Government is not at all eſtabliſhed, or if eſtabliſhed, not duly managed for the Healing of this evil, by (i) *Catechizing* and other waies. 7. *Partly,* From peoples (k) caſting off the Churches, Miniſtry, and Ordinances of Chriſt, wherein and whereby Chriſt ordinarily conveys to his *New Covenant*-people the ſolid and ſaving knowledge of himſelf, and of all his waies, *Eph.* 4. 11, 12, 13, 14. *Mat.* 28. 19, 20. 2 *Cor.* 4. 6, 7. I have diligently obſerved, That as ignorance in fundamentals is the *mother of Separation,* cauſing it: ſo a further ignorance therein is the *daughter of Separation,* being cauſed and increaſed by it; whileſt ſuch do uſually lay out all their thoughts and ſtudies, not about the ſubſtantials of Chriſtianity, but about ſuch odd new fangle conceits and opinions as they have entertained. From theſe bitter Fountains the great ignorance of people now under the *New Covenant* flows: Oh that there were ſome Effectual Remedy, ſome ſpeedy Healing of theſe great evils in *England!* When ſhall it once be?

2. *By way of Explication.* Although in the viſible Church there remains much groſs ignorance in many now under the *New Covenant,* ſo that they attain not to this Promiſed Knowledge: yet notwithſtanding, this Promiſe, that, *All ſhall know the Lord,* hath its due and intended accompliſhment. For clearing of this, 1. *We*

muſt

must distinguish of Gods Fœderates under the New Covenant. (l) *Some* are his Fœderates or Covenant-people only *Outwardly*, by visible Profession, *&c.* As, (l) *Simon Magus*, who upon his Profession of Faith was Baptized; So (m) *Ananias and Sapphira*; So all Hypocrites and Formalists. And a great part of the visible Church is only of such: (n) of the *four sorts of hearers* there were *three naught.* (o) *Some* are his Fœderates *Inwardly*, as well as outwordly, *Really*, as well as Formally; By invisible power of Faith and Grace, as well at by visible Profession. As, (o) *Paul*, (p) some of the *Corinthians*, (q) some of the *Thessalonians*, and as all sincere Converts effectually called *from darkness to light, and from the power of Satan unto God.* 2. *We must distinguish of the term* [*All*], which may be taken; (r) *Sometimes*, more Restrainedly, for All sorts of persons, great and small, *All shall know me from the greatest to the least, Heb.* 8. 11. *Ier.* 31. 34. — *I will pour my Spirit upon all flesh, viz.* All sorts, Male and Female, young and old, bond and free, *Ioel* 2. 28, 29, 30. (s) *Sometimes*, more largely and universally, for every individual person of all sorts; (t) — *We have before proved both Iews and Gentiles, that they are all under sin*: that is, All and Singular, All and every individual person of Jews and Gentiles are by nature under sin. 3. *We must distinguish of the Knowledge of God.* The knowledge which men may have of God is twofold, *viz.* (u) *Notional only and ineffectual*, consisting in the meer swimming Notion and Speculation touching God and things of God, without any powerful sanctifying efficacy upon heart and life, (x) *They profess that they know God, but in works they deny him, being abominable, disobedient*, &c. All the knowledge which meer carnal unregenerate men have of God, is meerly *Notional*, and in the *Head.* (y) *Real, Effectual, Cordial, and Experimental also*; when the *heart* and affections know God as well as the *Head*; when they so know God as to believe in him, love, desire, esteem, delight in him, obey him, *&c.* (z) *I know my sheep, and am known of mine.* When they have experimental sense, and spiritual feeling of things; (a) — *I pray that your love may abound more and more, in knowledge, and in all sense,* ἐν πάσῃ αἰσθήσει. It intends, spiritual sense and experience. Gods people have spiritual *senses*, and those (b) *senses exercised* unto experimental discernings. 4. *We must also distinguish betwixt the publike Administration of Gods New Covenant; and the Private Condition and Constitution of some particular persons in the visible Church under the New Covenant.*

(l) Acts 8. 13, 23.
(m) Acts 5. 1, &c.
(n) Mat. 13. 18. *to* 24.
(o) 1 Tim. 1. 13, 14, 15, 16, 17.
(p) 1 Cor. 6. 9, 10, 11.
(q) 1 Thes. 1. 4 5.
(r) Rom. 3. 9.
(s)
(t)
(u)
(x) Tit. 1. 16.
(y)
(z) Joh. 10. 14.
(a) Phil. 1. 9.
(b) Heb. 5. 14

These *Distinctions* premised, we may briefly thus Resolve touching the *Extent* of this Promise; (c) *All shall know me from the least to the greatest, viz.* 1. *That*, In this Promise, God doth not intend only *A Notional and ineffectual knowledge* of himself under the *New Covenant*, but also and most especially, *A Real, Effectual, Cordial and Experimental knowledge* of God, and the things of God. For all the rest of these *New Covenant-promises*, and so consequently

(c) Heb. 8. 11.

this of *knowing God*, are so laid down, as evidently and chiefly to intend true effectual and saving Mercies to the Fœderates, such as are proper and peculiar to the Elect only. 2. *That*, Therefore the Fœderates, to whom this *knowledge of God* under the *New Covenant* is specially and peculiarly promised, are not the *Fœderates Outwardly* by meer visible Profession, but the *Fœderates Inwardly* by invisible Power of Faith and other Graces, as well as by Outward Profession. The *Outward Fœderates* may know God *Notionally*, far more under the *New Covenant*, then ever the *like Fœderates* knew God notionally under the *Old Covenant*: But its only the *Inward Fœderates* also that now know God *Really, Effectually, Cordially, Experimentally*: And herein they shall far excell the *Inward Fœderates* of the *Old Covenant*. 3. *That*, Under this *New Covenant*, *All*, that is, All Gods Inward Fœderates, living till years of Discretion, even all and every one of them individually and numerically; and those of (z) all sorts of People, Jews, or Gentiles, Male or Female, young or Old, Bond or Free, Great or Small; shall know the Lord, not only with a *Notional*, but also with a *Real, Cordial, Experimental saving knowledge*, much more Generally Universally, and Perfectly then Gods people knew him under the *Old Covenant*. Even the least of Gods true *New Covenant-people* shall have so much spirit, and knowledge, *&c.* that they shall so far excell Gods *Old Covenant*-people therein, that (as (a) *Calvin* notes) they shall comparatively be (*Doctores & Magistri*,) even *Doctors and Masters, and as it were, all Prophets*. Hither to that of *Joel* 2. 28, 29. and that of our Saviour, *He that is least in the Kingdom of Heaven, is greater then* John Baptist, *Mat.* 11. 11. are specially to be referred. Yea (as (b) one hath well noted) *Believers* under the *New Covenant* shall not only *equalize*, but in some sense *excell all the Prophets of old*. 4. *That*, Finally, In this Promise we are not so much to consider the *Private Condition* and Constitution of some Particular persons, visible Fœderates under the New Covenant; As the *Publike Oeconomie and Administration* of the New Covenant. The *Private Condition* of many Partitular persons may possibly be very dark and ignorant, having little knowledge of God or his wayes, by reason of the occasions of their ignorance forementioned: and yet the *Publike Administration* and current of the New Covenant is for an universal Knowledge of God, *All shall know him*, &c. as hath been explained: In Comparison of which Knowledge, that under the *Old Testament* (being very imperfect *in degree*, very dark and obscure *for manner*, and very much restrained to the Jews only and some few Profelites *for extent*,) was as nothing; was gross ignorance rather then knowledge, *Comparatively*. *Et semper Comparativè hæc intellegi debent*: These things ought still to be understood comparatively, as *Calvin* notes, *Comment. in* Jer. 31. 34.

(z) Ier. 31. 34. Heb. 8. 11. Ioel 2. 28, 29.
(a) *Joan. Cal. in com. in Jer.* 31. 34.
(b) 8. The Knowledge of the Mysteries of Salvation, which is communicated by the Spirit under the Gospel, is comparable to any Measure of Knowledge attained by ancient Prophets of Old. Not only doth extraordinary Revelation under the New Testament in the Primitive times parallel what they had then; But even the gifts of light and knowledge conferred in Ordinary upon men and the saving knowledge conferred upon believers, may be compared therewith. For whereas these Revelations were but at first and times only, this is constant; and these, albeit they were singular in the manner of Communicating, yet the Truth conveyed thereby was but more darkly held out, and under a vell, whereas now Truths are seen with open face. Therefore, as is before cleared, are the Names of *Prophesy, Visions and Dreams*, given to this Knowledge. So that the Ignorance of men under the Gospel doth speak but little enjoyment of the Spirit. Mr. *George Hutcheson in his exposition on Joel* 2. 28, 29 *p.* 318. *Lond.* 1655.

3. *By way of Limitation.* Though God in this *New Covenant* Promiſe, *All ſhall know me from the leaſt even to the greateſt of them*: and though this Promiſe is Performed upon Gods *New Covenant people*, as hath been explained; Yet all this is to be underſtood with ſome Caution and Limitation. As, 1. *That*, Under the *New Covenant* All thoſe that thus know God come not to this knowledge of him in one and the ſame way. For, *In the Primitive Churches*, whoſe ſtate and Condition was ſomewhat *Extraordinary*, God gave unto his Apoſtles and to many others a knowledge of him and his affairs in an *Extraordinary way*, viz. *By Prophecy*, 1 Tim. 1. 18. & 4. 14. Acts 21. 9. *By Viſions*, as to *Peter*, Acts 10. 10, 11. to *Paul*, 2 Cor. 12. 1, 2, *&c.* *By Dreams*, as to *Joſeph*, Mat. 1. 20. *By immediate infallible inſpiration*, as to the Penmen of the Books of New Teſtament, 2 *Tim.* 3 16. *By peculiar Revelation*, Gal. 1. 11, 12. & 2. 2. Eph. 3. 5. Acts 27. 23, 24, 25. But *in the Succeſsive Churches*; whoſe ſtate and condition is more *Ordinary*, God gives unto his Miniſters and people a knowledge of himſelf in an *Ordinary way*: As, By illumination of the Spirit, *Heb* 6. 4. 1 *Cor.* 2. 10, 11, 12, 13, 14. By preaching the Goſpel, *Acts* 26. 18. 2 *Cor.* 4 6. By ſearching the Scriptures, *Ioh.* 5. 39. 2 *Tim.* 3. 16, 17. By Study, Meditation, Reading, *&c.* 1 Tim. 4. 13, 15. 2. *That* All Gods ſincere New-Covenant-people have not the ſame equal meaſure of Knowledge, but every one ([d]) *according to the meaſure of the gift of Chriſt*, and ([e]) *as God hath dealt to every man the meaſure of Faith*. Some ([f]) are *Babes, and children in underſtanding, needing milk*: Some are more ripe, grown *men in underſtanding*, able to digeſt ſtrong meat, *&c.* But yet even the Knowledge of the weakeſt and meaneſt, ſurpaſſeth the knowledge of thoſe under the *Old Teſtament*, in diſtinctneſs, integrality, and perſpicuity.

(c) Heb. 8. 11 Ier 31. 34.

(d) Eph. 4. 7.

(e) Rom. 12. 2, 3, *&c.*

(f) Heb. 5. 12, 13, 14.

IV. **Queſtion.** *Whether God by this Promiſe intended to take away, vacate, Annull and make void all Humane Teaching, Private and Publike, as altogether uſeleſs and needleſs now under the New Covenant: Seeing he ſaith*: ([g]) And they ſhall not teach, every man his neighbour, and every man his brother, ſaying, Know the Lord: *And* John *ſaith elſewhere*: ([h]) ye need not that any man teach you?

(g) Ier 31. 34. Heb. 8. 11.

(h) 1 Iohn 2. 27.

Anſw. For Reſolution to this Queſtion I ſhall offer divers things, 1. *By way of Conceſſion*, That thus ſome have thought; 2. *By way of Negation*, That God never intended this by theſe or any other like Scriptures; 3. *By way of Vindication* of thoſe Scriptures particularly objected.

1. *By way of Conceſsion.* I grant, That in theſe our times ([i]) ſome of unſound judgements, (who decry the *New Covenant Miniſtry* and Ordinances of Chriſt, would lay all things in the Church in a level, cry up the abſolute gradual perfection of the Saints in this life, are for *Enthuſiaſms*, *Infallibilities*, *immediate Revelations*, and for *A Chriſt within them* as their only Saviour, *&c.*) have ignorantly perverted

(i) As is evident in divers Erroneous Pamphlets printed of late, with whoſe Names I think not fit to blurr my Margin.

and wrested these Scriptures, *Isa.* 54. 13. *Jer.* 31. 34. *Heb.* 8. 11. 1 *John* 2. 27. *Joel* 2, 28, 29. to the voiding of all *Humane Teaching* as to the Saints; but especially to the abolishing of the *Publike Ministry* now under the *New Testament*, as useless and needless, yea as abrogated by God. Knowing well that the publike Ministry of Christ, set for the defence of the Gospel, is the Hammer of their Heresies to break them, and stands most in their way. And thus they revive the old rotten errors of former times. For, as *Calvin* observes upon this text; (k) they shall teach no more every man his neighbour, and every man his Brother, &c.] *I have said, Here the Prophet amplifies the Grace of God. And hence we collect that certain fanatick persons have ignorantly abused this Testimony, when they would take away all use of Doctrine, As in our time some of the Anabaptists have rejected all Doctrine: and when they pleased themselves in their ignorance, yet they proudly boasted they were endued with the Spirit, and that it was an injury done to Christ if we should yet be disciples, because its written among the Encomium's and Praises of the Gospel,* They shall teach no more every man his brother. *Hence also it came to pass that they became drunk with horrid Dotages. For the Devil, when they did swell with so great pride, could bewitch them at his pleasure. Then every ones pride did move him, to feign dreams to himself. And many knaves have drawn this place to private profit. For when they boasted themselves to be Prophets, and perswaded this to the simple ones, they obliged many to themselves, and made a gain of that Boasting,* &c.

(k) Dicit igitur, *non Docebit quisq;* &c. Dixi prophetam hic amplificare gratiam Dei. Et hinc colligimus quosdam fanaticos inscite & perperam abusos fuisse hoc testimonio, cum vellent tollere omnem Doctrinæ usum, sicuti nostro tempore quidam ex Anabaptistis rejecerunt omnem Doctrinam; & cum sibi placerent in sua insciția, tamen superbe jactabant se præditos esse spiritu, & Deo Christo injuriam si adhuc scimus Discipuli, quia scriptum est inter laudes & encomia Novi Testamenti, *Non docebit amplius quisq; proximum suum.* Hinc etiam factum est, ut horrendis delirijs fuerunt inebriati. Diabolus enim, cum turgerent tanta superbia, potuit eos fascinare pro suo arbitrio. Deinde etiam unumquemq; propria superbia impulit, ut fingerent sibi somnia. Et multi nebulones traxerunt hunc locum ad privatam utilitatem. Nam cum se gloriarentur esse Prophetas, et etiam simplicibus hoc persuaderent, tenuerunt multos sibi obstrictos, & quæstum fecerunt ex illa jactantia. Atqui Propheta hic non designat enthousiasmum, &c. *Joan. Calv. in comment. ad Jer.* 31. 34.

2. *By way of Negation.* God never intended, by these or any other like Scriptures to destroy *Humane Teaching*, *Private or Publike*, or the *Office of the Publike Ministry* in the Church of God. Gods *New Covenant-promises* do not at all tend to lay aside any such *Humane Teaching*. For,

(1) Under the New Covenant Gods Fœderates have but at best an imperfect knowledge of God and the things of God. (l) *They know but in part, — they see through a glass* (as it were a prospective) *darkly*. Their Knowledge is but *growing*, 2 Pet. 2. 18. not fully grown up to exact perfection. Therefore in order to their edification and salvation they have still need of teaching, even of all kind of Teaching both *Divine* and *Humane*, for removing of the remains of ignorance in them: now God will not deprive them of such Necessaries for their Edification and Salvation.

(l) 1 Cor. 13. 9, 12. Phil. 3. 10, 12, 13.

(2) Under

(2) Under the New Covenant, 1. God doth often Command *Private Teaching* one of another; As, That Husbands teach their Wives, 1 *Cor* 14. 35. *Parents their children*, Ephes. 6. 4. And Christians one another, 1 *Thes.* 5. 11. 2 *Thes.* 3. 15. *Coloss.* 3. 16. 2. God doth also Promise in reference to the Kingdom of Christ under his New Covenant; (m) *That it shall come to pass in the last dayes that the Mountain of the* LORD'S *house shall be established in the top of the Mountains, and shall be exalted above the Hills: and all Nations shall flow unto it. And many people shall go and say, Come ye and let us go up to the Mountain of the* LORD, *to the House of the God of Jacob, and he will teach us of his wayes, and we will walk in his paths; for out of Sion shall go forth the Law, and the word of the* LORD *from* Jerusalem. Here note, 1. The Glorious exaltation and enlargement of the Church of God under the New Testament. 2. The great Zeal of many, not only themselves to repair to the house of the Lord, but to incite and instruct others also to go with them to be *taught of God*. 3. The way how they shall be taught, by Gods *Law and word* going out of *Sion and Jerusalem*, viz. By the Apostles preaching the Gospel first at *Jerusalem*, and then *all over the world*. Thus Gods *New Covenant-people* should privately provoke and instruct one another to repair to the Gospel ordinances, especially to the word preached, that they may thereby be taught. This is a teaching both *Divine* and *Humane*.

(m) Isa. 2. 2, 3.

(3) Under the *New Covenant* Jesus Christ having (n) dedicated the *New Covenant* in his own blood, hath taken most effectuall Order for establishing the *Publike Ministry*, and *Teaching of his Church thereby* in all the Nations of the world, from his own Resurrection and Ascension, till the very end of the world. For. 1. *When he Ascended up on high, he* (o) *gave gifts to men*, viz. All his New Testament Ministry; Extraordinary, *Apostles, Prophets, Evangelists*; Ordinary, *Pastors and Teachers*: For what end? *For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ*: For how long? *Till we all* (even all the elect of God) *come in the Unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ*. And that will not be till the worlds end, when all the Elect of Christ shall be called, and the mystical body of Christ fully compleated. 2. Jesus Christ immediately before his Ascension (p) gave Commission to his Ministers for *Discipling, Baptizing, and Teaching all Nations*, Promising *to be with his Ministers in this their Ministerial work all dayes, even till the end of the world*; Therefore the Ministerial office must continue till the worlds end; and the Ministerial work of *Teaching all Nations*, (*viz.* both the Primitive and fundamental work of teaching them, that they may be Disciples of Christ, which is here called *Discipling them*; And the Successive superstructive work of teaching them after they are Discipled and Baptized, how to walk as Christs disciples, *observing all his commands*),

(n) Heb. 9. 14. *to* 18. Mat. 26. 28. Luke 22. 20.

(o) Eph 4. 8, 9, 10, 11, 12, 13.

(p) Mat. 28. 18, 19, 20. compared with 2 Tim. 2. 2.

is to coutinue till the end of the world. By these two full and clear Scriptures it is palpably evident beyond all Contradiction, That Jesus Christ himself under his *New Covenant* hath ordained, Instituted and Commanded his *Pubike Ministry* and their *publike Ministerial Teaching* of the Church and people of God, still to continue and remain from his Resurrection and Ascension till the very end of the world. And therefore neither this Passage (q) in the *New Covenant*, nor any other in all the Scripture, can rationally and solidly be urged for vacating, voiding, or laying aside the office of Christs publike Ministers, or their Duty of publike teaching the Church of God. 3. Jesus Christ under his *New Covenant* hath so fixedly settled this way of Ministerial Preaching and Teaching for gaining Sinners to himself by believing, that ordinarily none can come to him by believing but through his Ministers instrumental Teaching and Preaching, The Spirit of God ordinarily working to the Conversion of Sinners, only by the Preaching of the word. (r) *Whosoever shall call on the Name of the Lord, shall be saved: How then shall they call on him, in whom they have not believed? and how shall they believe in him of whom they have not heard, and how shall they hear without a Preacher? And how shall they preach, except they be sent?* As intimating to us, That in Gods ordinary course these things are impossible.

(q) Ier. 31. 34. Heb. 8. 11.

(r) Rom 10. 13, 14, 15.

3. *By way of Vindication of those Particular Scriptures, which usually are wrested, perverted, and ignorantly objected against all Humane Teaching Publike and Private, and against the very Ministerial office, now under the New Covenant.*

(1) The First objected Scripture. *And all thy children shall be taught of the LORD*, Isa. 54. 13. Then, what need is there of any Humane Teaching, Publike or Private, any more?

Answ. What need? Great Need of Humane teaching, even to all the Churches children that shall be taught of the LORD. For, 1. Humane Teaching both Publike and Private is necessary, *necessitate medii*, by necessity of Instrumental Mean, (s) This being Gods ordinary way and mean whereby he teacheth, *viz.* by the Ministry of men. God teacheth *Immediately, primarily and efficiently* by his Spirit, *John* 16. 13. 1 *Cor.* 2. 10, 11, 12, 13. 1 *Iohn* 2. 20, 27. *Mediately, Secondarily and Instrumentally* by Men, by Christians *Privately, Col.* 3. 16. 2 *Thes.* 3. 15. By Christs *Ministers Publikely and privately, Mat.* 28. 19, 20. *Eph.* 4. 8. *to* 14. *Rom.* 10. 13, 14, 15. 2 *Tim.* 2. 2. *Acts* 20. 20. (t) The Position of the Principal cause, and of the end, takes not away the less principal and instrumental causes of our Teaching, but rather infers them and implies them, as means appointed by God to that end. *God will judge the People righteously, and govern the Nations upon Earth*, Psal. 95. 4. Is there therefore no more need of *Judges*, Governours and Magistrates? *God will bless his people so, that the earth shall yield her increase*, Psal. 95. 6, 7. Is there therefore no more need or use of Sun,

(s) Mat. 28. 19, 20. Eph. 4. 8, *to* 14. Rom. 10. 13, 14, 15. 1 Thes. 5. 11. 2 Thes. 3. 15. Col. 3. 16.

(t) Posito fine ponuntur omnia Media ad Finem. *Arist.* 2. *Phis. tex.* 69. *Keck. Log. l.* 1. *c.* 18 *Canon* 6.

Sun, Rain, Husbandry, Tillage, &c. So here, *The LORD will teach all the children* of the Church: Is there therefore no more use of Ministers, Preaching, or Publike and private Teaching? How absurd such inferences! When men teach by Gods appointment, The Lord himself teaches by those men. Yea, Because God hath promised *All the children shall be taught of the LORD*; Therefore there is necessity and utility of *Humane Teaching*, that being one special way of the LORD'S Teaching. 2. Humane Teaching is also necessary, *necessitate Præcepti*, by necessity of Command: Christ having commanded both Ministers to teach *ex officio*, publikely: and Christians to teach one another *ex charitate*, Privately: as hath been proved. Now (u) Gods *Promises* do not overthrow his *Precepts*, nor ought they to be made to fight one against another. Scripture reveals both: and both have their use in their place.

(u) Utrumq; docet Scriptura: *Omnes Doceri a Deo*; Et *omnes debere audire, legere, & meditari Scripturas & verbum dei.* Itaq; Promissiones non evertunt præcepta; neq; posita causa prima tolluntur mediæ; Ut enim non sequitur, Deus omnia pascit; ergo non opus est pane & agricultura; per hæc enim media Deus pascit. Ita non sequitur Deus omnes docet; ergo non opus est verbo; per verbum enim auditum & prædicatum omnes docet. *D. Pareus in comment. ad Heb* 8. 11.

(2) The Second Objected Scripture.—*I will pour out my Spirit upon all flesh, and your sons your and daughters shall prophecy, your old men shall dream dreams, your young men shall see visions*: &c. *Ioel* 2. 28,29. Therefore under the *New Covenant*, all shall be so taught by the Spirit, that they shall be Prophets, not needing any further humane Teaching.

Answ. 1. The Substance of the Answer to the former objected Scripture is also applicable here, and enervates utterly this inference, from that of *Ioel*. 2. This passage in *Joel* hath special reference to the times of the *New Covenant*; The Scope whereof is, to shew, That God will more plentifully *for measure*, and more Generally *for extent*, bestow his Spirit and the effects thereof upon his people under the *New Covenant*, then he did under the Old. *For Measure*, They should have his Spirit in *Prophecy, Visions and Dreams*: that is, they should have all sorts of the Manifestations of the Spirit upon them, and this should not be as formerly *an extraordinary*, but an *Ordinary* and common thing. *For Extent, All flesh*, that is, all sorts of Gods people, male, female, young and old, bond and free (as here *Joel* expounds himself) should partake of this Spirit of God. So that they shall *equalize*, yea in some sort *excell* the antient Old Covenant-Prophets themselves, much more the ordinary sort of people, in knowledge; in regard of the *Ordinariness, Distinctness, Clearness and Perfectness* thereof. This Promise was most Signally and eminently fulfilled (x) by Gods miraculous pouring forth his spirit upon the Apostles on the *Feast of Pentecost*, And afterwards by his extraordinary and ordinary shedding forth of his Spirit upon others. 3. This Promise of the spirit was never intended to make every one a Prophet to himself

(x) Acts 2, 16,17, &c.

himself, and to exclude all teaching by men; (1) *Partly*, because the Spirit was usually performed to people at the Hearing of the word preached by men. As to *Peters* hearers (y) at his Sermon; To *Cornelius* and his company (z) at *Peters* Sermon: To the Gentiles, (a) at the Preaching of *Paul* and *Barnabas*: To the *Galatians*, by the Ministry and preaching of *Paul*; (b) *This only would I learn of you, Received ye the Spirit by the works of the Law, or by the hearing of Faith?* that is, by the hearing of the Doctrine of Faith preached. (2) *Partly*, because divers having received the Spirit, did presently fall upon Preaching the word to others. As the Apostles at Pentecost, having received the Holy Ghost (c) *began to speak with other tongues, as the Spirit gave them utterance, the wonderful works of God*, and *Peter* so preached at that time as to convert (d) three thousand souls. So *Saul* converted and having received the Holy-Ghost, (e) *straight-way preached Christ in the Synagogues, that he is the Son of God.* So that the receiving of the *Promised Holy-Ghost*, is so far from rendring Humane teaching useless and needless, that it contrariwise greatly confirms and establisheth the same.

(y) Act 2.38, 41,42. *to the end.*
(z) Acts 10. 44,&c & 11. 15,16,17.
(a) Acts 13. 46,47,48 49, 52.
(b) Gal.3.2.
(c) Acts 2. 4,11.
(d) Acts 2. 38,39,41.
(e) Acts 9. 17,18,19,20.

(3) The third Objected Scripture. *And they shall teach no more* (Gr. *And they shall not teach*) *every man his neighbour, and every man his brother, saying; Know the LORD: for they shall all know me, from the least of them to the greatest of them*, Jer. 31 34. Heb. 8.11. Therefore its most plain that under the *New Covenant*, all shall so *know the LORD*, that all mans teaching shall cease and be laid aside as needless. After Christs coming none ought to teach his neighbour: away therefore with the *External Ministry*, and let it give place to Gods internal Inspiration. As (f) *Calvin* recites the Objection.

(f) Hæc eorum est Objectio; Post Christi adventum non debet quisq; proximum suum docere; facessat igitur Externum Ministerium, ut internæ Dei Inspirationi detur locus. *Joan. Calv. in Com. ad Heb.* 8. 11.

Answ. Much hath been already spoken in this Article of the *New Covenant*, whereby this Objection may be refelled. But yet for clearness sake note,

First, That the intent and purpose of the Holy Ghost is here specially to be observed for the removing of this Objection. *His Scope and intent herein is*, To shew in Particular, what a different Covenant this *New Covenant* should be from the Old, and how far the New should excell the Old. That this is his Scope is plain from the Series of the Context: (g) *I will make a New Covenant — not according to the Covenant that I made with their Fathers*, &c. Here in *General* he shews that the *New Covenant* should be different from, and excell the *Old Covenant*. Then he descends in Particular to shew wherein this difference and excellency of the *New Covenant* from, and above the Old shall consist: (h) *But this shall be the Covenant*, &c. As if he had said; In these three points especially the *New Covenant* shall differ from, and far excell the Old, *viz.* 1. *In the Inscription of Gods Laws in the Spiritual Tables of their Mind and Heart.* 2. *In the Fœderates more excellent and more universal knowledge*

(g) Jer. 31. 31,32.
(h) Jer. 31. 33,34.

ledge of the LORD. 3. *In the utter forgiving and forgetting of all their ſins for ever.* Whereas, 1. The *old Covenant* was (i) written *in Tables of ſtone*: 2 The Fœderates *knowledge of God* under it was very ſparing, ſmall, dark and vailed: And, 3. In their Sacrifices there was ſtill a renewed (k) *Remembrance of ſin every year*, every day. Now we have the clear intent and purpoſe of the Holy-ghoſt in this Scripture. And this gives us a notable ground and light for diſcovering the vanity and impertinency of the Objection. For,

(i) Deut. 4. 13.

(k) Heb. 10. 1, 2, 3.

Secondly, Hence it is plain, That thoſe words [*They ſhall not teach every man his neighbour, and every man his brother*, &c.] are not to be underſtood *Negatively*; That under the *New Covenant* there ſhall be no more Humane Teaching, publike or private at all, but that all ſuch teaching ſhould abſolutely and utterly ceaſe for ever, and give way to immediate Inſpirations, Revelations, &c. But are to be underſtood onely *Comparatively*; That they ſhall not ſo teach every one his neighbour and brother under the *New Covenant*, as they did under *the Old*; there ſhall be ſuch a ſurpaſſing, excellent, perfect, clear and general knowledge among all ſorts of the Fœderates ſmall and great. And its uſual in Scripture in divers places to take the word [*Not*,] *Comparatively* rather then *Negatively*: As, (l) *If ye were blind ye ſhould have no ſin*: Gr. *ye ſhould not have ſin.* It cannot be *taken Negatively*, that they ſhould not abſolutely have any ſin at all: but *Comparatively*, that they ſhould not have ſo much ſin, they ſhould have no ſin in compariſon. For ignorance excuſeth ſometimes *a tanto* from the greatneſs of the Sin: and Knowledge adds always an aggravation to ſin. So *Paul* ſaid; (m) *Chriſt ſent me not to Baptize, but to preach the Goſpel.* [*Not*] cannot here be an *Abſolute and ſimple Negative*, as if Chriſt did not at all ſend him to Baptize; for this is contrary to (n) Chriſts Commiſſion, authorizing his Apoſtles and Miniſters both to *Preach and Baptize*; nor did *Paul* himſelf ſo underſtand it; for he did (o) *Baptize* divers; and did he do it unſent, or without a Call? But it muſt needs be here only *a Comparative particle. Not*, that is, *Chriſt ſent me not ſo much to baptize, as to preach; he ſent me principally and eſpecially to preach, rather then to Baptize.* To this effect, the *Old Covenant*-Miniſtration, though *glorious*, is ſaid to have *no glory*: Not none *abſolutely*, but none *comparatively*, in regard of the exceling glory of the New Covenant. (p) *For even that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth.* So here; *They ſhall not teach*, &c. that is, *They ſhall not ſo teach, ſo ſtenderly, ſo weakly, ſo ſparingly, ſo darkly, ſo literally, ſo imperfectly*, &c. *under the New Covenant, as they did under the Old.* Our godly and learned Interpreters do very generally underſtand this phraſe, not in the *Negative*, but in this *Comparative* ſenſe: But they ſomewhat diverſly explain themſelves herein. 1. Some thus; *That whereas in the former Covenant* Moſes *and the Prophets taught only Literally; in this*

(l) Ioh. 9. 41. οὐκ ἂν εἴχετε ἁμαρτίαν.

(m) 1 Cor. 1. 17.

(n) Mat. 28. 19, 20.

(o) 1 Cor. 1. 14, 15, 16.

(p) 2 Cor. 3. 10.

New Covenant, they ſhall all be taught of God, ſhall come to Chriſt, and having the Spirits anointing, they ſhall know all things. So (q) *Junius*. But yet that *Moſes* and the Prophets *taught only Literally*, muſt be warily underſtood: They taught more Literally, then Spiritually, 2 *Cor.* 3. 6. *to the end.* There was little Spirit then given, in compariſon of what is given now: then, *drops*; now, *Rivers of the Spirit*, Joh. 7. 37, 38, 39. 2. Some thus; *That God doth not here quite deny mens teaching one of another: but theſe are the words*, They ſhall not teach, ſaying: Know the LORD. *As if he had ſaid, ſuch ignorance ſhal not poſſeſs mens minds as heretofore, that they knew not who God was: They ſhall not be ſo groſly ignorant of Principles and Fundamentals, as Alphebetarians in Religion*, &c. So (r) *Calvin*; and (ſ) *Diodat* much to that effect, although in another place he thinks (t) *The Divine teaching is here preferred before all Humane teaching*, which fals in with that of *Junius*. 3. Some thus; *That the New Covenant-Teaching, ſhall not be reſtrained to a few of one Nation, but to all ſorts of all Nations; ſhall not be only in Fundamentals, but alſo in more perfect and abſtruſe myſteries of religion; ſhall not be with a ſervile Coaction, but with a voluntary inclination to obedience*, &c. So (u) *Pareus*. But ſure we may well put them all together. For this is an high Hyperbolical expreſſion whereby God intends to Magnifie the *New Teſtament-knowledge above the Old*, that it ſhall be far different, and much more extenſive and excellent, (as I have already ſhewed,) *More Divine, more Spiritual, more Clear, more Evidential, more Compleat, more Efficacious, and more Glorious*. And yet all this by the Inſtrumentality of the more excellent *New Covenant Miniſtry*, 2 Cor. 3. 4, 5. *to the end, and* 4. 6, 7. Therefore this *Promiſe* doth not at all ſeclude the *New Covenant publike Miniſtry*, nor Chriſtians mutual, private Inſtruction one of another. The Note in the (x) *Large London Annotations* is excellent: therefore ſee it in the *Margin*.

(q) 34. *Non autem ſolum docebunt amplius quiſque*, &c.] Vide Jeſcha. 11. 9. id eſt, In priore Fœdere docuerunt Moſche & Prophetæ Litera tantummodo: In poſteriore vero erunt omnes Docti a Deo, venient ad Chriſtum quos Pater traxerit, & unctionem habentes a Sancto illius Spiritu cognoſcent omnia, *Joan.* 6. 44, 45. 1 *Cor.* 1. 7. & 2. 10. & ſequent. 1 *Joh.* 2. 20.

Eſt autem in his verbis Eclipſis apud Hebræos frequens, ut obſervavimus, *Gen.* 32. 28. & 1 *Shem.* 8. 7. *Fran. Junius in Annot. ad Jer.* 31. 34.

(r) Atqui prætereunt quod in primis animadverſione dignum erat. Neque enim in totum propheta negat quin docturi ſint alii alios, ſed hæc ſunt verba: *Non docebunt dicendo, Cognoſce Dominum.* Ac ſi diceret, Non amplius occupabit hominum mentes ignorantia qualis antehac, ut neſciant quis ſit Deus. — Videmus ergo Prophetam promittere cognitionem, ut non ſint amplius Alphabetarii. Nam hac particula, *Cognoſcite Jehovam*, deſignat prima rudimenta Fidei, vel cœleſtis Doctrinæ, *Jean. Calv. in Com. ad Heb.* 8. 11. & *ad Jer.* 31. 34.

(ſ) *Shall not teach*] *Viz.* Men ſhall not be ſo ignorant, as they were when they knew not what belonged to God: For the Prophet intends not here to take away the Miniſtry of the Church. *Diodat. Annot. on Heb.* 8. 11. (t) See alſo *Diodat. Annot. on Jer.* 31. 34.

(u) *Neque docebunt*, &c.] — Non ut olim paucis, ſed pluribus; imo omnibus Eccleſiæ civibus Deus luculenter in Chriſto ſe patefecit. Neq; ut olim in primis fidei rudimentis ſubſiſtunt N. Teſtamenti Cives, ſed intima fidei myſteria præclare intelligunt, gratia uberiore Spiritus Sancti ſuper omnem carnem effuſa. Denig; non tam ſervili coactione ut olim, obedientiam Deo præſtant electi N. Teſtamenti, ſed ſpiritu ſponcaneo cultum voluntarium exhibent. *D. Pareus in Com. ad Heb* 8. 11.

(x) And they ſhall teach no more, *&c.*] This paſſage is not to be conceived, as if the Meaning

Meaning were, That they ſhould need no Teaching at all in thoſe times; Or, that the office of Teachers ſhould then ceaſe as ſuperfluous: For while men live in this world, they know but in part, Nor exactly indeed ought, 1 *Cor.* 8. 8. 2. & 13. 19. nor can any while they live here, attain to ſuch an height of Perfection either in Knowledge or in Grace, but that they may ſtill grow in either, *Phil.* 3. 12.—15. 2 *Pet.* 3. 18. And the office of Teaching therefore is to continue to the worlds End, *Mat.* 28. 20. Epheſ. 4. 11, 13. Yea, it is expreſly ſaid, in the Prophecies of the very ſame times here intended, that people ſhould call one upon another to repair together unto Gods houſe, there to be taught: by whom, but by his Miniſters? *Iſa.* 2. 3. *Mic.* 4. 2. But the Queſtion is then, How theſe words are to be underſtood? For Anſwer whereunto, *Some* render the words, *They ſhall not* only *teach one another*; as the like defect of the Reſtrictive term is oft found omitted, *Gen.* 32. 28. 1 *Sam.* 8. 7. and ſo the meaning ſhould be, That they ſhall not be taught by their Teachers alone, but God ſhould co-operate together with their teaching, and inſtruct them inwardly by his Spirit, *Iſa.* 54. 13. & 59. 21. *Joh.* 6. 45. 1 *Joh.* 2. 20, 27. *Others* conceive it to be underſtood, That none ſhould ordinarily be ſo ſilly and ignorant, as not to have ſome competent Meaſure of Knowledge of the main grounds at leaſt, and the firſt Principles of ſaving Truth, though having need further to be built up in the ſame, *Heb.* 6. 1, 2. *Others*, That they ſhould not need to be urged and preſſed upon the Fear and Service of God: they ſhould be prone and forward to it of themſelves; By the *Knowledge of God*, after the Chaldee Paraphraſt, underſtanding ſuch a Knowledge of him as worketh in the heart a reverent dread and regard of him, and care to ſerve and obey him, chap. 22. 16. 1 *Joh.* 2. 4. *Others*, That men ſhall not need to take ſo much pains and travel about teaching of the Elect, as they had been conſtrained to take with people in former times, and all to no purpoſe, *Iſa.* 28. 9.—13. The like manner of ſpeech they ſuppoſe to be found *Joh.* 16. 26. *I conceive* in this form of Speech to be intimated, 1. The great Meaſure of clear light that ſhould in thoſe times be revealed, 2 *Cor.* 4. 3, 6. 2. The great meaſure of knowledge that ſhould by reaſon thereof abound, *Iſa.* 11. 9. *Hab.* 2. 14. 3. The clearneſs of underſtanding, that many ſhould ſo be poſſeſſed with, that they might ſeem rather to have been taught by ſome immediate irradiation, then by any means of inſtruction, as *Gal.* 3. 12. 4. The Generality or numeroſity at leaſt of knowing perſons, far above that that had been in former times, and that even amongſt the meaner ſort. See *Acts* 18. 25, 26. *Large Lond. Annotations on Jerem.* 31. 34.

(4) The fourth Objected Scripture. *But the Anointing which ye have received of him, abideth in you, and ye need not that any man teach you*, 1 Joh. 2. 27. Therefore after people receive this anointing from Chriſt, they need no more any Mans Teaching, &c.

Anſw. For removal of this Objection, as quite beſides the Apoſtles intent; Conſider,

Firſt, That the Scope and Intent of this Context *from ver.* 17. *till ver.* 29. is to exhort them to beware of the dangerous *Antichriſts and Heretical Seducers*, that ſhould come, yea were in part come already, as *Cerinthians*, *Hebionites*, &c. againſt whom he arms them, encouraging them to perſevere in the Truth upon nine conſiderations, as (y) I have elſewhere ſhewed. The eighth is this, *That though he had written theſe things to them, concerning them that ſeduce them; yet he had propounded therein no new or ſtrange Doctrine to them, but ſuch as for Subſtance they knew already, by the Ho-*

(y) In my Key of the Bible on 1 Joh. 2. 18. to 29.

ly Spirit, that Anointing teaching them all things, viz. All things neceſſary to Salvation, *whoſe abiding in them ſhould enable them to abide in the Truth, ver.* 26, 27. This is the direct purpoſe of the words.

Secondly, That therefore this phraſe [*Ye need not that any man teach you*] doth not at all import, that they were now paſt all need of *Mans Teaching*, being ſo taught by that *Anointing*: for *John* himſelf was now teaching of them, in writing this very Epiſtle to them, and that very many waies, and particularly in this Context (z) he was teaching them to Perſevere in the Truth againſt all Seducements; and will any one ſay, That what here *John* taught them was more then needed? But this phraſe doth imply; 1. *That* they were moſt throughly and ſolidly taught by the beſt Teacher, *the Anointing*, viz. The Holy Ghoſt, received by them, and remaining in them, *ver.* 20, 27. They that are taught by this Divine Teacher, *comparatively need not that man ſhould teach them.* The Spirit teacheth moſt Convincingly, Clearly, Fully, Powerfully, Perſwaſively, Efficaciouſly, &c. beyond all *mans Teaching.* Not that *mans Teaching* is hereby ſimply and abſolutely excluded: but that the *Spirits teaching* is magnified and preferred above it. So that *Mans teaching* (though neceſſary and uſeful in its place, yet *is as no teaching, in compariſon of the Spirits teaching, that excelleth.* 2. *That* they *needed not that Man ſhould teach them*, (1) *Either* any *Fundamental Principles* of Faith or of the Doctrine of *the Anointing*, having ſo well grounded them, and taught them all things neceſſary to Salvation; (2) *Or* any *New Doctrine* of a more exquiſite and perfect ſtamp, as yet ſtrange and (a) *unknown to them*, for *they knew all things*, and needed no new Goſpel, no new light or Doctrine for Kind and Subſtance, though the beſt had need of mans Teaching in order to growth and further degrees of Knowledge, 1 *Cor.* 13. 9, 10, 12. 2 *Pet.* 3. 18. 3. *That*, Here *John* himſelf (b) propounds no other Doctrine to them, then what the *Holy Anointing* within them would approve and give atteſtation to, having written the Effect and Subſtance thereof in their hearts already by his own finger. Thus he excellently confirms and eſtabliſhes them againſt *Seducers*, in the Doctrine and Truth which they had already received, ſhewing that what now he inculcates unto them, they for Subſtance *knew already*, and had long ſince not only heard it from their Teachers, but learned it alſo effectually by the *Holy-ghoſt* within them.

Thirdly. That what here *John* ſpeaketh of their *Anointing*, of their *Knowing all things*, and that they *needed not that any man ſhould teach them*, being chiefly matters of Fact, is ſpecially and peculiarly to be underſtood of them to whom he wrote this Epiſtle. They were ſo throughly and ſoundly inſtructed by the Spirit, that *they knew* in a ſort *all things* requiſite to Salvation and ſufficient to keep them from Seducements, that *they comparatively*

(z) 1 Joh. 2. 13. *to* 29.

(a) Sic *Jo. Calvin in Com. ad* 1 *Joh.* 2. 27. *& Bez. Annot. in loc.*

(b) Sic *Joan. Calv. in com. ad* 1 *Joh.* 2. 27 *& Bez. Annot. in loc.*

ratively and in some respects *had not need that any man should teach them.* But this cannot be the Case of all, not of most in the visible Church under the *New Covenant*: How few are there of whom Ministers can affirm these things? How many *children*, *babes* and infants are there in knowledge, but how few adult, ripe, and grown *men in understanding*? Therefore this cannot be drawn into a President or *General Rule* for all under the *New Covenant*, as *not needing humane teaching.*

Thus it is plain, That God by this *Promise* of Excellent knowledge under the *New Covenant* never intended to deprive his Church and people of so sweet and rich a Blessing, as *Publike and private Teaching*, or the *Publike Ministry.*

V. **Question.** *Why hath God promised this Blessing in his New Covenant*, That all shall know him, from the least of them to the greatest of them?

Answ. These Reasons especially may be given, why God hath Covenanted to confer such Eminent Knowledge upon all sorts and degrees of his *New Covenant-people*: viz.

1. Because, *None in all the world, besides God alone in Christ by his Spirit, can furnish the Soul with right saving Knowledge of himself, and his affairs.* For consider 1. There may be a (c) *Natural knowledge* of God and Religion, such as *Pagans* may have by the dim *light of Nature* remaining in them, and by the *Book of the Creature.* This may be sufficient to *leave them without excuse* in their damnation: though not sufficient for their Salvation. For *Nature* cannot elevate the Soul above Nature. 2. There may be A *Literal* or *Notional*, and an *acquired knowledge* of God and Religion by Education, Reading, Hearing, publike or private Instruction, Meditation, &c. such as (d) *Hypocrites* may have by common illumination; or as *Reprobates* may have from the meer Capacity of *elevated Reason.* But this *Literal, Notional and Acquired knowledge* will not effectually save the Soul: they that are most exquisite herein, may at last utterly fall away and perish. 3. There is beyond all these a *Spiritual, Supernatural, Infused Knowledge of God and Religion*, which God alone in Christ by his Spirit teacheth to his Elect, *viz.* (e) God (e) *the father of Lights*, (*viz.* of all Lights Natural, Spiritual, and Cœlestial,) he is the fountain of this Light of saving knowledge, he is the First Teacher, it originally comes all from him. (f) *All thy children shall be taught of the LORD.* Which Christ thus alledgeth and interpreteth, (g) *And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me.* (h) In and by Jesus Christ the Son, our Mediator, God the Father reveals himself and ways savingly to his people. (h) *No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.* Again, it is said of Christ;

(i) *That*

(c) Rom. 1. 18, 19, 20, 21, 28.

(d) Heb. 6. 4, 5, 6. 2 Pet. 2. 20, 21, 22.

(e) Iam. 1. 17.

(f) Isa. 54. 13.

(g) Ioh. 6. 45.

(h) Mat. 11. 27. Ioh. 6. 46.

(i) Joh.1.9.

(i) *That was the true light, which ligheth every man that cometh into the world.* How? Either *Naturally* with the light of natural reason and humane understanding, so *Christ the Word, as Creator, enlightneth every man* created with this principle of Natural light; *See Joh.* 1.1. *to* 10. Or *Supernaturally* with saving knowledge, So *Jesus Christ as our Mediatour and great Prophet,* (k) *enlightens every man that comes into the world that is enlightned; Every man in the world that is savingly enlightned, is enlightned by him.* Christ is *the expreſs character and moſt perfect image of his Father*, Heb. 1.3. So that *he who ſees and knows the Son, knows the Father alſo*, John 14.9. Hence it is ſaid; *that the light of the Knowledge of the Glory of God is given in the face of Jeſus Chriſt*, 2 Cor. 4.6. As a man reads the *Fathers countenance* in the *face of his Son* that is moſt like him: So God repreſents himſelf moſt lively, ſweetly and ſavingly in Jeſus Christ to his elect. In Christ he reveals himſelf as their *Redeemer*, their *Saviour*, their *Father*, their *Husband*, their *God in Covenant, merciful, gracious, long-ſuffering, abundant in Loving-kindneſs and Truth, pardoning iniquity, tranſgreſſion and ſin*, &c. All knowledge of God out of Chriſt, is dead, vaniſhing, fruitleſs, ineffectual; but the knowledge of God in Chriſt is quickening, effectual, laſting and ſaving. (3) God gives the ſaving knowledge of himſelf in Chriſt, by his Spirit. His Spirit is *that Unction, that* (l) *Anointing which* immediately *teacheth them all things* neceſſary to Salvation. (m) *God hath revealed them unto us by his Spirit: For the Spirit ſearcheth all things, even the deep things of God,—— The things of God knoweth no man but the Spirit of God. Now we have received not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.* The Spirit makes uſe of the (n) *Miniſtery of men*, co-operates with the preaching of the Goſpel, to work this knowledge of God into the hearts of his Elect at their Converſion, and to increaſe it afterwards there: but *all the efficacy and enlightning vertue* is onely from the Spirit, Men are but only *Inſtruments.* Thus it is God in Chriſt by his Spirit, and he alone that can furniſh and fill his people with ſaving knowledge of himſelf; he only can rubb off the ſcales of blindneſs, he only can ſavingly open the underſtanding, he only can *anoint us with ſuch eye-ſalve*, that we can ſupernaturally ſee: and therefore he Promiſeth and Covenanteth to do this for his people, which himſelf alone can do.

(k) It is another kind of teaching, when the Lord teacheth us knowledge, then that is that we can have from the hands of men; Chriſt is another kind of Prophet, you come not to hear him ſpeak, to hear him teaching, as a man hears other Lectures, where his underſtanding is informed; But he is ſuch a Prophet as enlightens every man within, that comes into the world; that is, Every man that is enlightned, is enlightned by him. *D. Preſton of the New Covenant, Sermon* 12. *p* 375. *Lond.* 1634.

(l) 1 Joh.2. 20, 27.

(m) 1 Cor. 2.10,11,12.

(n) Act.26. 18.1 Pet.2. 8,9.Phil.1.9. 2 Cor 4.6,7.

2. Becauſe, *It is moſt congruous and agreeable to the Nature of the New Covenant to bring in a more tranſcendent and excellent Knowledge of God and his wayes, then was brought in by the Old Covenant.* For, 1. This *New Covenant* is the laſt and beſt Covenant, the moſt perfect of all Covenant-adminiſtrations. 2. The Condition of the Church under the *New Covenant* is (o) more ripe and perfect then ever it was before. The Church under the *Old Covenant*, was as *a child in minority*, under age: but under the *New Covenant*,

(o) Gal 4. 1,2,3, &c.

Covenant, is as *a man in Maturity*, of full age. 3. The (p) *New Covenant-knowledge* and fruition of God, is gradually the very next unto the immediate glorious vision and fruition of God in heaven *face to face*. Consequently this most excellent and compleat knowledge of God is promised in this *New Covenant*, as being most congruous to the excellent Nature of the *New Covenant*.

(p) 2 Cor. 3. 18. 1 Cor 13. 12. 1 Iohn 3. 2.

3. Because, *gross ignorance of God and his wayes, is very Sinful, Mischievous, and Dangerous: but especially under the New Covenant.* I. Gross ignorance of God and his wayes, is; 1. *Very Sinful.* (1) *Partly*, because the Original root of it was *Adams* great Sin, his first Apostacy from God. Hereby he deprived himself and all his posterity of the image of God: which did partly consist (q) *in knowledge*. *Ignorance* then is a rotten branch of a rotten root. (2) *Partly*, because ignorance, in the Nature of it, is the (r) Souls *Darkness and blindness* in Spirituals. A miserable and deformed sinfulness. *Knowledge* in the Soul is as the (s) *eye* in the body, or Sun in the Sky: *Ignorance* is contrariwise as a face without eyes, or the sky without a Sun: Oh how mishapen dark and deformed! (3) *Partly*, Because ignorance hath a (t) stubbornes and enmity in it against the Light. — *Men loved darkness rather then light*, &c. *Iohn* 3. 29, 20. (4) *Partly*, Because *Ignorance* is the cause, occasion and inlet to many other Sins. It hath a very train of Sin at its heels, *Isa.* 1. 3, 4. *Hos.* 4. 2, 3. Through *ignorance* men crucified Christ, 1 *Cor.* 2. 7, 8, 9. Through *ignorance Paul* was a *Persecutor, blasphemer and injurious*, 1 Tim. 1. 13, 14. Through *ignorance* men idolatrously worship they know not what, *Acts* 17. 23. Oh into what extremities of wickedness will not a blind ignorant creature precipitate himself! 2. *Very Mischievous and Dangerous.* The mischief and danger of ignorance is great and manifold. As (1) *Ignorance* makes people a Prey to all manner of Seducers, 2 *Tim.* 3. 6, 7. (2) *Ignorance* makes men wander in by-paths of Errour and ungodliness they know not whither, *Iohn* 12. 35. (3) *Ignorance hides the Gospel* from men, that the light thereof shines not in upon them, to their Conversion, 2 *Cor.* 4. 3, 4. *Acts* 26. 18. *Iohn* 3. 19, 20. (4) *Ignorance alienates men from the life of God*: that neither God nor Godliness lives in them, or by them, *Eph* 4. 18. (5) *Ignorance* involves men in senseless Security, *Hos.* 7. 9. (6) *Ignorance* (u) destroyes a people, *my people are destroyed for lack of knowledge.* It destroyes them both corporally and spiritually, *Esai.* 5. 13. 2 *Tim.* 2. 25, 26. (7) *Ignorance* is the High-way to Hell, and will at last bring upon men *the vengeance of God in their everlasting destruction*, 2 Thes. 1. 8, 9. II. This ignorance of God and his wayes is most Sinful under the *New Covenant.* Because against the greatest Light and Compleatest means of Knowledge and fullest Effusions of Gods illuminating Spirit: which the *New Covenant* brings in above all former Covenants. *Ignorance* under such light, such means, such effusions of the Spirit is deeply aggravated, and more exceedingly

(q) Col. 3. 10.

(r) Eph. 5 8. & 4. 18.

(s) Eph. 1. 18.

(t) Iob 21. 14, 15. Eph. 4. 18.

(u) Hos 4. 6.

exceedingly sinfull, *John* 15. 22. & 3. 19, 20. Therefore Seeing *gross ignorance of God is so Sinfull and dangerous*, especially in this Noontide of light now under the *New Covenant*, God hath now Covenanted to furnish his people with more excellent knowledge of himself then ever his people had formerly, that the sin and danger of such ignorance may not undo his *New Covenant-people*.

4. Because, *Such New Covenant-knowledge of God as is here intended, is of General necessity, influence and utility to Gods New Covenant-people about all the affairs of the Christian Religion.* The light of this *supernatural knowledge* is as necessary and usefull in the Church, as the Light of the *Natural Luminaries*, Sun, Moon and Stars, is in the world. Now this Knowledge of God is usefull and necessary these wayes especially; *viz.* 1. *As* a Discoverer (x) of God, Christ, and of all the Mysteries of Christian Religion, to the Soul. The right *knowledge of God* manifests all those; but *gross ignorance* leaves us wholly in the dark about them all. 2. *As* a Detector of all our Sins and Corruptions. The right knowledge of God and his infinite purity, in the exactness of his Word and Law most notably laies open unto us the sinfull impurity and pravity of our Hearts and wayes, repugnant to God and his will. Thus in (y) *Paul*; Thus in (z) *Job* of old. 3. *As* an Inlet and open door to all sanctifying Graces. As natural light was the first particular distinct Creature when God made the World, *Gen.* 1. 3. So supernaturall light is the first distinct Grace when God new-creates the Soul, *Col.* 1. 10. 2 *Pet.* 1. 5, 6, 7. and is an introduction to the rest. As, To Faith, *Isa.* 53. 11. *Heb.* 11. 2 To Affiance, Trust and Confidence, *Psal.* 9. 10. To repentance, *Iob* 42. 5, 6. *Ier.* 31. 19. To Temperance, Patience, Godliness, brotherly-kindness, and love, 2 *Pet* 1. 5, 6, 7. To obedience, *John* 13. 17, *&c.* Knowledge and illumination still leads the way to all distinct Graces in order of Nature. 4. *As* A guide to all our Faculties and Affections. (a) Light in the bodily eye guides all the bodily parts and members; So light in the understanding guides all the Faculties of the Soul: there being a naturral subordination of the *Affections* to the *Will*, of the *Will* to the *Understanding*, & of the *Understanding to the Light* therein Only violence of corruption oft-times inverts this orderly subordination. 5. *As* a Pilot to all our Christian Duties and Actions. *Knowledge* sits at stern in every well-managed Action and service. Whatsoever we do, we should do it Knowingly, Understandingly; we should *Preach* understandingly, 1 *Cor.* 14. 19. 1 *Tim.* 1. 7. & 3. 2. *Tit.* 1. 9. we should *pray* understandingly, 1 *Cor.* 14. 15. we should *give thanks* understandingly, 1 *Cor.* 14. 15. we should *read and hear* understandingly, *Acts* 8. 30. *John* 13. 17. we must manage all our *actions and service* of God understandingly, 1 *Chron.* 28. 9. Otherwise, all we do are but blind services and Sacrifices of fools, *Eccl* 5. 1. 6. *As* an (b) evidence of all that God hath given us, and done for us in Christ: True knowledge lets us see what we have

(x) Eph 1. 17, 18, 19, 20, 21 Iohn 17. 3. Eph 3. 19.

(y) Rom. 7. 7, 8, 9, 10, 11, 12 Phil. 3 4 to 12.

(z) Iob 42. 5, 6.

(a) Luke 11 34, 35, 36. Mat. 6 22, 23.

(b) 1 Cor. 2. 10. *to the end.* 1 John 5 13. 2 Cor. 1 3.

have from God, and so doubles our enjoyment. 7. Finally, *As* an Espial of our better Condition and state reserved for us in the world to come. (c) *Knowing in your selves, that you have in heaven a better and more enduring Substance.* These, and many such like, are the advantages and benefits of true Knowledge in the Soul. The Lord therefore knowing how necessary and usefull true Knowledge is unto his people, (in whose prosperity he exceedingly delighteth) hath Promised this *Knowledge* in abundance to his People in this *New Covenant.*

(c) Heb. 10. 34.

5. Finally, *Because such Universal and eminent Knowledge of God under the New Covenant, exceedingly advanceth the glory of Christ and of his New Covenant.* Before Christ came, The Knowledge of God and divine things was restrained to a few, an handfull of Jews and Proselites: and it was imparted to those few under (d) *a veil* very darkly and obscurely: Then Christ and his Covenant comparatively had but little glory. But since Christs coming, this *Knowledge* being extended generally to all sorts in all Nations, and imparted to them eminently for measure and degree with a noontide-light and sun-shine of irradiation, *The Knowledge of the Lord covering the Earth as the waters cover the Sea,* and filling the Church as the light of the Sun fills the whole world: Hereby the Glory of Jesus Christ is most highly advanced, (e) bringing all this glorious light with him: and the glory of his *New Covenant* is notably exalted above the imperfect, dark, veyled administrations of Gods fore-going Covenants. Now God had a singular intent to glorifie *his Christ* and his *New Covenant* in these latter dayes.

(d) 2 Cor. 3. 4. *to the end.*

(e) 2 Tim. 1. 9, 10. 2 Cor. 3, 4. *to the end*

VI. **Question.** *How may we discover, that we so know the Lord, as God here intends in this his New Covenant-Promise?*

Answ. So much hath been spoken to this effect already, that I need not add much more then briefly to point at the Particulars, which more specially tend to the Resolving of this *Question.*

In the General, It is plain; 1. *That* such as know God aright, may know that they know him. (f) — *Hereby we do know that we know him, if we keep his Commandments,* &c. The discerning of the truth of our knowledge of God is not a thing impossible or unfeazable. 2. *That* very many do think they know God aright, and the things of God aright: When as yet (g) *they know nothing as they ought to know. We all have knowledge,* Knowledge is an easie attainment: but how few have such knowledge as they ought to have, how hard is it to know God or Religion *as we ought to know?* A man my know much of **God** Theorically or Notionally, *That he is; That he is one; That he subsists in three distinct persons; That he is Al-sufficient, Infinite, Eternal,* &c. *That he hath eternally ordained all things, In beginning of time created all things,* &c. And yet notwithstanding all this, not knowing him so as to believe in him, admire him, adore him, love him, fear him, delight in him with all his heart, with all his soul,

(f) 1 John 2, 3, 4.

(g) 1 Cor. 8. 1, 2.

with all his mind, with all his might, obey him sincerely, &c. such a man *knows* nothing of God *as he ought to know*. So a man may know much of **Christ** of his *Natures, Person, Offices, Effects and Fruits of his offices*, &c. and yet not knowing him so as to Deny a mans self for him, to forsake all for him, to hate Father, Mother and deerest Relations for him, to count all things loss and dung for the excellency of the knowledge and righteousness of Christ, To believe and rest upon him alone for Salvation, to be acted and ruled by him, his Spirit and Word, *&c.* such a man *knows nothing* of Christ *as he ought to know*. So a man may know much of **Gods will, and of the things of God and of Christ** of his *Commandments*, of his *Prohibitions*, of his *Covenant and Promises*, of his *Ordinances*, of the *fundamentals* and other deeper mysteries of Religion, *&c.* he may be able *to describe them, to teach them to others, to defend them by dispute against all gain-sayers*, &c. Yet if after all this Knowledge, he goes on still in his wickedness, he casts Gods commands behind his back, walks contrary to the Principles of Religion, despiseth the Covenant and Promises of God, Prophanes and pollutes all his ordinances, contradicts the will of God by fulfilling his own will and wayes, *&c.* this man *knows nothing* of Religion and of the things of God *as he ought to know*. The like is to be said in other Cases. And therefore there's great need of searching whether we *know God aright*, seeing we may have much knowledge of him, and yet *know nothing* of him *as we ought to know*.

In Particular we may discern that our **knowledge of God** is such as he intends in this *New Covenant*, especially these four wayes, *viz.*

1. *By the Nature of our Knowledge.* If it answer the Nature of the *New Covenant-knowledge*, which is more excellent then the Old Covenant-knowledge of God, in 1. Divineness, 2. Spiritualness, 3. Clearness, 4. Evidentialness, 5. Compleatness, 6. Efficaciousness, and 7. Gloriousness. All which I have formerly opened *in the* I. *Question*.

2. *By Gods way and method of bringing and working this Knowledge in us.* If God, 1. In Jesus Christ; 2. By his Spirit and Publike ministry have wrought it in us; 3. Increasing it more and more in us by degrees, as hath been explained *in the* II. *Question*.

3. *By the Properties of true saving knowledge.* It hath these more speciall *Properties*.

(1) *It is Affective.* It works not only upon the Head, but also upon the Heart: not only upon the Understanding, but also upon the Affections, 1 *John* 4. 7, 8. *Phil.* 1. 9. As (h) I have elsewhere shewed. It makes a man so know God, as to love him, fear him, obey him, *&c.*

(2) *It is experimental.* It affords a man a spiritual sense, taste and (i) experimental relish of God, Christ, and their sweetness, goodness, Pleasantness, *&c.* Phil. 1. 9. Heb. 5. 14. Psal. 34. 8. with 1 Pet. 2. 2, 3. This is far beyond all empty Notions, though never so subtile and acute. (3) *It*

(h) In my Communicant instructed, p. 105. Lond. 1551.

(i) See *there* p. 99, 100.

(3) *It is effective.* It is not an idle, but (k) a working Knowledge: Its not ineffectual and weak, but very efficacious: its not only *Contemplative*, but *Active* also. It specially produceth these effects, *viz.* 1. Humbles the Soul for sin, *Iob* 42. 5, 6 2. Purifieth the heart from Sin, *Jam.* 3. 17. 1 *Ioh.* 3. 6. 3. Makes obedient to God and his Commands. Is a Practical knowledge, 1 *Joh.* 2. 3, 4. & 4. 6. *Joh.* 10. 4. 4. Disposeth a man to serve the LORD sincerely and willingly, 1 *Chron.* 28. 9.

(4) *It is very pregnant and fruitfull in all goodness*, 2 Pet. 1. 5, 6, 7, 8. Jam. 3. 17. A barren, empty, dry, fruitless, useless knowledge, that ends only in knowing, and doth good neither to a mans self nor others. *&c.* is a bad knowledge.

4. *By the Associates or* (l) *Companions, which the Scripture joyns with true Knowledge, and which actually do accompany true knowledge in the Sanctified Heart.* The companions of a mans delight, are notable indications of his Principles, Constitution and Disposition. The Companions of true *Knowledge* of God, are; (m) *Faith, Vertue, Temperance, Patience, Godliness, Brotherly-kindness, Charity.* Yea, (n) *Knowledge, Righteousness; and true Holiness* are copartners in the *Image of God* renewed in us. Where these sacred Concomitants are indeed: there true saving *Knowledge* is in some good measure.

(k) See *there* p. 101, 107, 108.

(l) Noscitur ex comite qui non dignoscitur ex se.

(m) 2 Pet 1. 5, 6, 7.
(n) Col. 3. 10. Eph. 4. 23, 24.

VII. **Inferences.** Shall Gods Fœderates have generally a More excellent Knowledge of God, *&c.* Under the *New Covenant*, then they had under the Old Covenant? Shall not *every man teach his neighbour and brother, saying; know the LORD?* for that *All shall know him from the least to the greatest of them:* Then,

1. Hence, **The Old and New Covenant essentially and substantially Agree, though Accidentally and Circumstantially they differ, about the Knowledge of the LORD.** I. *Essentially they Agree* as to the Essence and Substance of this Knowledge. Both of them teach their Fœderates to *know the LORD God*, Yea and to know God in Christ in some sort. II. *Accidentally they Disagree*, as to the Accidents and Circumstances of this knowledge of the Lord. For, 1. *That* knowledge of God under the *Old Covenant* was restrained to one sort of People the Jews: But *this* under the *New Covenant* is extended to all sorts of people of all Nations. 2. *That* was more Humane: *This* more Divine. 3. *That* more Literal and Carnal: *This* more Spiritual and Celestial. 4. *That* more dark and veyled: *This* more Clear and Revealed. 5. *That* consequently much less: *This* much more evidential and ensuring. 6. *That* more Imperfect and childlike: *This* more perfect, compleat and Manlike. 7. *That* more weak and ineffectual: *This* more powerfull and efficacious. 8. *That* having some sort of glory: but *This* being far more excellently glorious. As in all these Particulars hath been formerly manifested. So then, though *Old and New Covenant substantially*

do Agree: yet accidentally they much disagree; The *New Covenant* far transcending and excelling.

2. Hence, **The chief Perfection of knowledge, is to know God aright.** For, the most perfect Light and Knowledge, is that which is in the Church of God, surpassing all Pagan-knowledge: The most Perfect knowledge in the Church, is that knowledge which the Church hath in her (o) most ripe grown and perfect state, now under the *New Covenant*: And the Perfection of this New Covenant knowledge is wholly placed in this, That (p) *all his* Covenant people *know the LORD*. For, 1. The LORD God is the Highest and perfectest object knowable: And therefore the right knowledge of the Lord is the Height of Knowledge. 2. The Lord cannot be rightly and savingly known (q) but in Jesus Christ, and *in his face*; (r) *In whom* the Divine (s) *Perfections* are most resplendent; (t) *In whom* the whole Mysterie of sinners salvation was (u) Contrived and Decreed before all time; (3) *By whom* the (x) Redemption and Reconcilement of Sinners to God was wrought and effected in fulness of time; (4) *Through whom* the Redemption, Reconcilement and Salvation of sinners is (y) actually Applied and Appropriated to the Elect in due time; And (5) *With whom* the everlasting Happiness and salvation of sinners shall be consummated in (z) Heavenly glory after all time. So that *the right knowledge of God* comprehendeth in it all saving knowledge whatsoever: Its the *Center* where it all meets; Its the *Circumference* wherein it is all contained. *Know God aright, and know all things.* 3. The right knowledge of God, Inchoate in this world, (a) *is life eternal*, in the root and foundation: The *knowledge of God consummate* in the world to come, shall be (b) eternal life and happiness in the Compleat Consummation thereof. So then, To know God aright is the chief Perfection of all knowledge. Wouldst thou have the chief perfection of all knowledge? Labour then to know God aright. All *light* is but *darkness*; All *knowledge* is but *ignorance*; which is besides, or without the true knowledge of God. And all dangerous damning darkness and ignorance vanisheth away, as a Mornings mist before the Sun, when the true glory of this Knowledge of God in Christ begins to shine into the Soul.

(o) Gal 4.1, 2,3, &c.
(p) Ier.31. 34. Heb.8.11.
(q) 2 Cor.4. 6,7. & 3. 18.
(r) 2 Cor.3. 18. Iohn 14. 9,10,11.
(s) Eph. 1.4, 5,6.
(t) Eph.1.7. Rom.5.8,9, 10.
(u) Rom.29. 30. Eph.1.3.
(x) Iohn 17. 24. & 14.2, 3.
(y) Ioh.17.3.
(z) Mat.5.8. 1 Iohn 3.2, 3 Iohn 17.24.

3. Hence, **The right and saving knowledge of God is a very great and eminent Mercy.** Why? Because this, and this alone of Particular graces, is (a) expressly promised in this *New Covenant*. And nothing is expressed in the *New Covenant*, but what is a very great and eminent Mercy. As the Sun and Moon are great Mercies to the world; The eye to the body; and Reason to the Mind: So the true knowledge of God is a very great and eminent Mercy to the Soul. All other Graces of sanctification are implicitely promised, in Gods promise of writing his Laws in mind

(a) Heb 8.11. Ier.31.34.

and

and heart: But Besides that, The Knowledge of the Lord is explicitely promised. O theres a singular excellency in this true knowledge of the Lord: as (b) I have formerly manifested. Then let all that are *ignorant* of God, press after the right *knowledge* of him. And let all that *know* him aright, rejoyce in him, and magnifie him exceedingly who hath so opened their eyes.

(b) In V. Q. 4. *Reaso.* p. 1432. 1433.

4. Hence, **All true saving Knowledge of God is only from God.** Why? Because God promiseth it in his *New Covenant*. If we might have it *by Nature* or *by Art*, From *our selves* or From *the creature*, or From any other fountain then from God alone (c) *The Father of Lights*, God might have directed us to repair thither for Supply: but Promising this knowledge to his Fœderates, he declares himself the only Fountain of this Light, and tacitely directs all that want it to come unto him alone for it. He Promiseth, what himself alone can Perform. He shines unto all his Fœderates (d) by the *instrumental light* of his Gospel and *New Covenant*: He shines into all his Fœderates, even into their Minds and Hearts (e) by the *effectual light* of his Spirit. He shines away all their gross sinful darkness, and brings *light out of darkness* The (f) *God of this world* Satan can *blind mens minds*: but its only the Lord our God in Christ can (g) *recover sight to the blind, and open their eyes.* Therefore, thou that art blind or weak-sighted (h) *anoint thine eyes with his ey-salve that thou maist see.* Beg him to open thine eyes. Remember his Promises to this effect; (i) *If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him.* And here in this *New Covenant*; (k) *All shall know me from the least to the greatest.*

(c) Iam 1.17.
(d) 2 Cor. 4. 4,5,6.
(e) 2 Cor. 3.18.
(f) 2 Cor. 4. 3,4.
(g) Luke 4.18.
(h) Rev. 3.18.
(i) Iam. 1.5.
(k) Heb. 8.11.

5. Hence, **As the greatest and highest ought not to despise: so the least and lowest need not despair of the true knowledge of God now under the New Covenant.** Why? Because the Promise of this knowledge of the Lord (l) is directed, not only to the *greatest* but to the *least* also. Gods Promises are without respect of persons. The *least* shall know God as well as the *greatest*. *The least* had need to know God, because they know him not, or very little: *The greatest* had need to know him, because they know him not enough. *The least* shall know God by knowledge implanted into them: *The greatest* shall know God, by knowledge augmented in them. *The least* shall know God, that they may be Gods disciples: *The greatest* shall know God, because they are but Gods disciples. *The least* shall know God, because their Meaness cannot debase them too low for Gods illumination: *The greatest* shall know God, because their greatness cannot advance too high for Gods illumination. *The least* shall know God, that they may not despair of knowing him enough: *The greatest* shall know God, that they may not presume of know-

(l) Heb. 8.11. Ier. 31.34.

ing

ing him too much. *All shall know God*: becauſe both great and ſmall have their knowledge from God. Come hither, O ye *leaſt* of Gods people, and *be comfortable*; come hither, O ye *greateſt* of Gods people, and *be humble*: *The leaſt* are not ſo ignorant, but God will make them *know him*; and *the greateſt* are not ſo intelligent, but God will make them know him more. All knowledge of God in this world is (m) *but in part*: and all knowledge in part had need to be increaſed.

(m) 1 Cor. 13. 9, 10, 12.

6. Hence, **Gods Federates now under the New Covenant ſhould not content themſelves to know only Fundamentals and Firſt Principles touching God and his wayes.** Under the *Old Covenant* they ſeemed to ſtick in Principles and firſt Elements, they taught one another, *ſaying, know the LORD*, they were but Alphabetarians, (n) *As children* in their A B C or Primer of Religion: But under the *New Covenant* they are come to age, They ſhould know the Lord more perfectly; They ſhould not ſtick in plain principles, but proceed to profound and abſtruſe myſteries; The *New Covenant-light* is far greater, and proportionably their knowledge of God and his wayes ſhould be greatned alſo; They (o) *ſhould be no longer Children* but *Men in underſtanding*, of Chriſts higheſt Form, taking out his deepeſt and hardeſt Leſſons. Away with that lazy, ſluggiſh ſtupidity in many profeſſed Chriſtians, who in the knowledge of God take ſo little pains, that they therein come ſhort of the very *Jews*. Shall *Jews* under *veils* and ſhadows of of the Old Govenant, know more of God then *Chriſtians* under the *Sun-ſhine* and *open face* of the *New Covenant*?

(n) Gal. 4. 1, 2, 3, &c.

(o) Eph. 4. 14. 1 Cor. 14. 20.

7. Hence, **All ſuch wayes and Means of knowledge as God hath ordained under his New Covenant, ought to be made uſe of in ſubſerviency to, and for accompliſhment of this Promiſe of knowing the Lord in his New Covenant.** Gods *New Covenant-Precepts and Inſtitutions*, muſt not thwart and croſs his *New Covenant-Promiſes and Obligations*: nor may his *Promiſes* be urged to evacuate his *Precepts*. Gods *Promiſes* ſet forth the *End*, which God will bring his Fœderates unto: Gods *Precepts* ſet forth the *Means* whereby God is pleaſed to bring them unto that End. The *Means* muſt be ſubordinate and ſubſervient to the *End* and conſequently our obſervation of his *Precepts* unto our expectation upon his *Promiſes*. He that deſpiſeth Gods *preſcribed Means*, deſpiſeth alſo Gods *Promiſed End*: The Contempt of his Precepts doth inevitably infer the contempt of his Promiſes. Private Chriſtian Teaching, and Publike (p) Miniſterial Inſtruction *till the worlds end*. are (as hath been (q) formerly ſhewed) is Gods ordinary *New Covenant way*, preſcribed of God for breeding and increaſing the right knowledge of God and his wayes among his people; and by which his Spirit efficaciouſly works in them that effect: They therefore that deſpiſe

(p) Mat. 28. 19, 20. Eph 4. 10, 11, 12, &c.

(q) In *II.* Q. eſpecially in IV. Q. throughout.

deſpiſe and would deſtroy Chriſts *New Covenant-Miniſtry, Preaching and other Ordinances*, or Private *Chriſtian and Domeſtical Inſtruction*, do therein deſpiſe the true *Knowledge of God*, The *New Covenant* Promiſing it, And the *Authority of Jeſus Chriſt in his New Covenant-Ordinances and Inſtitutions* as his Ordinary fixed Means for the attainment of it.

8. Hence, **So long as Men remain groſly ignorant of God and the things of God under the New Covenant, ſo long they are without the Excellent Bleſſing, Influence and ſaving efficacy of the New Covenant.** For the true ſaving *knowledge of God and his wayes* is the very firſt diſtinct particular bleſſing promiſed in the *New Covenant*, and performed accordingly: The *writing of Gods Laws in their hearts*, and the grand Covenant Intereſt mutually betwixt God and them, formerly expreſſed in the *New Covenant*, being *more General*, Large and Complexive Mercies. If therefore thou doſt not as yet truly and ſavingly *know the Lord* in ſome degree: thou art partaker of the *New Covenants* ſaving Mercy, Vertue and Efficacy in no degree. As yet thou (r) art *darkneſs*, and *not light in the Lord*; As yet thou art (ſ) not *taught of God* by his Spirit and Miniſtry, ſo as to *come to Chriſt*; As yet the Goſpel is (t) *hid to thee, as to one that is loſt, the God of this world having blinded thy mind*; As yet thou art (u) *a child of the night, and not of the day*, The (x) *Day* hath not ſavingly *dawned upon thee*, nor is the *day-ſtar riſen in thine heart*; And wanting this firſt *New Covenant*-Mercy, conſequently thou wanteſt all the reſt; (y) Gods Laws are not in thy Mind and Heart, Thine unrighteouſneſſes, ſins and tranſgreſſions remain ſtill unpardoned, The Lord is not thy God, nor art thou one of his New Covenant-people. Oh how (z) ſinful and dangerous is this thy dark, blind and ignorant Condition! How ſhouldſt thou lament the (a) *Cauſes* thereof! How canſt thou eat, drink, or ſleep quietly and contentedly in this (b) *Godleſs, Chriſtleſs, Covenantleſs and Hopeleſs* Condition for a week together?

(r) Eph. 5. 8.
(ſ) Ioh. 6. 45.
(t) 2 Cor. 4. 3, 4.
(u) 1 Theſ. 5. 4, 5, 6.
(x) 2 Pet. 1. 19.
(y) Heb. 8. 10, 11. Ier. 31. 33, 34.
(z) See *Queſt. V. Reaſ.* 3.
(a) See *Queſt. III.* 1.
(b) Eph. 2. 12.

9. Hence, **As we deſire to approve our ſelves to be Gods New Covenant-people; ſo we ſhould ſtrive after the having and Evidencing to our ſelves that we have this New Covenant-knowledge of the Lord.** Conſider ſeriouſly; 1. *They* that do not truly and ſavingly know the Lord according to his *New Covenant*, are none of Gods *New Covenant-people*, which are all a *Knowing People* in ſome good meaſure, and yet there are very many now under the *New Covenant* (c) extreamly ignorant of God, as I have ſhewed from many grounds. 2. *They* that are moſt groſly ignorant of God and his ways now under the *New Covenant*, may poſſibly (if the fault be not their own) attain to a ſufficient meaſure of the ſaving knowledge of the Lord. For the Lord in his

(c) In *Queſt. III.* 1.

his *New Covenant* hath faithfully promiſed; (d) *All ſhall know me from the leaſt even to the greateſt.* 3. *The* Only Ordinary way whereby dark, ignorant Souls may come to the knowledge of God, ſavingly, is; In and through Jeſus Chriſt alone, *Fundamentally*: By his Spirit, *Efficaciouſly*: By his New Covenant-Miniſtry, and other more private Inſtruction; *Inſtrumentally*: And all this in a continual Progreſs, *gradually*. As I have (e) formerly evidenced. Hither therefore all muſt repair, and here all muſt attend, that want and deſire true ſaving knowledge of God and his wayes. 4. *When* any perſon hath gained ſaving knowledge of God in Chriſt, He may poſſibly diſcover and evidence to himſelf that he hath ſuch a Knowledge. He may *know that he knows God*: and that in ſuch wayes, as (f) I have already indigitated. If the Seeing body may ſee that it ſees: why ſhould not the Knowing Soul know that it knows? Now then, would we be aſſured of our good *New Covenant ſtate?* Let us diligently in Gods way preſs after this *New Covenant-Knowledge*. And that we may have the Comfort of ſuch knowledge once attained, ſtrive we upon undeceiving grounds to evidence to our own hearts that we have ſuch knowledge of the Lord and of his ways.

(d) Heb 8. 11. Ier. 31. 34. See alſo Queſt. III. 2, 3.

(e) In Queſt. II. 1, 2, 3.

(f) In Queſt. VI. throughout

10. Hence, Finally, **The better we know the Lord, and the things of God now under the New Covenant, the more the Glory of Chriſt and of his New Covenant are Exalted and Magnified in us.** God intended to diſplay the glory of Chriſt now under his *New Covenant* more then ever before: and to that End he hath clothed his *New Covenant* (g) with far greater *excellency* and *glory*, then all foregoing Covenants: Their *glory* was as *no glory* in Compariſon of the *New Covenants glory that excelleth*. Conſequently, when the true light and knowledge of God Efficaciouſly ſhines in our hearts, The glory of Chriſt and of his *New Covenant* reſteth upon us and is magnified in us, Exceedingly, while we (h) *are changed into the ſame image from glory to glory by the Spirit of the Lord.*

(g) 2 Cor. 3. throughout.

(h) 2 Cor. 3. 18.

Thus of the ſecond Article, *The Fœderates more Excellent and more Univerſal knowledge of the LORD under this New Covenant, then under the Old.* Of this *Hierom* ſaith; (*) The Knowledge of one God, is the Poſſeſſion of all Vertues. In ſuch latitude he underſtands it.

(*) Notitia unius Dei, omnium virtutum poſſeſſio eſt. Hieron. Com. in Ier. 31. 34. p. 345. A. Tom. 5. Baſil. 1553.

Article 3. *Of Gods Mercy or Propitiouſneſs to them in his utter Remiſſion and Oblivion, Forgiving and Forgetting All their Sins for ever.*

The third Particular, & diſtinct *New Covenant-Bleſſing* here promiſed, wherein this *N. Covenant* differs from, yea far excels the *Old Covenant*, is; **Gods Mercy or Propitiouſneſs to his Federates** in

in his utter Remission and Oblivion, in his Forgiving and Forgetting All their Sins for Ever. (i) *For, I will be merciful* (Hebr *I will Pardon*; or, *I will remit*; or, *I will be propitious*; Gr. *I will be propitious*, or *I will be propitiously-merciful*) *to their unrighteousnesses, and their Sinful errours, and their transgressions*, (or, *unlawfulnesses*,) *I will remember no more* (Heb. and Gr. *I will not remember again*, or, *any more.*) These words (k) I have already in brief explained both *Analytically* and *Grammatically*. Let the Reader look back a little, for his satisfaction, to that Explication. Here the Holy Ghost points out a *third Difference* betwixt the *New Covenant* and the Old; and a third *Excellency* of the *New Covenant* above the Old. God here (l) *Promiseth* (as *Calvin* well observes) *to be propitious to his people in another manner, and more perfectly, then of old.* Of Old, under the Old Covenant (as (m) the Apostle most Excellently makes the parallel) they had many Sacrifices, as Buls, Goats, &c whose Bodies were offered, and whose blood was sprinkled, year by year continually; The Repetition of which Sacrifices again and again so often, did Evidence: *Partly*, The utter inability and insufficiency of those Sacrifices *to purge the Conscience, take away sin*, or to *make the Commers thereunto perfect*, Heb. 10. 1,2,4. & 9.9. *Partly*, That those Sacrifices of the Old Covenant were so far from Removing sins away, that in those Sacrifices there was rather a Remembrance again made of sins every year. The Renewed Sacrifices were a Renewed Accusation, Arraignment and Condemnation of the Sacrificers for their Sins still un-purged away. But now under the *New Covenant* instead of all those many weak and ineffectual Sacrifices, yearly repeated; we have only one Propitiatory Sacrifice *Jesus Christ* himself Blessed for ever, whose blood being shed and his body offered *once for sins for Ever, hath for Ever perfected them that are Sanctified*: that is, Hath for ever expiated and purged away their sins that there needs *no more sacrifice for sin for ever*, Heb. 10. 1, 2, 3. *with ver.* 14. 18. Hath for Ever perfected his people as *pertaining to the Conscience*, having *purged their Conscience from dead works*, that they *should have no more Conscience of sins*, Heb. 9 9,14. & 10. 1,2. And that thus Christs one Sacrifice hath taken away our sins for Ever, He proves by three Arguments; *viz.* 1. *From* the Prophetical Testimony of *David*; *Heb.* 10. 5. to 11. 2. *From* Christs sitting down at Gods right hand, presently after he had sacrificed himself. An evident demonstration of the perfect Satisfaction given by that one Sacrifice to Gods justice for sins for ever, *ver.* 11. *to* 15. 3. *From* the Testimony of the Holy Ghost in this *New Covenant*, assuring, That *their sins and their iniquities* God *will remember no more*, *ver.* 15. *to* 19. In the Old Covenant Sins were *remembred again every year*: But in this *New Covenant* their sins should be *remembred no more*, &c. Herein the *New* shall differ from, and far excell the *Old*. So that this is a Noted point of Difference betwixt the *New Covenant* and the

(i) Heb 8 12. Jer 31.34.

(k) In S. 1. o this fifth chap.

(l) Promittit Deum fore propitium suis alio modo & perfectius, quam olim fuerat. *Io. Calvin. in Com. ad Jer.* 31. 34.

(m) Heb. 10. 1, 2, 3.

Old, and wherein the New far excels the Old: *viz.* In this Bleſſed, Sweet, and Heart-Reviving Mercy, *THE REMISSION OF SINS.*

Now in this precious Article or Promiſe of the *New Covenant*, touching **Remiſſion of Sins**, (that we may proceed to a more Theological Conſideration thereof) there are Eſpecially theſe two Promiſſory Propoſitions couched, which comprize the whole Subſtance and Intent of this Promiſe in them: *viz.* 1. That, *Under the New Covenant the LORD God, in and through Jeſus Chriſt, will freely, fully and utterly Remit all his true Fœderates Sins.* 2. That, *Therefore God will beſtow upon his Fœderates all the other Promiſed Benefits of the New Covenant, becauſe he will ſo freely, fully, and utterly Remit all their Sins, in and for the Satisfaction of Jeſus Chriſt.* All that ſhall need to be ſpoken for the unfolding and clearing of this Cordial Article about *Remiſſion of Sins*, may be eaſily referred to theſe two *Propoſitions*: which I Evince and Explain as followeth.

Proposition I.

That, **Under the New Covenant, The LORD God, in and through Jeſus Chriſt, will freely, fully and utterly Remit all his true Federates Sins whatſoever.**

In this *Propoſition* (for clearing the *deduction* of it from the words of the Promiſe,) note;

1. The Efficient Cauſe or Author of this Mercy, The LORD God; *I will be merciful*, &c. *I will remember no more*, ſaith God.

2. The Meritorious Mean, in and through whom this Mercy is Promiſed, *viz.* In and through Jeſus Chriſt; *I will be propitious*, or *I will be propitiouſly merciful.* This hath reference to Chriſts Propitiation, whereby Gods juſtice is (n) appeaſed and pacified, touching their ſins. Chriſt is (ιλασμὸς) *the* (o) *Propitiation for our ſins*, &c. Chriſt is (ιλαστήριον) *The* (p) *Propitiatory through Faith in his blood*, &c.

3. The Act of Grace, wherein the ſpeciall Nature of this Promiſed Bleſſing is comprized, *viz.* Remitting of Sins. The Text expreſſeth this in two words, (q) *I will be Merciful, I will remember no more.* The Firſt word in the Hebrew סלח *Eſlach* properly ſignifies, *I will remit, I will pardon*, &c. And the later phraſe *of remembring their ſins and iniquities no more*, The Apoſtle himſelf interprets of (r) *Remiſſion of Sins.* So that in both phraſes, *Remiſſion of Sins* is the Act of Grace and Mercy here intended. This Act of Remitting Sin is in this Propoſition Amplified by three Properties or Excellencies thereof in theſe three Terms, *Freely Fully, and Utterly.* 1. *Freely*: becauſe it flows meerly from Gods will and good pleaſure in Chriſt. *I will be merciful — I will remember no more.* — 2. *Fully*; Becauſe ſuch full and comprehenſive terms are uſed; *Unrighteouſneſſes,*

(n) Eph.5.2.
(o) 1 Joh.2.3.
(p) Rom. 3.25.
(q) Ier.31. 34.Heb.8.12.
(r) Heb.10. 17,18.

nesses, Sinful Errors, and Unlawfulnesses, All in the plural number, and all very extensive, that is, All sorts, all degrees, all aggravations of Sin, (except that (f) *Sin against the Holy Ghost*, which Scripture elsewhere declares unpardonable) shall be remitted. For what kind, degree, or aggravation of sin can be named that comes not within these three words? 3. *Utterly*; that is Absolutely, finally and for ever. *Their sinful errors and unlawfulnes will I remember no more*; That is, I will not remember them any more for Ever, so as to impute them to them, or charge them upon them to their Condemnation.

(f) Mat. 12. 31, 32. 1 Joh. 5. 16.

4. The Object on whom this Act of Grace, this free, full and utter Remission of Sin shall be conferred; *viz.* All Gods true Fœderates; (t) *Their unrighteousnes, Their sinful errours, and Their unlawfulnesses.* Here's [*Their*] thrice over: whose? *Theirs* of the *House of Israel and Iudah*, of his whole Church of Jews and Gentiles, that shall become Gods true Fœderates indeed, that shall be Israelites indeed, that shall be effectually called indeed according to Gods purpose.

(t) Heb. 8. 12.

5. The Season of this Promised Blessing, when it shall be otherwise and more excellently vouchsafed to Gods Fœderates, then of old: *viz.* Under the *New Covenant*. Sin was Pardoned formerly under the Old Covenant, and before it: but now under the *New Covenant* Sin shall be more excellently pardoned: as hereafter will appear.

Thus the *Deduction* is clear: The *Proposition* fully containing the true sense and substance of this *Promise* of the *New Covenant*.

Now, for the more Satisfactory Explication of this Great and Excellent Blessing, *viz.* REMISSION OF SINS, contained in this *first Proposition*, and Covenanted here in this sweet *New Covenant Promise*; I shall, as briefly and clearly as I can, resolve these four Particular **Questions**; viz. 1. *What the Nature of Sin is, which is the Subject of Remission.* 2. *What the Nature of Remission of sins is, which is here Promised and Covenanted.* 3. *Whether those that have their sins Remitted, may know that they are Remitted*, and *How they may know this?* 4. *Wherein Gods Remission of Sins under the New Covenant, differs from, and excells the Remission of Sins under the Old Covenant?* To some of these Particulars, the chief things to be known touching PARDON and REMISSION OF SINS, may be easily referred.

Question 1. *What the Nature of Sin is, which is the Subject of Remission?*

Resolution. In Remission of Sins, (*Sin* being the subject, *Remission* the Adjunct,) this Adjunct, *Remission*, cannot well be explained, without explication also of this subject thereof, *Sin*. Touching **Sin**, I shall especially open, 1. *The Denominations of*

it here in this Promiſe. 2. *The Deſcription of it.* 3. *The Particulars in it, which come under Pardon, and which do not.*

I. **The Denominations of Sin** *here in this Promiſe, are in the Greek* ([u]) *three*; All of them very Comprehenſive, All of them in the Plural Number, All of them for Subſtance intending the ſame thing, but differing in the preciſe Notion, way or manner of Signifying the ſame thing. Anſwerable unto which, there are three other words in the Hebrew, *viz.* Two in this Promiſe in ([x]) *Jeremiah*, and one ([y]) elſewhere.

(u) Heb. 8.12.

(x) Ier. 31.34.

(y) Exod. 34.7.

1. The firſt denomination is, ([z]) Ἀδικίαι, properly it denotes *Injuſtices, Unrighteouſneſſes, Injurioufneſſes*, &c. *Heb.* 8.12. whatſoever is without, beſides, or repugnant to the Rule of Righteouſneſs, Equity, *&c.* even that juſt Law of God, *Rom.* 7.12. is ſtiled *unrighteouſneſs*; and is a wrong or injury againſt God and his Law. Anſwerable to this is the Hebrew word עֲוֹנָם *Gnhavonam. Jer.* 31.34. it properly ſignifies, *Their Crookedneſs, their wryneſs, their perverſneſs, their iniquity*, &c. from עָוָה *Gnhavah*, which (as ([a]) *Mercerus* notes) doth Properly ſignifie, *to be crooked*, or *bowed*, or *writhen*, &c. Metaphorically *to be unjuſt, perverſe*, &c. or *to do perverſly, frowardly, unjuſtly*, &c. *Their Perverſe-iniquity, their crooked-iniquity.* A Metaphor from things crooked, that warp or bend away from the ſtraight Rule, when they are compared and laid together.

([z]) *Ab a privativ. & Δίκη jus, juſtitia, fas*, &c.

([a]) *Mercer. in Pagn. Theſaur. ad verb.* עָוָה

2. The ſecond Denomination is, Ἁμαρτίαι. Properly it ſignifies, *Errours, wandrings, ſtrayings, miſſings-of-the-mark, ſtraying-ſins, ſinful-errours*, &c. *Heb.* 8.12. It is derived from ἁμαρτάω, or (which is now in uſe for it) from ἁμαρτάνω. *To err* or *wander-away*, viz. *either out of the way*, or *from the intended ſcope, mark, or white*, as ([b]) *H. Steph.* ſhews by many inſtances. Thence by a Metaphor it ſignifies *To ſin*; becauſe *To ſin is to err or wander out of Gods way, from the paths of his Word and Laws*, &c. Anſwerable to this is the Hebrew חַטָּאת *Chattath*, *Ier.* 31.34. which properly ſignifies *errour*, viz. *Either by miſſing the ſcope or mark aimed at*; As its ſaid of thoſe 700. left-handed men, *Every one could ſling ſtones at an hair-breadth, and not miſs.* Heb. *not err*, *Iudg.* 20.16. Or, *by wandering out of the way*; which errour it more uſually denotes. Hence its Metaphorically tranſlated to ſignifie *Sin*, or *Sinful-errour*, or *Sinful-ſtraying*, &c. *from the waies and Laws of God.*

([b]) *Hen. Stephanus in Theſaur. ling. Græc. ad verb.* ἁμαρτάω.

([c]) *Compare* Pſal. 32.2. *with* Rom. 4.7,8.

3. The third denomination is Ἀνομίαι, which properly ſignifies, *Illegalities, Unlawfulneſſes, Heb.* 8.12. which elſewhere is tranſlated, ([d]) *The-tranſgreſſion-of-the Law.* This word is derived from a privative, *without*, or *againſt*, and νόμος, *Law*: and ſo ἄνομος ſignifies not only one that is *without Law*, as 1 *Cor.* 9.21. but alſo one that is *againſt Law*, 2 *Theſ.* 2.8. 1 *Tim.* 4.9. 2 *Pet.* 2.8. Anſwerable to this word there is not a third Hebrew word in *Ieremiah's* Narrative

([d]) 1 John 3.4.

rative of the *New Covenant*, *Ier.* 31. 34. but yet there is one (e) elsewhere, *viz.* פשע *Peshaugh*, properly *defection, prevarication, transgression of the Law, Precept or Covenant through perfidiousness*, &c. as (f) *Mercer* observeth. All these three Hebrew words are together in that one text, — *Pardoning iniquity and transgression and sin*: properly, — *lifting up, crookedness, defection and errour*, *Exod.* 34. 7. Now why doth God use all these terms and comprehensive expressions, but thereby to assure his people of the largeness, fulness, compleatness and comprehensiveness of his Pardons; Sins of all sorts, of all notions, of all degrees and aggravations which his people shall be guilty of, he will fully pardon.

(e) Exod. 34. 7.

(f) *Jo. Mercer. in Pugn. Thesaur. ad voc.* פשע

II. **The Description** *of sin.* I offer thus in brief. *Sin is any evil* (g) *Habit or* (h) *Act*, (i) *against the Law of God, and* (k) *offensive to him*, (l) *Drawing away from God, Depriving* (m) *of righteousness and innocency*, (n) *defiling the person and action*, (o) *Deserving Death, and* (p) *making guilty of the curse of God.*

(g) Psal. 51. 5. Rom. 7. 17, 23, 24.
(h) Rom. 7. 7. 2 Sam. 24. 10. & 12. 13.
(l) Jam. 1. 14.
(k) Rom. 5. 15, 16, 17, 18, 20. 2 Sam. 11. 27. Hab. 1. 13.
(m) Eccl. 7. 29. Rom. 3. 23. — *come short of the glory of God*; that is, have failed, come behind, come short of that glorious Image of God wherein they were created. Col. 3. 10. Eph. 4. 24.
(n) Tit. 1. 15. Jam. 1. 21. Rev. 1. 3. 1 Cor. 6. 11. Psal. 51. 2. Hag. 2. 14.
(o) Rom. 6. 23.
(p) Rom. 3. 19. Gal. 3. 10. Exod. 34. 7. Ephes. 2. 2, 3.

In this Description note, 1. The *Genus*, or General Nature of Sin; *Any evil Habit or Act*. Or more exactly, The Pravity, Viciosity or Evilness of Habit or Act. At first in *Adam*'s Apostacy, The evil *Acts* bred evil *habits* in him; but ever since the evil *Habits* produce evil *Acts*. 2. The *Differentia*, or Difference specifical that distinguisheth *Sin* from all other things, Consists in that heap of Properties, Fruits and Events of *Sin* enumerated. All which are evinced by the Scriptures annexed.

III. *Hence, There are many Particulars considerable in Sin: that we may see what it is in sin, that is properly capable of, or curable by Remission, and what not.* For Remission is not a fit and proper cure for every thing in sin. Especially take notice of these particulars in Sin, *viz.*

1. Ἀνομία, (q) *An unlawfulness, An Anomy, A swerving, warping or discrepancy from the Law*; as *John* describes *it*: ἡ ἁμαρτία ἐστὶν ἡ ἀνομία; *Sin is the transgression of the Law.* Or, *Sin is unlawfulness.* This *Anomy* is both in *Habituals*, and in *Actuals*, and these in *Defect* or *Excess*, in *Omission* or *Commission*, *&c.* This *Anomy*, this *unlawfulness*, this *discrepancy from*, or *repugnancy to the Law of God*, is most essential and intrinseçal to sin: And this is Healed, *Partly* by *Remission*, when it is (r) *not imputed*, or *reckoned to us*, but put upon the account and head of Jesus Christ, our true *Scape-Goat*: *Partly* by *Sanctification* and *Inscription of his Laws in our Minds and Hearts*, *Ier.* 31. 33.

(q) 1 Joh. 3. 4.

(r) Psal. 32. 2. Isa. 53. 6. 2 Cor. 5. 19. Levit. 16. 20, 21, 22.

31. 33. *Heb.* 8. 10. whereby both Inward Faculties and Outward Acts, Constitution and Converſation become conform and ſweetly anſwerable to the Laws of God, as hath been explained.

2. Offenſa, *The offence* or *offenſiveneſs of Sin unto God*, whereby God is provoked, angred, diſpleaſed, grieved, *&c.* againſt the Offender. Thus, (f) —— *Forty years long was I grieved with this Generation, and ſaid, it is a people that err in their hearts.* (t) — *They angred him alſo at the waters of ſtrife.* (u) — *Thus they provoked him to anger with their inventions.* So, when *David* had involved himſelf in thoſe two hainous ſins of Murder and Adultery, its ſaid, (x) *But the thing that* David *had done, diſpleaſed the* LORD. Heb. *was evil in the eyes of the* LORD. Contrary hereunto, *Pauls exerciſe* was, (y) *to have alwaies an inoffenſive conſcience,* (ἀπρόσκοπον συνείδησιν) *towards God and towards men.* This *offence, anger* and *diſpleaſure of God* for Sin, is in ſome ſenſe Removed by *Remiſſion* of ſin, *viz.* in regard of the enmity, hatred, punitive and vindictive Nature thereof, properly ſo taken; (z) *I will heal their back-ſliding, I will love them freely, for mine anger is turned away from him.* So that properly God doth not as a Sin-revenging Iudge, puniſh his pardoned people: Yet notwithſtanding, as a Father he is offended and diſpleaſed at them for their ſins, and ſometimes ſeverely chaſtizeth them for their iniquities, as he dealt with (a) *Moſes*, (b) *Aaron*, (c) *David*, the (d) *Corinthians*, &c.

3. Averſio, *A with-drawing, Receſs, Departure*, or *turning-away from God, from godlineſs, from his Law*, &c. (e) — *Every man is tempted, when he is drawn-away* (ἐξελκόμενος) *of his own luſt and enticed. Drawn away*, from God; *enticed*, to evil. Thus, *Adam* at firſt turned away from God by eating the forbidden fruit: Iſrael *turned aſide quickly*, *Exod.* 32. 7, 8. And in every ſin, more or leſs, there is ſome *averſion from God*, ſome turning of the back upon God, and their face upon ſin, *&c.* Now this *Averſion* is not properly relieved by *Remiſſion of ſins*, but (f) by the *Returning* or *Converſion* of the Sinner again unto God.

4. Privatio, *A Privation, A Loſs*, &c. *of Righteouſneſs, Rectitude, Innocency, Integrity*, &c. *in whole or in part.* So, when *Adam* firſt ſinned, he wholly loſt his concreated (g) *Rectitude*, Innocency and *uprightneſs in the image of God.* When *David, Peter* or other Saints of God ſinned; they loſt their rectitude and innocency in part, *viz.* that innocency which they had before in reſpect of thoſe particular groſs offences, whileſt un-committed. Now this *Privation of Innocency and Integrity*, cannot properly be ſo cured by *Remiſſion of ſin*, as that the Nocent party ſhould be made *Innocent* again; Innocency loſt, is like Virginity loſt, can never be recovered: It cannot be ſaid, ſuch an one hath not fallen, hath not ſinned, hath not broken the Law, *&c.* herein; this cannot be repaired properly. But yet ſuch innocency loſt may ſo far be regained by *Remiſſion of ſin*, as that Sin ſhall (h) not be imputed to them, to make them nocent and

(f) Pſal. 95. 10. & 78. 40.
(t) Pſal. 106. 32.
(u) Pſal. 106. 29.
(x) 2 Sam. 11. 27.
(y) Act. 24. 16.
(z) Hoſea 14. 4.
(a) Pſal. 106. 32, 33.
(b) Numb. 20. 23, 24.
(c) 2 Sam. 11. 27. & 12. 13, 14. & 24. 10, 11, 12, 13.
(d) 1 Cor. 11. 32.
(e) Iam. 1. 14.
(f) Ier. 3. 1. Hoſ. 6. 1, 2. & 14. 1, 2. Act. 26. 18.
(g) Eccleſ. 7. 29. Gen. 1. 26, 27. Rom. 5. 12.
(h) Pſal. 32. 1, 2. 2 Cor. 5. 19.

and guilty before God; and their Persons may be reputed, accounted and accepted of God as innocent, as (i) *the righteousness of God in Christ*. By *Sanctification* also God brings in an integrity into a mans spirit, which is answerable in the sight of God to that innocency lost, whereupon Gods people are accounted *pure* and *holy*, *Eph.* 4. 24. *Psal.* 18. 22. *Tit.* 1. 15. 1 *Pet.* 2. 5, 9. 1 *John* 3. 6, 7, 8, 9.

(i) 2 Cor. 5. 21.

5. Macula, *A* (k) *stain, spot, pollution, defilement*, &c. *whereby the Person or Action is blemished, slurred, made foul, filthy and deformed.* Which stain and foulness of sin the Scripture represents by Similitudes of most filthy things: as Original uncleanness, by the *Uncleanness of a menstruous woman*, *Zech.* 13. 1. Actual Uncleanness; by many other legal defilements, *Levit.* 5. & 11. & 12. & 13. & 14. & 15. By the *filth under the nails* or *arm-holes*, *Jam.* 1. 21. *Skin of an Ethiopian*, and *spots of a Leopard*, Jer. 13. 23. *Vomit of a Dog, and filthy mire wherein a Sow walloweth*, 2 *Pet.* 2. 22. This inherent Stain, spot and defilement of Sin, is efficaciously and most properly cleansed and washed out by the pure water of the (l) *Renewing and Sanctifying Spirit*, by that infused purity and cleanness which abideth in the people of God. The *guilt* of which sin is Meritoriously washed away and cleansed by Christs blood unto justification, *Rev.* 1. 5. *Zech.* 13. 1. By merit of whose blood the Holy Spirit also is procured for his members Sanctification.

(k) Rev. 22. 11. & 1. 5. Hag 2. 14. Tit. 1. 15.

(l) 1 Cor. 6. 11. Tit. 3. 5. Eph. 5. 26, 27.

6. Meritum, *The Merit, Desert*, or *Due wages of Sin, of all Sin, yea of all the Sin of Gods Elect, is Eternal Death and Condemnation.* (m) *The wages of Sin is Death, but the gift of God is Eternal life through Jesus Christ our Lord*: viz. *Eternal Death*, (as appears here by the *Antithesis* of *Eternal life*) is the most proper adæquate wages of sin, of all sin. And although deserved *Death and Damnation* be not actually inflicted upon Gods Elect: Yet in strictness of justice, they do in themselves by their sins deserve it, as well as others. In this regard men are said to be (n) *worthy of Death* for Sin. This *desert of Death* is not taken away by *Remission of sins*.

(m) Rom. 6. 23.

(n) Rom. 1. 32.

7. Finally, Reatus, *Guilt or Guiltiness of Gods Curse*, viz. *Of Death.* This *Guilt* is the Actual obligation or binding-over of the Sinner to the enduring or under-going of the Penalty denounced and threatned to sin. (o) *In the day thou eatest thereof thou shalt dye the death.* And, (p) — *Cursed is every one that continueth not in all things written in the Law to do them.* As therefore every one that sinneth is guilty of death; that is, obliged to endure the punishment of death: So, in regard of the Truth of Gods threatning, and the vindictive justice of the most righteous judge, it is necessary that one way or other the Sinner should undergo that punishment, *Gen.* 2. 17. *Gal.* 3. 10. *Rom.* 1. 32. & 3. 19. & 5. 12. & 6. 23. *Jam.* 1. 15. Hence those phrases, (q) *Guilty of Hell-fire.* (r) — *Guilty of Eternal judgement.* (s) — *That every mouth may be stopped, and all the world may*

(o) Gen. 2. 17.

(p) Gal. 3. 10.

(q) Mar. 5. 22.

(r) Mark 3. 29.

(s) Rom. 3. 19.

may become guilty before God. ὑπόδικος — τῷ Θεῷ, *Under judgement to God*, or *ſubject to the judgement of God.* Hereupon, ſins are called *Debts*, ὀφειλήματα, (t) *And forgive us our Debts, as we forgive our Debtors.* They are *Debts to God.* Not that we owe them to God, or ought to ſin againſt God; but *Metonymically*, becauſe they render them that ſin obnoxious to Gods puniſhment, even as (u) Pecuniary debts oblige him (that hath not wherewith to pay) unto puniſhment. Hence alſo (as that learned (x) *Gomarus* hath well obſerved) The name *Sin* is uſed by way of a double Metonymie. *viz.* 1. *By a Metonymie of the Cauſe for the Effect*, when *Sin* is put for the *puniſhment of ſin*, as *Gen.* 19. 15. and 1 *Pet.* 2. 24 2. *By a Metonymie of the Adjunct for its Subject*, when *Sin* is put for the *Sacrifice of Sin*, which bears the puniſhment of Sin to expiate it. As, *He was made Sin*; that is, A Sacrifice for ſin. 2 *Cor.* 5. 21. *Thou wouldſt not have ſin, Pſal.* 40. 7. that is, thou wouldſt not have legal Sacrifice for ſin; which the Apoſtle by an Ellipſis renders, περὶ ἁμαρτίας, *for ſin*; that is, A Sacrifice for ſin, *Heb.* 10. 8. Now guilty ſinners muſt undergo Death and Curſe one way or other, as I ſaid: Either *in their own Perſons*, according to the expreſs letter of the Law, *Deut.* 27. 26. *Gal.* 3. 10. *Gen.* 2 17. thus all reprobates ſhall endure the puniſhment for ever, *Mat.* 25. 41, 46. *Dan*, 12. 2. Or *in their Surety*, according to the tacit intent of of the Law, manifeſted to be the mind of the Law-giver in the whole current of the Goſpel, in Chriſt Promiſed, *Gen.* 3. 15. and 22. 18. *Act.* 10. 43. and in Chriſt exhibited, *Gal.* 3. 13, 14. *Heb.* 2. 14. *Acts* 3. 25. Thus Chriſt dyed and became a Curſe for his Elect, *Iſa.* 53. 4, 5, 6 *Rom.* 4. 25. *Gal.* 3. 13. whoſe temporal Death was of eternal and infinite value, by reaſon of the infiniteneſs of his Perſon, being (y) *God* as well as man, *purchaſing his Church with his own blood*, *Act.* 20. 28. *Heb.* 9. 14. This Sacrifice of Chriſt dying was fully accepted of God as a *Ranſom* for all his Elect, *Eph.* 5. 2. *Heb.* 10. 6. to 20. 1 *Joh.* 2. 1, 2. *Heb.* 9. 12, 13, 14. *Mat.* 20. 28. 1 *Pet.* 1. 18. Now *Remiſſion of ſins* doth moſt properly relieve a ſinner againſt this *Guilt of death, Curſe and Condemnation*; not by aboliſhing the *Deſert of his Guilt*, or the *Merit of his ſin*: But by releaſing him from his *actual Obligation and Ordination to Death, Curſe and Damnation*; that though it be *deſerved* by him, yet it never ſhall be *inflicted* upon him.

Thus we ſee, *what the Nature of Sin is*, which is the ſubject of *Remiſſion*: and what it is in ſin that more properly is cured and removed by *Remiſſion.*

Queſt. II. *What The Remiſſion of ſins is, which is here Promiſed and Covenanted in this New Covenant.*

Reſolut. Remiſſion of ſins is a moſt ſweet and comfortable Bleſſing, eſpecially to a poor Sin-bruiſed ſoul. This Bleſſing is more often ſpoken of, then well underſtood: and yet its better underſtood

(t) Mat 6 12.

(u) Mat. 18.34

(x) *Fran. Gomarus in illuſtrat.* Luk. 1. 77. *p.* 227. *a. Tom.* 1.

(y) Joh. 1. 14. 1. Tim. 3. 16.

ſtood by many, then experimentally enjoyed. This *Queſtion*, as it is difficult, ſo it cannot but be very delightfull to be reſolved. For Satisfaction herein, Conſider, 1. *The Expreſſions or Phraſes by which the Holy Ghoſt in Scripture ſets it forth to us.* He beſt knows how to Signifie and make known his own Mind to us, touching this choice Mercy. 2. *The Nature of this Bleſſing, of Remiſsion of Sins.*

I. **The Expreſsions, Names or Phraſes** *whereby the Holy Ghoſt deſcribes this pretious & excellent Bleſsing to us, are very many both in the Hebr. of the O. Teſt. & Gr. of the N. & thoſe very Emphatical & comfortable.* I ſhall briefly note ſome of the more obſervable expreſſions. As;

1. *Remiſsion*, Pardon or Forgiveneſs of Sins: Gr. Ἄφεσις ἁμαρτιῶν. (z) *That they may receive forgiveneſs of ſins.* (a) — *Repent and be baptized every one of you in the name of Jeſus Chriſt, for the Remiſsion of ſins.* This word is moſt frequently uſed for this purpoſe in the New Teſtament. The original of this word is ἵημι or ἵω, *To ſend*: whence ἀφίημι, *to diſmiſs, Let-go, Send-away, remit, permit, or ſuffer, leave*, &c. And thence the Noun ἄφεσις *Diſmiſsion, Remiſsion, Releaſing*, viz. *of Debts*, or *of bonds for debts*, or *of Captives out of priſon.* And ſo its tranſlated to ſignifie the Pardon and Forgiveneſs of Sins: Becauſe when God pardons ſins, He diſmiſſes them, he releaſes them, he lets them alone, medles not with them, ſo as to impute them to condemnation, He remits their debts, He ſets the offendor at liberty, breaks their bands, and brings them out of priſon, &c. By this Metaphor, Pardon of Sin is ſweetly ſet forth in that of *Iſaiah*; (b) — *To proclaim liberty to the Captives, and the opening of the Priſon to them that are bound*: which in *Luke* is thus expounded; (c) — *To preach* (ἄφεσιν *diſmiſsion, remiſsion, releaſe*) *deliverance to the Captives*, — *To ſet at liberty* (ἐν ἀφέσει in remiſſion, &c.) *them that are bruiſed.* ἄφεσις is from the ſame orignal, and is uſed for remiſſion of Sins, *Rom.* 3. 25. The Hebrew word anſwering properly to this Greek word is (d) סלח Salach, *To remit*, or *forgive*, or *be merciful to*: As here its uſed in this Promiſe; *For I will forgive their iniquity.* This ſame word is alſo often uſed in this ſenſe elſewhere; As *Lev.* 4. 20. 2 *Chron.* 6. 27. *Exod.* 34. 9 *Ier.* 33. 8. *Pſal.* 130. 4. *Dan.* 9. 9. Hence God is ſtiled אלוה סליחות Eloah Selichoth, *A God of Pardons*, Neh. 9. 17. That can create, command, give and apply Pardons, as a God. So then, before *Remiſsion of Sin*, The Sinner is in Debt, in Danger, in Bonds, in Priſon, &c. but after Sin is pardoned, His debt is releaſed, his bonds are cancelled, His priſon is opened, and he is diſmiſſed at liberty: God will have no more to ſay to him in regard of his pardoned Sins; God now accounts of him as if he had not Sinned. This is a great Expreſſion, and very frequent both in Old and New Teſtament.

2. *Free-forgiveneſs, gratuitous-Pardon of Sin.* So its in the Greek in the New Teſtament. χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα, (e) *Having freely-forgiven us all our Sins.* And again, — *Even as Chriſt* (ἐχαρίσατο) *freely forgave you, ſo alſo do ye.* The word (f) χαρίζομαι doth properly ſignifie

(z) Acts 26. 18.
(a) Acts 2 38.
(b) Iſa. 61. 1.
(c) Luke 4. 18.
(d) Ier. 31. 34.
(e) Col. 2. 13. & 3. 13.
(f) χαρίζεσθαι ſignificat, præter meritum, imo contra quam quis meritus ſit, ex gratia condonare. *Chemnit.*

nifie a *gratuitous-forgiving*, not only without, but even contrary to all our deſert. This denotes to us, That pardon of Sin originally flows from that bleſſed fountain of Gods free-grace. He pardons, becauſe he will pardon. He forgives freely *for his own ſake*, Iſai. 43. 25.

3. *Propitiouſneſs*, or *Propitious-mercifulneſs upon Pacification for Sin.* The Greek ἱλάσκειν To *expiate*, *Pacifie*, and *render-propitious*; and ἵλεως, *Pacified*, *Propitious*, *Favourable*, &c. are uſed for this Purpoſe. As (g) ἵλεως ἔσομαι τοῖς ἀδικίαις αὐτῶν *I will be propitiouſly-mercifull to their unrighteouſneſſes.* Or, *I will be pacifiedly-favourable to their unrighteouſneſſes*, (that I may ſo ſpeak to expreſs the Emphaſis of the word.) The like word is in the Publicans Prayer; (h) ὁ θεὸς ἱλάσθητί μοι τῷ ἁμαρτωλῷ, *O God be mercifull to me a Sinner.* Properly; *O God be pacified*, or, *be pacifiedly-merciful to me a Sinner.* Theſe are excellent expreſſions indeed, whereby God promiſeth pardon, and the Publican begs pardon of Sin. Theſe Greek words are for Subſtance the ſame. Now ἱλάσκειν hath two principal ſignifications in the New Teſtament, *viz.* 1. *To expiate, or make-reconciliation for ſins with God.* So its uſed only once, of Jeſus Chriſt; (i) — *That he might be a merciful and faithfull High-prieſt, in things pertaining to God, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ to make reconciliation for the ſins of the people:* or, *To expiate the ſins of the people.* 2. Hence conſequently its drawn to ſignifie, *To pacifie God*, or *To render him propitious, favourable, merciful.* Becauſe, when Sins are expiated, when reconciliation is made for them, when the penalty is endured fully that is due to them, &c. then God is appeaſed, pacified, and becomes propitious, favourable, merciſull to the Sinner. And in this ſenſe the word is often uſed in Scriptures, As, *Luke* 18. 13. *Heb.* 8. 12. *Mat.* 16. 22. And in Prophane Authors. And this latter is the moſt uſual and common ſignification of the word. So that as the former word χαρίζειν, *freely to forgive*, denotes the ſpring-head and fountain whence Pardon of Sin ariſeth, even the riches of Gods free-grace: So this word ἱλάσκειν intimates the Meritorious Mean, or Procuring-Cauſe of Pardon, *viz.* Chriſts Meritorious expiation of Sin by his own death and blood, whereupon God is pacified and appeaſed touching ſin, and becomes *propitiouſly merciful* to the Sinner. Hence Chriſt is called, ἱλασμὸς, The Propitiation, (k) *If any man ſin, we have an advocate with the father, Jeſus Chriſt the righteous, and he is the Propitiation* (ἱλασμὸς) *for our ſins.* And ἱλαστήριον The Propitiatory or Mercy-ſeat: (l) *whom God hath ſet forth to be* (ἱλαστήριον) *A Propitiatory through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt*, &c. How excellently do Gods gratuitous Mercy, and his Juſtice meet in this great bleſſing of *Remiſſion of ſins*! His *gratuitous Mercy*, in that he remits freely, without any deſert of the Sinners, yea againſt all his deſert: His *Juſtice*, in that he remits righteouſly, upon expiation made by Chriſts blood, and ſatisfaction given to Gods juſtice for ſin by his death. Anſwe-

(g) Hcb. 8. 12.

(h) Luke 18. 13.

(i) Hebrews 2. 17.

(k) 1 John 2. 1, 2.

(l) Rom. 3. 25.

rable

rable to this Greek word, is also the Hebrew word סלח *Salach*, in one of its significations: for it signifies not only *to remit* and *forgive*, but also *to be Propitious*. And therefore (m) for this the Apostle puts ἱλεως ἐσομαι *I will be propitiously-mercifull*, or *I will be pacifiedly favourable to their unrighteousnesses*. More fully answerable is the word חטא *Chitte*, *To Expiate*, *Cleanse*, *Purge*. This word חטא *Chata* in the Conjugation called *Kall*, signifies, *To Sin*, *To err-away*, *To err from the scope*: but in the Conjugation *Piel*; *To Expiate sin*, *to cleanse or Purge away sin*. So *David* useth it; (n) *Thou shalt purge me with Hyssop, and I shall be clean*, &c. Or, *Thou shalt expiate me, or cleanse me with Hyssop*, &c. Herein *David* alludes to the ceremonial Rite of cleansing the leper or other unclean persons under the Law, *The Priest took a bunch of Hyssop, and therewith sprinkled blood upon them*. Lev. 14.4,5,6,7,8. and sometimes a *clean person with Hyssop sprinkled water upon the unclean*. Numb. 19.17, 18, 19. This was a Type of Christs *blood and water* sprinkled upon the hearts and Consciences of Sinners by Faith for Remission of Sins, *Rom.* 3.25. *Heb.* 9.13, 14. *The blood of Jesus Christ his Son cleanseth us from all sin*, 1 John 1.7. In this phrase therefore *David* begged pardon of sin in the blood of Jesus Christ, whereby Gods justice was satisfied for sin. He could easily have had the *literal ceremonie*: but he wanted and earnestly desired this *Spiritual mysterie*.

4. *Not-remembring of Sin any more.* This is another expression for Pardon of sin in this New Covenant; (o) — *And their sinful-errour* (לא אזכר-עוד Lo escar guhod) *I will not remember any more.* For which the Greek hath it; (p) *And their sinful-errours and their unrighteousnesses I will not remember again*, or *any more*. ου μη μνησθω ετι. Here are *two Negatives*, *which do more vehemently deny*, according to the propriety of the *Greek* language. That is, I will never remember them again, I will in no case remember them any more. I will so forgive, as to forget. Not that in propriety of phrase, God either *remembers*, or *forgets*; for all things are present to him, he knows and beholds them in one act all at once: But its an Allusion to the manner of men, who when they *forgive* injures fully and heartily, do also forget them, blot them out of mind, so as neither to upbraid and reproach them for them, nor seek reparation, satisfaction, *&c.* by way of revenge. Or rather, its an Allusion to the Manner of the Old Covenants administration, in the (q) *Sacrifices*, whereof *there was a remembrance again of sins every year*, they were a fresh inditement and arraignment of the people for sin continually: But under this *New Covenant* Christ (r) *by one offering of himself once offered, hath for ever perfected them that are sanctified*, hath for ever taken away the sins of his Elect, there needs no more expiatory Sacrifice for them, they that are sprinkled with the blood of this Sacrifice shall have their sins no more remembred against them, or (s) *mentioned to them* to their Confusion and Condemnation. An Act of everlasting Oblivion shall be past upon them.

(m) *Compare* Ier. 31 34. *with* Heb. 8.12.

(n) Psalm 51.7.

(o) Ier. 31. 34.

(p) Heb. 8.12.

(q) Heb. 10. 1,2,3, *&c.*

(r) Heb. 10. 5. *to* 20.

(s) Ezek. 18. 22

5. *Not-imputing of Sin to the Sinner.* By this expreſſion *David* deſcribes the Forgiveneſs of Sin; (t) *Bleſſed is the man whoſe tranſgreſſion is forgiven, whoſe ſin is covered. Bleſſed is the man unto whom the Lord imputeth not iniquity.* (u) *Paul* alſo hath the ſame expreſſion for Subſtance, alledging that of *Davids*. The Hebrew word חשב *Chaſhab* here uſed by *David*, and the Greek λογίζω here uſed by *Paul* have both of them great variety of acceptations in Scripture, and there is an *Imputation* of evil, and an *Imputation* of good to one (as (x) elſewhere I have already at large manifeſted): But to our preſent purpoſe they ſignifie, *To impute-to, Attribute-to, Aſcribe-to, To account-to, To charge-upon*, &c. Thus when God forgives Sin, he doth (y) *not impute ſin* to ſuch a man, he doth not attribute, account or aſcribe it to him, he doth not charge it, or lay it as a debt upon him, he doth not lay it to his charge to his condemnation. Why? Becauſe he hath imputed all his ſins already unto Chriſt, *he hath* (z) *laid them all upon him*, as his Surety, and Chriſt having paid the debt as the Sinners ſurety, its no more to be charged upon the Principal. (a) ——— *For he hath made him to be Sin for us* (by Imputation,) *who knew no ſin* (by inherent pollution or perpetration): *that we might be made* (by imputation) *the righteouſneſs of God in him.* So that this *Non-imputing of Sin to us*, leads us to Chriſt our Surety to whom they were imputed, (b) *who himſelf bare our ſins upon his own body on the tree.* The Expreſſion ſeems to be a *Metaphorical alluſion* to an Arithmetical accounting, when upon caſting up divers Sums a man at laſt comes to the total Reſult: and accounts, or chargeth ſo much debt upon one, ſo much upon another, *&c.* but where he will freely forgive the debt, he doth not *impute, reckon* or *account* any debt to ſuch an one at all. Thus God in *pardoning ſin, imputes not ſin* to us, reckons it not to us, puts it not upon our Account, but as it were croſſes all out of his debt-book. Oh *he is a bleſſed man to whom the Lord will not thus impute ſin!*

6. *Covering of Sin, Hiding it, or Hiding Gods face from it.* This expreſſion is oft uſed for the Pardon of Sin. The Hebrew hath three words eſpecially to this purpoſe. 1. חסה Chaſah, *To cover*, or *hide out of ſight*. Its applyed to any object or thing that is covered by ſomething interpoſed betwixt it and the eye. As the body is *covered* with Garments, *Ezek.* 18. 16. The Tabernacle was *covered* with the cloud, *Numb.* 9. 15. *&* 16. 42. The waters of the Red-Sea *covered* the Egyptians, *Exod.* 15. 10. Thus when ſin is pardoned, its *covered* from Gods eye. Not that God doth not ſee it at all, but that he doth not ſee it to puniſh it and requite it with Condemnation. So; (c) *O the bleſſedneſs of the man whoſe trangreſſion is forgiven, and whoſe ſin is covered.* And elſewhere; (d) ——*Thou haſt forgiven the iniquity of thy people, thou haſt covered all their ſin, Selah.* 2. כפר *Caphar*, Our Engliſh word *cover* is very neer it. This word (e) Generally ſignifies *to Cover, to hide, to cover with pitch*, &c. as *Gen.*

(t) Pſal. 32. 1, 2.
(u) Rom. 4. 7, 8.
(x) In *Book III. chap. 3. Aph. 5 & 3. p. 589, 590.*
(y) 2 Cor. 5. 19. Not imputing their treſpaſſes unto them.
(z) Iſa. 53. 4, 5, 6. 2 Cor. 5. 19, 21.
(a) 2 Cor. 5 21.
(b) 1 Pet 2. 24.
(c) Pſal. 32. 1. *with* Rom. 4. 7.
(d) Pſal. 85. 2.
(e) *Mercer. in Paign. Theſaur. ad verb.*

Gen. 6. 14. the Ark was covered with pitch. Hence in *Piel* it signifies, *To expiate, cleanse, purge,* &c. which is to hide sin or uncleaneſs; To remove Wrath, that it may not appear. Thus the *Seraphim* laying a live-coal from the Altar upon the mouth of *Iſaiah*, ſaid; (f) *Thine iniquity is taken away, and thy Sin purged,* or *Covered.* And again; (g) *Surely this iniquity ſhall not be purged from you* (or, *covered*) *till ye dye.* From this Root that word כפרת *Capporeth* is derived, which ſignified *the Covering of the Ark*, called *the Mercy-ſeat* or *Propitiatory*, which was a ſpecial Type of Chriſt, *Exod.* 25. 17. *to* 23. *Rom.* 3. 25. For as the *Law* in the Ark, by which *is the knowledge of ſin*, was covered with *the Mercy-ſeat*: ſo Chriſt by his death Expiates, Remits and Covers our ſins, that the Law ſhall not accuſe or condemn us for them.

(f) Iſa. 6 7.

(g) Iſa. 22. 14.

3. סתר Sathar, *To hide, conceal,* &c. when God *pardons* ſins, he *hides* his face from them, He will not look upon them in wrath or revenge; he looks as it were another way. So *David* prayed; (h) *Hide thy face from my ſin, and blot out all mine iniquities.* It ſeems to be a *Metaphor*, from a guilty perſon, that cannot endure the face of a ſtrict Judge: or from an offending child that cannot bear the fathers frown. When God pardons, he *hides* his face. Oh what comfortable words are theſe to a penitent, ſin-bruiſed Soul! Thou *uncovereſt*, all thy ſins before God, confeſſing them, lamenting them, and ripping them up: but God *covers* them all, he puts them out of his ſight. Thy *ſins are ever before thee*, *Pſal.* 51. 3. thou art ſtill poring upon them, &c. but God hides his face from them, he will not look upon them any more.

(h) Pſal. 51. 9.

7. *Taking-away ſin, Removing it,* &c. when God Remits ſin to us, he Removes ſin from us. Here are two Hebrew words. 1. נשא (i) Naſa, *To lift up, To take-away, To Spare, To Remit,* &c. This word is very comprehenſive in ſignifications, if any other. When God remits ſin, which is an *heavy burden* to the Soul, *Mat.* 11. 28. He *lifts it up* off the Soul, he takes away this heavy, troubleſom load that preſſeth it down and oppreſſeth it, he gives lightning and eaſe to the Soul, he unburthens it. Oh this is ſweet to the Heavy-laden! Thus God proclaims himſelf; (k) — *Keeping mercy for thouſands, forgiving* (נשא) Noſe, *lifting up, taking away,*) *iniquity, and tranſgreſſion, and ſin.* That is, All ſort of ſin. Here the Participle is uſed, *Taking away*: its Gods conſtant, daily and continual act to be pardoning; though we be ſtill ſinning, yet he is ſtill pardoning. So elſewhere; (l) *Who is a God like unto thee, pardoning* (נשא) Noſe, *lifting-up, taking-away*) *iniquity?* &c. there's no God like our ſin-pardoning God: No God, but he can pardon ſin. (m) — *Take-away all iniquity, and receive us graciouſly.* (n) ——— *O the bleſſednesſes of that man whoſe tranſgreſſion is pardoned,* or *Taken-away!* This *taking away*, or *bearing away* of Sin noted by this word, was excellently ſhadowed out in the (o) *Scape-goat*, upon whoſe head *Aaron* was to lay both his hands, confeſſing over

(i) See *Pagn. Theſ. in verb.*

(k) Exod. 34. 7.

(l) Mic. 7. 18.

(m) Hoſ. 14. 2.

(n) Pſal. 32. 1.

(o) Lev. 16. 20, 21, 22.

over him all *Iſraels* iniquities and tranſgreſſions, putting them upon his head, and then to ſend him away into the Wilderneſs, never to return or be found more. And the Goat (נשא Naſa, *ſhall take-away*) *ſhall bear-away upon him all their iniquities unto a land of ſeparation, and he ſhall let go the Goat in the wilderneſs.* So Chriſt bears away our ſins, far from us, never more to return to us, or be charged upon us.

2. מוש Moſch, *To remove*, properly *to remove-from-handling.* (p) —*And I will remove* (*Hierom* renders it, *Auferam, I will-take-away*) *the iniquity of that Land in one day. In that day, ſaith the LORD of hoaſts, ſhall ye call every man his neighbour, under the Vine and under the Fig tree.* The Pardon and removal of ſin, is here diſcovered to be the ſweet foundation of all Peace, Tranquility and Proſperity. *Sin unremoved*, like *Jonas* in the ſhip, ſtorms and diſturbs all: but *Sin removed*, like *Jonas* caſt out, calms and quiets all.

(p) Zech. 3. 9,10.

8. *Blotting-out*, or *Wiping-out*, or *Razing out*, &c. מחה (q) *Machah*, Properly and Principally it ſignifies, *To blott-out-by-wiping*, and *ſo to remove away from its place, that ſhall not any more appear*; *David* prayes; *Blott-out, wipe-out all mine iniquities*, Pſal. 51. 9. God ſaith; *I, I am he that blotteth out thy tranſgreſſions for mine own ſake, and will not remember thy ſins*, Iſa. 43. 25. And again; *I have blotted out as a thick cloud thy tranſgreſſions, and as a cloud thy ſins*, Iſa. 44. 22. When *a cloud* is blotted out of the air, it is ſo utterly diſſipated and diſſolved, that it never returns thither again; there's nothing but ſerenity, clearneſs and brightneſs in the Heavens; and when a *writing* is blotted out of a *Table-book*, its ſo defaced, that it can never be read more; or, when a *debt* is wiped out of an *Account-book* or *Debt-book*, its never called for or exacted any more: So when God pardons ſin, he ſo utterly blots and wipes it out by the blood of Chriſt, that it ſhall never be exacted more from that ſoul, never be found there more unto Condemnation.

(q) Abſtergendo-delere: & ita loco amovere ne ultra appareat. *Mercer. in Pagn. Theſaur. ad verb.*

9. *Caſting behind Gods back.* King *Hezekiah* ſaid; (r) —*And thou haſt loved my Soul from the pit of corruption, for thou haſt caſt* (השלכת Hiſhlacta, *thou haſt caſt away*) *all my ſins behind thy back.* A Metaphor from the action of man, who caſts behind his back ſuch things as he cares not for, regards not, looks not after, minds not, *&c.* So God deals with all our ſins which he pardons, and for which he will not condemn us. Contrariwiſe when God puniſheth for ſin, he is ſaid to *ſet our ſins before his face*; (ſ) ——— *For we are conſumed by thine anger, and by thy wrath are we troubled. Thou haſt ſet our iniquities before thee, our ſecret ſins in the light of thy countenance.*

(r) Iſa. 38. 17.

(ſ) Pſal. 90. 7,8.

10. *Removing our ſins from us as far as the Eaſt is from the Weſt.* רחק *Rachak*, properly it ſignifies, *To be far-diſtant, To be afar off, To be far remote.* *David* uſeth this word for Pardon of ſin, (t) *He hath not dealt with us after our ſins, nor rewarded us according to our iniquities. For as the Heaven is high above the Earth: ſo great is his*

(t) Pſal. 103. 10,11,12.

mercy

mercy towards them that fear him. As far as the East is from the West: so far hath he removed (הרחיק Hirchic, *hath made-far-distant*) *our transgressions from us.* Here Gods pardoning Mercy is magnified three wayes, *viz.* 1. *By* his forbearance of deserved punishment. 2. *By* the incomparable transcendency of his mercy above our sins higher then heaven is above the earth. 3. *By* his far removal of our sins from us, as East is remote from West. A Proverbial Speech. East and West are far distant, never meet: So we and our pardoned sins shall never meet more; our true *Scape-goat* Christ hath carried them quite away from us into the Wilderness. *Augustine* here saith; (u) *When Sin is remitted, thy sins set; thy grace riseth. Thy sins are as it were in the West: The Grace whereby thou art freed is in the East.—Thy Sins set for ever; and Grace remains for ever.* Oh its well for us when our sins are not *Rising*, but *Setting*.

(u) Quando peccatum remittitur, occidunt peccata tua, oritur Gratia tua. Peccata tua tanquam in Occasu sunt; Gratia qua liberaris in ortu est. ——— Et peccata in æternum occidunt; & Gratia in æternum manet, &c. *August. in Enarrat. in Psal.* 102 *p.* 1166. *E. C. Tom.* 8. *Basil.* 1569.

11. Finally, The *Pardon of Sin* is most excellently set forth even in a Knot or Clustre of choice Expressions in the Prophet Micah, (x) *Who is a God like thee, Pardoning* (or, *Lifting-up*, or *Taking-away*) *iniquity, and Passing-by over the transgression of the remnant of his Heritage? He retaineth not his anger for ever, because he delighteth in loving-kindness. He will Return, He-will-tenderly compassionate-us, He will subdue our iniquities: And thou wilt cast-away* (or *fling-away*) *all their Sins into the depths of the Sea.* In this glorious Scripture, The singular and incomparable *Goodness* of God is magnified over all Gods in his *Pardoning Mercy*. The true God is altogether matchless in his Sin-pardoning mercy. *Who is a god like thee?* &c. This his Sin-pardoning Mercy is, I. *Emphatically propounded*, by way of interrogation. *Who is a God like thee, Pardoning,* (נשא Nose, *lifting-up, taking-away*) *iniquity?* Of this Term (y) formerly. II. *Elegantly Amplified* by many sweet and comfortable Expressions. As, 1. *Passing-by over the transgression* (על פשע —עבר Guhober Guhal Peshaugh) *of the remnant of his Heritage.* When God Pardons sin, he *passes over it*, he passes by it, he so sees it that will not see it, He will have nothing to say or do to it or for it, as to the point of curse and condemnation. But onely *his Heritage*, that little *remnant* in the world shall share in this Mercy. Thus God (z) passed by the Israelites in Egypt, whose Houses were sprinkled with blood, when he fell upon the Egyptians for their sins and destroyed them. 2. *He retaineth not his anger for ever, &c.* God may be angry with his people, and sore displeased at them for their sins so as to chastize them *severely*, though he pardon them *graciously*: yet he will not be ever angry, he will put off and lay aside his displeasure from them. 3. *He de-*

(x) Mic. 7. 18, 19.

(y) In the *seventh Denomination* or *Expression of Pardon.*

(z) Exod. 12.

delights, takes-pleaſure in loving-kindneſs. חסד *Cheſed* properly notes *Benignity, Loving-kindneſs. Loving-kindneſs* hath theſe three ſpecial Properties, *viz.* To impart tokens and teſtifications of kindneſs to the Object loved. To accept the ſmalleſt upright performances or manifeſtations of Duty. To cover and paſs by all weaknesſes and infirmities, as if there were no ſuch things. God excels in all theſe. Loving-kindneſs is his delight. 4. *He will return, He will-tenderly-compaſſionate-us.* The word רחם (a) *Racham* properly denotes, *To commiſerate, Intimately to tender with inward yerning bowels of compaſſion, Tenderly to embrace, as the Matrix the child.* Though ſin drive God away ſometimes, yet he will not utterly depart, he will return again to us: yea, though we have ſinned againſt his Mercy, kicked againſt his bowels, yet his very bowels yern over us. When God pardons a ſinner, Oh how he tenders him, how dearly he claſps and embraces him, how he puts him as it were into his very inward and deareſt bowels! *&c.* 5. *He will ſubdue our iniquities.* When God pardons ſin, he ſubdues ſin, he conquers the enmity of ſin. *Partly,* He ſubdues the great and ſtrong *Provocation* of ſin, that riſeth up againſt Cod. Gods Pardons prevail againſt, and overcome our ſins Provocations: His Pardons are above our ſins exaſperations and aggravations. They are great, but Gods Pardons infinitely greater. *Partly,* He ſubdues the great *Power* of ſin, that riſeth up againſt us. Where God pardons the Guilt, he kils and mortifies the Power of ſin. 6. *He flings away all his peoples ſins into the depths of the Sea.* That is, God ſo pardons their ſins, that he Pardons all, and that for ever. As that which is flung into the Sea, into the deepeſt places of the Sea, can never again be ſeen or found: Or as the (b) Egyptians were all ſwallowed up in the Red-Sea, and never troubled, terrified or afflicted Iſrael any more after that day; God could as eaſily drown all *Pharaohs* Army therein, as one man. So their Pardoned Sins ſhall be all drowned in the Sea of Gods Mercy and Chriſts Merit for ever; they (though never ſo huge an Army) ſhall never trouble, terrifie or afflict them any more to their condemnation; in that ſenſe they ſhall never be found any more at all, or heard of in Gods wrath any more at all.

Thus I have opened a Box of rich and precious oyntment. O how fragrant and refreſhing are theſe expreſſions to a ſin-bruiſed ſoul! How appoſitely and ſuitably are they accommodated againſt all the ſadning conſiderations and apprehenſions of ſin! 1. Our Sins ars *Debts:* But God doth freely *remit* them. 2. Our Sins are *Offences*; but God in Chriſt doth *expiate* them, and is *propitious* to them. 3. Our Sins are *upon record in Gods Book*: But God *will not remember them, impute them to us*, or charge them upon us; but *wipe them quite away.* 4. Our Sins are *foul* and deformed: but God will *hide and cover* them. 5. Our ſins are *heavy burdens:* but God will *lift them off us*, and *take them away.* 6. Our Sins have been acted all in

(a) Sunt qui a *viſceribus* factum verbum exiſtimant, quaſi *Inviſcerare* dicas, hoc eſt intimo affectu qui viſceribus inditus eſt, tangi, & commoveri erga aliquem. Intimo commiſerationis affectu quemplam proſequi, quo ſcilicit *Matrix* quæ רחם dicitur, fetum complectitur tuendo & fovendo *Mercer. in Pagnin. Theſaur. ad verb.*

(b) Exod. 14. & 15.

in Gods sight, and they are *ever before us*. but God will *cast them all behind his back*, and *remove them as far away from us as the East is distant from the West*. 7. Our Sins are great *Provocations* against God, and strong *enemies* to our Salvation: But our matchless sin-pardoning God, will *Pass them by*, will *not still retain his anger* against them, *takes pleasure in loving-kindness*; will *return* to us, will *re-embeace us with tendereſt bowels of commiserations*, will *subdue our iniquities*, and will *fling away all our sins*, as once the Egyptians, *into the depths of the Sea*. O think of these things ye penitent souls, that lie bleeding under your sins and the wrath of God: and lift up your selves herewith out of the doleful pit of your despondencies and disconsolations.

Thus *of the Scripture-Names and Expressions touching Remission of Sin*. The *Quid Nominis*.

II. **The Nature of Remission of Sins**; The *Quid Rei*, what the Thing of Remission of sins is, hath been very much discoverd in all the former excellent *expressions*, whereby the Holy-Ghost points it out unto us in the Scriptures. But yet, because this is such a *Fundamental Article of Faith*; upon which the consolation of Believers doth so much depend, And against which it is very dangerous to err, on the right hand or on the left: I shall, for the more distinct and clear Discovery of the Nature of **Remission of Sins**, Propound and explain these *Positions* following, *viz.*

Posit. I. That, *Remission of sins, here promised in this New Covenant, is not intended of any Humane Remission, Fraternal, or Ministerial: But of Divine Remission of sins, and that not Particular, but Universal.*

We must rightly *distinguish*, before we can clearly and duly *Define* or *Discribe*. *Remission of sins*, according to Scripture is two-fold. I. *Humane*, whereby man forgives man, according to Gods appointment. This *Humane Remission* is also twofold, *viz.* 1. *Fraternal Remission*, which every private Christian ought to perform to his Brother sincerely and heartily, as he desires and expects pardon from God. (c) *Forgive, and ye shall be forgiven.* (d) —— *And forgive us our Debts, as we forgive our Debtors.* —— *For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their Trespasses, neither will your Father forgive your Trespasses.* Thus *Joseph* (e) forgave his Brethren. Nor must we forgive one another, (f) *until seven times, but until seventy times seven*; Even as often as there is need: as our Saviour teacheth by his Parable. 2. *Ministerial and Ecclesiastical Remission*, which either The Ministers pronounce Doctrinally according to the Word unto every true Believing and Repenting sinner, which is *partly* intended in that; (g) *whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.* Or

(c) Luk. 6 37. Math. 18. 35.
(d) Math 6. 12, 14, 15. Mark 11. 25, 26.
(e) Gen. 50. 16, 17, &c.
(f) Math. 18. 21. *to the end.*
(g) Ioh. 20 23.

the Church, *The Governing-Church*, (h) pronounceth. Orderly in a way of Diſcipline, and Cenſure, to a Penitent after Eccleſiaſtical puniſhment inflicted. But none of theſe Remiſſions are here intended: but ſuch a *Remiſsion* as is the immediate Act of God, *Heb.* 8.12. *Jer.* 31.34. II. *Divine*, whereby God himſelf forgives man. And is likewiſe twofold, *viz.* 1. *Particular* or *Partial*, when God remits the puniſhment of ſin *in part*, or for a time only. As when God remits temporal puniſhment, even unto reprobates: Thus God pardoned the Murmurers, in not bringing the Peſtilence upon them, according to *Moſes* requeſt, (i) *Pardon I beſeech thee the iniquity of this people,* —— *as thou haſt forgiven this people from* Egypt *even until now:* and yet he afterwards ſhut them all out of the promiſed Reſt for their unbelief. Thus God *in part* (k) pardoned wicked *Ahab*, in reſpiting the threatned Judgement. But however God may Pardon wicked perſons in regard of temporal puniſhment: he will never pardon them in regard of eternal, *Mat.* 25.46. *Pſal.* 92.7. 2. *Univerſal* or *Total*, when God (l) *gratuitouſly remits unto truly* (m) *Penitent and Believing Sinners,* (n) *all Puniſhment and Curſe of ſin properly ſo called, both Temporal and Eternal, for and through the meritorious* (o) *ſatisfaction of Jeſus Chriſt, apprehended by* (p) *Faith.* I ſay, *All Puniſhment properly ſo called:* for even they that are actually pardoned and juſtified, are not exempted from Gods *Fatherly chaſtiſements, judgements* and *tryals* in this life, and thoſe inflicted ſometimes upon occaſion of their ſins; witneſs *David*, the *Corinthians*, and many others, 2 *Sam.* 12.13, 14, &c. 1 *Cor.* 11.32. *Heb.* 12.6, 7, 8, 9, 10. And this *Univerſal Remiſsion of Sin*, is that which is propely and plainly intended in this *New Covenant*.

(h) Math.18. 15.*to* 22. Iohn 20.23. Math.16. 18,19. 2 Cor.2 6,7, 8,10,11.

(i) Numb 14. 12.*to* 26.19. Heb.3.18,19. & 4.3.

(k) 1 King. 21.27,28.

(l) Col. 2. 13. & 2.13. (m) Acts 2. 38. Rom. 3. 25. 1 Ioh.1.9. (n) Eph.1.7. Col. 1.14. Gal. 3.13. Rom. 8.1. (o) Iſa. 53. 4,5,6. Rom. 3.24. & 5.8. 2 Cor. 5.21. (p) Rom. 3.25.

Poſit. II. That, *Remiſsion of Sin is a diſtinct Bleſsing and Grace from Mortification of Sin, and not to be confounded therewith.*

For, 1. *Remiſsion* of ſin is a branch or Part of *Juſtification*, *Rom.*3. 24,25,26. and 4.6,7,8. But *Mortification* of ſin is a branch of *Sanctification*, *Col.* 3.5. *to* 11. and 2.11,12. *Rom.* 6.4. *to* 15. 2. *Remiſsion* of ſin properly takes away the *Guilt* of ſin, the Obligation to Condemnation, *Eph.* 1.7. *Heb.* 8.12. But *Mortification* of ſin takes away the *filth, power, and dominion* of ſin, and at laſt by degrees deſtroys the very *Inherence* and being of ſin in us, that there ſhall be *neither ſpot, nor wrinkle, nor any ſuch thing*, *Rom.* 6.4. *to* 16. *Eph.* 5.27. *Remiſsion* makes a man no guilty ſinner before God: but *Mortification* tends daily to make a man no Sinner at all. Its true, Remiſsion of Sin and Mortification of Sin, (q) are *divine bleſsings*, caſt at the ſame time upon the ſame perſons; but yet they are *diſtinct bleſsings*.

(q) Col. 2. 11,12,13.

Poſit. III. That, *Remiſsion of Sins ſtrictly and properly taken, is not the All, but only a Part of our Juſtification before God; But more largely and improperly it is All.* For,

For, *Remiſsion of Sin* is taken *Properly* or *Improperly*. 1. *More ſtrictly and properly*, it denotes An abſolution of the Sinner from the guilt of ſin, *viz.* from his juſt obligation unto due Puniſhment, 2 *Sam.* 12. 13. *Mat.* 6. 12 *Luk.* 11. 4. And in this ſenſe, *Remiſsion of Sins* is not the *All* and whole Nature of Juſtification, but only a *part* thereof. For, none are juſt before God *perfectly*, but ſuch as perform the whole debt due to God. The Debt due to God is twofold, *viz.* One *Directly & perſe*; that is, (r) Perfect and perpetual Obedience to Gods Law. The other *Indirectly & per accidens*, by accident and occaſion of Sin: that is, (f) Undergoing the Puniſhment due to the tranſgreſſion of the Law: Both theſe are neceſſarily to be performed for us; The *latter*, for obtaining of Remiſsion of Sins, that is, Abſolution from the Curſe and Puniſhment of Eternal death deſerved: The *former*, for Imputation of righteouſneſs to us unto Eternal life. Hereupon Jeſus Chriſt, becoming our Mediator and Surety, paid and performed both theſe Debts due to God; *viz.* The *Debt of Puniſhment*, for obtaining Remiſsion of ſins, or Acquittal from Death and Curſe, for us, *Iſa.* 53. 4, 5, 6. *Eph.* 1. 7. 2 *Cor.* 5. 21. The *Debt of perfect Obedience*, for Juſtification of life, *Rom.* 5. 17, 18. 2. *More largely and improperly*, by a *Synechdoche* of the part for the whole, it comprehendeth in it the imputation alſo of righteouſneſs. As in that paſſage which *Paul* alledgeth out of the *Pſalms*; (t) *Even as* David *alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works: Saying, Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered. Bleſſed is the man unto whom the Lord will not impute ſin.* *Davids* words expreſly mention not a word of the *Imputation of righteouſneſs*: but run only upon Gods *Forgiving*, *Covering*, and *Non-imputing of ſin*, and yet *Paul* ſaith, *David deſcribes the bleſſedneſs of the man to whom God imputeth righteouſneſs.* Here therefore *A Synechdoche* muſt needs be acknowledged; And, That *Remiſsion of ſins*, (here expreſſed by *Forgiving*, *Covering*, and *Not-imputing of ſin*) doth plainly import and imply alſo *An imputation of righteouſneſs.* And ſeeing *Remiſsion of ſins* is ſometimes uſed in the *New Teſtament* Synechdochically to comprize in it the whole of Juſtification, why ſhould it be thought ſtrange to underſtand it in this extent and latitude here in this Body of the (u) *New Covenant*, the Promiſes and Bleſſings whereof are ſo Complexive, Extenſive, and Fundamental? Surely I ſee no Inconvenience contradicting. And certainly, If we may underſtand this *Fœderal Article* ſo largely, it will ſo much the more advance the rich Grace of the *New Covenant*, And advantage the Conſolation of the New Covenant Fœderates.

(r) Deut. 27. 26.

(f) Rom. 1. 32. & 6. 23. Deut. 27. 26.

(t) Pſal. 32. 1, 2. with Rom. 4. 6, 7, 8.

(u) Heb. 8. 12. Ier. 31. 34.

Poſit. IV. That, *Remiſsion of ſins, ſtrictly taken, doth moſt properly and eſpecially conſiſt in the Removal of the offence done to God, and in the Acquittal or Abſolution of the Sinner from the Guilt of Sin, that is,*

from his Obligation, or being bound over, to endure the Punishment of Death, due for such offence.

(x) *In Quest. 1.*

I have (x) already shewed, that, among other Particulars considerable in Sin, these are two specially to be noted, as to the present subject in hand; *viz. Offensa*, and *Reatus*. I. *The Offence or Provocation against God, as it were stirring up his Anger and Displeasure.* The *Act* of sin may be transient and speedily pass away: But the *offence* against God remains and continues, till the Sin be pardoned. God laies it to heart, when the Sinner is pleased with it: God is displeased at it, when the Sinner is pleased at it: God Books it down, and remembers it, when the Sinner forgets it, &c. And God oft-times testifies his deep displeasure because of such offence, before the offendor obtain Repentance or Pardon. But when Sin is Remitted, God (y) ceaseth his conceived anger and displeasure; *Blots* the Sinners offences out of mind and memory, *will remember them to him no more*, Heb. 8. 12. II. *The guilt of sin, or the Obligation of the Sinner to the punishment of Death and Damnation*, (z) *appointed of God.* As soon as a man hath sinned, he is presently fallen *into the hands of God*, who hath right and power over him as a supreme and righteous Judge to take vengeance upon him, having already adjudged the Sinner unto death: And he is also presently fallen into the hands (as it were) of his own Conscience, his own Guilty Conscience. *God* and his *own Conscience* bind him over to Eternal condemnation, as the proper appointed (a) *wages of sin.* While this *Guilt*, while this *Obligation to death* lies upon the Soul and Conscience, There's no *Remission of sin* there: but in this *guilt*, sin still lives; still represents it self with horror to the awakened soul, (b) *my sin is ever before me*; still cryes aloud for vengeance, as if it were but newly acted, &c. when sin therefore is remitted, this *guilt* removes, this obligation to threatned and deserved punishment ceaseth; The soul is now set at liberty, this dreadful bond is cancelled, the pain, fear, trouble and terrour of Conscience is over, and the Sinner begins to find some spiritual (c) *Rest* and ease *unto his soul.* Herein principally and especially *Remission of Sin* stands: Not in Removal of the *Stain* and *Power* of Sin, that is done by *Sanctification*: Nor in Removal of the *desert* of Punishment, for even in a Pardoned person, as well as in an unpardoned, Sin *deserves eternal death* and condemnation, this is the proper and adequate (d) *wages of Sin* wherever it is; But in Removal of the *Guilt* of Sin, and that *Obligation to everlasting Death* and condemnation, when this Guilt is removed, when this Obligation is cancelled; then Sin is pardoned. This is evident, 1. *Partly*, By the Metaphors used to express Pardon of sin, which peculiarly intend Acquittal from the Guilt of sin, or disobligation from the punishment of sin. As, (e) *Hiding Gods face* from them, and *blotting them out*: A Similitude from Creditors that blot debts out of their Books, so as not to exact them to be paid. (f) *Remembring Sin no more*: not remem-

(y) Micah 7. 18.

(z) Gen. 2. 17. Rom. 1. 32. Deut. 27. 26.

(a) Rom. 6. 23.

(b) Psalm 51. 3.

(c) Mat. 11. 28, 29.

(d) Rom. 1. 32. & 6. 23.

(e) Psalm 51. 9. Isaiah 43. 25.

(f) Heb. 8. 12. Jer. 31. 34. Isa. 43. 25.

remembring them to punish them and damn for them: A Metaphor from Judges that punish not offences forgotten or unknown. If God punish Sin, he still remembers it. (g) *Covering of Sin*: not simply and absolutely that God cannot see it, but that God will not see it to condemnation, *&c.* 2. *Partly*, By the expressions used about the pardoning of the Sins of such as have been forgiven. As of *David*, (h) —*The* LORD *also hath put away thy sin*, (Heb *hath made-to-pass-away thy sinful-errour,*) *thou shalt not dye.* In the former phrase, Pardon of sin is *assured*: In the latter phrase, this assured Pardon is *explained*, in acquitting him from the Obligation to punishment. So of *Hezekiah*; (i) *Thou hast loved my Soul from the pit of corruption: For thou hast cast all my sins behind thy back. See also, Psal.* 103. 9, 10, 11, 12. 3. *Partly*, By the Method that God takes about Pardoning the Sins of his Elect. Of his free grace he gave Christ to be our Surety and Saviour, *Heb.* 7. 21, 22. *and* 9. 15. Upon this our Surety Christ, he laies all the punishment of our sins, that by his Satisfaction, we may be acquitted from our guilt or Obligation to punishment, *Isa.* 53. 6. *Rom.* 3. 24. *and* 5. 8. *Mat.* 20. 28. *Heb.* 9. 26. 1 *Tim.* 2. 2. 2 *Cor.* 5. 21. As Christ was *made Sin for us*, by having the punishment of our sins charged upon him: so we are discharged from our sins and pardoned, by being released and discharged from our Obligation unto due punishment deserved by our sins.

(g) Psal. 32. 1.

(h) 2 Sam. 12. 13.

(i) Isaiah 38. 17.

Posit. V. That, *God alone remits Sin.*

Remission of sins is Gods Peculiar Prerogative. Herein he is alone, and None with him. For, I. *Remission of sins* is in Scripture peculiarly ascribed to God, as belonging properly and only to him alone. (k) *The* LORD —*pardoning iniquity and transgression and sin.* (l) —*I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.* (m) —*A God of Pardons.* (n) —*Who is a God like unto thee, Pardoning iniquity, &c.* (o) —*Who can forgive sins save God only?* And hence Christ declared himself to be God, that he was able to forgive sins to the Palsy man: and he evidenced himself to be able to forgive sins by curing him of his Palsy by his word. II. Our Saviour (p) teacheth us daily to direct our prayers to our heavenly Father, and to none other for remission of sins. And penitent sin-bruised souls repair to God and him alone for pardon *See Psal.* 51. 1, 2, 3, *&c. Hos.* 14. 2. Because they know well that this blessed Alms comes only from the bosom of Gods love. III. It is God alone that Justifies, *Rom.* 8. 33. *&* 3. 24, 25, 26. *&* 4. 5. *&* 8. 30. And therefore its God alone that remits sin: for *Remission of sin* is one part of *Justification*, as hath been manifested. IV. Our sins are (q) Debts primarily, properly and peculiarly against God alone; as being against his Will, his Laws, his Authority, his Purity, &c. Hence *David*; (r) *Against thee, thee only have I sinned*, &c. Sins

(k) Exod. 34. 7

(l) Isaiah 43. 25

(m) Neh. 9. 17.

(n) Micah 7. 18.

(o) Mark 2. 5. *to* 13.

(p) Matth. 6. 12. Luk. 11. 4.

(q) Math. 6. 12. Luke 11. 4.

(r) Psal. 51. 4.

Sins are only *Secondarily*, and in referrence to God againſt others, as thereby his Moral Laws or Law of nature, &c. are violated. Now who can remit the *Debt*, but the *Creditor*? who can remit the Sin, but God againſt whom it is committed primarily, and in ſome ſenſe only? V. *Remiſsion of ſins* in every Notion and Conſideration, both *In foro Cœli, & in foro Soli*, In the Court of Heaven, and in the Court of a Mans own Heart and Conſcience, belongs only to God. 1. In the Court of Heaven, Remiſſion belongs only to him. For, Againſt him only the offence is done, *Pſal.* 51.4. And he only can ſave from Hell, and (f) deſtroy both ſoul and body in Hell, and that for evermore. 2. In the Court of a mans own Conſcience. He only that is God and Father of Spirits, having immediate Soveraignty and Power over the Hearts and Spirits of all men, can upon *Remiſsion of ſins* calm, ſtill and pacifie the Conſcience, and give experimental perſwaſion, ſenſe, evidence and aſſurance of pardon. Men, Miniſters may uſe Arguments, apply Promiſes, Comforts, and many Means to compoſe a troubled heart; but all to very little purpoſe, till the Lord himſelf by his Spirit come in. Then if he do but ſay, Peace and be ſtill: there's a perfect calm. So true is that of *Elihu*; (t) *When he giveth quietneſs, who then can make trouble? And when he hideth his Face, who then can behold him? Whether it be done againſt a Nation, or againſt a man only.* *Nathan* told *David* (u) that *God had put away his ſin, he ſhould not dye*: But all this did not ſet *Davids* (x) *broken bones* in joynt, nor *reſtore to him the joy of Gods Salvation*, till God himſelf began to ſmile upon him and ſpeak peace to him. VI. All *Humane Pardons* are ſmall matters, are as nothing to Gods Pardons. *Fraternal Pardons* betwixt man and man, Chriſtian and Chriſtian, are only (y) *charitative paſsing-by of private perſonal injuries, without ſeeking or meditating of revenge.* But theſe cannot at all reach to remove, The *offence againſt God*, or the *Guiltineſs of Gods Iudgement*, or the *Trouble of Conſcience thereupon.* *Miniſterial and Eccleſiaſtical Pardons*, are only *ſubordinate* and *Declarative*: Whereby either the ſpiritual Cenſure and puniſhment inflicted by the Church upon an offendor, is upon teſtification of his repentance (z) removed in a way of *Diſcipline*; Or *Gods own Remiſsion* of ſin to the truly penitent and believing Sinner is according to the Holy Scripture (a) *Doctrinally aſſured.* Both which *Remiſsions*, or *looſings of ſin* are only ſo far authentick and prevalent, as they are *conform to the Word*, and are *Ratified in heaven.* (As for *Popiſh Pardons*, They are either wicked Tolerations, Protections and Licences of ſinning, or abominable deluſions and mockeries of Sinners: Meer Antichriſtian Nets for catching of money, and enſlaving ſouls under the Papal Tyrannie.) But *Gods Pardons* are *Abſolutely Supreme*, *Authoritative* and *All-ſufficient* to take away All the offence againſt God, all the guilt of deſerved puniſhment in this and the world to come, and all the trouble of conſcience thereupon. He fully pardons in *Court of Heaven*, and *Court of Conſcience.*

(f) Math. 10.28.

(t) Iob 34.29.

(u) 2 Sam. 12. 13.

(x) Pſal. 51. throughout.

(y) Mat.6.12, 14,15. Mark 11. 25, 26. with Mat. 5. 38, 39, 40, 41, 42. Rom. 12. 17, 19, 20, 21.

(z) Mat. 18. 15. to 22. 2 Cor.2. 6, 7, 8, 10, 11.

(a) Iohn 20.23.

ence. His Pardons are the only Pardons. Hence therefore; 1. All that have their ſins Pardoned, may ſee to whom alone they are to aſcribe them. 2. All that want Pardons, may learn from whom alone they are to expect them.

Poſit. VI. That, *God Pardons ſin freely of his own meer Grace, without any the leaſt merit or deſert of the pardoned ſinner.*

This is moſt evident. For, 1. The impulſive or Moving Cauſe inclining the Lord to Pardon ſin, is not any thing at all, in the creature, without himſelf: But only his own rich and free-grace, within himſelf: as the Scriptures abundantly Teſtifie (b) —— *Being juſtified freely by his Grace.* Therefore pardoned freely by his Grace: Remiſſion being part of juſtification, as is there after intimated. (c) —— *Having freely-forgiven* (χαρισαμενος) *you all treſpaſſes.* (d) —— *Even as Chriſt* (εχαρισατο) *freely forgave you, ſo alſo do ye.* (e) —— *In whom we have Redemption through his blood, the forgiveneſs of Sins, according to the riches of his Grace:* (f) — *I, even I am he that blotteth out thy tranſgreſſions for mine own ſake, and will not remember thy ſins.* 2. Though God forgive ſins only in Chriſt and for his Merit and Satisfaction: as after ſhall be ſhewed, yet, in regard of the Pardoned ſinner, that alſo is of meer Grace. (1) *Partly*, In that God pleaſed to contrive this way of ſaving ſinners by a *Surety* Jeſus Chriſt, to Provide and accept the Satisfaction of this Surety by his death for the ſins of his Elect: which he might juſtly have demanded and exacted of the Principals themſelves, 1 *Tim.* 2. 5, 6. *Heb.* 10. 10. *Mat.* 29. 28. *Dan.* 9. 24, 26. *Iſa.* 53. 4, 5, 6, 10, 11, 12. *Heb.* 7. 22. *Rom.* 8. 32. 1 *Pet.* 1. 18, 19. (2) *Partly*, In that God pleaſeth actually to apply the blood and Death of Jeſus Chriſt unto the Hearts and Conſciences of ſuch or ſuch ſinners, by his Spirit and Faith, for *actual Remiſsion of ſins:* when he might juſtly have left them to periſh with others in their ſins and unbelief, *Heb.* 9. 14, 15. *Rom.* 3. 22, 24, 25, 26. *Heb.* 10. 22. 1 *Cor.* 6. 11. *Acts* 15. 9. *Rev.* 1. 5. *Col.* 2. 11, 12, 13. 1 *Cor.* 4. 7. *Rom.* 9. 15, 16, 18, 20. *to* 25. 3. Although God remit ſins to none, but to penitent and believing Sinners only, yet that Remiſſion even upon ſuch terms alſo is meerly gratuitous: and not at all for any merit or deſert of ſuch Faith or ſuch repentance. For both (g) *Repentance* and (h) *Faith* are the meer gifts of his free-grace. 4. That God might moſt clearly evidence to all the gratuitouſneſs and freeneſs of his Pardoning-Mercies, he hath ſingled out moſt notorious Sinners, moſt undeſerving, yea moſt ill-deſerving wretches as Subjects and Receptacles of his Pardons. Hereby his Pardoning Grace appears to be exceeding gracious.

He pardoned, *David*, his Murder and Adultery, 2 *Sam.* 12. 13. The *ſinful woman*, her many ſins, *Luke* 7. 37, 47. *Manaſſes* his many horrid impieties, 2 *Chron.* 33. 2. *to* 18. *Peter*, his triple denyal of his Maſter, and every time worſe then other, *Mat.* 26. 70, 72, 74, 75.

Job.

(b) Rom 3. 24, 25.
(c) Col. 2. 13.
(d) Col. 3. 13.
(e) Eph. 1. 7.
(f) Iſa 43. 25.
(g) Acts 11. 18. 2 Tim. 2. 25.
(h) Eph. 2. 8. Phil. 1. 29.

Iohn 21. 15. *to* 20. *Paul* his Perſecutions, injuries and blaſphemies, 1 *Tim.* 1. 13, &c. Yea, the *Jews*, their betraying, crucifying and murdering of Jeſus Chriſt the ſon of God, *Acts* 2. 23, 36, 37, 38, 41. To this effect ſaid *Chryſoſtome* elegantly; (i) *Great is the tumult of my ſins: but much is the Security of my Lords love-to-man. He became man: This was of Mercy. He came into the virgins womb: This was of love to man. He became what thou art: that thou mighteſt become what thou art not. This was of Mercy. And Coming, whom did he preſently call? The wiſe-men. After them, whom? The Publican. After him: The Whore. After her. The Thief. After him, whom? The blaſphemer. O new and ſtrange things! The firſt-fruits of Calling is the Tyranny of ſin,* &c. —— *Art thou impious? call to mind the Magi, the wiſe men. Art thou rapacious? call to mind the Publican. Art thou unclean? call to mind the Whore. Art thou a man-ſlayer? call to mind the Thief. Art thou an heynous offendor? call to mind* Paul *the Blaſphemer and after that an Apoſtle: Firſt a Perſecutor, and after an Evangeliſt; firſt Tare and after that Wheat: firſt a Wolf, and after a Shepheard: firſt Lead, and after that Gold:* &c. Now why doth God ſingle out from among Sinners, ſuch notorious and flagitious offendors, to beſtow his ſanctifying and Pardoning mercies upon; but that thereby he might the more gloriouſly exalt the rich grace of his Pardons, in thoſe (k) *Patterns* of Pardons, for the encouragement of *all ſuch as after ſhould believe?*

(i) Μέγας ὁ θόρυβος τῶν ἁμαρτημάτων μου, ἀλλὰ πολλὴ ἀσφάλεια τῆς τοῦ δεσπότου μου φιλανθρωπίας. &c. Jo. Chryſoſt Hom. 2. in Pſalm 50. p. 997, 998 Tom. 3. Pariſ. 1636.

(k) 1 Tim. 1. 13, 14, 15, 16.

Poſit. VII. That, *God remits ſin, only upon and for the Satisfaction made to his Juſtice for ſin by the Obedience and Death of Jeſus Chriſt.*

For clearing of this, Conſider; I. *That*, God (having in his *Covenant of works* declared to *Adam* for himſelf and his Poſterity, that, (l) *in the day he ſhould* tranſgreſs by *eating* the forbidden fruit, he ſhould *die the death*,) could not, according to the exactneſs and ſtrictneſs of his Truth and Juſtice, paſs by *Adams* firſt ſin (wherein (m) *all ſinned in him*) without puniſhing it with Death. If in ſome ſenſe that ſin had not been puniſhed *with Death*; How ſhould God have been *true*, that Threatned it? How ſhould God have been *juſt*, that ſpared it contrary to juſtice? II. *That*, Lapſed man being utterly unable to pay this debt, to undergo this (n) *Death eternal* without ſinking under it, and being ſwallowed up wholly by it for ever, The Lord was pleaſed to (o) find out a ſufficient *Suerty* that ſhould fully pay the debt, by undergoing Death, (even a Death through the (p) infinite dignity of his perſon, equivolent to Eternal, *viz.* JESUS CHRIST, (q) God-man. III. *That*, Jeſus Chriſt, God-man our only Mediatour and Surety by his obedience and Death, did make a proper, real and full Satisfaction to Gods juſtice for the Sins of all his Elect; Wherewith God is for ever well pleaſed, *Iſa.* 53. 4, 5, 6, 8, 10, 11, 12. *Rom.* 5. 8, 9, 10, 19. *I lay down my life for the ſheep, John* 10. 15. (r) —— *The ſon of*

(l) Gen. 2. 17. Rom. 5. 23.

(m) Rom. 5. 12.

(n) Rom. 6. 23.

(o) Heb. 7. 22. & 9. 12, 13, 14, 15. 1 Tim. 2. 5, 6. Heb. 10. 5. *to* 20.

(p) Acts 20. 28.

(q) 1 Tim. 3. 16. oh. 1. 14.

(r) Mat. 20. 28.

of man came not to be ministred unto, but to Minister, and to give his Life (λύτρον) *A Ransome for many.* (f) — *Who gave himself* (ἀντίλυτρον i.e. precium-ex-adverso-respondens; *vel* (t) æquale-redemptionis-precium) *a full Ransome for all.* That is for all that he *would have come to the knowledge of the truth*, as in the (u) former verse: *viz* not absolutely all, but of all sorts some. Again, (x) — *But now once in the end of the world, hath he appeared to put away sin by the Sacrifice of himself.* (y) — *By his own Blood he entred in once into the Holy-place, having obtained* (αἰωνίαν λύτρωσιν) *Eternal Redemption for us.* (z) — *In whom we have* (ἀπολύτρωσιν) *Redemption through his blood, even the forgiveness of sins.* Now how acceptable this *Ransome*, this Price of our Redemption was to God, the Apostle declares; *Partly*, By Comparing Christs Death to the most fragrant perfume of Incense; (a) — *Christ hath loved us, and hath given himself for us, an offering and a Sacrifice to God for a sweet smelling savour.* *Partly*, by declaring how (b) God preferred this one Sacrifice of Christs dying before all the Sacrifices of the Law whatsoever. *Partly* by the Event and Effects of Christs offering up himself once, *viz.* (c) His *Sitting down at Gods right hand*; His *perfecting them for ever that are Sanctified*; His utter taking away all Need of any more Expiatory Sacrifice for Sin. By all these passages and expressions it is very evident, That Christ hath by his Death and blood, as an (d) invaluable price of our Redemption, made full Satisfaction to Gods justice for the sins of all his Elect, and that God hath fully accepted the same for ever. So that now the *mercy* of God may embrace the Sinner without the least impeachment of wrong to his *Truth* or *Justice*. IV. *That*, Jesus Christ having fully satisfied Gods justice for the sins of all his Elect, by his Death and Blood, (the incomparable price of their Redemption,) hath thereby meritoriously purchased and obtained for all his Elect *Remission of Sins*, even their everlasting Relaxation and freedom from the Guilt of sin: that is, from their Obligation to Death, even to all Punishment properly so called, Temporal, Spiritual and Eternal. This is very plain by that expression of *Pauls* in two of his Epistles; (e) *In whom we have Redemption through his blood, even the forgiveness of Sins.* Here note, 1. A great benefit obtained for us by Christ; *viz. Redemption.* From what? From Sin, *Heb.* 9 13, 14. 1 *Pet.* 1. 18, 19. From the Wrath of God, 1 *Thes.* 1. 10. From the power of darkness, *Col.* 1. 13, 14. From the Curse of the Law, *Gal.* 3. 13. 2. The way how Christ obtained this Redemption for us, *viz. through his blood.* By paying of his matchless price. 3. The Interpretation of this Redemption by way of apposition; *viz. Even Remission of Sins.* Gods justice being satisfied by the price of our *Redemption*, Christs blood: *Remission of sins* is obtained for us. His *Redeeming* us from wrath, takes off our guilt and obligation to eternal Condemnation: and this is properly *Remission of Sins.*

(f) 1 Tim. 2. 5, 6.
(t) Sic ἀντὶ in nomine ἀντίλυτρον i. e. æquilibrium, usurpatur.
(u) 1 Tim. 2. 4.
(x) Heb. 9. 26, 28.
(y) Heb 9 12.
(z) Col. 1. 14. Eph. 1. 7.
(a) Eph. 5. 2.
(b) Heb. 10. 5, 6, 7, &c.
(c) Heb. 10. 12. *to* 20.
(d) Acts 20. 28. 1 Pet. 1. 18, 19.
(e) Col. 1. 14. Eph. 1. 7.

Thus though God remit our ſins *moſt freely*, as touching *us*, who cannot deſerve it, but the Contrary; yet he remits our ſins *juſtly*, as touching *Chriſt*, who hath meritoriouſly purchaſed and obtained it by his Death. *Remiſsion of ſins* coſt Chriſt dear: though it coſt us nothing. *Remiſsion of ſins* drops down from God to us through Chriſts wounds; and ſwims to us in Chriſts blood. Oh kiſs thoſe wounds with the lips of Faith; Oh drink that precious blood with the mouth of Faith: And then All thy Sins, All thy guilt, All thy condemnation ſhall flee away. I conclude this Poſition with that of *Ambroſe*; (f) *I have not whence I may glory in mine own works, I have not whence I may boaſt my ſelf: and therefore I will glory in Chriſt. I will not glory that I am righteous: but I will glory, that I am redeemed. I will glory, not becauſe I am without ſin: but becauſe my ſins are forgiven. I will not glory becauſe I have profited, or becauſe any hath profited me, but becauſe Chriſt is an advocate with the Father for me, but becauſe the blood of Chriſt is ſhed for me.*

(f) Non habeo igitur unde gloriari in operibus meis poſſim, non habeo unde me jactem; & ideo gloriabor in Chriſto. Non gloriabor quia juſtus ſum, ſed gloriabor quia redemptus ſum. Gloriabor, non quia vacuus peccati ſum, ſed quia mihi remiſſa ſunt peccata. Non gloriabor, quia profui, neq; quia profuit mihi quiſpiam, ſed quia pro me advocatus apud Patrem Chriſtus eſt, Sed quia pro me Chriſti ſanguis effuſus eſt. *Ambroſ. de Iacob & vita beat. lib. 1. cap 6. pag.290,291. Baſil. 1567.*

Hence, The Popiſh Doctrine of Mans own Satisfaction in part for his Sins, is moſt derogatory to the plenary and compleat Satisfaction of Jeſus Chriſt for all the Puniſhment Temporal, Spiritual and Eternal due for the ſins of the Elect, whereby the guilt of all their ſins is univerſally removed. Papiſts ſay, (g) *This univerſal Remiſsion of ſin by Chriſts ſatisfaction hath place in the firſt Remiſsion, which is by Baptiſm: But not in the Second Remiſsion, which is given to them that Sin after Baptiſm; In which, Eternal puniſhment is remitted to the penitent, but not Temporal Puniſhment. And* (h) *that this Temporal Puniſhment is to be endured before a man can enter into the Kingdom of Heaven.* 1. *Either here in this life by Laborious works, patiently endured*; viz. (1) *Puniſhments inflicted by God*, (2) *Enjoyned by the Prieſt, Or* (3) *Voluntarily undertaken, as Faſtings, Prayers, Alms*, &c. 2. *Or hereafter in Purgatory in the life to come.* But this is (i) a wretched Doctrine, Robbing Chriſt of the Glory of his *full Satisfaction* which belongs to him, And Attributing to ſinful man a *Satisfaction* which cannot belong to him, Contrary to what hath been ſaid, and to the clear current of Scripture. So that I need add no more by way of Refutation.

(g) *Concil. Trident. Seſſ 14. Cap. 2. & Seſſ. 6. Can. 30.*

(h) *Bellarm de Pœnit. L. 4. C. 10. Tom. 2. Concil. Trident. Seſ. 14. cap. 13.*

(i) *Vid. Gom. Illuſtr. Loc. Luc. 1.77. p. 228, 229. Tom. 1.*

Poſit. VIII. That, *God actually Remits ſin to all truly Believing and Repenting Sinners: and (in his ordinary diſpenſation) to them only.*

(k) Rom. 8. 29,30. 1 ph. 1. 4. *to* 12

(l) Col. 1. 14. Eph. 1. 7. Heb. 9. 12,13, 14,15. Rom. 3. 24,25.

I ſay, *Actually*: Becauſe Pardon of ſin (Though (k) *Purpoſed* and Decreed of God, *before all time*, in which ſenſe God may be ſaid to *Remit ſin Decretorily*; And though (l) *Purchaſed* and obtained for all Gods elect by the meritorious Obedience and Death of Chriſt,

Christ, *in fulness of time*, in which sense God may be said to *Remit Sin Meritoriously*; yet) is not *Actually Applied* to any Person *in due time*, but onely to such as truly Believe in Jesus Christ for Pardon, and sincerely Repent of all their sins which they desire to have Pardoned, As afterwards shall be evidenced. Again I say, *In his ordinary dispensation*: Because of *Elect Infants*, who dying in their Infancy doubtless are pardoned and justified in and through Jesus Christ, applied unto them by the Spirit of God extraordinarily, according to his unsearchable Wisdom and Counsels, although they attain not to the actual exercise of Faith & Repentance. Yet (m) *Luther* held that Elect Infants have actual Faith: *Calvin, P. Martyr, Whitaker*, and others of our acute Protestant Writers, though they dare not go so far, yet they hold they may *have Faith* as they *have Reason, in Principio & Radice*, In *the Principle Root or Fountain:* As the Reasonable soul in them is the Principle and Root of Reason, so the Spirit of God in them is the Principle and Root of Faith. However it be that Elect Infants are Pardoned, Justified and Saved, it must needs be confessed to be in an *Extraordinary*, not in an *Ordinary way*. Now setting aside this *Extraordinary case*, God actually remits sin unto none but such as truly *Believe and Repent*. *Faith* and *Repentance* are in Order of Nature Antecedaneous unto Actual Remission of sins, and pre-required in the Subject to be Pardoned before the Actual application of Pardon to the Soul. But differently. *Faith* is prerequired, as An *Instrumental Cause* or Mean for the Reception of the Pardon promised from God in Christ. *Repentance* is pre-required as a *Necessary Qualification* of the Sinner for Pardon. But neither of them are pre-required for any merit or desert thereof to the Procuring of pardon from God. God will not pardon *without Faith* and *without Repentance*: yet he doth not pardon *for Faith* and *for Repentance*, but only *for Christ*. This is discreetly to be considered, and still to be remembred. Now the Necessity of *Faith* and *Repentance* unto Pardon, may thus appear.

(m) *Vide Guilhelm. Whitaker. Prælection. de Baptism. Q. 4 cap 5. & 6. p. 282 ad 294. Francofurt. 1624.*

I. *True Faith in Jesus Christ* according to the Promise is Pre-required as a Necessary instrumental Mean to the actual Perception, Reception and Application of Remission of sins: without which theres no Actual Remission of sins, as hath been explained. This is evident by many Scriptures. (n) —— *To him give all the Prophets witness, that through his Name whosoever believeth in him, shall receive Remission of sins.* (o) —*Through this man is preached unto you the forgiveness of sins. And by him all that believe are justified from all things, from which ye could not be justified by the Law of* Moses. That is, All believers are justified from all their sins, have remission of all their sins by Jesus Christ really and effectually, which the Rites and Ceremonies of the Law without him could never afford, they being only Types and Shadows of the vertue of Christ that should afterwards be revealed, and they (p) *being often repeated,*

(n) Acts 10. 43.

(o) Acts 13. 38, 39.

(p) Heb. 10. 1, 2, 3.

because of their insufficiency to take away sins, till Christ the life and substance of them all came. One *Christ crucified* is of more avail and efficacy for *Remission of sins*, then all the Sacrifices, Purgations, Washings and Ceremonies of the Law. (q) *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, That they may receive forgiveness of sins, and inheritance among them which are sanctified, by Faith that is in me.* *Faith* (as (r) *Calvin* hath well noted) is here to be referred to the *totum complexum*: Not to the word *Sanctified*, as if the Apostle intended to shew *they were Sanctified by Faith*; but rather to the word *Receive*, Faith being here declared to be the Hand or Instrumental Mean whereby we *Receive* both *Remission of sins*, and *Inheritance among the Sanctified.* That of *Pauls also*, touching Justification, is very pregnant; — *Being justified freely by his grace, through the Redemption that is in Jesus Christ: whom God hath set forth to be a propitiation through Faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God*, Rom. 3. 24, 25. And all such Scriptures as declare, that we are justified by Faith, (*as* Rom. 3. 28. 30. *&* 4. 5, 9, *&c.* *&* 5. 1. Gal. 2. 16. *with sundry others*) do also imply that we have *Remission of sins* by Faith: *Remission* being part of our *Justification.*

II. *Sincere Repentance from all sin, and from all dead works*, is also pre-required as a Necessary & Congruous Qualification of the Subject that shall receive Pardon of sin. As; (s) — *Repent and turn your selves from all your transgressions: so iniquity shal not be your ruine.* Christ said after his Resurrection; (t) *Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that Repentance and Remission of sins should be preached in his Name among all Nations, beginning at* Jerusalem. Thus *Peter* urged his Hearers to Repent in order to their Remission of sins; (u) *Repent, and be baptized every one of you in the Name of Jesus Christ, for the Remission of Sins.* Repentance *qualifies for* Remission of sins, and Baptism Sacramentally *assures of* that Remission. (x) — *Him hath God exalted with his right hand to be a Prince and a Saviour, for to give Repentance to* Israel, *and forgiveness of Sins.* But first Repentance, and then Forgiveness of Sins. (y) — *Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.* So *Conversion*, under which repentance is comprized, is made the way to the obtaining of Remission of sins by Faith, *Acts* 26. 18. And Penitent Confession of sin hath the Promise of Remission, 1 *Joh.* 1. 9. To this effect said *Chrysostom*, (z) *Do thou speak thy sins, that thou mayst blot them out. — Speak of them here: that thou maist not speak of them there. Speak and weep. Thy sins are written in a Book: Thy Tears are a sponge, weep, and they are wiped away: weep, and the Book will be found clear*, &c. Not that all the *Repentance* or *Tears* in the world, can give any *Satisfaction* to God for Sin, or any way demerit or deserve Pardon from him, or

(q) Acts 26. 18.

(r) Perperam uno Contextu quidam legunt, Inter Sanctificatos per fidem; quia particula hæc ad totum complexum extenditur. Ideo sensus est, Fide nos venire in possessionem bonorum omnium quæ per Evangelium offeruntur. *Ioh. Calv. Com. in Acts* 26. 18.

(s) Ezek. 18. 30.

(t) Luke 24. 46, 47.

(u) Acts 2. 38.

(x) Acts 5. 31.

(y) Acts 8. 22.

(z) τὰ δ' ἁμαρτήματά σου λέγε, ἵνα ἐξαλειφθῇς αὐτά, &c. *Io. Chrysost. Hom. 2 in Psal. 50. p. 1004. A. B. Paris. 1636.*

or make him amends, *&c.* As Papist and Pharisaical Persons do fondly imagine: But that its very congruous that such as have offended should have a true sense of their offence, bewail it, confess it, and repent of it, when they expect to be forgiven; which (a) *brokenness of heart* is a spiritual *Sacrifice* most acceptable unto God.

What the Nature of *true* (b) *Faith* and *Sincere* (c) *Repentance* is, I have elsewhere already manifested. Now, Forasmuch as God *Remits Sin* only to them that Sincerely *Believe* and *Repent*; and that True *Faith* and *Repentance* are Antecedaneous unto *Actual Repentance*, as the former Scriptures do clearly evince: Therefore, Hence these **Consectaries** do plainly Result, *viz.*

1. Hence, *Gods Actual Pardon of the Sins of the Elect* (*and so Consequently their Justification, whereof Pardon of sin is one part,*) *is not Eternal before all time: but Temporal, and in time.* Why? Because *Actual* (d) *Faith* and *Repentance*, which are necessarily pre-required to the *Remission of Sins*, are only in time. Its true, That from Eternity God *Decreed*, that all his Elect should *Believe* and *Repent*, and so be pardoned and saved: but its as true that the *actual execution of this Decree* is onely in time. To say that a man is actually Pardoned and Justified from eternity; is, To confound *Gods Decrees* with the *execution of his Decrees*, To destroy the use of Faith and Repentance prescribed in Scripture, And to make a man *actually Pardoned, before he actually was a Sinner.* Which are very Absurd.

2. Hence, *Gods Actual Pardon of the sins of his Elect is not an Immanent, but a Transient Act.* Because it is not *Eternal*, before all time: but *Temporal*, in due time. Now this is the difference betwixt Gods *Immanent* and *Transient Acts.* 1. His *Immanent* Acts abide in God, producing no real effect out of him, as his Decree, *&c.* but his *Transient* Acts make a real effect without, as Creation, Providence, *&c.* 2. His *immanent* act, is the same with his essence, and eternal; Gods Decree is God Decreeing, Gods will is God willing, *&c.* But his *Transient* Acts are the same with the Effect wrought. By which its plain, That Gods *Actual Remission of Sin* is not an *Immanent*, but a *Transient* Act.

3. Hence, *Unto Actual Remission of Sins, The Co-operation of all the Causes of Remission is required.* It is not enough, That there be The *Efficient Impulsive Cause*, Gods free-grace; Or the *Meritorious Cause*, Christs Death: but there must be also the *Instrumental Cause*, True Faith. None of these *Con-causes* can be left out. Till they all meet together in their Influence and Activity, the *Effect* of *Remission* is not actually produced. And the *Instrumental Cause* is in its kind as necessary, as the *Impulsive* and *Meritorious Causes* in their kind.

4. Hence, *All that desire to have Remission of Sins actually conferred upon them, must sincerely endeavour to be partakers of Actual Faith and Repentance.* Its not enough that God freely wils the pardon

(a) Psal. 51. 17.

(b) *In Book III. chap. 3. Aph. 5. Quest. 1, 2, 3, &c.*

(c) *In Book III. chap. 4. Aph. 4. §. 2. p. 896, 897, &c.*

(d) That *Faith and Repentance are Antecedents to Justification*; is judiciously proved by sundry Arguments, and the contrary Arguments or Objections resolved by my learned and godly Brother *M. Anth. Burges, in his True Doctrine of Justification. Lect. xx. xxi. xxii.*

pardon of his Elect, and that Christ hath dearly bought it by his blood, but they must also *actually believe* in this Christ and his death, and *repent of their sins*, if they mean that Pardon shall be actually theirs.

5. Hence, *As Actual Faith and Repentance are necessary for the first application of Pardon at our first Conversion: so the Renewed Acts of Faith and Repentance are alike necessary for the After Applications of Pardon after Relapses.* When (c) *David* and (f) *Peter* fell into New sins after their Conversion and Justification: they renewed their Repentance and Faith, for the obtaining of Remission: and so must we. And becaufe we sin daily, we are (g) taught by our Saviour to beg Pardon daily. That the *Medicine* may be as frequent, as the *Malady*.

(c) 2 Sam. 12. 12, 13, &c. Psalm 51.
(f) Mat. 26. 69. *to the end.*
(g) Mat. 6. 12.

6. Hence, *All such Persons as are Pardoned actually, are sanctified effectually.* For, none are pardoned but such as truly *Believe* and *Repent*: And whereſoever there's *Actual Faith and Repentance*, there's (h) *Effectual Habitual Sanctification*, whence they are disposed and enabled to *Believe and Repent*. *Acts* presuppose *Habits*. By the Truth therefore of our *Sanctification*, we may proceed to Assurance of the *Remission of our sins and Justification*. And on the contrary we may certainly conclude, That such Persons as are unsanctified, are out of doubt *un-pardoned*.

(h) Act. 26. 18. Rom. 8. 29, 30.

Posit. IX. That, *When God actually and savingly Pardons Sin to the believing and repenting Sinner, He pardons fully and finally All his Sins Past and Present, but not his Sins to come.*

This *Position* hath in it three branches very considerable. When God savingly Pardons sin to any, 1. *He pardons all sin past and present fully without exception.* 2. *He pardons all such sins finally, without Revocation.* 3. *He pardons no future sins by way of Anticipation.*

1. *When God Pardons Sin savingly to the true Believing and Penitent Person, He Pardons all Sin Past and Present fully and absolutely without Exception.* He Pardons *Original Sin*, whether *Original Sin Originating*, even their first Sin in *Adam, in whom all sinned*, Rom. 5. 12.. Or *Original Sin Originated*; Even the corruption of Nature, *Psal.* 51. 5. *Job.* 3. 6. He pardons all *past and present Actual Sins*, of Omission or Commission, of ignorance or against knowledge, weaknesses or wilfulnesses, against God or man, in thought, word or deed, together with all the sinful circumstances and aggravations thereof. When God savingly pardons one, he also pardons all fully. *So fully*; that he leaves not one Sin behind unpardoned. *So fully*, that he takes away all the guilt of Sin totally: that a man is wholly freed from all Obligation to punishment properly so called, whether Temporal, Spiritual or Eternal: *So fully*, that Sin cannot be more fully forgiven, or better pardoned then they are pardoned. This is plain; 1. *Partly* by Scripture-expressions about Pardon. (i) *God Pardons iniquity, transgression and sin.* (k) He *will cover*, He *will not impute sin*. He Remits (l) *Unrighteousnesses, Sinful-Errours,*

(i) Exod. 34. 7
(k) Psal. 32. 1, 2. 2 Cor. 5. 19.
(l) Heb. 8. 12.

rours, and Unlawfulneſſes. He (m) *blots out their Tranſgreſſions as a cloud.* He (n) *removes our tranſgreſſions from us, as far as the Eaſt is from the Weſt.* He (o) *caſts all our ſins behind his back.* He (p) *Subdues our iniquities, he caſts all our ſins into the depths of the Sea,* (q) *The blood of Jeſus Chriſt cleanſeth us from all ſin.* (r) *In thoſe daies, and in that time, ſaith the* LORD, *The iniquity of Iſrael ſhall be ſought for, and there ſhall be none; and the ſins of Judah, and they ſhall not be found: for I will pardon them whom I reſerve.* The *guilt of ſin* ſhall be ſo fully removed, that it ſhall be as if it had never been. That it ſhall never be proſecuted with deſerved puniſhment. O how ſweet and comfortable a bleſsing is this to every true belie ving and penitent ſoul! None can know it, but they that taſte it. For from theſe and like expreſſions its plain, That God calls not pardoned ſins any more to the touch, nor doth exact puniſhments for them from his reconciled people. For, if God *Puniſh ſin*, He ſtill *imputes it.* If he *revenge ſin*, he *Remembers it.* If he *calls it into judgement*, he doth not *cover it.* If he *examine it*, he *caſts it not behind his back* If he *behold it* and *look into it*, he doth *not blot it out as a cloud.* If he *ventilate and ſcan it*, he doth not *caſt it into the bottom of the Sea.* To this effect ſaid *Auguſtine*; (s) *Sins are covered, are hid, are aboliſhed. If God hath covered Sins, he will not advert them; If he will not advert, he will not animadvert them; If he will not animadvert, he will not Puniſh, he will not acknowledge them, he had rather Pardon them. Why doth he ſay, Sins covered? That they might not be ſeen. For what was Gods ſeeing ſins, but his Puniſhing ſins?* So *Hierom*, (t) *That which is covered is not ſeen, is not imputed: that which is not imputed, ſhall not be puniſhed.* —— And a little before that; *Whoſe ſins are covered*] that is, *That by Repentance here, ſins may be vailed, leſt in the judgement they ſhould be revealed.* Hence, (u) that Verſe in the *Old Gleſſes and Canons*, (perhaps taken out of *Proſper*) which I may thus Engliſh; *God Pardons all, or none, To each repenting one.* 2. *Partly*, by Reaſon. For, (1) The ſame (x) *Free-grace*, that inclined God to pardon one ſin, doth as much incline him to pardon all ſins. (2) The ſame *Merit* of Chriſt and blood of Chriſt, that hath purchaſed Remiſsion for one ſin, hath alſo done it for all. (3) The ſame perſon that truly *repents* of one ſin, repents of all: that *believes* in Chriſt for pardon of one ſin, believes in him for the pardon of all.

(m) Iſaiah 43.25.
(n) Pſalm 103.12.
(o) Iſa. 38.17.
(p) Mic. 7.19.
(q) 1 John 1. 7.
(r) Ier. 50.20.

(s) Co-operta ſunt peccata, tecta ſunt, abolita ſunt. Si texit peccata Deus, Noluit advertere; Si noluit advertere, noluit animadvertere; Si noluit animadvertere, noluit punire, noluit agnoſcere, maluit ignoſcere. —— Tecta peccata quare dixit? ut non viderentur. Quid enim erat Dei videre peccata, niſi punire peccata? *Aug. Enarrat. 2. in Pſal. 31. p. 193. C. D.*

Tom. 3. Baſil. 1569. (t) Quod tegitur, non videtur, non imputatur; Quod non imputatur, nec punietur, *Hieronym. Comment. in Pſal. 31. A.* Vel, Quorum tecta ſunt peccata; hoc eſt, ut hic velentur per pœnitentiam, ne in judicio revelentur. *ibid.* (u) In veteribus Canonibus & Gloſſis recitatur verſiculus; *Larga Dei Pietas veniam non dimidiabit, Aut nihil aut totum te lachrymante dabit.* Deſumptum hoc eſt ex illo Proſperi; *Ex toto veniam dabit, & non dimidiabit.* Gerh. in loc. Com. de Pœnitent. C. 11. Sect. 3. N. 121. (x) Col. 2. 13. 1 John 1. 7.

II. *When God pardons sin, he pardons all sin past and present finally and utterly for ever, without Revocation.* No after Sins shall make God revoke his former Pardons. No *New sins* into which a justified person may fall, shall make void Gods *Old pardons*, or bring his old Sins to be imputed to him again, unless he re-engage himself sinfully in his old sins again. For, 1. Scripture is very expres for this: therein God assuring his people of their final pardon. (y) *I, even I am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.* (z) — *But if the wicked will turn from all his Sins that he hath committed,* — *All his transgressions that he hath committed, they shall not be mentioned unto him*; that is, Not one of them all shall be mentioned or imputed to him, &c. (a) — *I will forgive their iniquity, and their Sins and their unlawfulnesses will I remember no more.* (b) *Their iniquities shall be sought for, but they shall not be found, there shall be none.* 2. Gods (c) counsel and love is immutable, his *gifts and calling* (*viz.* The gifts of his effectual calling) *are without repentance.* Therefore God will not revive the guilt of pardoned sins.

(y) Isa. 43. 25.
(z) Ezek. 18. 21, 22.
(a) Ier. 31. 34. Heb. 8. 12 & 10. 17.
(b) Ier. 50. 20.
(c) Rom. 11. 28, 29

Object. 1. But its said, (d) *When the righteous man turneth away from his righteousness, and commits iniquity,* — *All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he dye.* Therefore the guilt of sin remitted may be revived. *Answ.* Not so. For, 1. This Commination doth not necessarily conclude, That a *truly righteous man* shall thus fall to all the abominations of the wicked: but is an holy caution and means sanctified to him to keep him from such falling, and dying in his sins. 2. The intent of this place, is not so much to shew the *righteous mans infirmity*, (who of himself, without divine grace upholding, might quickly miscarry): as to set forth the *most righteous Gods equity and equality in his proceedings.* If a righteous man should become wicked (which yet is not possible, upon supposition of divine Grace, *&c.*) the righteous God would deal with him as with the wicked. 3. Nothing in this Scripture implyes a Revocation of the guilt of Old sins formerly pardoned, but only a punishment for other new sins since committed.

(d) Ezek. 18. 24, 26.

Object. 2. But in the Parable it is intimated, that (e) *The debt formerly remitted by God, may again be exacted, in case we forgive not one another.* *Answ.* 1. The direct scope of this Parable is, not to shew that when we commit *New sins*, God will charge the *guilt of old sins* upon us, that have been already pardoned; but to teach us, *That unless we forgive one another, we cannot comfortably and groundedly believe that God doth or will forgive us, we are not qualified for his Pardons.* This is plain from the Reddition of the Parable, *ver.* 35. 2. Besides (f) the scope of Parables, there's nothing in them *Argumentative.*

(e) Mat. 18. 23. *to the end.* Especially ver. 27, 34.

(f) Theologia Parabolica non est Argumentativa.

gumentative. In a Sword, There's *hilt*, and *back*, and *edge*; but only the *edge* cuts: In an Instrument there's *wood*, and *braß*, and *belly*, and *frets*, and *strings*, but only the *strings* do make the melody: So there are many passages in parabolical Scriptures subservient to the main Scope, which must only be understood with tendency and reference thereunto. The *Scope* of a Parable, is the *Key* of a Parable.

III. *Though God Pardons all sin Past and Present to the true Believing and penitent Soul, yet he pardons not any sin to come, by way of Anticipation.* God actually pardons no sin, before it be committed: though God hath *declared* the Pardon thereof *before*, and Christ hath *purchased* Pardon *before*. God so provides for his Elect already pardoned, by supplies of constant grace, that future sins shall be so repented of, and pardoned, that they shall never be (g) *condemned* for them: But sins are not *Remitted* by God, before they be *Committed* by us. For. 1. Scripture speaks of Pardon of sin, still in reference to sins *past* or *Present*; not to sins to come. As, 2 *Sam.* 12. 13. *Jer.* 33. 8. *Ezek.* 18. 22. 1 *Joh.* 2. 1. 2. Gods actual Pardon is his (h) *remembring of sin no more.* Properly (i) things *Past* or *Present* are remembred or not remembred; but not *things to Come.* 3. God *actually pardons* no sin, but to such as *actually repent* of sin, as hath been shewed; now no man *actually repents* of any *sin to Come*, but only of sin *Past* or *Present.* 4. If sin to come be pardoned to the Elect, as well as sin past and present, then they need not daily pray that Petition as Christ hath taught them, (k) *Forgive us our Debts, as we forgive our Debtors.* But that's false. 5. If future sin be pardoned before it be acted, Then it need not be confessed nor repented of when it shall be acted, because it is already forgiven. But this is (l) repugnant both to Scripture directions, and the Practises of the Saints.

(g) Rom. 8. 1, 2.

(h) Ier. 31. 34. Heb. 8. 12.

(i) Memoria non datur futurorm, sed præsentium & præteritorum.

(k) Math. 6. 12.

(l) 2 Sam. 12. 1. *to* 15. & 2. 6. 12. Psal. 51. *throughout.* Math. 26. 75.

Posit. X. That, *Gods Elect whose Sins are Pardoned, do daily need Renewed Pardons, for future and renewed Sins.*

This is very evident. For,

1. The best and holiest of all Gods Pardoned people whilest they continue in this life, have still (m) *Original corruption* remaining in them; (n) whence they daily break forth into many *actual offences, viz.* invincible Infirmities, and sometimes into grosser sins, As *Noah* into drunkenness, *Lot* into incest, *David* into murder and adultery, *Solomon* into Idolatry, *Peter* into cursing, swearing and denying of his Master. Insomuch that *David* said, (o) *Who can understand his errours? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins*, &c. *James* said; (p) *In many things we offend all.* And *John* is very peremptory, saying; (q) *If we say that we have no sin, we deceive our selves, and the truth is not in us. — If we say that we have not sinned, we make him a lyar, and his*

(m) Rom. 7. 23. 24, 25. Heb. 12. 1. Psal 51. 5.

(n) Rom. 7. 15. *to the end.*

(o) Psal. 19. 12, 13.

(p) Iam. 3. 2.

(q) 1 Joh. 1. 8, 10. 1 Joh. 2. 1, 2.

word is not in us. In the former ſpeech he ſeems to intend our *Original*, in the latter our *Actual ſins*. And ſure if we ſin daily, we had need to be pardoned daily. If we daily contract defilements, we daily need cleanſings from thoſe defilements.

2. God ſees and obſerves the ſins of his own people, and is diſpleaſed at them, yea ſometimes judges them ſeverely. Chriſt heard *Peter* Denying, Curſing and Swearing: and (r) *the Lord looked upon Peter.* God obſerved *Davids* Murder and Adultery, was (s) *diſpleaſed* at them, and did many waies ſeverely plague them. God took notice of the (t) *Corinthians* prophanations of the *Lords Supper*, for which cauſe he ſo judged them, that many of them were ſick and weak, and many ſlept. If then our *renewed ſins* after Pardon, are *renewed Offences* againſt God, we have need of *Renewed Remiſſions* from God.

(r) Mat. 26. 69. *to the end.* Luke 22 61, 62.
(s) 2 Sam 11.27. & 12.7. *to* 15.
(t) 1 Cor. 11. 29, 30, 31, 32.

3. Chriſt directs us to (u) pray daily for Remiſſion of ſin. Therefore we have daily *Maladies*, and need daily *Remedies*. Sin daily *diſcovered* by us, had need to be daily *covered* by God.

(u) Mat. 6. 12.

Poſit. XI. That, *Pardon of ſin, though full without exception, and final without Revocation, yet is not Compleat and Conſummate in this preſent life, till the very day of Judgement.*

That this is ſo, is evident by the Teſtimony of *Peter*, (x) *Repent ye therefore and be converted, that your ſins may be blotted out, when the times of Refreſhing ſhall come from the preſence of the Lord.* Though ſin repented of, be now pardoned and blotted out fully and irrevocably, yet there remains ſome further blotting out to be accompliſhed *when the times of Refreſhing ſhall come.* What times are thoſe? The times of the laſt Judgement. *Then* all the Elect ſhall be raiſed from the Dead, or changed from Mortality: *Then* all their Souls ſhall be re-united to their Bodies for ever: *Then* all their Sins, Miſeries and Enemies ſhall be removed for ever: *Then* they ſhall meet Chriſt in the air, be ſet at his right hand, receive their bliſsful Sentence; Go into Eternal life, and be ever with the Lord. O what glorious *refreſhments* will theſe be! well may thoſe times be ſtiled, *Times of Refreſhing.*

(x) Acts 3. 19.

But, *How ſhall our ſins be blotted out at the times of Refreſhing, at the laſt Judgement, ſo as not till then?* *Anſw.* 1. *Then, and not till then,* All the *ſcars* of our *guilt* ſhall be taken away. All our *guilt*, all our obligation to due and proper Puniſhment for ſin, is now in this life removed aſſoon as we are pardoned; but the *ſcars* of this guilt, *viz.* Afflictions, chaſtiſements, corporal death, grave, corruption, *&c.* will remain till the laſt Judgement But (y) then even all theſe very ſcars of ſin and guilt ſhall be totally and finally wiped away. 2. *Then, and not till then,* All the Elect of God ſhall be ſo compleatly aſſured of the Pardon of their ſins, as that there ſhall not be left in their hearts the leaſt doubt, fear, ſcruple, or beſitancy about it, nor any ſhadow thereof. In this life (z) *David* himſelf

(y) Rom. 8. 23. 1 Cor. 15. 42, 43, 44, 51. *to* 56. Phil. 3. 21. Rev. 21. 1, 4.
(z) 2 Sam. 12. 13. *with* Pſal. 51. *throughout.*

himself had his tremblings about his Pardon, though *Nathan* had told him from God, *The Lord hath put away thy Sin, thou shalt not dye.* 3. *Then, and not till then,* The Elect of God will all of them be beyond sinning, and consequently none of them shall ever any more need the re-iteration of Pardons. In this world iteration of sins still needs iteration of Pardons. 4. *Then, and never till then,* The Remission and Absolution of all the Elect of God (a) shall be openly published by Jesus Christ before all the world, of men and Angels, to their everlasting glory.

(a) Mat 25. 34. *to* 41.

Posit. XII. That, *In Persons savingly Pardoned Sin may remain, yet those Persons are in the account of God no longer Sinners, but Righteous.*

Sin may *remain* in Pardoned Persons, in regard of the (b) *In-being, In-dwelling, Inherence* or *Residence* thereof, yea in regard of the *stain, spot, pollution* or *deformity* of it, yea in regard of the (c) *lustings, warrings & rebellings* of it against the Spirit and his Graces, &c. I say, Sin may thus Remain in Pardoned Persons: yet (d) not *Reign* over them, nor bring (e) *Condemnation* to them. Yet notwithstanding all this Remining of sin in Pardoned Persons, God accounts them not *Sinners*, but *Righteous*. As, Righteous *Abel*, *Heb.* 11. 4. Righteous *Noah*, *Heb.* 11. 7. *Gen.* 7. 1. Righteous *Abraham*, *Rom.* 4. 11. Righteous *Lot*, 2 *Pet.* 2. 7, 8, &c. And they are by this Denomination of *Righteous* (f) Contra-distinguished from the *wicked*. Yea God accounts them *so Righteous*, as if they had never been *unrighteous*: So *righteous*, that they are called *Righteousness* it self, yea (g) *the Righteousness of God in Christ*. Oh what riches of Free-grace mercy and loving kindness, do flow and overflow from God in Christ to a poor Sinner in this Remission of his sins! who would not believe, who would not repent, who would not be content to do any thing or be any thing, that he may be fitted for this blessed *Remission?*

(b) Rom. 7. 17, 23.

(c) Gal. 5. 17. Rom. 7. 19, 21, 23, 24.

(d) Rom. 6. 12, 13, 14.

(e) Rom. 8. 1, 2, 3.

(f) Psal. 1. 6. 1 Pet. 4. 18.

(g) 2 Cor. 5. 21.

Posit. XIII. That *Sometimes Sin may be universally and savingly Pardoned, when yet The sense of that Pardon may be suspended, and the contrary sense of Gods displeasure for sin may be continued.*

This was *Davids* Case. *Nathan* (h) had Pronounced his pardon to him from the Lord: and yet *Davids* Spirit wanted the sweet sense of that Pardon from God; which therefore he so (i) vehemently and frequently begs, still bleeding under the sense of Gods displeasure. *Nathan* had spoken Pardon *to his ear*: but God had not yet spoken Pardon *to his Heart*. He had *Gods salvation*: but he wanted *the Joy of Gods Salvation*. He had *Gods Spirit*: but he wanted the *Stablishment of his spirit*. The *Lord* had put away *Davids* sin *from his eye*: But *David* could not put away his Sin *from his own eyes*, (k) *my Sin is ever before me*. The LORD by pardoning and acquitting *David* from Death, had Reconciled him

(h) 2 Sam. 12. 13.

(i) Psal. 51. 1, 2, &c.

(k) Psalm 51. 3.

again unto God, and ſo *had knit again his broken bones*: but yet for all that *the bones which God had broken could not rejoyce*. Now God may for a time Continue upon a pardoned Soul the ſenſe of his Diſpleaſure, and with-hold from him the comfortable ſenſe and apprehenſion of the Pardon of ſin vouchſafed; for many Cauſes. As, 1. *To humble the Soul more deeply for ſome notorious and ſcandalous ſin into which he hath fallen, and make him experimentally feel the Wormwood and the Gall of ſuch an offence upon his heart.* *Davids* ſin (l) was great and Scandalous: God therefore keeps his Conſcience upon the Rack, and with-holds his wonted ſmiles even after Pardon, that *David* might throughly perceive the extream ſinfulneſs of his ſins. Slender cuts are ſoon healed up, but deep and dangerous wounds require the longer Cure. And in ſome caſes ſcarifying and launcing, yea opening of a vein to bleed a while, are moſt approved for making a ſafe and ſpeedy Cure. 2. *To warn the offender, and others alſo by his example, to beware of like ſins for time to come, which coſt the ſoul ſo dear, before Reſtitution.* We never read, that *David* fell into thoſe ſins again: (m) for which his bones were ſo ſorely *broken-to-ſhivers*. Nor that *Peter* ever denyed his Maſter again: after he had (n) lamented his denyal with *bitter Tears*. And what Pardoned ſoul, Conſidering theſe inſtances, even trembles not at the thoughts of ſuch ſins, reſolving by divine Grace aſſiſting (o) not to buy Repentance at ſo dear a rate, nor for a few vaniſhing pleaſures of ſin to contract ſuch deep, and painful, and laſting wounds upon the Conſcience. 3. *To Commend ſo much the more unto the Soul the ſweetneſs of Pardon, peace, and reconcilement to God in Jeſus Chriſt, when true apprehenſions thereof ſhall again be recovered.* *Health* is alwaies pleaſant, but moſt pleaſant after ſome deep and dangerous *ſickneſs*; The *Haven* is alwaies welcom, but never more welcom then after the rougheſt and violenteſt *Tempeſt*; *life* is alwaies ſweet, but to be reſtored to life from the brink of the *Grave* is a double life. So here, After deepeſt *terrours* of Conſcience, *Peace* is moſt welcom; After the *Gall* of ſin, Pardon is moſt *ſweet*; After the long frowns of God, his *ſmiles* are moſt pleaſant to the ſoul. 4. *To teach his people wiſdom, tenderneſs and Compaſſionateneſs to the Souls of others in like diſtreſſes.* To make them of *Patients*, experimental *Phyſitians*. (p) *Reſtore unto me* (ſaid *David*) *the joy of thy ſalvation; and uphold me with thy free ſpirit. Then will I teach tranſgreſſors thy wayes, and Sinners ſhall be converted unto thee.* Paſſion, breeds compaſſion: Suffering, Sympathizing. And oft-times they prove the beſt and tendereſt *bone-ſetters*, who themſelves have had experience of *broken bones*.

(l) 2 Sam. 12. 14.

(m) Pſalm 51. 8.

(n) Matth. 26.75.

(o) Nolo tanti emere pœnitentiam.

(p) Pſal. 51. 12, 13.

Poſit. XIV. That, *Whereſoever God Remits ſin, not imputing it to the Sinner unto Condemnation: there he accepts the perſon as righteous, imputing Chriſts Righteouſneſs to him unto Juſtification.*

Not,

Not, that Gods *Remiſsion of ſins*, and *acceptation of our perſons as righteous*, are one thing, or ought to be confounded, (for they are very diſtinct branches of *Iuſtification*:) But that in regard of Gods *actual application* of them they ought not to be *divided*. No mans ſins are remitted *for Chriſt*: but his perſon alſo is accepted of God as righteous *in Chriſt*. Theſe are twin-bleſſings, and go together. For, 1. How abſurd were it to imagine, That God may have pardoned all a mans ſins, and yet his perſon remain abhorred of God as an unrighteous Sinner? 2. In Order of Nature, *Acceptation of our perſons* as righteous, for Chriſts imputed righteouſneſs, goes before the *Remiſsion of our ſins* in Chriſt, and is as the cauſe thereof: for Chriſts righteouſneſs actually imputed to us, as the matter of our righteouſneſs, is the foundation of our Remiſsion, *viz.* That *robe* whereby our ſins are *Covered*, that *Fountain* whereby our ſins are *cleanſed*, That *medicine* whereby our ſins are *healed*. So that he who hath his *Sins remitted*, muſt alſo be looked upon as a *Iuſtified Perſon*.

Hence, from the whole that hath been ſaid touching *Remiſsion of ſins*, It may be briefly thus deſcribed; *REMISSION OF SINS* (*viz.* univerſal Remiſſion) *is a Special act of Gods Grace whereby he fully and finally abſolves or acquits all and every one of his Elect, ſincerely Believing and Repenting, and them only, from the offence, and guilt of all their Sins, that is, from all obligation to any proper puniſhment for them, Temporal, Spiritual and Eternal, for the plenary and meritorious ſatisfaction made for their ſins to the Iuſtice of God by the Obedience, Death and blood of IESUS CHRIST their only Mediator and Surety apprehended and applyed by Faith unfeigned.* The *Confirmation* and *Explication* of this Deſcription is eaſily deducible from what hath been ſaid already, and therefore avoiding Repetitions, I thither refer the Reader for his further ſatisfaction.

Thus of the *ſecond Queſtion*: *What the Nature of Remiſsion of Sins is, which is here Promiſed and Covenanted in this New Covenant.*

Queſtion III. *Whether thoſe that have their Sins Remitted, may know that they are Remitted: and how this may be known?*

Reſolution. I ſhall briefly ſatisfie this *Queſtion* in theſe four Particulars, *viz.*

1. That, *It is a moſt Excellent, Comfortable and Deſirable-Mercy, To know that our ſins are forgiven.* For,

1. By knowing that our ſins are forgiven, we may know that Gods (q) wrath is appeaſed, and that the guilt of all proper (r) Puniſhment, Curſe and Condemnation for ſin is for ever removed from us. When God pardons us, he ceaſeth to be wrathful with us; And he removes all our Guilt or Obligation to deſerved

(q) Mic. 7. 18, 19.
(r) 2 Sam. 12. 13. Heb. 8. 12.

deſerved puniſhment from us. To *have* theſe removed is a great deliverance: To *know* they are removed is a double deliverance.

2. *By* knowing that our ſins are forgiven, we may know that we are brought into a Bleſſed Condition. For, (f) *O the bleſſednesses of him whoſe tranſgreſſion is forgiven, whoſe ſin is covered! O the bleſſednesses of the man, unto whom the* LORD *imputeth not iniquity.* Its a moſt ſweet thing to be bleſſed: but its a double ſweetneſs to know that we are bleſſed.

(f) Pſal. 32. 1, 2.

3. *By* knowing that our ſins are forgiven, we may know, that we are (t) *effectually called* and converted, That we have unfeignedly (u) *repented*, That we have unfeignedly (x) *believed*, and that the (y) *blood* of Jeſus Chriſt is actually ſprinkled upon our Conſciences by believing. For none are pardoned but ſincere Converts, Penitents and Believers that have Chriſts blood ſprinkled upon their Conſciences. To be ſuch, is Comfortable: To know we are ſuch, is double Comfortable.

(t) Act. 26. 18.
(u) Acts 2. 38. & 5. 31.
(x) Acts 10. 43. & 26. 18.
(y) Rom. 3. 25. Eph. 1. 7.

4. *By* knowing that our ſins are forgiven, we may know that we ſhall be eternally ſaved. For, (z) — *Whom he hath juſtified, them he hath glorified.* To be ſaved, how glorious: to know aforehand that we ſhall be ſaved, is glory, upon glory.

(z) Rom. 8. 30.

5. *By* knowing that our ſins are forgiven, we evidently (a) *have Peace with God*, Our *broken bones rejoyce*, we have the *joy of Gods ſalvation*, we *joy in hope of the glory of God, and we glory in Tribulation.* And to walk before the Lord in the ſenſe and evidence of theſe moſt ſweet enjoyments, is to have an *Heaven on Earth*, and when we die to paſs from one Heaven unto another.

(a) Rom. 5. 1, 2, 3. Pſal. 51. 8, 12.

II. That, *As it is a moſt excellent Priviledge, ſo it is a very difficult Attainment, To know that our iniquities are forgiven.* For, 1. Although *David* was told by *Nathan* the Prophet that (b) *the Lord had put away his ſin, he ſhould not die.* Yet even after this, he was deſtitute of this Aſſurance upon his own ſpirit, The Lord did not preſently make it known to his heart, and therefore (c) he begs for *pardon* and *the joy of Gods ſalvation*, &c. as fervently as if *Nathan* had ſaid nothing at all to him about his Pardon. 2. Although The Apoſtles of Chriſt, were (d) *all* of them (except *Judas*) waſhed, *cleanſed* and pardoned, as our Saviour himſelf tells them: yet notwithſtanding for the eſtabliſhing, clearing and increaſing of their aſſurance of Pardon, as well as for other reaſons, Our Saviour teaches them daily to pray; (e) *Forgive us our Debts, as we Forgive our Debtors.* Pardon of ſin muſt be daily begged; and if by all our Praying we can come to be aſſured our ſins are forgiven, we have obtained a very rich Return to our Prayers. 3. It is by faith eſpecially that we both receive Pardon from God, and alſo come to the knowledge and aſſurance of Pardon Received. Now its a wonderful hard thing to believe that God will Pardon us, and that we are Pardoned, *Pardon of ſin* in Chriſt being a meer ſupernatural Revelation

(b) 2 Sam. 12. 13.
(c) Pſal. 51. throughout.
(d) John 13. 8, 10, 11. & 15. 3.
(e) Mat. 6. 12.

Revelation of Gods acts of favour without us, and (f) *Faith* being a meer supernatural *Donation* from his Spirit within us: unto either of which Natural Reason or Abilities cannot contribute any *Assistance*, but oftimes rather makes *Resistance*. 4. Finally, The Multiplicity and Grievousness of our sins committed *before Pardon*, make assurance of Pardon exceeding hard to be *obtained*: our frequent lapses into iniquities and infirmities *after Pardon*, render the assurance of Pardon very difficult to be *retained*. Our *former sins* do so amaze and astonish our Consciences, that they can hardly be perswaded of their Pardon: And our *Following sins* do so blur, soyl and dimm our Evidences, that our Pardon of sin can hardly be discerned. Thus, *its a very Hard Matter to know that our sins are forgiven.*

(f) Eph. 2. 8.

III. That, *Though it be difficult yet it is Possible, to know that our Sins are Forgiven.* For, 1. *We have* (g) *Received the Spirit which is of God, that we might know the things that are freely given to us of God.* Now the Spirit advanceth our Assurance many wayes, As a (h) *Witness*, As a (i) *Seal*, As an (k) *Earnest*, As a (l) *First-Fruits*, &c. The Spirit of God helps us to know our Pardon and all our Spirituals which we have of God. 2. Its possible to know that we are effectually *Called, Converted and Sanctified*, 1 John 3. 14, 24. & 2. 3. & 5. 13. 2 Cor. 13. 5. Consequently its possible to know that we are *Justified and Pardoned*: For *Justification and Remission of Sins* are inseparably linked to effectual *Calling, Conversion and Sanctification*, Rom. 8. 29, 30. Acts 26. 18. 3. Its Possible for Gods people now to know what Gods people knew heretofore: But heretofore Gods people many of them knew that their sins were pardoned. As, *Iob*; (m) *I know that my Redeemer lives*, &c. *Iob* could not know these things, but he must also know his sins were Pardoned. *Hezekiah*; (n) *Thou hast cast all my sins behind thy back.* Paul; (o) — *Who was before a Blasphemer, and a Persecutor, and injurious. But I obtained Mercy*, &c.

(g) 1 Cor. 2. 12.

(h) Rom. 8. 16.
(i) Eph. 1. 13.
(k) Eph. 1. 14.
(l) Rom. 8. 23.

(m) Iob 19. 25, 26, 27.

(n) Isa. 38. 17.

(o) 1 Tim. 1. 13, 16.

IV. That, *Those that are Pardoned come to know they are forgiven*; Extraordinarily, or Ordinarily.

Extraordinarily, As, by the Testimony of a Prophet. So *Nathan* told *David*; (p) *the LORD hath put away thy Sin*, &c. By the immediate Testimony of Jesus Christ in the dayes of his flesh: To his Apostles; (q) *ye are clean*: To the Palsie-man: (r) *Son thy Sins be forgiven thee*: To the Penitent woman: (s) *And he said unto her, thy Sins are forgiven*, &c. But these Extraordinaries may not be drawn into Presidents: We cannot expect to have our Pardon assured in such extraordinary wayes.

(p) 2 Sam. 12. 13.

(q) John 13. 8, 10, 11.
(r) Mark 2. 5, *to* 13.
(s) Luke 7. 48.

Ordinarily. Thus we may come to know and be assured that our Sins are remitted by certain ordinary Discoveries, Signs or Tokens thereof laid down in the Scriptures. And more especially by these Evidences of the Remission of Sins, *viz.*

1. *By our effectual Calling and Conversion from darkness to light, and from the power of Satan unto God.* Effectual *Calling and Conversion* is still

still accompanied (t) with *Forgiveneſs of Sins and Juſtification.* No unconverted man is pardoned: No Converted man is unpardoned. Now we may try our *Converſion* by the *Newneſs of Heart and Spirit* given at Converſion: of which (u) formerly.

2. *By the unfeignedneſs and Truth of our Faith.* For, Faith is the Hand, the Organ, the Inſtrumental Mean whereby we receive and apply Pardon from God in Chriſt to our ſelves, as hath been evidenced *in Poſ.* VIII. *Queſt.* 2. where therefore theres unfeigned Faith apprehending: theres ſaving pardon of ſin apprehended. Now we may try our Faith by the *Nature and Acts of true juſtifying Faith* (x) formerly deſcribed.

3. *By the Sincerity of Repentance required, as a Qualification rendring the Subject fit and capable of Pardon.* Repentance and Remiſſion of Sins, ſtill go together; as hath *in Poſ.* 8. *Queſt.* 2. been already manifeſted. Make ſure of thy ſincere *Repentance*, and thy *Repentance* makes thee ſure of *Remiſſion.* Try thy *Repentance* by the Nature and Characters of true Repentance which I have (y) elſewhere unfolded. Pardoned Sinners do of all other moſt abandon and abhor their ſins.

4. *By the integrity of true affectionate Soul-melting Love to Jeſus Chriſt.* Where ſins are pardoned: Chriſt, pardoning thoſe ſins, is moſt dearly and intirely affected. This is moſt eminently obſervable in the Penitent woman; (z) — *Her ſins, which are many, are forgiven, for ſhe loved much.* [*For*] Is not here to be taken *cauſally*, but *illatively.* Her love was not any *antecedent cauſe*, but a *conſequent fruit* and effect of her *Pardon.* She was not forgiven, becauſe ſhe loved much: but *ſhe loved much, becauſe many ſins were forgiven* her. And that this was directly our Saviours meaning, is evident by the next words; *But to whom little is forgiven, the ſame loveth little.* But whom did this pardoned woman love ſo much? Jeſus Chriſt that Pardoned her. But how did ſhe teſtifie her great Love to Chriſt? (a) *She ſtood at his feet behind him weeping, and began to waſh his feet with tears, and did wipe them with the hairs of her head, and kiſſed his feet, and anointed them with ointment.* Oh what actions! What affections towards Chriſt! His pardoning mercy overcame her. She had nothing too good, nothing good enough for Chriſt, Therefore ſhe beſtows all her higheſt expreſſions, her *weeping*, her *waſhing*, her *wiping*, her *kiſſing*, her *anointing*, upon his meaneſt and loweſt part, *his feet.* Haſt thou like Love and Affections towards Chriſt? Then thou haſt received like Remiſſion of Sins from Chriſt. The trial of true *Love to Chriſt* I have (b) elſewhere diſcovered.

5. *By an hearty and ſincere Diſpoſition, Inclination and Propenſity to pardon the injuries and offences done againſt us by our brethren.* He that is forgiven of God his (c) *ten thouſand Talents*: can willingly forgive man his *hundred pence.* None can more readily *forgive*, then ſuch as are *forgiven.* Hence (d) Chriſt makes our forgiveneſs of one another to be a great argument and Sign that we ſhall be, yea are

(t) Acts 26. 18. Rom. 8. 29, 30.

(u) In *Book III. ch. 6. Aph.* 2. §. 1. *p.* 1141, 1142.

(x) In *Book III. ch. 3. Aph.* 4. 2. 1. *p.* 577. *to* 587. & *Aph.* 3. §. 2. *p.* 440 *to* 444. — In my Communicant Inſtructed. p. 116. to 126. Lond. 1651.

(y) In *Book III. ch. 4. Aph.* 4. §. 2. *p.* 896, &c. But See eſpecially in my Communicant Inſtructed. p. 127. to 138. Lond. 1651.

(z) Luke 7. 47.

(a) Luke 7. 37, 38, 44, 45, 46, 47, 48.

(b) In my Communicant Inſtructed. p. 150. to 164. Lond. 1651.

(c) Mat 18. 23. *to the end.*

(d) Mat. 6. 12, 14, 15.

are forgiven our ſelves of God. But if we cannot forgive one another, if we retain Wrath and Malice, if we ſeek and meditate revenge, if we (c) *take one another by the throat* for every trifle, for *an hundred pence*, and ſhew all extremities without mercy, if we are implacable and can never forget, *&c.* how can we have any encouragement or aſſurance at all that God hath forgiven us our Treſpaſſes?

(c) Mat. 18. 28, 29, 30.

Thus of the third Queſtion, *whether we may know that our Sins are pardoned? and how we may know it.*

Queſtion. IV. *Wherein Gods Remiſſion of ſins under the New Covenant, differs from, and excels the Remiſſion of Sins that was under the Old Covenant?*

Reſolution. This Queſtion is ſomewhat intricate: And might eaſily occaſion a very large Diſcourſe, but the volume ſwels too faſt under my hand. Therefore thus I in brief Reſolve, *viz.*

I. Concedendo; *By way of Conceſſion.* I grant, That, As this *New Covenant* differs from, and far excels the Old Covenant, in the *Firſt Article*, about the *Inſcription of Gods Laws in their Minds and Hearts*; And in the *Second Article*, about the *Knowledge of the LORD*: So in like ſort it differs from, and excels the Old Covenant in this *Third Article*, about *Remiſſion of Sins*. *Calvin* alſo accounts this a third point of difference betwixt the Old and *New Covenant*, wherein alſo the New excels the Old: ſaying; (f) *Here he Treats of the Grace of Regeneration: He Treats of the Gift of Underſtanding: and with all he promiſeth that God will be propitious unto his in another Manner, and more Perfectly then he had been of Old.* Here then is a difference betwixt theſe to Covenants: and that difference is diligently to be ſought out.

(f) Hîc ergo tractat de gratia regenerationis, tractat de dono intelligentiæ, & ſimul Promittit Deum fore propitium ſuis alio modo, & perfectius, quam olim fuerat. *Joan. Cal. Com. in* Ier. 31 34.

II. Limitando; *By way of Caution and Limitation.* That *Remiſſion of Sins* under the Old Covenant, yea and before alſo, did not in eſſence, ſubſtance and kind differ from *Remiſſion* under the *New Covenant*. Remiſſion of Sins was Eſſentially, ſubſtantially and Specifically one and the ſame under the New Covenant and the Old. For,

1. *All the Elect of God before and under the Old Covenant, as well as under the New, had their ſins expiated and purged away, and Satisfaction made to the juſtice of God for them, and Remiſſion of ſins, by one and the ſame Sacrifice of Ieſus Chriſt our Mediatour.* Hence ſaid Chriſt to the Jews; (g) *your father* Abraham *rejoyced to ſee my day: and he ſaw it, and was glad.* Hence Chriſt is called (h) *The lamb ſlain from the foundation of the world.* He was ſlain in the *Decree* and *Purpoſe of God*, before the foundation of the world, 1 *Pet.* 1. 19, 20. He was ſlain in the *Promiſes of God*, which fore-implied his death, *Gen.* 3 15. *with Col.* 2. 14, 15. *Heb.* 2. 14, 15. In the antient *Sacrifices*, which were Types of Chriſts death, *Gen.* 3. 21. *with* 4. 3, 4. In the *efficacious vertue of his Death*, extended and reaching

(g) Ioh. 8, 56.
(h) Rev 13. 8.

backward towards the foundation of the world, as well as forward towards the Consummation of the World, *Heb.*11.4,5,6,*&c.* (i) *Christs Death profited* to Remission and Salvation, *Before it was, when it was, and after it was*: As the Sun at Mid-day, illuminates not only the *Meridian* where he is; but also the *East* backwards whence he came; and the *West* forwards, whither he is going. Hereupon he is stiled; (k) *Jesus Christ the same yesterday, and to day, and for ever.* And *Peter* having reference to the Fathers of old, ascribes the same Salvation of Christ to them and to themselves under the New Covenant; (l) *But we believe that through the grace of the Lord Jesus Christ, we shall be saved, even as they.* They then were *saved through the Grace of Christ.* Yea the Apostle *Paul* testifies plainly that it was *by Jesus Christ*, that they were redeemed from their transgressions and the punishment thereof under the *Old Covenant*; (m) *And for this cause he is the Mediatour of the New Testament, that by means of Death, for the Redemption of the transgressions that were under the First Testament*, (that is, of Transgressors from their transgresions and the punishments thereof; for properly, as (n) *Beza* notes, transgresions are not said to be redeemed,) *that they which are called might receive the Promise of eternal inheritance.* To like effect is that *in Rom.* 3.25,26. Where the Apostle shews that by the blood of Christ, Both the *Sins of the Iews that were past*, And the *sins of us now in this present time* of the New Testament, were propitiated and forgiven. As (x) *Beza* excellently expounds the place. To whom (y) *Ludovic. de Dieu* in effect subscribes. *Calvin* also thinks (z) the Apostle in that to the Romans had reference to the Legal expiations, which were Testimonies of the future Satisfaction by Christ, *&c.* There being but one Pacification for all. Dr. (a) *Sclater* also speaks clearly to this purpose in expounding this text: See his words in the Margin.

(i) Christi mors profuit antequam fuit, quum fuit, & postquam fuit.
(k) Heb.13 8
(l) Acts 15. 11.
(m) Heb.9. 15.
(n) *Bez. An. in* Heb.9 15.
(x) *Bez. An. in* Rom.3. 25,26.
(y) *Lud. de Dieu in Animadvers. ad* Rom.3.25, 26
(z) *Joan. Cal. Comment. in* Rom.3.25.

(a) *To declare his justice*, &c.] Followeth now an Amplification of the sins forgiven, by a Distinction or distribution of them, according to several times of Committing. *Some* were προγεγονότα; that is, Done or Committed, In time, before Christs exhibiting in the flesh. *Some* after. To both which the merit of Christs passion extends it self: προγεγονόσιν αμαρτημάτων. Divers are the Interpretations; that now spicified, I judge most probable, comparing this place with that *Heb.* 9. 15. Consent of other Interpreters, both Popish and others might be shewn. Whence the Collection is easie; That, *the vertue of Christs Passion reached unto the Fathers of the Old Testament; and that the Lord gave the plenary forgiveness of their sins, respecting the future Humiliation of his Son.* This point needed not much proof, but that our Romish adversaries, by a Consequent of their Doctrine, seem to deny it. For Truth of it, see these Scriptures, *Acts* 15. 11. *Joh* 8. 56. *Heb.*13.8. *Rev.* 13.8. And what should let then to infer? That they were admitted to heaven properly so called, without detainment in their *Limbus*, the skirt of Hell, until Christs coming thither to deliver them.——Now if it be true, 1. Their sins were remitted; 2. They justified and reconciled unto God, by faith in Christ to come; 3. Were adopted for Sons: How can it be imagined that they were thus punished? (*And so he goes on, refuting the popish* Limbus Patrum, *and vindicating the Scriptures abused to maintain it.*) *Dr. William Sclater in his Exposition on Rom.*3.25, 26 *p.*326 *to* 332.

2. *The Elect of God before and under the Old Covenant, as well as under the New, were justified, and so consequently had their sins remitted through Faith in Christs blood that afterwards was to be shed.* Notable is that of the Apostles to this effect; (b) *For all have sinned and come short of the glory of God; being justified freely by his grace, through*

(b) Rom.3. 23,24,25, 26.

the

the Redemption that is in Ieſus Chriſt: whom God hath ſet forth to be a Propitiation through faith in his blood, to declare his righteouſneſs for Remiſſion of ſins that are paſt, (*viz.* before Chriſts coming) *through the forbearance of God. To declare, I ſay, at this time* (*viz.* ſince Chriſts coming) *his righteouſneſs: that he might be juſt, and the juſtifier of him that believeth in Jeſus.* Thus, by Faith in Chriſt to come was (c) *Abel*, (d) *Enoch*, (e) *Noah*, (f) *Abraham*, and other (g) believers of old juſtified: and received Remiſſion of ſins. And *Paul* proving our Remiſſion of ſins and Juſtification *by faith without works* now under the *New Covenant*, from *Davids* deſcription of *Remiſſion of Sins*, under the *Old Covenant*, doth plainly give us to underſtand: That *Remiſſion of ſins* and Juſtification, was for ſubſtance and kind one and the ſame under both *Old* and *New Covenant*, Rom. 4. 6, 7, 8. *with* Pſal. 32. 1, 2. As they who lived in the daies of Chriſt, when he was crucified, had remiſſion of ſins by Faith in Chriſt, *then preſent*: So they who lived before Chriſt was manifeſted, had remiſsion of ſins by Faith in Chriſt, *then future*, and promiſed; and we who live ſince Chriſt is exalted at Gods right-hand, have remiſsion of ſins in Chriſt, *now Paſt*, actually performed and glorified. But all have actual Remiſsion of ſins, Before, At, and after Chriſts coming, only by *Faith in him.*

(c) Heb. 11. 4
(d) Heb. 11. 5, 6.
(e) Heb. 11. 7.
(f) Heb 11. 8, *&c.* Rom 4. 3, 4, 5, 9, 10, 11, 23, 24. Gen. 15. 6.
(g) Pſal. 32. 1, 2.

III. Explicando; *By way of Explication. Remiſsion of Sins* under the *New Covenant* (though *ſubſtantially* the ſame, yet) *Accidentally* differs from, and excels the Remiſsion of ſins which was under the Old Teſtament and before, in divers regards. Eſpecially in *Spiritualneſs, Clearneſs, Perfectneſs and Extenſiveneſs.*

1. *In Spiritualneſs.* Remiſsion of ſins under the Old Covenant and before, was ſet forth more Carnally and Externally, in certain Outward and (h) *Carnal Ordinances*, as *Gift and Sacrifices, Meats and drinks, divers Waſhings, The blood of bulls and of Goats, The aſhes of an heifer ſprinkling the unclean*, &c. all which of themſelves had only a Carnal iſſue and effect, *viz.* cleanſing or *Sanctifying to the purifying of the fleſh*, as the Apoſtle plainly declares; but none of them (i) *could make him that did the ſervice perfect, as pertaining to the Conſcience.* So that *Remiſsion of ſins* was tendered and applied to them in a very *Carnal, Outward and Earthly way.* But *Remiſsion of ſins* under the *New Covenant* is ſet forth more *Spiritually, Internally and Celeſtially*, without all thoſe carnal ordinances, *viz.* in that high and heavenly Sacrifice and blood of Jeſus Chriſt himſelf immediately tendered to us in the word; applied to us and ſprinkled upon us, not with a *bunch of Hyſſop*, but with a lively faith, prevailing even to purge the very Conſcience from all ſinful guilt and defilements. (k) —— *How much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your Conſcience from dead works to ſerve the living God.*

(h) Heb 9. 9, 10, 11, 12, 13. *with* Lev 16. *throughout.*
(i) Heb. 9. 9
(k) Heb. 9. 12, 14.

2. *In Clearneſs.* *Remiſsion of Sins* under the *Old Covenant* and before, was repreſented and revealed under a *dark veil* of Figures,

Types and Shadows: As, of the (l) *Mercy-seat* or *Covering of the Ark*, which did hide the Tables of the Law, by which is the *knowledge of sin*; pre-figuring Jesus Christ our true *Mercy-seat* and *Propitiation* covering our sins with his righteousness: Of the High-priests taking of *two* (m) *Goats*, Sacrificing one for a Sin-offering, and presenting the other alive before the LORD, laying both his hands upon his head, and confessing over him all the iniquities, transgressions and sins of Israel, putting them upon his head, and then sending him away by a fit man into the wilderness, &c. shadowing forth Christs *death for our sins, and Resurrection for our justification*, his *bearing all our sins upon his own body on the tree*, and *taking quite away from his people all their transgressions*, never more to return to them, or be charged upon them: Of (n) *sprinkling the unclean with blood and water of purifying*, &c. typifying Christs *blood*, and taking away sin off the Conscience, *&c.* Now what dark and obscure emblems were these of *Remission of sins!* and How hard was it to spell out this blessed mysterie of *Pardon of sin* in such Figures! But Now under the *New Covenant*, *Remission of sin* in Christ through Faith is represented clearly, plainly, evidently with open face, all shadows being vanished away, *Acts* 10.43. & 13.38,39. & 26.18. *Rom.* 3.23, 24,25,26. *Behold the Lamb of God, which taketh away the sins of the world*, John 1.29. —— *The Blood of Jesus Christ our Lord cleanseth us from all sin*, 1 John 1.7. —— *Who hath loved us, and washed us from our sins in his own blood*, Rev.1.5. Besides, *Remission of sins* was under the Old Covenant revealed in Christ at a great distance *as only Promised*, but to come afterwards: Now things promised, future and at a great distance, are beheld dimly and darkly: But now it is revealed in Christ *as Performed*, As come already, as neer unto us; so that it is beheld conspicuously and with open face.

(l) Exod. 25. 10. *to* 23. *with* Rom. 3.25. 1 John 2.1, 2.

(m) Lev. 16. 7. *to* 23. *with* Rom. 4.25. 2 Cor. 5.21. Isa. 53.4,5,6. 1 Pet. 2.24.

(n) Heb. 9 13 14.

3. *In Perfectness.* Under the Old Covenant, *Remission of sin* was held forth very weakly and imperfectively. There were many Sacrifices, washings, and other Ordinances; because no one was enough: and those many were often repeated year by year, because they were all imperfect. They (o) *could not make the comers thereunto perfect*, They could not take away the guilt of sin from off *the conscience*, They could purifie the flesh, but not the Spirit, *The Law made nothing perfect*, yea *in all those Sacrifices there was a Remembrance made again of sin every year*, and they were thereby still as it were Accused, Arraigned, Convicted and Condemned afresh as guilty of Death before God for their sins. Therefore there was no safety for the People to rest in any or all those Legal Expiations, they must look further to Christ himself, and there was a necessity of (p) *disannulling* that administration, *because of the weakness* and imperfection thereof, it was but the ABC of Pardon, *&c.* But now Jesus Christ (q) *by one Sacrifice of himself for sins once for ever hath perfected for ever them that are sanctified*, hath expiated all sin from their

(o) Heb. 10. 1,2,3,4. & 9. 9,10, &c. & 7.18,19.

(p) Heb. 7. 18,19.

(q) Heb. 10. 5. *to* 19.

their Consciences for ever, so that they shall never need any more expiatory Sacrifice for Sins for ever, then that one Sacrifice once offered. (r) —*Through this man is preached unto you forgiveness of sins. And by him all that believe are justified from all things, from which ye could not be justified by the Law of* Moses. Yea all the Elect of God which obtained *Pardon* and *Remission of Sins* from the beginning of the world till the Incarnation of Christ, (s) had that Remission, not from any Rites, Ceremonies, Sacrifices, Washings, or any such like things, but onely from Jesus Christ and the vertue of his Death apprehended and applied by Faith, *Rom.* 3. 23, 24, 25, 26. *with Heb.* 9. 15. So that this New Covenant-Remission of sins, is the Perfection, the Life and Soul of all Remission

4. *In Extensiveness. Remission of sins* under the Old Covenant was extended to *One Nation* of the Jews, and some few Gentilish Proselytes laying hold of Gods Covenant with that Nation: and before Gods Old Covenant, only to a few select Families in Covenant with God, as *Adam's*, *Enoch's*, *Noah's*, *Abraham's*, &c. Pardon of sin, and all saving Blessings till Christ came were under a great restraint, and very Sparingly vouchsafed. But now since Christ, under the *New Covenant*, which is extended to (t) *all Nations*, *Remission of sins* and all other New Covenant-Blessings are likewise universally extended to *all Nations* of the world without Exception, *Heb.* 8. 8, 9, 10, 11, 12. *Rom.* 3. 23, 24, 25, 26. *Acts* 2. 38, 39. & 13. 38, 39. & 26. 18. This Christ himself testified to his Apostles after his Resurrection, saying; (u) *Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that Repentance and* REMISSION OF SINS *should be preached in his name among* ALL NATIONS, *beginning at* Jerusalem. Now in this Extensiveness of Remission of sins to all Nations, The *New Covenant* far excels the Old, under which Remission was so limited and restrained.

Hitherto of the first Proposition in this third Article; *viz.* That (x) *Under the New Covenant the* LORD *God, in and through Jesus Christ will freely, fully and utterly Remit all his true Fœderates sins whatsoever.* Herein the Body of this Article hath been unfolded.

Proposition II.

That, **God will therefore bestow upon his sincere Fœderates all other the Promised Benefits of the New Covenant, because he will so freely, fully and utterly Remit all their Sins in and for the Satisfaction of Jesus Christ.** This *Proposition* flows from the Causal Particle [*For*] expressed both by *Jeremiah* and *Paul*; (y) *For I will forgive their Iniquity*, &c. (z) *For I will be merciful to their unrighteousnesses*, &c. wherein the Lord gives a Reason why he will do all the former things to them,

(r) Acts 13. 38, 39. Rom. 8. 3, 4.

(s) Si quis autem roget, Annon Remissa fuerint Patribus peccata etiam sub Lege? Tenendum est solutio quam ante dixi; Fuisse Remissa, Sed Christi Beneficio; ergo quod ad externas explationes, semper tenebantur reatu alligati. *Ioan. Calv. Com. in Heb.* 9. 15.

(t) Mat. 28. 19, 20. Mark 16. 15.

(u) Luke 24. 46, 47.

(x) Heb. 8. 12. Ier. 31. 34.

(y) Ier. 31, 34.

(z) Heb. 8. 12.

them, why *he will write his Law in their Minds and Hearts*, why *he will be their God, and they shall be his people*, why *all shall know him from the least to the greatest of them*, *viz.* because he will Remit all their sins freely, fully and utterly, *For I will be merciful to their unrighteousnesses, and their sinful errours and their unlawfulnesses will I remember no more.* This is here laid down as a Reason, Ground or Foundation of all the former Promised favours. That of *Calvin*'s here I highly approve; (a) *Theres no doubt* (saith he) *but that the Prophet here shews the foundation of this Benefit, because God will be favourable to his people, not imputing their sins. If therefore we seek the Original of the New Testament, it is the gratuitous Remission of sins. Because God reconciles himself to his people. And hence we collect, That we are not to imagine any other cause why God hath appeared in his onely Son, and hath used so much liberality: because here the Prophet brings all the glory of Flesh into nothing, and throws down all merits, when he saith, God will be so liberal towards his people, because he will be propitious, he will forgive their sins, he will not remember their iniquities.* So he.

(a) Non dubium est, quin Propheta hic ostendat Fundamentum hujus beneficii, quia scilicet Deus redibit in gratiam cum populo suo, non Imputando peccata. Ergo si originem Novi Testamenti quærimus, &c. *Io. Calvin. in Ier.* 31. 34.

Now Gods Covenanted *Remission* of all his sincere Fœderates sins freely, fully and finally, in and for the Satisfaction of Jesus Christ, may well be given in here as a Reason why God will do and perform to them all the fore-promised blessings of this New Covenant. For,

1. *God freely giving Jesus Christ for the effecting of Remission of sins for us, will with Christ thus given, freely give us all things.* *Remission of sins* is here Promised with reference and respect to Jesus Christ and his plenary Satisfaction by his Obedience, Sufferings and Death to the justice of God for our sins, in that phrase, ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, Heb. 8. 12. *I will be pacifiedly-favourable to their unrighteousnesses.* As I have (b) already shewed in this chapter: and therefore shall not now need to insist any further upon it. God decreed, devised and contrived this way of Redemption of Sinners and Remission of sins, from Eternity, *Ephes.* 1. 3. *to* 12. 1 *Pet.* 1. 18, 19, 20. God accordingly *sent his Son in fulness of time in the similitude of sinful flesh* (yet without Sin) *and for sin*, to *condemn sin in the flesh*, to obtain remission of sins for his Elect, by offering up himself a Sacrifice to Gods justice for their sins, and shedding his blood to expiate, purge and wash them away for ever, *without shedding of blood, there being no remission*, because otherwise no proper and due Satisfaction for our sins to the justice of God, *Gal.* 4. 4, 5. *Rom.* 8. 3. *Ephes.* 1. 7. *Col.* 1. 14. *Heb.* 9. 14, 15, 22. *to the end*, & 10. 10. *to* 22. Hence Christ is said, to be *an offering, a Sacrifice for sins for Ever*, Heb. 10. 12. To be *offered to bear the sins of Many*, Heb. 9. 28. *To bear our sins upon his own body on the Tree*, 1 Pet. 2. 24. To *redeem us from the Curse, being made a Curse for us*, Gal. 3. 13, 14. To be *made sin for us, who knew no sin, that we might become the righteousness of God in him*, 2 Cor. 5. 21.

(b) *In this fifth chap. sect. 1. & Sect. 11. Quest. 2. Expression 3. about Pardon, and Position 7.*

To

To love us, and waſh us from our ſins in his own blood, Rev. 1. 5. with many like Expreſsions. Now God giving Chriſt thus for effecting of our Redemption and Remiſsion; what Bleſsing in the world will he ſtick at? (c) *He that ſpared not his own Son, but hath delivered him up for us all: How ſhall he not with him alſo freely give us all things?* Its an Argument from the *Greater* to the *Leſs*. Hath God *not ſpared*, not withheld A Son, His Son, *His own Son; but delivered him up* to Humiliation, to Reproach, to Contradiction of ſinners, to Sorrows, to Temptations, to Betraying, to Falſe-accuſing, To Shame and Spitting, to Buffetting, to unjuſt Condemnation, to Death, to Death on the Croſs in *Golgotha* between two Thieves, to Diſertion for a time, and to Burial in the grave; and this *for us all*, for us Sinners, for us Enemies to God, for us dead in ſins and treſpaſſes, for us worthleſs, loveleſs wretches, abominable, diſobedient, and to every good work reprobate, *&c. How ſhall he not with him freely give us all things!* How ſhall not he Call us effectually, Juſtifie us freely, Sanctifie us throughly, Glorifie us eternally, and make *all things work together for good to us* univerſally! How ſhall not he *write his Law in our minds and hearts*, Make us *all know the Lord from the leaſt to the greateſt*, and perform all other *New Covenant* bleſsings unto us! For, 1. Chriſt is nearer and dearer to God then all things elſe in this or the world to come, Temporals, Spirituals or Eternals; *Joh.* 3. 16. *Mat.* 3. 17. *Col.* 1. 13. *Heb.* 1. 3. 2. Chriſt is better in himſelf then all things: being *over all, God bleſſed for ever, Amen*; and *the Gift of God*; and *the Mercy* of Mercies, *Rom.* 9. 5. *Heb.* 1. 3. *Joh.* 4. 10. *Luke* 1. 72. 1 *Pet.* 2. 10. 3. Chriſt brings all other bleſſings with him, All Temporals, *Mat.* 6. 33. All Spirituals and Eternals, 1 *Tim.* 4. 8. 2 *Cor.* 1. 20. 2 *Pet.* 1. 3, 4.

(c) Rom. 8. 32.

2. *Remiſsion of ſins finds us moſt incapable, leaves us moſt capable of all Saving Bleſsings of the New Covenant.* Before God pardon us, what are we? (d) *Sinners*, (e) *ungodly*, (f) *unholy*, (g) *unrighteous*, (h) *Enemies to God*, (i) *Enmity to his Law*, &c. bound over by guilt to eternal death, *&c.* And what is there in the world ſo abominable to God as ſin, ſo obſtructive to all his Mercies as ſin, ſo deſtructive to us as ſin, ſo ſeperating betwixt God and us as ſin? Sin is as *a cloud, and a thick cloud* between us: Sin is the great partition-wall between us: Sin is as Mountains and Hils between us, *&c.* Therefore ſin makes us moſt incapable of all Bleſſings. But when God hath pardoned ſin once, then the Enmity is removed, the thick cloud is diſpelled, The partition-wall is demoliſhed, the mountains and hils are levelled; now a facile, plain and eaſie way is made, a ſmooth and large channel is prepared for the ſtreams of all divine Bleſſings to flow in upon us. That of the Apoſtle is very pregnant to this purpoſe; (k) — *But God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us. Much more then being now juſtified by his blood, we ſhall be ſaved from wrath through*

(d) Rom. 5. 8.
(e) Rom. 4. 5.
(f) Tit. 1. 15. 2 Tim. 3. 2.
(g) 1 Cor. 6. 9, 10, 11.
(h) Col. 1. 21.
(i) Rom. 8. 7.
(k) Rom. 5. 8, 9, 10.

through him. For if when we were enemies we were reconciled to God by the death of his ſon: much more being reconciled, we ſhall be ſaved by his life If God will Remit ſins unto *Sinners*: what mercies can God deny unto them who by remiſsion are made *righteous?*

3. *Remiſsion of ſins is in-linked and interwoven with all ſaving bleſsings of the New Covenant in Chriſt: that where Remiſsion of ſins is beſtowed, all other bleſsings are beſtowed likewiſe.* This is part of that golden chain of ſalvation, from which no link can be taken away; (l) *whom he hath predeſtinated, them he hath called; whom he hath called, them he hath juſtified,* (there's Remiſsion of ſins) *and whom he hath juſtified, them he hath glorified.* All other Spirituals are inſeparably knit unto this Remiſsion of ſins, either as Cauſes or Effects; As Antecedents, Concomitants, or Conſequents; in one regard or another: ſo that our Actual intereſt in this, doth moſt ſweetly and effectually intereſt us in *all ſpiritual bleſsings in heavenly things in Chriſt, Eph.* 1. 3. *to* 12. *Rom.* 4. 6, 7, 8, &c. *and* 5. 1, 2, 3, 4, 5. *and* 8. 29, 30. *Heb.* 9. 12, 13, 14, 15. *and* 10. 10, *to* 22. *Rev.* 1. 5. And therefore, God promiſeth here in the *New Covenant* this great bleſſing of *Remiſsion of ſins*, not only as an Excellent diſtinct and moſt deſirable Mercy, but alſo as *a radical fundamental Mercy* aſſuring his Fœderates of all other Covenant-Mercies.

(l) Rom. 8. 29, 30.

Thus of the *Explanation of Remiſsion of ſins.*

Inferences, *From the whole thus explained and confirmed.* In theſe *Inferences* I ſhall but briefly point out particulars, having already handled this precious ſubject ſo largely. Will the Lord in this his *New Covenant* be thus *Pacifiedly-favourable to their unrighteouſneſſes, and will he remember their ſinful-errours and unlawfulneſſes no more?* Then,

1. Hence, *Remiſsion of Sins is a Covenant-Bleſsing.* There is ſuch a thing as *Remiſsion of Sins.* Its not a fancy, figment or meer imagination: but a real Bleſſing and Mercy which God hath in ſtore for his people, And its a Covenant-bleſsing: for, this paſſage in the *New Covenant*; (m) *And their ſins and iniquities will I remember no more*, The Apoſtle interprets of *Remiſsion of Sins*, expreſly. Now every Covenant-bleſſing, eſpecially every *New Covenant*-bleſsing hath a reality, an excellency, yea a certainty in it. Gods Fœderates may depend upon it.

(m) Heb 8 12. & 10. 16, 17, 18.

2. Hence, *Remiſsion of Sins promiſed under the New Covenant, not only differs from, but far excells the Remiſsion revealed under and before the Old Covenant.* This point of Remiſsion of ſins is here brought in as (n) one *Particular Article* wherein the *New Covenant* ſhould not be *according to the Covenant made with the Fathers* when they were brought out of *Egypt.* Now how far this *New Covenant-Remiſsion* agrees with, differs from, or excels that under the Old Covenant, hath been (o) already manifeſted: *There ſee.* All *Remiſsion*

(n) Ier. 31. 31, 32, 33, 34. Heb 8. 8, 9, 10, 12.

(o) In this 5. *Chap. Sect.* 3. *Prop.* 1. *Queſt.* 4.

miſsion ſalvifical, is from Chriſts blood of the *New Covenant*. Hither all look, hither all muſt come for Remiſsion, and hence all that have it do receive it: whether living *before*, *at*, or *after* Chriſts coming. Chriſt and his blood of the *New Covenant*, is the only Center, Root and Fountain of all Remiſsion, *Rom.* 3. 23, 24, 25, 26. *Heb.* 9. 15. *Acts* 13. 38, 39.

3. Hence, *The Lord God himſelf alone Remits and Forgives Sin.* Pardon of ſin is Gods peculiar Prerogative Royal, *Exod.* 34. 7. *Iſa.* 43. 25. *Mic.* 7. 18, 19. *Mark* 2. 5. *to* 13. His glorious Name is; (p) *The God of Pardons.* But of this enough (q) formerly. Therefore, Haſt thou Remiſsion? Let God alone in Chriſt have all the glory of it. Wanteſt thou forgiveneſs? Repair to God alone in Chriſt for it. (r) *I will forgive*, —— *I will remember no more.*

(p) Neh. 9. 17.
(q) In *Chap.* 5. *Sect.* 3. *Prop.* 1. *Poſit.* 5.
(r) Ier. 31. 34. Heb. 8. 12.

4. Hence, *The Lord forgives Sins to all his ſincere Fœderates.* To all ſuch he extends this Mercy; and to ſuch alone he limits it. (ſ) *I will forgive*, —— *I will remember their unrighteouſneſſes*, &c. *no more.* Whoſe ſins? The ſins of his true Fœderates, of his ſincere Covenant-people, of the *houſe of Iſrael and Judah*, in whoſe *hearts and minds he hath written his Laws*, and who ſavingly *know the Lord*; and of them only. They that have obtained *no effectual Fœderation* with God, hitherto have received *no Remiſsion* of ſins from God. None *out of Covenant* may *preſume* of it: None *in Covenant* need *deſpair* of it.

(ſ) Heb. 8. 12. 8, 10, 11.

5. Hence, *The Lord God forgives Sins to all his ſincere Fœderates, moſt Freely, moſt Fully, and Finally: Freely*, without, yea contrary to all their deſert; *Fully*, without exception of any one ſin of theirs; And *Finally*, without all Revocation or annulling of Pardon once vouchſafed. Freely, (t) *I will be pacified* ——, *I will remember no more*: Fully, *Their unrighteouſneſſes, ſinful-errours, and unlawfulneſſes*; what comprehenſive expreſsions are theſe? And Finally; *I will remember no more*; I will obliterate them, and forget them, ſo as not to puniſh them for ever. But of theſe alſo (u) formerly.

(t) Heb. 8. 12.
(u) In *this* 5. *Chap. ſect.* 3. *Propoſit.* 1. *Poſit.* 6. & 9.

6. Hence, *Whatſoever Sins God forgives to his Fœderates, he Remits them all in Chriſt, and for his Meritorious ſatisfaction to Gods juſtice for them.* (x) ἵλεως ἔσομαι, &c. *I will be pacified, or pacifiedly-propitious to their unrighteouſneſſes.* This hath direct reference to Chriſts expiation of our ſins by his blood, whereby Gods juſtice is ſatisfied and appeaſed: As I have (y) formerly proved. Then, 1. *Chriſtleſs Perſons are un-pardoned Perſons*: The guilt of ſin ſtill remains upon the Conſcience, if the blood of Chriſt have not beſprinkled the Conſcience. 2. *They that want Pardon muſt by Faith come to Chriſt for it.* They muſt come and waſh in this (z) *Fountain opened for ſin and for uncleanneſs.* The Old Covenant had a *Laver* and other *veſſels of water* for ſprinkling and waſhing the unclean, but they had not *the Fountain opened*, that was in a ſort ſhut up and ſealed under

(x) Heb. 8. 12.
(y) In *this* 5. *Chap. ſect.* 3. *Propoſit.* 1. *Poſit.* 7.
(z) Zech. 13. 1.

Types and Figures, &c. But this *New Covenant* hath this *Fountain opened*, now no vail or ſhadow hides it from us, now every cover of this Fountain is rowled away, Come all that will, come freely: drink and live; waſh, and be clean. If thy ſins be as an iſſue, ſtill running; if as a *well*, ſtill ſpringing up: yet be not diſmayed, here's a *Fountain* againſt a *Fountain*; Here's Chriſts *Fountain* ever-ſpringing, againſt thine iſſue and fountain ever running; though thy ſin and uncleanneſs ſpring ſtill, yet Chriſts Purging Pardons and Remiſsions ſpring ſtill alſo; do thou therefore waſh and cleanſe thy ſelf daily in this Fountain. Here's cleanſing enough, and Chriſts Fountain will run longeſt, it will run and overflow for thee till thy fountain be quite dryed up in thee.

7. Hence, *The Lord thus Remitting all ſins in Chriſt, freely, fully and finally, there* (a) *remains no need of any more expiatory ſacrifice for ſin.* (b) Chriſt is already *offered up for ſins once for all*, having by that *one ſacrifice for ever perfected them that are ſanctified*, having obtained eternal Redemption and Remiſsion for us. He hath fully ſatisfied Gods juſtice, God expects no more expiatory ſacrifice, no more blood, no more ſatisfaction, Chriſt hath done enough, he hath done all. Then, 1. *Fare-well all legal ſacrifices, blood, expiations, and waſhings, for ever.* Chriſt hath done that, which they could never do, he hath fully for ever purged the Conſciences of his Elect from ſins. And in ſo doing, he hath annulled and abrogated them all. 2. *Away with all Papal-Maſſes, as* (c) *proper propitiatory bloody unbloody ſacrifices for Quick and Dead.* They are a bundle of blaſphemous idolatries againſt Jeſus Chriſt, and the Al-ſufficiency of his Sacrifice: and ſo, moſt abominably Antichriſtian, treading under foot the Son of God, and counting his blood of the *New Covenant* an unholy, imperfect and inſufficient *thing*. But they who deſire it, may ſee this abſurd and abominable Popiſh dotage about the Maſs ſufficiently (d) refuted by theſe Learned Authors here alledged in the margin.

8. Hence, *They that would have ſin Pardoned to them, muſt embrace this Promiſe and accept Jeſus Chriſt by unfeigned Faith.* For in Chriſt and through his ſatisfaction alone it is that ſin is pardoned, according to the tenor of the New Covenant, and the promiſes thereof. *Actuall Remiſsion* comes only by *Actual Application* of Chriſt by believing. O therefore thou that longeſt for Pardon, come to Chriſt, believe in him, make haſte to him, Actually apply his blood, and deſpair not of Pardon. Think of the great ſinners that he hath pardoned: The (e) *Penitent woman*, that was a manifold Sinner; (f) *Peter*, that was a frequent denyer of Chriſt; The (g) *Thief*, that was a Reviler and Rayler againſt Chriſt; (h) *Saul*, that was a perſecutor of Chriſt; yea the (i) *Jews*, that were bloody Murderers of Chriſt, *even they were pricked in their hearts*, they had *Remiſsion of ſins* tendred and given to them in the ſame blood which was wickedly ſhed by them, *Repent and be baptized every one of you for Remiſſion*

(a) Heb. 10. 17, 18.
(b) Heb. 10. 10. to 20. & 9. 12, 14, 15. Eph. 1. 7. Col. 1. 14.
(c) Concil. Trident. Seſſ 22. cap. 2. & cap. 9. can. 1, 2, 3, 4.
(d) Joan. Calvin. Inſtitut. lib. 4. cap. 18. Dr. Joan. Prideaux in Lection. XVI. — Anton. Walæus in operib. pag. 510, 511, 512. Tom. 1. — And. Willet in his Synopſis Papiſmi, 13. General Controverſie, Queſt. 2.
(e) Luke 7. 37, 47.
(f) Mat. 26 70. to the end. with John 21. 15, 16, 17.
(g) Luk 23. 42, 43. Mat. 27. 44.
(h) 1 Tim. 1. 13, 15, 16, 17.
(i) Acts 2. 35, 36, 38, 39.

sion of sins, &c. Whereupon said *Augustine* sweetly; (k) *Who would despair of his sins pardon, when the Crime of Killing Christ was pardoned to the guilty?*

(k) Quis desperaret sibi donanda peccata, quando crimen occisi Christi reis donabatur? *Aug. de Tempore Serm.* 74. p. 747. *A. B. Tom.* 10. *Basil* 1569.

9. Hence, *They who have not Sin Pardoned are as yet none of Gods sincere New Covenant people.* They may possibly be within the *External Administration* of the *New Covenant*, by a visible Profession: but they are not within the *Internal and effectual salvation* of the Covenant, by this invisible Power of Grace. Yea, perhaps they may be *within the Decree* of Gods Election to Eternal life: And yet they are *without the actual Execution of that Decree* upon them in a saving Covenant state. And being without Covenant, they are without Christ, without the Law of God in their minds and hearts, without the true and saving knowledge of the Lord, yea and without God himself: for all these have a mutual and inseparable (l) connexion one to another. Therefore, as we desire to be, and to know that we are Gods *New Covenant people*: so we should strive to be, and to know that we are Gods *Pardoned people*. Now we may know whether we be Gods Pardoned people or no; by what hath been spoken (m) already, touching the *expressions of Pardon*, *The Nature of Pardon*, and *The Evidences of Pardon* more at large.

(l) Heb. 8. 8. *to* 13. Ier. 31. 31, 32, 33, 34.

(m) In *this* 5. *chap.* §. 3. *Propositi.* 1. *Quest.* 2. & 3.

10. Hence finally, *All Gods sincere New Covenant-people are in a most happy sweet and comfortable state.* Why? Because, (n) *their unrighteousnesses, sinful-errours, and unlawfulnesses*, are freely, fully and finally pardoned to them by God in Jesus Christ. O what tongue of man can tell, or what heart can think sufficiently of the priviledge and comfort of this *Remission?* For they that are thus pardoned, 1. Are acquitted from all their sins, as if they had never been. God will never (o) *impute* them more, will *never remember them more* unto them. 2. Are utterly absolved from all guilt of punishment and condemnation. They may undergo many Fatherly chastisements and tribulations, but shall never come *into* (p) *condemnation.* 3. Are (q) *Redeemed* and *Reconciled* to God by the blood of Jesus Christ, wiping out all their sins and transgressions. 4. Are (r) *Quickned together with Christ*, by supernatural principles of life: that they should no longer remain dead in trespasses and sins. 5. Are (s) *Justified* by God through Iesus Christ; *Remission of Sin* being a branch of *Justification.* So that henceforth God looks upon them no longer as *sinners*, but as *righteous*; and not only as *righteous* men and women, but as *the righteousness of God in Christ.* 6. Are at (t) *Peace with God*, and with their own Consciences. So that neither the wrath of God *above them*, nor the horrour, terrour and anguish of Conscience *within them*, nor the troubles of the creature *round about them*, shall ever be able to overthrow their Peace: but contrariwise, *they joy in hope of the glory of God, and glory even in tribulations also.* 7. Are happy now even unto Admiration. *O the happinesses of him whose transgression is forgiven, and whose sin is covered! O the happinesses of the man unto whom the*

(n) Heb. 8. 12. & 10. 16, 17, 18.

(o) Psal. 32. 2. Heb 8. 12. 2 Cor. 5. 19.

(p) Rom. 8. 1.

(q) Eph. 1. 7. Col. 1. 14. Rom 5. 9, 10.

(r) Col. 2. 13.

(s) Rom. 4. 6, 7, 8. 2 Cor. 5 21.

(t) Rom. 5. 1, 2, 3, 4, 5.

LORD imputeth not iniquity! *Pſal.* 32. 1, 2. *Rom.* 4. 6, 7, 8. All the diſtreſſes in this world ſhall never be able to overthrow this impregnable happineſs. God's theirs, Chriſt's theirs, All theirs; they muſt needs be ineffably and invincibly happy. 8 Finally, They that have their ſins forgiven in this life, ſhall certainly be glorified in the life to come. (u) — *Whom he hath juſtified, them he hath glorified.* Their glory is as ſure, as if they were glorified already, as if they were in heaven already. Here is honey out of the Rock, here is ſweetneſs out of ſtrength, here is a well of ſalvation indeed. O ye pardoned ſouls, come lick this honey, come taſte this ſweetneſs, come draw water out of this well with joy. O comfort your ſelves with theſe words, with theſe conſiderations. Oh every one of you take up *Davids* words with *Davids* ſpirit; (x) *Bleſs the LORD, O my ſoul: and all that is within me bleſs his holy Name. Bleſs the LORD, O my ſoul: and forget not all his benefits, who forgiveth all thine iniquities: who healeth all thy diſeaſes: who redeemeth thy life from deſtruction: who crowneth thee with loving-kindneſs and tender-mercies.*

(u) Rom. 8. 29, 30.

(x) Pſal. 103. 1, 2, 3, 4.

Thus of the third Article of the New Covenant. *Gods free, full and final Pardoning of all his true Fœderates ſins in Jeſus Chriſt for evermore.*

Article 4th. *Of the grand New Covenant-Relation, Intereſt and Communion, mutually, betwixt God and his ſincere Fœderates.*

Now we are come to the *fourth, and laſt, and greateſt Article* of all, in this ſweet *New Covenant*: viz. **The Mutual New Covenant-Relation, Intereſt, and Communion betwixt God and his Sincere Federates.** (y) — *And I will be to them a God, and they ſhall be to me a People.* O, *what manner of Mercy* is here Promiſed, when God himſelf is Promiſed! And *what manner of duty* is required and reſtipulated, when Fœderates themſelves are Reſtipulated! Here's *Mutual Relation* of God and his Fœderates, to one another: Here's their *mutual Intereſt* in one another: Here's their *mutual Communion*, with one another. What doth not God Promiſe to us, when he ſaith, *I will be to them a God?* What do not his Fœderates re-promiſe to him, when they ſay, *They will be to him a People?* Nay rather, what doth not God promiſe and undertake, when himſelf alone doth Promiſe and undertake the Performance of both theſe: Not only, that he *will be to them a God*, but alſo, that *they ſhall be to him a people?* That *the Lord will be our God*, is a raviſhing and ſatisfying *Mercy*; who can ſufficiently fadom it? That we *ſhould be his People*, is an amazing and aſtoniſhing *Duty*; who can exactly fulfil it? But that the Lord undertakes both theſe, that *he will*, and *we ſhall*, is a moſt Comfortable and Heart-reviving Priviledge; who can chuſe but exult in it, triumph in it, and be overcome

(y) Heb. 8. 10. Ier. 31. 33.

overcome with it? All the former Articles and Promiſes of this Covenant, yea and in the whole Sacred Volume, are but as inferiour *limbs* in the Body: *This* is the *Head* of all. *They* are as *Pearls* and *precious Stones*: but *this* is the *Jewel*. *They* are as *drops*; but *this* is the *Fountain*. They are as *ſprings* or *ſtreams*; but *this* is the *Ocean*. *They* are as the *glittering Stars*; but *this* is as the *Glorious Sun* himſelf. If the tongues of men and Angels were ever deſirable for deſcribing and magnifying of any *Promiſe* in all the Bible: This certainly is *the Promiſe* in reference to the diſplaying of which they are moſt deſirable. Well ſaid that judicious *Calvin*; (z) — *This is the Fruit of the Covenant*; *That God takes us for his people, And aſſerts himſelf Preſident of our Salvation.* And elſewhere; (a) *Generally here God comprehends* THE SUMM OF HIS COVENANT. *For whereunto did the Law tend, But that his People might invocate him, and he again would take the care of his People? For as oft as God pronounceth himſelf to be our God, He withal offers his Fatherly favour, and declares his care to be for our ſalvation, He gives us free entrance unto prayers, he commands us to rely upon his grace, And to conclude,* THIS PROMISE CONTAINS UNDER IT ALL THE PARTS OF OUR SALVATION. — *Thence the latter depends,* They ſhall be to me a people: *for the one cannot be ſevered from the other. Therefore by theſe words the Prophet briefly ſignifies,* THE SUMM OF THE COVENANT *to tend hither*; *That he may be to us a Father, from whom we may ask and expect Salvation: And we again may be his people.*

(z) Hic fructus eſt Fœderis, Quod nos Deus in populum cooptat; Seq; ſalutis noſtræ Præcidem fore aſſerit. *Joan. Calvin. Comment. in Hebr.* 8. 10.

(a) Addit, *Et ero illis in Deum*, &c. Generaliter hic Deus comprehendit *Summam Fœderis ſui*. Quorſum enim tendebat lex, niſi ut populus ipſum invocaret, & ipſe viciſſim curam gereret Populi ſui? Quoties enim pronunciat Deus, ſe nobis fore in Deum, ſimul offert Paternum ſuam favorem, & declarat ſalutem noſtram ſibi fore curæ. Dat nobis liberum aditum ad preces, jubet nos recumbere in ſua gratia, denique HÆC PROMISSIO SUB SE CONTINET OMNES PARTES SALUTIS NOSTRÆ. — Inde pender poſterius quod dicit, *Erant mihi in populum*. Neq; enim alterum poteſt ab altero ſeparari. Ergo his verbis breviter ſignificat Propheta, huc tendere Summam Fœderis Dei; Ut ſit nobis Pater, à quo Salutem petamus & expectemus; & nos viciſſim ſimus ejus populus. *Joan. Calvin. in Comment. ad Jer.* 31. 33

Upon this *tranſcendent Theam* my very ſpirit hath vehement deſire to expatiate, it is ſuch a delicious *Bed of ſpices, flowers and roſes*, of moſt ſublime ſpiritual delights. But I muſt compendiouſly contract; *Partly*, Becauſe the volume ſwels too faſt: *Partly*, Becauſe I have already at large explained this *Promiſe of Promiſes* in divers places of this Treatiſe. And therefore, 1. *By way of Explication*, I ſhall ſuper-add no more: But only indigitate the Particulars already explained, and where they may be readily found. 2. *By way of Application*, I ſhall ſomewhat enlarge my ſelf; becauſe I have formerly been more brief therein, Reſerving the enlargement of ſome Inferences from this Grand Premiſe, purpoſely for this Article of the *New Covenant*. Thus this Glorious Promiſe ſhall not be paſſed over, without its due and deſerved Conſideration.

First, By way of **Explication**, I have already unfolded this Promiſe,

Promiſe, 1. More Generally. 2. More Particularly in both the Branches of it.

I. *More Generally*, I have ſhewed theſe three things, *viz.*

1. *That*, This Promiſe is (b) much inſiſted upon in moſt of the Eminent Covenant-Expreſſures. As, In the Covenants of Promiſe, with *Abraham*, with *Iſrael*, with *David*, and with *the Captives in Babylon*: And *In this New Covenant.* This being the very Sum, Abſtract, Quinteſcence and Soul of all Gods Covenants.

2. *That*, (c) Of all Fœderal Clauſes, Articles or Promiſes laid down in the Book of God, This promiſe is, 1. The *Higheſt.* 2. The *Fulleſt.* 3. The *Sureſt.* 4. The *Sweeteſt.* No wonder then that *Auguſtine* reciting this Promiſe, *I will be to them a God, and they ſhall be to me a people*, preſently adds; (d) *What is better then this Goodneſs! what is happier then this Happineſs!*

3. *That*, This Promiſe (e) is moſt excellent. And the excellency of it is Atteſted by the high Eulogies of many Eminent learned men, as is Evident in ſome of their Expreſsions particularly recited.

II. *More Particularly*,

For clearing the **First Branch of this Promiſe**, *I will be to them a God*; I have explained theſe Particulars eſpecially, *viz.*

1. To (f) *whom* the LORD will be a God.

2. What the LORD Promiſeth, when he promiſeth to be a God to his People, *viz.* 1. Whatſoever he is as God: (1) In eſſential Properties; (2) In Perſonal Subſiſtences. *Book III. Chap. 3. Aph. 3. Sect. 1. p. 409, 410.* 2. Whatſoever he hath as God. *There, pag. 411.* 3. Whatſoever he can do, or is wont to do for his People as God. And this is laid down at large in thirteen Particular Acts of his favour to his People. *There, pag 411. to 417.*

3. How the Lord will be a God to his People, *viz.* 1. *By* (g) Covenant. 2. *By* Covenant of his own eſtabliſhing. 3. *By* an Everlaſting Covenant.

4. How the LORD is our Covenant-God only in and through Ieſus Chriſt. *Book III. Chap. 4. Aphoriſm 4. Sect. 1. pag. 802, 803.*

5. (h) Why the Lord was pleaſed to be a Covenant-God to Iſrael: and ſo proportionably to us.

Thus in theſe Particulars I have already Explained the *firſt branch* of this Promiſe.

For Opening alſo of the **Second branch of this Promiſe**; *And they ſhall be to me a people*: I have explained theſe Particulars, *viz.*

1. *That*, This is the greateſt of all Duties impoſed upon Gods people: They therein (i) *Promiſing* and *Reſtipulating* to God, 1. All they are; 2. All they have; 3. All they can do; 4 All they can endure: To be for him, and at his command or appointment.

2. That, God required, and *Iſrael* Reſtipulated, this, *viz.*

That

(b) *Book II. chap. 2. Aph. 2. §. 3. p. 89, 90.*

(c) *Book II. chap. 2. Aph. 2. §. 3. p. 90, 91.*

(d) Ero, inquit, illis in Deum: & ipſi erunt mihi Populus. Quid hoc bono melius: Quid hac felicitate felicius! &c. *Auguſt. lib. de ſpiritu & litera ad Marcellin. cap. 22. pag. 823. A. Tom. 3. Baſil. 1569.*

(e) *Book III. chap. 3. Aph. 3. Sect. 1. p. 406, 407, 408.*

(f) *Book III. chap. 3. Aph. 3. Sect. 1. pag. 409.*

(g) *Book III. chap. 3. Aph. 3. Sect. 1. p 417, to 422.*

(h) *Book III. chap. 4. Aph. 4. ſect. 1. pag. 803, 804.*

(i) *Book II. chap. 2. Aph. 2. ſect. 3 pag. 94, 95.*

That (k) they would be Gods Covenant-people.

3. What it implyes, To be Gods Covenant-People. These things especially, *viz.*

1. To be Gods people (l) only. Not sin's; Not the world's; Not Satan's; Nor their own: But Gods by peculiar appropriation.

2. To be his (m) by Fœderal Profession and Denomination.

3. To be his Covenant-people (n) in Christ.

4. To be his Covenant-people (o) in all Relations.

5. To be his Covenant-people (p) *wholly and entirely, viz.* 1. In all they are; 2. In all they have; 3. In all they can do or procure; 4. In all they can undergo or endure, according to his Will. These four Particulars, (q) formerly insisted upon more generally and briefly, are here again handled more particularly and fully.

4. Why Israel (and so proportionably we) must be such a Covenant-People to God. (r) Manifested by six Causes hereof.

Thus in all these Particulars I have already explained the *Second Branch* of this Promise.

By all this the judicious Reader will easily see, especially if he consult the places here quoted, This *admirable Promise* so far explained already, that I may now wholly desist from any further Explications thereof: Desiring him for his satisfaction in all or any of these particulars, to cast his eye (as he hath occasion) upon these fore-cited Explications.

(k) *Book III. chap. 4. Aph. 4. Sect. 2. pag.* 846, 847.

(l) *Book III. chap. 4. Aph. 4. Sect. 2. pag.* 848, 849.

(m) *There, p.* 850.

(n) *There, p.* 851.

(o) *There, p.* 851.

(p) *There, p.* 852. *to* 857.

(q) In *Book II. chap. 2. Aph. 2 Sect. 3. pag.* 94, 95.

(r) *Book III. chap. 4. Aph. 4. Sect. 2. pag.* 857, 858, 859.

Secondly, By way of **Application**, I offer these **Inferences.**

Will the Lord *be to them a God, and shall they be to him a people*: that are his *New-Covenant-Fœderates?* Doth he by his *New Covenant* establish and assure them of such a Covenant-Relation, Interest, and Communion betwixt himself and them? Hath God thus undertaken for both Parties; both for himself, that *he will be theirs*: And for them, that *they shall be his?* Then, what excellent matter is here, 1. *For Information.* 2. *For Probation.* 3. *For Exhortation.* 4. *For Consolation.*

I. **Here's excellent and manifold Matter for Information**; That *the Lord will be* to his Fœderates *A God, and they shall be to him a People.* For, This may Inform our Understandings, of these things especially, *viz.*

1. *Of the fulness of the New Covenant.* The three *former Articles* evince, That this *New Covenant* is very Rich and Full, in regard of (s) *Effectual Grace, Saving Knowledge of the Lord*, and *Remission of sins*: But this fourth *Article* demonstrates, That this *New Covenant* is

(s) Heb. 8. 10, 11, 12. Ier. 31. 33, 34.

is most Rich and full in all regards, It hath in it Gods All and our All, 1. *Gods All*; For what is there in the whole world, present or to come, of Temporals, Spirituals or Eternals, which comes not within the verge and limits of this vast comprehensive Promise: (t) *I will be their God?* what fulness is there not in God! Glory, Majesty, Life, Love, Grace, Mercy, Goodness, Sweetness, Beauty, Blessedness, Purity, Holiness, Righteousness, Peace, yea all Desirableness, and all infinite. God made all things: God hath all things: God is All things in all and to all his Covenant-people. And therefore when this *New Covenant* promiseth; the *Lord will be our God*: It Promiseth *Gods All*. What fulness can we desire more? 2. *Our All*; For, All we are: All we have: All we can do: All we can endure; Comes within the extent of this Promise. *And they shall be my People.* What fulness can we retribute more? Oh the Plenitude and riches of this *New Covenant*, in this Grand Promise.

(t) Heb.8.10.

2. *Of the Goodness and Bountifulness of God to his Fœderates.* Oh how Matchless, how Infinite! God Promiseth for himself, *what he will be*: God Promiseth for them, *what they shall be*: God undertakes all for both Parties, and what he undertakes must needs be. Behold, admire, and adore this boundless bounty and Goodness of God. 1. *What doth God Promise for himself?* That he (u) *will be to them a God.* And, what could God Promise more, then God? what can God give more, then God? what can his Fœderates want, desire, or enjoy more, then God? God is above all goodness that can be Desired, Promised, Performed or Possessed. What doth not God Promise in this Promise of himself to us? If God had Promised, (x) *I will be their Refuge, and Strength and Present help in trouble*; (y) *I will be their Rock, Fortress, Deliverer, Buckler, Horn of their Salvation, and their high Tower*, (z) *I will be their Shield about them, their Glory, and the lifter up of their head*; (a) I will be *their Sun, their Shield, and their exceeding great Reward*; I will be their Lord, their King, their Father, their Husband, &c. If I say God had Promised these things, he had promised very great and precious Blessings: but when he Promiseth, *I will be to them a God*, now he Promiseth most of all. Beyond this Promise, what can be Promised? Or what is there Promisable? 2. *What doth God Promise for his Fœderates?* That *they shall be to him a People.* And what can they perform more to God then Themselves! nay because they cannot perform themselves to God, he undertakes for them, He will see this shall be done. There shall be no impediment of *unwillingness* in him, *he will be theirs*: there shall be no impediment of *weakness* in them, *they shall be his*. Heres bounty upon bounty: heres Goodness upon Goodness.

(u) Heb.8.10. Ier. 31, 33.

(x) Psal.46.1.
(y) Psal.18.2.
(z) Psal.3.3.
(a) Psalm 84. 11. Gen.15.1.

3. *Of the Happiness of all Gods sincere Fœderates.* Wherein? In this especially and principally; That the *LORD is their Covenant-God*, and *they his Covenant People.* When the Psalmist had reckoned up many Outward blessings, and thereupon concluded, (b) *O the Happinesses of that people that is in such a case*: By way of Correction he presently

(b) Psal.144. 12,13,14,15.

presently adds, *O the Happinesses of that people of whom the LORD is their God*, this is, of all other, **The Happiness**: No Happiness in the world like this Happiness. For, 1. *Herein* Gods Fœderates are (as hath (c) formerly been shewed) a Priviledged People above all people of the world. 2. *Herein* Their Dignity is very high, and their advantage manifold. As (d) hath been in six Particulars formerly manifested. 3. *Hence*, They may be abundantly assured, that they shall want neither Promises nor Mercies: having this Promise of Promises, this Mercy of Mercies, theirs. As hath been (e) evidenced. 4. *Hereby*, Gods Fœderates are established, In the sweetest *Relation to God*, In the richest *Interest in God*, In the Neerest and Dearest *Communion with God*. Oh, what *Familiarity* is there, in that *Relation*! what *Sufficiency*, in that *Interest*! what *Felicity*, in that *Communion*! This *Familiarity* is most delighting: This *Sufficiency* is most satisfying: This *Felicity* is most *ravishing*, to all the sincere Fœderates of God.

(c) In *Book III. chap. 3. Aph. 3. Sect. 1. p. 423, 424.*
(d) *There, p. 425.*
(e) *There, p. 427.*

4. *Of the Fewness of Gods true and sincere Fœderates even under this New Covenant.* There are many formall and nominall, but few Real Fœderates with God: there are many Fœderates by *Outward Profession*; but few, oh how few, Fœderates by *Inward Constitution*. why? Because they are few, very few, that *Have the LORD for their Covenant God*, or that have resigned up themselves again unto God to be *his Covenant-people*. How few are they that are Gods people only? His in Christ; His in all Relations; His wholly and entirely, In all they are, In all they have, In all they can do, In all they can endure? Now none are Gods sincere New Covenant-Fœderates indeed, but those alone who *have the Lord for their God, and are themselves his People*.

5. Finally, *Of the wretchedness of all Non-Fœderates whatsoever*. For, 1. The Lord is not their God in Covenant, nor are they Gods Covenant people. They have as yet no saving Covenant-Relation to God, Interest in him, or Communion with him. 2. In (f) despising and neglecting Gods Covenant, they neglect and despise God, Jesus Christ, and all true happiness. And this is wretchedness unspeakable, *Eph.* 2. 12.

(f) See *Book III. chap. 3. Aph. 3. Sect. 1. p. 427, 428.*

II. **Here's notable matter for Probation and Examination of our true New-Covenant Condition.** Let us diligently *examine* our selves, accurately *prove* our own selves, whether we be of the *House of Israel and Judah*, whether we be among the number of Gods sincere *New Covenant* Fœderates, or no. But how shall we discover this? Two waies; 1. *If the Lord be our Covenant-God.* 2. *If we be Gods Covenant-People.* If this glorious Promise and Clause of the *New Covenant* be effectually verified and performed to us, and fulfilled upon us: If *God be* savingly *ours*, and *we* sincerely *his*: then we are in a right *New Covenant* state.

(I.) **Is the LORD become our God in Covenant?**

That the Lord is our Covenant-God, we may discover three waies, *viz.* 1. *By his Fœderal impressions and operations upon us.* 2. *By our Covenant-Relation unto him.* 3. *By our suitable deportment towards him as our God in Covenant.*

First, *By his Fœderal impressions and operations upon us, as our Covenant-God.* When the Lord becomes our Covenant-God, he imprints and works upon us certain marks and characters of his *Covenant*. He effectually delineates and deeply ingraves upon our Spirits, The Blessings, Benefits, Effects and Fruits of his special favour, promised in his Covenant. Hereby he makes a great, and a very observable alteration upon us: so that they on whom these *Fœderal impressions* are instamped, cannot chuse but in some measure discern them. Take these Instances;

(g) Ezek. 11 19, 20. & 36. 26, 27, 28. Ioh. 7. 37, 38, 39. Acts 2. 4, &c. 16. 10 34.
(h) Rom. 6. 6. Eph. 4. 22, 23, 24.

1. *He* (g) *puts a New Spirit, even his own Spirit, within us: As our Covenant-God.* By this *New Spirit*, I here understand Gods own Spirit. Called *Gods Spirit*, in Opposition to our own meer carnal Spirit: And, *A New Spirit*, in opposition to our (h) *old natural corrupt sinful frame of heart and Spirit*; As also in regard of its excellent *New effects* upon us, *Renewing, New-creating, making all things New* within us, Mind, Conscience, Will, Affections, *old things pass away, and all things become new*, *Tit.* 3. 5. 2 *Cor.* 5. 17. This is Gods great Covenant-impression upon us, he puts his own Spirit within us, he makes him ours, he gives us actual possession of him. Hath the Lord put his own Spirit within us? Then he is our God in Covenant.

Hereby we shall know if Gods Spirit be within us, For, then he is become to us; 1. *A convincing Spirit*, *Ioh.* 16. 9, 10, 11. He convinceth us, (1) Of our own *sinfulness* and misery, especially in regard of our *not believing in Jesus Christ*; Unbelief being the great sin of the world. (2) Of the Al-sufficient Remedy against this sin and misery; *viz.* Christs perfect Mediatory *righteousness*; herein clearly discovered, that death and grave were not able to hold him, as they hold sinners, but he Revived, Rose, and Ascended to his Father as a Righteous Conqueror of Sin and Death. Had there been but one sin in him; or but one sin of his Elect imputed to him for which he had not fully satisfied his Fathers Justice, he could never have got out of his grave, or have ascended to his Father. (3) Of Christs supreme Lordship or Soveraignty over all his and his peoples enemies, in that he hath subdued and *judged Satan the Prince of this world*, his and their grand enemy. 2. *A Converting, Renewing, Regenerating and Sanctifying Spirit*, *Tit.* 3. 5. *Joh.* 3. 3, 5. 1 *Cor.* 6. 11. The immediate Author and Worker of all grace in the soul: *Sanctifying it throughout.* So that every true Grace is an evidence of the Spirit of Grace in us. 3. *An enlivening* or *quickning Spirit*, *Rom.* 8. 2. It makes them, that were *dead in sin*, live

live to God. All acts of such life, as Spiritual Nourishment, Growth, Motion, Sense, Fruitfulness, &c. are Discoveries of the power of Christs Spirit of life in us. 4. *A Guiding and Governing Spirit*, Rom. 8. 14. He guides and leads all Gods children in the wayes of God. Are we *led by this Spirit?* 5. *A Praying Spirit*, Rom. 8. 15. 26. He enables us to *cry Abba Father*, with fervent desires and *groans that cannot be uttered*. Its not words and phrases and method in praying (which Art may suggest) but unutterable sighs and groans which this spirit of supplication furnisheth us withall. 6. *A witnessing Spirit*. It *beareth witness with our Spirits, that we are the children of God*, Rom. 8. 15, 16. It discovers to our Spirites whom the Word counts Gods children, with their several notes and characters. It also discovers to us, that these notes and properties of Gods children are in us. For, The Spirit is therefore given us, that by him we might discover and *know the things that are freely given us of God*, 1 Cor. 2. 12. And upon these two discoveries it enables our Spirits or Consciences to digest all into a practical Syllogism, or experimental Discourse, for the evincing of our good estate to us. 7. Finally, *Gods Spirit is* (i) *A Comforting Spirit*, still dwelling in Gods people, and yielding them a continual stream (if not of sensible *refreshing*, yet) of secret *supporting* Comfort. He keeps them from fainting, sinking and despairing under greatest discouragements.

(i) Ioh. 14. 16, 17.

2. *He writes his Law* (k) *in their Hearts and inwards*. He writes his Law in their Hearts, *Powerfully, Universally, Evidently, Indelibly*. 1. *So powerfully*, that he leaves an impression, a dint, and an image of his Law upon the heart, which the heart is not able to withstand or resist. 2. *So Universally*, that there is not any branch of Gods Law left out. Every Law, Every branch of his Law, is in some measure put there. He hath something in his heart that answers to every particle of the Law, as the Counter-pain to the Deed. 3. *So evidently*, that if others cannot (l) read the inscription, yet themselves can spell it out in some good measure by the assistance of Gods *Spirit*, (m) *whereby they know the things given them of God*. 4. *So indelibly*, that the impression of Gods Law can never be blotted out of the Heart. This is not like writing Letters in the dust or water, that are presently obliterated, but like writing in marble or steel, most permanent. Gods Law is enter-woven into the very frame and texture of the heart, that it is inseparably fixed there. Thus it was (n) written in *Davids* heart, that he could *never forget his Statutes*. But how may we know that Gods Law is written thus in our Hearts? *Answ.* This I have (o) elsewhere cleared by four discoveries, *viz.* 1. The *Hearts Conformity to the Law*. 2. The *Hearts Newness*. 3. The *Hearts Spiritual Tenderness and Softness*. 4. The *Hearts Obedientialness*. There see.

(k) Ier 31. 33 Heb. 8. 10. Psal. 40 8.

(l) 2 Cor. 3. 2.

(m) Rev. 2. 17. 1 Cor. 2. 12.

(n) Psal. 119. 20, 93. 112.

(o) See more fully in my Communicant Instructed, p. 8, 9, 10.

3. *He* (p) *gives them an Heart to know God, that he is the*

(p) Ier. 24. 7. 1 Ioh. 2, 20, 27.

LORD: *the Covenant-keeping, and promise-performing* LORD. To know him truly, experimentally, affectively, obediently, &c. Evidences of true *Covenant-knowledge* of the Lord, have been also (q) elsewhere hinted. Consult them.

4. *He takes* (r) *away their hard and stony heart, giving them a Tender, Tractable, Fleshy Heart.* He transforms stone into Flesh. This tender, soft (s) *broken spirit is Gods Sacrifice, which he will not despise.* The truth of this Tenderness and Brokenness of Spirit, I have (t) formerly elsewhere discovered, I. *By the Concomitants or Companions* attending upon a broken spirit, *viz.* 1. A Spirit of Prayer. 2. Humility. 3. Love to Jesus Christ. 4. Obedience. II. *By the Adjuncts or Properties* of true tenderness of Heart, *viz.* 1. Mourning for sins of others, especially publike sins. 2. Clearest and saddest apprehensions of its own Sinfulness. 3. Greatest perplexity at Sin, as against God and Jesus Christ. 4. Trembling at Gods Word, and at Gods Rod. 5. Endeavouring seriously, and setting speedily upon a Real Reformation.

5. *He Converts them* (u) *entirely and effectually to himself from Sin and Iniquity.* He converts them both in Heart and Life, both in Inward Disposition, and outward Conversation. The truth of such Conversion, I have (x) already discovered in another Treatise: There See.

6. *He sets his* (y) *Tabernacle amongst them, walks amongst them, dwels with them and in them*: that is, *He affords them* (z) *Special Communion with himself; fellowship with Father, Son, and Holy-ghost.* The sweet presence, influence and refreshments of his Spirit, Graces and Comforts, he imparts unto them. This is Heaven on Earth. Now of this *Fellowship with God and Jesus Christ* (a) I have elsewhere laid down many Evident discoveries, to which I refer the Reader for his fuller Satisfaction: In perusal whereof I hope he shall not lose his labour.

7. Finally, *He* (b) *makes them Constant and Stedfast to himself in Covenant.* He so principles them, and over-rules them: He so secures them, and undertakes for them, that *they shall not depart away from him*; That *they shall be his People.* These and like *Fœderal Impressions* the Lord works and stamps upon us, when he becomes *our Covenant-God.* And this is one way whereby we may discern whether *the Lord be our God* in Covenant, or no. Have we these *Covenant-impressions* and characters upon us?

Secondly, *By our Covenant-Relation unto God, we may evidently know whether the Lord is become our Covenant-God.* In all *Covenants* there is established *a Covenant-Relation*, a mutual reciprocal Relation betwixt the Fœderates. So in this New Covenant most eminently between God and us; if we be Christs, if we be true believers: There is a mutual Relation, *Jer.* 13.33. *Heb* 8.10. If the Lord become our *Covenant-God*: then we become his *Covenant-*

(q) In my Communicant Instructed. p. 6, 7, 8.
(r) Ezek. 11. 19, 20. & 36. 26, 27, 28.
(s) Psal. 51. 17.
(t) In my *Sermon before the House of Peers, on Psal.* 51. 17. p. 24. *to* 33. *See also*, The Nature, and Characters of the Heart of Flesh at large. *In Book III. chap 6 Aph.* 2. §. 1. *p.* 1147. *to* 1157.
(u) Jer. 24. 7 Acts 26. 18.
(x) In my Communicant Instructed. p. 135. to 138.
(y) Lev. 26. 11, 12. Ezek. 37. 26, 27. 2 Cor. 6. 16.
(z) 1 Joh 1. 3. 2 Cor. 13. 14.
(a) In my Believers Evidences for Eternal Life. Chap. VII. p. 214. to 228.
(b) Jer. 32. 38, 40. Heb. 8. 10. Jer. 31. 33.

nant-people. And if we become his *Covenant-people*, he also is our *Covenant-God*. These Relations do mutually imply one another, do reciprocally and necessarily infer and answer one another. Are we brought into this Covenant-Relation unto God? Are we become, not only in profession and name, but in deed and in truth *Gods Covenant-people*? Then the Lord is our *Covenant-God*.

But *how may we discover that we are Gods Covenant-people, Not only in name and by visible profession, but also in deed by invisible participation of the saving benefits of the Covenant?* Answ. *By these ensuing Adjunct, and Properties of Gods Covenant-people*, viz.

1. *Gods New Covenant-people are effectually called. Not only outwardly and ineffectually, but also inwardly and effectually called.* The (c) vessels of mercy fore-prepared unto glory, are a *called people*, and so become *Gods people*. They are *called from darkness into his marvellous light*: From Sin to Grace; (d) *From the power of Satan to God*. God (e) called *Abraham effectually* when he first entred into Covenant with him *savingly*. People *uncalled* by God, are as yet *un-covenanted* with God. They are in a Contrary Covenant and League with Sin and Satan, inconsistent with the Covenant of God. This wretched League is broken and dissolved by effectual Calling, that we may joyn in Covenant with God. Are we effectually called?

(c) Rom. 9. 23, 24, 25.

1 Pet. 2. 9, 10.

(d) Act. 26. 18.

(e) Gen. 12. 1, 2, 3. with Gal. 3. 16.

2. *Gods New Covenant-people are an Holy, Select and separated people.* They are selected and culled out from among all other people. They are drawn out and segregated from the Common Corrupt mass of the world. Holiness implies a Separation from common, prophane, impure State, Society and Use, to Peculiar, Spiritual, Sacred State and Use. (f) *I will dwell in them, and walk in them, said God; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you*, &c. upon this their being separated from their common and impure condition and society to God and his wayes, they are stiled, (g) *A chosen generation, an holy Nation*, and *a peculiar treasure unto God above all people*. Are we separated from the common, impure mass of mankind, or are we mingled with them? have we renounced ungodliness and worldly lusts, *Tit.* 2. 11, 12. or do we still live therein? when God brought *Abraham* to be one of his Covenant-people, he called and separated him from his corrupt, ungodly and idolatrous State in *Chaldea*, unto himself, and to a godly State in him, *Gen.* 12. 1, 2, 3, &c.

(f) 2 Cor. 6. 16, 17.

(g) 1 Pet. 2. 9, 10. Exod. 19. 5, 6.

3. *Gods New Covenant-people are a Self-Denying people.* This (h) Christ frequently cals for in his Disciples. This (i) *the Grace of God*, that is, Gods Doctrine of Grace, (which is especially contained in the Gospel, and New Covenant) *teacheth them* that are to be his people in reference to their enjoyment of God in Jesus Christ; (k) *Hearken, O daughter, and consider, and incline thine ear: Forget also thine own people, and thy fathers House. So shall the King*

(h) Mat. 10. 37, 38 39. Luke 9. 23. Mat. 16. 24, &c.

(i) Tit. 2. 11, 12.

(k) Psal. 45. 10, 11.

King greatly desire thy beauty: for he is thy Lord, and worship thou him. And this they perform, that accept Gods Covenant. They are content to deny not only all their Self-sinfulness; but all their self-righteousness, self excellency, self-perfection, self-wisdom, self-will, self-love, self-relations, and what soever self-enjoyments in the world, that might stand in opposition to, or in competition with this Covenant with God. They see so much transcendent worth and excellency in God, that they can freely sell all, part with all, that they may enjoy the Lord as their Covenant-God. Thus *Abraham* (l) denied and forsook his Native Country, Kindred, and Fathers House, for God. Thus *Paul* (m) denied all his carnal prerogatives, counting them and *all things* but *loss and dung for the excellency of Jesus Christ*, & that he *might be found in him*. Can we thus deny our selves?

(l) Gen.12. 1,2,3, &c.

(m) Phil.3.5, 6,7,8,9,10.

4. *Gods New Covenant-people are a willing people.* God said to Jesus Christ; (n) *Rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy Power.* That is thy peculiar people, especially thy true *New Covenant-people* and members, they shall not be as Naturally they once were; (o) *Enemies to God* and all his wayes; or compulsorily, forcedly, unwillingly willing through predominancy of fear, danger, punishment, *&c.* as (p) the *Samaritans feared God for his lyons*; or half-willing, having in some good pangs or moods, certain imperfect and faint velleities and ungrounded inclinations to good, as *Agrippa* (q) *Almost perswaded to be a Christian*: But they shall throughly and willingly subject and devote themselves to thy Government, to thee and thy wayes; and they shall freely yield up themselves souls and bodies as cheerful Voluntiers to serve in thy wars against thine Enemies. Jesus Christ is their (r) *chief-captain*. He now Rules and will still Rule in the midst of his Enemies, (s) till the worlds End, when they shall all *be put under his feet*. His peculiar people they shall lay aside their enmity against God and Christ, they shall not remain Enemies with the world as once they were, but shall be a willing people: willing to be ruled by Christ; willing to serve him, to side with him, to do any thing for him; Their (t) *Members* shall *be weapons of righteousness* for him, Themselves shall be even *Sacrifices* to him. They will *serve him with a perfect heart and willing minde*, They will *run the waies of his Commanaements with enlarged hearts*, They will *delight to do his will*, It shall be *their meat and drink*, &c. murmuring, grumbling, irksomness, *&c.* shall be far from them. An excellent Pattern of this *willing-heartedness* see in the Primitive Christians, *Acts* 2. 41. *to the end.* & 4. 4, 32. *to the end.* Are we Gods Voluntiers?

(n) Psal. 110. 2,3.

(o) Rom. 8. 7,8,10.

(p) 2 Kings 17.25,26. Jer.2.27.

(q) Acts 26. 28.

(r) Heb.2.10.

(s) 1 Cor 15. 24,25,26.

(t) Rom.6. 19,& 12. 1. & 15.16.

5. *Gods New Covenant-people are his Temple.* (u) *Ye are the Temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.* What the Temple at *Jerusalem* was of old materially and typically, that Gods people now are Spiritually and truly in reference unto God.

(u) 2 Cor. 6. 16,17,18.

1. *The*

1. *The Temple was the Speciall* (x) *place of Gods preſence and habitation.* He (y) *dwelt between the Cherubims.* There he (z) *met with his people, and communed with them.* So Gods people (a) *are built up a Spiritual Houſe, for an habitation of God through the Spirit.* (b) *Know ye not that ye are the Temple of God: and the Spirit of God dwelleth in you?* (c) God dwells in them, (d) manifeſts himſelf to to them, (e) ſups with them and they with him, affords them ſweet heavenly Communion with himſelf. 2. *The Temple was the* (f) *place of publike worſhip and Sacrifices.* So Gods people are the Receptacles of Gods ſpirituall inward worſhip in Heart and Soul. 3. *The Temple in regard both of Gods preſence and worſhip was relatively* (g) *holy, and not to be defiled with legal impurities.* So Gods people are (h) *Holy*, and not to be defiled with ſinful impurities. Are we ſuch Temples of God? Doth God dwell in us? Is his worſhip ſeated in our hearts? Do we keep our ſelves Holy and undefiled?

6. *Gods New Covenant people are an Holy and royal Prieſthood.* Peter ſtiles them that are Gods people, (i) ſometimes an *Holy Prieſthood*, ſometimes a *royall Prieſthood.* That is, (k) *Kings and Prieſts to God*, as elſwhere it is expreſſed in Scripture. *Kings*, As having Rule and dominion, in and by Chriſts Kingly power, over all our Spiritual enemies, Sin, The world, Afflictions, Death, and all the powers of darkneſs. Over all theſe we are in Chriſt *more then Conquerors*, even triumphers. And ſhall at laſt ſit as Kings with Chriſt (l) *to judge the world*, at leaſt by acclamation and aſſent to Chriſts righteous judgements. After which, (m) *we ſhall reign with Chriſt* in heavenly glory for ever and ever. *Prieſts* (n) *to offer up ſpiritual Sacrifices acceptable to God by Jeſus Chriſt:* As Prayers, Praiſes, Thankſgivings, Obedience, *&c.* And to (o) *ſhew forth the vertues of him, who hath called us out of darkneſs into his marvellous light, viz.* to ſhew forth his Power, Wiſdom, Grace, Love, Mercy, Long-ſuffering, *&c.* Are we ſuch Kings and Prieſts, have we ſuch Kingly and Prieſtly abilities?

7. *Gods New Covenant-people are Gods children, his ſons and daughters*; and God is a Father unto them. (p) *And it ſhall come to paſs, that in the place where it was ſaid unto them, ye are not my people; there they ſhall be called, the children of the living God.* Had the exact oppoſition of the phraſe been obſerved here, the words ſhould have run thus; *There they ſhall be called the people of the living God:* but he ſaith, *the children of the living God*, intimating that *Gods people* are alſo Gods *children.* And elſewhere having ſaid; (q) *I will be their God, and they ſhall be my people*: he adds, *And I will be a father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty.* Are we Gods children? Then certainly we are *Gods New Covenant-people.* Gods *children* may hereby be diſcerned; 1. They are (r) *born again of the Spirit of God*, ſupernaturally. 2. They have (ſ) *Received Jeſus Chriſt* by Faith, and he *dwels in their hearts.* 3. They have (t) *the*

(x) Pſalm 46. 4.
(y) Pſalm 80. 1.
(z) Exod. 25. 21, 22.
(a) 1 Pet. 2. 5. Eph. 2. 21, 22.
(b) 1 Cor. 3. 16
(c) 2 Cor. 6. 16, 17.
(d) Iohn 14. 21, 23.
(e) Rev. 3. 20.
(f) Deut. 12. 5, 6, 7, 11, 12. 1 Pet. 2. 5.
(g) 1 Kings 9. 3. Pſal. 46. 4.
(h) 1 Pet. 2. 9. 1 Cor. 3. 17.
(i) 1 Pet. 2. 5, 9, 10.
(k) Rev. 1. 6. Lev. 19. 6. Rev. 3. 21.
(l) 1 Cor. 6. 2, 3.
(m) 2 Tim. 2. 12. Rev. 3. 21. & 22. 3, 4, 5.
(n) 1 Pet. 2. 5.
(o) 1 Pet. 2. 9, 10.
(p) Rom. 9. 26
(q) 2 Cor. 6. 16, 17, 18.
(r) Iohn 1. 12, 13. & 3. 3, 5.
(ſ) Iohn 1. 11, 12. Eph. 3. 17.

(t) Rom. 8. 15, 16. Gal. 4 6.

(u) Mat 5. 45, 48. 2 Pet. 1. 4. Col. 3. 12. Eph. 4. 24.

(x) Rom. 8. 29.

(y) Rom. 8. 14.

(z) Eph. 2. 2.

(a) In my Believers Evidences, &c. *Chap. II. throughout. p. 21. to p. 180.*

(b) 1 Cor. 3. 22, 23.

(c) Gal. 3. 29.

(d) *Book II. Chap. III. Aph. II. Corroll. III.*

(e) In my Believers Evidences. *Chap. IIII. p. 189, 190, 191.*

(s) *the Spirit of Adoption in their hearts, crying Abba Father, with groans that cannot be uttered.* 4. They are (u) like their heavenly Father that spiritually begat them. They partake his *divine Nature*, and have the very *image of God in Knowledge, Righteousness, and true Holiness* inprinted upon them. 5. They are (x) conformed to Jesus Christ, *the First-born among many brethren.* 6. They (y) *are led* and guided *by the Spirit of God.* He acts and moves in them, He stears and regulates them, He works all in them. But contrariwise (z) Satan is *the spirit that worketh in the children of disobedience.* By that evill Spirit they are acted and guided. Now if we have these Characters of Gods children, we are his children and *New Covenant-people.* But besides these I have (a) elsewhere largely opened and cleared nine other evidences, of our *Regeneration, Adoption and Sonship*, whereby we may know whether we be *the children of God.* Thither I refer the reader for fuller Satisfaction: The main body of that Treatise being spent about this very Argument.

8. Lastly, *Gods New Covenant-people are Christs.* They are more Christs then their own: Yea they are not their own but Christs. (b) *All things are yours, and ye are Christs, and Christ is Gods.* (c) *And if ye be Christs, then are ye* Abraham's *Seed, and heirs according to the promise.* So that all who are Christs, are *Abrahams* Covenant-Seed and heirs: Now all *Abrahams* sincere, Covenant-Seed since Christ, are Gods New-Covenant people, *See Rom.* 4. 10, 11, 12, 16, 17, 23, 24. *Gal.* 3. 7, 8, 14. & 4. 24, 26, 27, 28, 31. They are first Christs, as Mediatour: and then they are Gods in Christ. Are we Christs? Are we his Redeemed ones, his Branches, his Members, his Espoused ones, *&c?* Then we are Gods Covenant people. And we may know whether we be Christs or no, by five evidences of being *Christs*, (d) formerly pointed at only, but now handled at large in the sixth Chapter of this fourth Book: And also by other Discoveries laid down (e) elsewhere to that effect. Consult those places.

By these things we may know whether we are *Gods Covenant-people*; whether we have a true saving *Covenant Relation to God*; and consequently whether the Lord be our God in Covenant, which is the Highest Covenant-Mercy of all. For by this Covenant-Relation unto God we may discern that the LORD is our Covenant-God.

Thirdly, *By our Deportment and carriage towards him as our God in Covenant, we may notably discern that he is our Covenant-God, and that we have so accepted him.* By what carriage of ours towards God, may this be discovered? Answ. 1. *By esteeming him as our God.* 2. *By loving him, as our God.* 3. *By Trusting in him, as in our God.* 4. *By fearing him, as our God.* 5. *By serving him, as our God.*

1. *Do we esteem the Lord as our God?* None can have the Lord to

to be their God in Covenant, who do not ſet him up and eſteem him as their God. To eſteem him as God, implies, 1. *The Truth of eſtimation.* When the Lord is accounted, eſteemed and judged to be, as indeed he is, (f) *the only true God*: and that all others are but pretended, imaginary and falſe Gods, *idols*, and *nothing in the world.* Thus the Pſalmiſt eſteemed God; (g) *I know that the LORD is great, and our Lord above all Gods.* —— *The idols of the heathen are ſilver and Gold, the work of mens hands. They have mouths but they ſpeak not*, &c. Do we thus look upon all other Deities mentioned in the world, as meer idols, fancies, lies, and vanities? 2. *The height of eſtimation.* When the LORD is valued and eſteemed as moſt excellent, abſolutely ſupream, and infinitely High over all beings & creatures in the world. Infinitely above gold and ſilver, infinitely above honours, riches, and pleaſures, infinitely above Heaven and Earth, Men and Angels, infinitely above all creatures and every name that is named both in this and the world to come. Being (h) *The King Eternal, Immortal, Inviſible, The only wiſe God: The Bleſſed and only Potentate, The King of Kings, and Lord of Lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath ſeen nor can ſee.* When we eſteem and prize him, as the only riches, the only portion, the only treaſure, the only Happineſs, the only Heaven. When we eſteem and value our part and intereſt in him, in his Love and favour in Chriſt, far beyond all our part and intereſt in any or all other created comforts and enjoyments: and upon deliberate choice, could freely part with whatſoever is dear to us, in the world, rather then with him alone. When we thus enthrone the Lord in higheſt eſteem over all, we notably eſteem him and accept him as our God. What we eſtimate over all, that we account and accept as our God.

2. *Do we love him as our God?* Eſtimating, is an Act of the *judgement*; Affecting, is an act of the *will* and *heart*. Affection anſwers our eſtimation, and flows from it. If we eſteem the Lord as our God, we cannot chuſe but deſire, love and delight in the Lord as our God. That is, *We ſhall love him wholly*; *We ſhall love him only.* 1. *We ſhall love the Lord wholly*, with all that is within us. (i) *This is the firſt and great Commandment: Thou ſhalt love the LORD thy God with all thine heart, and with all thy ſoul, and with all thy might, and* (as our Saviour adds) *with all thy mind.* When we once love the Lord as our God, we ſhall not reſerve or divide our affections from him, but we ſhall turn the whole ſtream and united current of our affections towards him. We ſhall willingly let God have all: and think our *All*, too little for him. Why? *Becauſe* we eſteem him as (k) moſt deſirable, moſt amiable, moſt delectable over all the world. *Becauſe* he hath (l) *loved us firſt*, and that with an infinite love, when we were altogether loveleſs and loathſome. Therefore we owe him our whole love: for what is our love, to his love; or our *All*, to his *All*? Do we thus love him as our God,

(f) 1 Cor. 8. 4, 5, 6. Iohn 17. 3.
(g) Pſal. 135. 5, 15, 16, 17, 18. & 115. 3. to 9.
(h) 1 Tim. 1. 17. & 6. 15, 16.
(i) Deut. 6. 5. Mat. 22. 37, 38. Luke 10. 27.
(k) Pſal. 73. 25. 1 Iohn 4. 8, 16.
(l) 1 Iohn 4. 19.

with an intire, perfect and whole love? Do our hearts turn wholly to him, as the needle to the Pole, or Loadstone? Do our affections flow wholly to him, as all the Rivers flow towards the Sea? This is a sign that he is our Covenant-God indeed. 2. *We shall love the Lord only*, so as to love none besides him with the like predominant and intensive love. When we truly love him as God, we in effect love nothing else but God. We love nothing else that stands in Opposition against God. Not Sin; (m) *Ye that love the Lord hate evill.* Not the world; (n) *The love of this world is enmity against God*, &c. We love nothing else that comes in Competition with God. We find more in our God, then in all things else. As *David*; (o) *whom have I in heaven but thee? and there is none upon earth that I desire besides thee.* Our love to all inferiour objects will be so small, that comparatively it may be counted as *no love* at all, yea as (p) *hatred* to them. Do we thus love the Lord wholly and only as our God? Then the Lord is our God. When we truly love God, we love all things in and for God, and with reference to God, *viz.* God in them. But contrariwise they that intensively love their *Belly* over all, make their (q) *belly their God*; (r) *love their pleasures* over all, make their pleasures their God; (s) love their Gold, Silver, Children, any thing over all, or above what is meet such creatures should be loved, make such things their God.

3. *Do we trust in the Lord as in our God?* Then we trust in him, more then in all things else in the world. For, God is to be trusted in, rested and relied upon, more then all Means, helps, refuges, or creatures whatsoever. None can so supply our wants, suppress our fears, remove our dangers, facilitate our difficulties, and bestead us in all deepest and desperate plunges, as God alone. He can do it with means, without means, contrary unto means. Therefore (t) Affiance, Trust and Confidence peculiarly belongs to God, as a special part of that Homage and Naturall worship which is due to him by the *first Commandment.* (u) *Trust in the LORD with all thine heart.* (x) *Trust in him at all times ye people*, &c. Trust and Affiance in creatures, or in corruptions, or in any thing besides the living God, is frequently forbidden and condemned. (y) *Lean not to thine own understanding.* —— *Trust not in the uncertainty of Riches.* —— *If riches increase, set not your hearts thereon.* —— *Trust not in oppression.* —— *It is better to trust in the LORD, then to put confidence in man: It is better to trust in the LORD, then to put confidence in Princes.* Creature-Confidence is a kind of *Idolatry*; A putting creatures in Gods stead. Hereupon Gods faithfull people have fled to their God as their only refuge and relief in straits and extremities, as having their saving interest in him only. *Job* said (z) *though he slay me, yet will I trust in him.* (a) *Asa* being to encounter with the huge hoast of the *Ethiopians* and *Lubims*, *rested and relyed only upon God.* *David* expresseth himself sweetly; (b) *My Soul, wait thou only upon God: for my expectation is from him. He only is my*

(m) Psal. 97. 10.
(n) James 4. 4. 1 Joh. 2 15.
(o) Psalm 73. 25.
(p) Luke 14. 26. Mat. 10. 37.
(q) Phil. 3. 19.
(r) 2 Tim. 3. 4.
(s) Col. 3. 5.
(t) Exod. 20. 3
(u) Prov 3 5.
(x) Psalm 62 8
(y) Prov. 3. 5. 1 Tim 6. 1 Sal. 62. 10. & 118. 9, 10.
(z) Iob 13. 15
(a) 2 Chron 14. 11. & 16. 8.
(b) Psal. 62. 5, 6, 7, 8, &c.

my Rock and my Salvation; He is my defence, I ſhall not be moved. In God is my Salvation and my glory: The Rock of my ſtrength, and my refuge is in God. Truſt in him at all times, &c. (c) *What time I am afraid I will truſt in thee.* And bleſſed *Paul* relating his trouble in *Aſia*, ſaith; (d) *We were preſſed out of meaſure, above ſtrength, inſomuch that we deſpaired even of life. But we had the ſentence of Death in our ſelves, that we ſhould not truſt in our ſelves, but in God, which raiſeth the dead.* Thus Gods Covenant-people, when they are themſelves, make God their peculiar and only truſt: in ſtraits, difficulties, deep plunges and deſperate extremities, to him alone they fly. And with him they as it were clothe themſelves by faith. (e) *The name of the LORD is a ſtrong tower, the righteous fly unto it and are ſafe.* But they that are not Gods true Covenant-people, in their exigents and extremities they truſt not in God, fly not to him, but to other vanities and broken reeds. They truſt (f) *in Horſes and Charets*, in (g) *Wealth and Riches*, in (h) men and ſecond cauſes, in (i) *oppreſſion and perverſneſs*, in (k) *idols and lying vanities*, as the Marriners in *Jonas* his ſhip in a ſtorm, *every man to his God*, his paganiſh God, *&c.* Now what is our confidence and chief refuge in difficulties? Do we fly to God? Is he only our Rock and Salvation, *&c?* then he is our God in Covenant, who hath enabled us thus to carry our ſelves towards him as to our God.

4. *Do we fear the Lord as our God?* The Lord is his peoples chief Fear. The chief object of their fear. Hence he is called, (l) *The Fear of* Iſaac. And the Pſalmiſt ſaith; (m) *vow and pay unto the LORD your God, let all that be round about him bring preſents to THE FEAR.* So the Hebrew ought to be tranſlated. That is, To God the chief object of Fear; who is *The Fear, the Fear of Fears*. Such aw, dread and fear is in their hearts towards God, not *ſlaviſh* but *childlike* fear, that they fear nothing in the world like him: They are more afraid to offend him, then to offend any Prince, Potentate, yea or Tyrant on earth. Their (n) *fear of him that can kill both body and ſoul, and caſt them into Hell*, predominates over all other fears, prevails over them, eats them out, ſwallows them up as *Moſes* his rod devoured the Magicians rods. *Moſes* his parents (o) *hid him three Moneths* that he might not be deſtroyed, becauſe fearing God *they were not afraid of the Kings Commandment. Noah* (p) ſo *feared God that he made an Ark to ſave his houſe* at Gods command; not fearing what the world of the ungodly could do againſt him for ſuch an undertaking. The (q) three couragious Jews ſo feared God that they would not idolatrouſly worſhip *Nebuchadnezzars* golden image: and in that caſe they feared not the Kings threats, nor the burning fiery furnace into which they were caſt. *Daniel* (r) ſo feared God that he would not deſiſt from his worſhipping, calling upon, and praying to his God, as in former time; for any baſe fear of the Kings Decree, Princes malice, or cruelty of the Den of lyons into which he was to be caſt. The Apoſtles ſo feared God, that (s) they could not but preach

(c) Pſalm 56.3.
(d) 2 Cor. 1.8,9,10.
(e) Proverbs 18.10.
(f) Pſalm 20.7.
(g) Pſal. 49. 6. Prov. 18. 11. Ier. 49. 4. Pſal 52.7.
(h) Iſa. 36. 5,6.
(i) Iſa. 30. 12.
(k) Iſa. 42. 17. Ionah 1.5.
(l) Gen. 31. 42, 53.
(m) Pſalm 76.11.
(n) Mat. 10. 28. Iſa. 8. 12, 13.
(o) Heb. 11. 23.
(p) Heb. 11. 7.
(q) Dan. 3. 13. *to* 19, *&c.*
(r) Dan. 6. 10, *&c.*
(s) Acts 4. 17, 18, 19, 20, 21.

preach in the name of Jesus Christ: Nor did they fear the Prohibitions and Threats of the Elders, Scribes and Rulers on the contrary. This is to fear the Lord as God, when his fear is most prevalent and predominant in us over all other fear; when his fear more effectually preserves us from evill, then the fear of any creature can push us upon the evil of Sin: when his fear so strongly obligeth us to duty, that no creature-fear can deter us from duty. Do we thus fear the Lord?

5. *Do we serve the Lord as our God?* The Lords people are (t) *his Servants, and they serve him.* Yea they serve him, as God, as their God. This serving of the Lord as God, is very Comprehensive, and of large extent. It implies, 1. *Their* (u) *subjecting themselves to him, to his Will, Dominion, Laws*, &c. as those that will be acted, ruled, ordered, commanded by him peculiarly: (x) *being delivered* by him from subjection and traldome to Sin, Satan, *&c.* Such are said to serve him. 2. *Their Devoting*, (y) *addicting and giving up themselves wholly to God and his wayes:* not (z) serving or addicting themselves, to *Sinfull lusts and pleasures*, to *wine*, to *their bellies*, to *Mammon*, to *the wils* placits and humours of men in matters of religion, or to any thing either in opposition against God, or in Competition with God. 3. *Their worshipping him as God with all acts of religious worship both in publike and in private: As also their pious, holy and religious Conversation before God.* Hence *Serving of God*, is frequently used in Scripture for worshipping of God. As, —— (a) *When thou hast brought forth this people out of Egypt, ye shall serve God upon this Mountain.* That is, ye shall *worship* God there. —— (b) *Thou shalt worship the Lord thy God, and him only shalt thou serve.* —(c) *Anna departed not from the Temple, but served the Lord with fastings and prayers night and day.* Serving of God, is also used for a pious and holy Course of life. As, —— (d) *That we being delivered out of the hands of our enemies without fear, might serve him, in holiness and righteousness before him all the daies of our life.* — This is called, — (e) *Serving the Lord in newness of the Spirit*; inasmuch as it proceedeth from the renewing Spirit. To this effect, they that fruitfully imploy their Talents which they receive from God, are stiled (f) *good and faithful servants* to their heavenly Master. Thus Serving of God (not to mention any more acceptations thereof) intimates, *Our Subjecting our selves unto God and his Dominion*; *Our addicting and devoting our selves to him and his wayes*; *Our worshipping him religiously, and walking piously before him.* And thus all Gods people do Serve their God. As (g) *Abraham*, (h) *Job*, (i) *David*, (k) *Paul*, &c. Do we thus serve the Lord, as God, as our God?

Hereby we may discover whether we serve our God aright, *viz.* 1. *If* we serve him Reverently. (l) *Let us have grace, whereby we may serve God acceptably with reverence and godly fear.* — (m) *Serve the LORD with fear.* Awfull reverence and child-like fear, becomes

(t) Rev. 22.3.

(u) 2 Chron. 12.8. Psal. 2. 11,12.
(x) Luke 1. 74. Rom.6.6.
(y) 2 Cor.8.5. Mat.6.24.
(z) Tit.3.3. & 2.3 Rom. 16. 18. Mat 6. 24. Luke 16.13. 1 Cor. 7.23.

(a) Exod.3. 12.& 4.23.& 7.16 & 8.1, 20. Acts 7.7.
(b) Mat.4.10. Luke 4 8.
(c) Luke 2. 37.
(d) Luke 1. 74,75.

(e) Rom.7.6. *See also* Rom. 12.11. & 14 18. 1 Thes. 1.9. 2 Tim. 1.3.
(f) Mat.25 14,15 21, 23.
(g) Gen. 26. 24.
(h) Iob 1.8, 9.& 2.3.
(i) Psal. 116. 16.
(k) 2 Tim. 1 3.
(l) Heb.12. 28.
(m) Psal 2. 11.

comes the ſervice of God. Yea true ſerving of God and obedience to him ariſeth from Gods fear. —— (n) *Only fear the* LORD *and ſerve him.* —— (o) *Fear God and keep his Commandments.* Hereupon God (p) acknowledgeth *Iob* as *his peculiar Servant*, in that he was *a perfect and an upright man, one that feared God, and eſchewed evil.* Have we ſuch a fear of God implanted in our hearts? are we afraid to offend him? have we high and reverential thoughts of him? 2. *If* we ſerve him Obedientially: when we ſo ſerve him, as to obey him, do his will and keep his commandments. — (q) *If ye will fear the* LORD, *and ſerve him, and obey his voice, and not rebell againſt the mouth of the* LORD, &c. —— they that will not obey God, but rebel againſt his mouth and word, they ſerve not God, but Satan, Sin and their own luſts. 3. *If* we ſerve him chearfully, readily, willingly, from a principle and diſpoſition of love which we bear to him and to his ſervice. Thus *David* inſtructed *Solomon*; (r) *And thou* Solomon *my Son, know thou the God of thy Father, and ſerve him with a perfect heart, and with a willing mind.* Willingneſs, chearfulneſs in Gods ſervice is moſt acceptable to him. It flows from true love to God. Whatſoever we do from love, we do chearfully, delightfully. God firſt requires *love*, then *ſervice*, (s) *And now Iſrael, what doth the* LORD *thy God require of thee, but to fear the* LORD *thy God, to walk in all his waies, and to love him, and to ſerve the* LORD *thy God with all thy heart.* Are we voluntiers in ſerving God? Are our hearts enlarged, delighted, *lifted-up*, like *Jehoſhaphats, in the waies of God?* Do we, with our bleſſed Saviour, count it meat and drink to be doing Gods will? &c. 4. *If* we ſerve him purely. The Lord (t) is infinite in purity and holineſs, and requires purity and ſincerity in all his ſervants and ſervices. (u) *The pure in heart are bleſſed, and ſhall ſee God.* He (x) *deſireth truth in the inwards.* He will be (y) *worſhipped in Spirit and Truth.* There's a double purity with which we are to ſerve God; *viz.* (z) *Purity of heart and conſcience within.* When we (a) regard not any guile, hypocriſie, or iniquity in our heart; we do not approve it, or allow it; it is not mingled or woven into the frame and conſtitution of our ſpirits: but we work it out and reject it, as Lees, Dregs, Droſs and Scum, &c. (a) *The blood of Chriſt hath purged our conſcience from dead works to ſerve the living God.* With ſuch heart-purity *Paul* ſerved God; (b) —— *I thank God, whom I ſerve from my fore-fathers with pure conſcience.* (c) *Purity of life and converſation without.* When it is without Scandal and Hypocriſie; when we decline evil, and ſtill approve our ſelves in all our actions as in Gods preſence. (c) —— *That we might ſerve him, in holineſs and righteouſneſs before him.* Hereupon God (d) commendeth his ſervant *Job*, in that he was *a perfect and upright man, one that feared God, and eſchewed evil.* He walked purely in the ſervice of God. Do we ſerve the Lord with ſuch Purity of Heart and Life? 5. *If* we ſerve God only,

(n) 1 Sam. 12. 24.
(o) Eccleſ. 12. 13.
(p) Iob 1. 8. & 2. 3.
(q) 1 Sam. 12. 14
(r) 1 Chron. 28. 9.
(s) Deut. 10. 12. & 11. 13.
(t) Hab 1. 13. Iſa. 6. 3.
(u) Mat. 5. 8.
(x) Pſal. 51. 6.
(y) Ioh. 4. 24.
(z) Pſalm 65. 18.
(a) Heb 9. 14
(b) 2 Tim. 1. 3.
(c) Luke 1. 74, 75.
(d) Iob 1. 8. & 2. 3.

(e) Mat.4.10. Luke 4.8.
(f) Deut. 6.13.
only. (e) *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* How is the Lord only to be ſerved? Thus. *God only, is to be ſerved with* (f) *divine worſhip, and religious adoration.* No Idols or creatures may ſo be ſerved; for that were Idolatry. *God only, is to be ſerved primarily and for himſelf.* He alone having ſupreme Dominion and Soveraignty over us, and over our conſciences. Others may be ſerved *ſecondarily*, and in *ſubordination to God.* But nothing may be ſerved which ſtands either in *Oppoſition* to him, or *Competition* with him. We muſt ſo ſerve God, as not to ſerve ſin, luſts, pleaſures, Satan, Mammon, *&c.* 6. *If* we ſerve God wholly and entirely, with the whole ſtream of our united faculties and affections, and that in all acts of ſervice which he requires from us. This is the *Integrity* and *Perfection* of Gods ſervice, diſcovering the truth of it. (i) *The Integrity of the Object*; when we ſerve him fully; (g) *walking in all his waies*, having reſpect to his commandments, without indenting, reſerving or omitting. (g) Deut. 10. 12. Pſal 119. 6.
(h) 1 Chron. 28.9.
(i) Deut. 10. 12. & 11.13. 1 Sam. 12.24.
(2) *The integrity of the Subject*; when we ſerve him (h) *with a perfect heart.* That is, when we ſerve the LORD our God (i) *with all our heart, and with all our ſoul.* When the heart is not parted and divided betwixt God and Sin, God and the world, *&c.* but it is united and wholly carried to God alone. 7. *Finally, If* we ſerve God continually, (k) *all the daies of our life.* Counterfeit ſerving of God is but for a time, and then vaniſheth. The *Hypocrite will not* (l) *alwaies pray*, not alwaies obey, *&c.* but Gods ſincere ſervants are conſtant and perſevering. (m) *Hannah ſerved God with faſtings and prayers night and day.*
(k) Luk.1.75.
(l) Iob 27.10.
(m) Luke 2.37.

By *theſe three ſorts of Evidences* we may groundedly diſcover, *whether the Lord be our Covenant God or no, according to the New Covenant.* And conſequently whether we are actually and effectually brought into a good *New Covenant-Condition.*

(II.) Are we become Gods People in Covenant?

That we are Gods true and ſincere Covenant-People, we may evidence to our own Hearts and Conſciences theſe three waies, *viz.*

1. *By the Myſterie and Nature of this Being Gods People, formerly deſcribed.* To be a People to God in Covenant, hath in it five things Principally: It implyes, *They are Gods People only*, &c. as (n) hath been manifeſted. Now ſearch and conſider; 1. *Are we Gods people only, by peculiar appropriation?* Not ſins: Not the worlds: Not Satans: Not our own. 2. *Are we Gods People by Covenant, Profeſſion and Denomination?* 3. *Are we his in and through Ieſus Chriſt?* 4. *Are we his in all Relations?* 5. *Are we Gods People wholly and entirely*; In all we Are, Have, Can do, or Endure? Conſider we theſe things throughly according to the ſeveral explanations of them here alleadged.

(n) *Book III. Chap.4. Aph.4. Sect. 2. p.848. to 857.* — And *Book II. Chap.2. Aph.2 Sect. 3. pag. 94,95.*

2. *By the adjuncts or Properties peculiarly belonging to Gods true Covenant-*

venant-People. These *Properties*, I have (o) heretofore briefly pointed at in *twelve Particulars*. And also, in the former branch of this present *Inference*, have more fully explained the first eight of them. Have we these Properties in our selves? 1. *Are we inwardly and effectually called?* 2. *Are we an holy, select and separated People?* &c.

(o) *Book III. Chap. 4. Aph. 4. Sect. 2. p. 862.*

3. *By our due Deportment towards God as becomes his Covenant-People.* This due Deportment or Carriage of Gods people towards God, as his People, hath been unfolded in *five particulars* at large in the former branch of this present *Inference*. 1. *Do we esteem the* LORD, *as our God?* 2. *Do we love him, as our God?* &c. These two last sorts of Discoveries, do Evidence our Covenant-state, in regard of both the Branches of this glorious Promise, *viz.* That *the* LORD *is our God*: And also, That *we are his People.*

But this may suffice for *Probation.*

III. **Here's singular Matter for Exhortation.** Doth the LORD Promise and Covenant to and with all his sincere New Covenant-Fœderates, *That he will be to them a God, And they shall be to him a People?* Then heres a threefold word of Exhortation, *viz.* 1. *To those in the visible Church that are Strangers to an inward saving New Covenant State.* 2. *To all that are of the number of Sincere Fœderates with God in this New Covenant.* 3. *To the faithfull* (p) *ministers of the New Testament.*

(p) 2 Cor. 3. 6.

First, *A word to all those in the visible Church, that hitherto are meer Strangers to an Inward and Saving New Covenant Condition.* (And such are (q) all those, 1. Who are in their unregenerate State, having no effectual inscription of Gods Law in their Minds and Hearts; 2. Who are grosly ignorant of God and all the things of God; 3. Whose sins through their unbelief and impenitency, have found no Remission from the Lord.) All such I earnestly exhort and beseech, Sincerely and Speedily to take hold of Gods *New Covenant*, To accept and embrace it; In the Life and *Spirit* of it, as well as in the *Letter*; in the inward power, efficacy and *reality* of it, as well as in the outward Profession, Name and *Formality* thereof: If ever they desire savingly to have *the* LORD *to be their God*, and *themselves to be his People.* O Ponder upon this seriously, In the morning when you rise up, in the evening when you lye down to sleep; when you are in the House, and when you are in the Field: Commune with your own hearts, ask your own souls each of you these few Questions. 1. *O my Soul, Is there any true Happiness or Salvation actually to be enjoyed by thee, till thou beest effectually brought into New Covenant with God?* Is not this the only Happiness, To have *the Lord thy God* in Covenant, and *thy self* to be *one of his People*; And canst thou be thus happy, will God be thine, canst thou be his; till his *Laws be*

(q) Heb. 8. 10, 11, 12. Jer. 31. 33, 34.

written

written effectually *in thy mind and heart*, till thou *Knowest the Lord* savingly, till *all thy sins be forgiven and forgotten* of God for ever? 2. *O my Soul, hast thou not thus far to this very hour contented thy self with a meer outward Profession, Form, name, and shadow of a New Covenant-state; without all inward Life and Substance?* And can this ever carry thee beyond the Condition of an Hypocrite, Reprobate, and Cast-away? Do not the greatest number by far of visible Christians deceive and undo themselves eternally, by resting in the meer visibles and externals of the *New Covenant*: and wilt thou perish with them also? wilt thou have so much part in the *New Covenant* only as to leave thee without excuse, & aggravate thy Condemnation? 3. *O my Soul, Canst thou judge it safe to delay or put off thine acceptance of A New-Covenant State in the inward efficacy, power, life and Spirit thereof, for another week, for another day?* What if thou beest snatched by death out of my body before this great work be done? what if God knock no more at the door of thy heart by his Spirit and Word: offer thee no more softning and converting Grace; yea, what if he give thee up to final hardness in impenitency and unbelief, before this work be done, Art thou not then quite undone to all eternity? 4. *O my soul, wil not a real, inward, efficacious New-Covenant Condition, immediately vest thee with this matchless happiness:* (r) *The* LORD *will be to thee a God, and thou shalt be to him one of his people?* will the LORD be *to thee a God*! Then the Lord will be to thee, *more-sweet*, then all thy sins, and sinful pleasures; *more-rich*, then all earthly treasures and enjoyments; *more-honourable*, then all worldly dignities; *more sure and faithful*, then all thy friends and relations in the world; yea *more* then Earth, *more* then Heaven, *more* then Grace, *more* then Glory. Then the Lord will be *All*, and *above All* unto thee. Beyond him nothing can be Promised, or Performed *by God*: nothing can be desired or enjoyed *by thee*. Wantest thou God? Nothing can make thee happy. Hast thou God? Nothing can make thee miserable. Again, shalt thou be to him *one of his People?* Then, Thou shalt not be thine own any longer, to be misled by self-delusions; *Thou* shalt not be the worlds any longer, to be cheated with perishing vanities; *Thou* shalt not be Satan's any longer, to be (t) *led Captive at his will* by his Temptations; *Thou* shalt not be sin's any longer, to be enthralled under its guilt and dominion; *Thou* shalt not be Death's any longer, to be exposed unto Curse or Condemnation. *Thou* art and shalt be Gods for thy eternal Bliss and Salvation. O who would not accept Gods *New Covenant* in inward power and efficacy: wherein he shall thus *Accept* God, and thus *be Accepted* of God? No *Motives* can be more Moving: no *Reasons* can be more Perswading: no *Arguments* can be more Compelling.

(r) Heb. 8. 10 11, 12. Ier. 31 33, 34.

(t) 2 Tim. 2. 26.

Secondly, *A word to all that are of the number of Gods sincere Faederates within this New Covenant.* The LORD hath brought you

you and placed you (as once *Adam* at first) in a very *Paradise*, when he brought you into this *New Covenant*. For as *Adam* sweetly enjoyed God in *Paradise*: so you as sweetly in Christ enjoy God in this *New Covenant*. (t) *I will be to them a God*. And God enjoyed, was the supreme glory of *that Paradise*, and of *this Covenant*. Nay, what if I say; This *New Covenant* is beyond that *Paradise*. For, In that *Paradise* God was enjoyed, *but a while*: In this *New Covenant* God shall be enjoyed, and that *for ever*. In that *Paradise Adam* enjoyed God, but speedily lost him: In this *New Covenant* ye so enjoy him, that ye shall never lose him. Here's a mysterie; Man hath not lost his *Paradise*, but changed it: yea changed it for a better, that shall never be lost. This *New Covenant* is that better *Paradise*, wherein the Fœderates having tasted of the tree of Life Christ Jesus, shall enjoy their good God alwaies. O give me that *Paradise*, wherein I may never lose my God, the Glory, and Crown, and *Paradise of Paradise*. Now O all ye that are savingly enstated in the *spiritual Paradise* of *this New Covenant*, and have the Lord your God, and are his People indeed: be perswaded; 1. *To live upon this Promise*. 2. *To live up to this Promise*. 3. *To bring* (*what lies in you*) *all your neer and dear Allies and Relations within this New Covenant effectually, that they may with you partake the blessed fulness and influence of this Promise*.

(t) Heb. 8. 10.

1. *Live upon this Promise*. If there be food and matter of Life for the soul by Faith in any Promise of the blessed Bible, it is in this glorious *New Covenant*-Promise. (u) *I will be to them a God, and they shall be to me a People*. Should I be put to point out one Promise only in all the Holy Scriptures, whereupon I would repose my soul with fullest satisfaction; whereon I would daily feed with sweetest delight; wherewith I would enlarge, raise and ravish my heart with richest consolations; whereby I would steel my Spirit against all Spiritual Maladies; Fill my spirit with all compleat felicities, and assure my spirit of eternal salvation: This, this alone should be that *Phœnix-Promise*, among all the Promises. 1. *This Promise* hath Free-grace in it: For the meer good-pleasure of Gods will is the Motive of it, *I will be their God*. 2. *This Promise* hath effectual Vocation, Sanctification, Justification, and Communion with God in it: for otherwise, how can we be *Gods People*? 3. *This Promise* hath All Mercy and Consolation in it: for he, that will be our God, is (x) *The Father of tender Mercies, and the God of all Consolation*. 4. *This Promise* hath Christ in it: for the Lord is savingly a God to none, nor are any sincerely a people to God, but only in Jesus Christ through faith. 5. *This Promise* hath the Spirit of God and of Christ in it: for, actually and effectually we become Gods people (y) by the operation of the Spirit of God and of Christ only. 6. *This Promise* hath God in it: for herein saith the Lord, *I will be to them a God*. 7. *This Promise* consequently, hath all Temporals, all Spirituals, and all Eternals in it: For that Lord that freely

(u) Heb. 8. 10. Ier. 31. 33.

(x) 2 Cor. 1. 3.

(y) 2 Cor. 6. 16, 17, 18. *with* Ephe. 2. 21, 22. Rom. 8. 2, 14, 16. 1 Ioh. 3. 24.

gives his Christ, his Spirit, and Himself to us to be our God, who is best of all things, *How shall he not with* himself *freely give us all things?*

Now therefore thou that art actually and effectually within this blessed Promise, live upon it, feed upon it, rest upon it, dwell upon it: in thy Prosperity, in thine adversity; in thy strength, in thy weakness; in thine health, in thy sickness; in thy Triumphs, in thy Tryals and Temptations; in thy fulness, in thy wants; in thy joyes, in thy griefs; in thy comforts, in thy disconsolations; in thy youth, in thine age; in thy life, and in thy death. 1. *What* distresses will not this Promise allay? (z) *The Father of Mercies* being thy God. 2. *What* discomforts will not this Promise remove? *The* (a) *God of all Consolation* being thy God. 3. *What* wants will not this Promise supply? The (b) *Possessour of Heaven and Earth* being thy God. 4. *What* enemies will not this Promise overthrow? God (c) *Al-sufficient, the Lord of Hosts* being thy God. 5. *What* sins will not this Promise subdue? The (d) *God of Pardons* being thy God. 6. *What* Grace and Glory will not this Promise assure? The (e) *God of all Grace, the Author of every good and perfect gift* therein assuring thee that he will be thy God. 7. And, *what* Doubts, Scruples or Difficulties about thine eternal salvation, will not this Promise resolve and satisfie? Seeing this Promise lets thee know, (1) *That* the *Lord will be thy God:* and what (f) *cannot God do* for thee? (2) *That* thou shalt be one of his people; and what can (g) creatures do against thee? (3) *That*, both these God freely promiseth, because he will: and then no *unworthiness* of thine shall hinder the *Inchoation of thine happiness.* (4) *That*, both these God will faithfully perform, because he hath freely promised and undertaken both for himself and his Fœderates: and then no *infirmity, impotency* or *weakness* of thine shall ever hinder the *consummation of thine Happiness.* Therefore live, O live still upon this lively Promise; that thou mayst live evermore. Let thy *mind* live upon it, by *Contemplation*: Let thy *Conscience* live upon it, by *Pacification*: Let thy *will* live upon it, by *Contentation*: Let thine *heart and affections* live upon it, by *Exhileration.*

(z) 2 Cor. 1. 3.
(a) 2 Cor. 1. 3.
(b) Gen. 14. 22.
(c) Gen. 17. 1. Psal. 46. 7, 11.
(d) Neh. 9. 17.
(e) 1 Pet. 5. 10. Iam 1. 17.
(f) Gen. 18. 14.
(g) Rom. 8. 31, 33, 34. Heb. 13. 5, 6.

2. *Live up unto this Promise.* This Promise is most Sweet, Full, High, Holy, Comfortable, *&c.* let thy life and conversation be answerable.

The LORD is thy Covenant God. O live as one possessing such a God. Live not *carnally*, but *Spiritually.* Live not *Earthly*, but (h) *heavenly.* Live not so much *below*, as (i) *above.* Live not *Scandalously*, but (k) *inoffensively* towards God and man. Live not *Sordidly*, but generously. Live not *Murmuringly, distrustfully*, and *disconsolately*: but (l) *Contentedly, believingly* and *Comfortably.* Live not as *swine*, on Husks below: but as *Angels*, on this manna which is above. Live not like them that are (m) without Covenant, without Christ, without Hope, and without God in this world: but as those

(h) Phil. 3. 20.
(i) Col. 3. 1, *&c.*
(k) Acts 24. 16.
(l) Heb. 13. 5. Gal. 2. 20. Acts 9. 31.
(m) Ephes. 2. 12.

those that are effectually in Covenant, full of Christ, full of Hope, and full of God. So live, thou that hast the Lord *to be thy God*: that it may appear that God lives in thee, and that thou art primarily acted, guided, enabled, over-powered, upheld and Comforted by the Lord thy God.

Thou art one of his Covenant-People. O live as one possessed by such a God, And therefore, 1. Disclaim Sin, the world and Satan; 2. Know God more clearly and experimentally; 3. Endear thine heart to God sincerely and intensively; 4. Fear, serve and obey God uprightly, universally and continually; 5. Walk with God in holy Communion, 6. Stand for God, & take his part against all opposition; 7. And advance Gods glory over all for his admirable vertues expressed in thy effectual vocation: For these are proper and peculiar Duties of Gods Covenant-people, as I have (n) heretofore more at large demonstrated.

(n) In Book III. Chap. 3. Aph. 3. Sect. 1. p. 426.

3. *Labour* (*what lyes in thee*) *to interess and engage all thy near Allies and dear Relations in this New Covenant effectually, that they with thee may partake the* unparalleld influence of this Promise abundantly. Is the Lord become savingly *thy God in Covenant*: and dost thou not desire that he may also become the Covenant-God of thy husband, wife, parents children, and (if it were possible) of all thine endeared Relations? Hast thou found such a blissfull advantage, by becoming one of *Gods Covenant people*: & dost thou not heartily wish that all thine Allies were altogether herein as thou art, except thine infirmities? O then commend this *New Covenant* unto them frequently, Magnifie the Treasures of it highly, Display the glory and fulness of this chief Promise pathetically, Urge them to press after an inward *New Covenant* Condition sincerely, &c. That the *Lord may be their God, and they his people* eternally.

Thirdly and lastly; *Here's a word of Quickning to the Faithfull Ministers of the New Testament.* Your office is *To be* (o) *Ministers of the New Covenant*, or *New Testament*: O strive to be Minsters *of the Spirit, not of the Letter.* Its your singular Honor and Priviledge to be preachers of Gods *New Covenant*, which excels all former Covenants: Oh lay out your chief skill, strength and diligence, In disclosing the Glory and perfections of this *New Covenant*, and especially of this *Paramount Promise* of the *New Covenant* to all the flock; In Perswading them to embrace unfeinedly the inward Spirit of this Covenant. *Then they know indeed*, when they understand the *New Covenant* solidly: *Then they believe indeed*, when they embrace the *New Covenant* unfeinedly: *Then they live indeed*, when they live upon, and live up unto the *New Covenant* experimentally: *Then they are Christians indeed*, and Happy indeed, when the Lord is their Covenant-God, and they his Covenant-people reciprocally and effectually.

(o) 2 Cor. 3. 6.

But hitherto of *Exhortation.*

IV. Lastly, **Here's wonderfull Matter for Consolation.** Here's *Manna* from Heaven, Here's *Hony* indeed out of the Bowels of the Lyon. Here's a *golden Mine*, a *living Spring*, a *spacious Sea* of *Consolation*, to all Gods true Covenant-people, That the *LORD is their God, and they his People*, according to this *New Covenant* in Jesus Christ! And this against all the grounds of Discomfort which principally are wont to afflict and sadden their hearts, *viz.* 1. *Reliques of inherent Corruption.* 2. *Fears and dangers of Apostacy.* 3. *Outward or Inward wants.* 4. *Strong and violent Temptations.* 5. *Sad and dismaying Desertions.* 6. *Sharp Afflictions and Persecutions.* 7. *And the very terrours and pangs of death it self!* The *Comfort* of this *Grand Promise* against all these seven Disconsolations comes now to be enlarged, as (p) formerly I promised.

(p) Book III. Chap. 3. Aph. 3. Sect. 1. pag. 435.

1. *What an impregnable Comfort may this be to every of Gods true Covenant-people*, **Against all Reliques of inherent Sin and Corruption remaining in them:** That *the Lord is their Covenant-God.*

Though they are (q) *sanctified throughout in Soul, Spirit and Body*; in all the faculties and affections of the Soul, and in all the senses and members of the body: yet in all these they are but sanctified in part. As in every of them there is some *spirit*: so there remains some *flesh*, *Gal.* 5. 17. As there is a Spiritual (r) *Law in their minde*, so there is a Carnal *Law in their members*: & this oft-times *Captivates them to the Law of sin.* So that, (s) *the good they would do, that they do not: and the evil they would not, that they do.* *Yet not they*, as sanctified: *but sin that dwelleth in them*, so far as unsanctified. Hence, How often do they suspect their spiritual Condition, that all's unsound, all's Hypocrisie, their Condition worse then the Condition of any; None of Gods people so hard-hearted, unbelieving, impenitent, hypocritical, and every way so wretched as themselves. Hereupon, How do they break their hearts with sighs and groans! How do their eyes pour out tears to God! How do they cry out and lament, oh when shall all these cursed Canaanites be cast out and subdued; when shall all these iniquities be *cast into the bottom of the sea*; when shall this *old leaven be purged out*; when shall this *body of sin and Death*, and this old man be destroyed; when shall *neither spot nor wrinkle, nor any such thing remain* in us; when shall we sin no more; *O wretches that we are*, (t) *who shall deliver us from the Body of this death*: oh! when shall we be secured of a good spiritual estate!

(q) 1 Thes. 5. 23.

(r) Rom. 7. 23.

(s) Rom. 7. 18, 19.

(t) Rom. 7. 24

Yet against all these *Remains of Sin and Corruption*, every true Believer may comfort himself by this *New Covenant*, Assuring him in Christs blood that the Lord is his Covenant-God for ever. And this principally three waies. 1. The Lord is their New Covenant-God, and they his people: therefore in Christ he hath (u) *blotted out all their iniquities, and will remember them no more.* He will not upbraid them with them, nor

(u) Ier. 31. 34. Heb 8 12. & 10. 16, 17, 18.

not impute them to them: because he is *their God* in Covenant. This is clear by the tenour of the *New Covenant*. Satan, wicked men, and their own mis-deeming hearts may impute them to them, and cast them in their face: but God himself will not impute them to them, nor *remember them any more*. Christ saith, (x) *Thou art all fair, my love, there is no spot in thee*. How sweet is their comfort! (y) *Who shall lay any thing to the charge of Gods elect? It is God that justifieth, who is he that condemneth? It is Christ that dyed, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us*. 2. The Lord is their Covenant God, and they his people: therefore in Christ, by his Spirit, he is daily (z) *writing his Laws in their Minds and Hearts*; daily *Sanctifying and cleansing them, — that he may present them to himself glorious at last, not having spot or wrinkle, or any such thing, but that they should be holy and without blemish*. So that though many reliques of sin remain in them, yet they are daily wasting, weakning, consuming, decaying, dying: like the *House of Saul*, which *waxed weaker and weaker*, till it was totally abolished. At (a) death, all the inherent and actual sins of the righteous totally cease: their (b) *Spirits* being then *made perfect*, and eternally freed from all corruptions and (c) imperfections. *Pharoah* and his hoast were strong and terrible, to fright and trouble *Israel*; but *Israels* God was stronger to drown them all in the bottom of the Red Sea: The Remains of sin are strong and dismaying to perplex and grieve the Saints, but their Covenant-God is stronger, to (d) *subdue their iniquities, and thou wilt cast all their sins into the depths of the Sea. Thou wilt perform the Truth to* Jacob, *and the Mercy to* Abraham, *which thou hast sworn unto our fathers from the dayes of old*. What a Comfort is this that our God will utterly extirpate every sin, and compleatly obliterate every spot, wrinkle and shadow of corruption? 3. The Lord is their Covenant-God, and they his People notwithstanding all the remains of Corruption. Reliques of sin cannot destroy or disturb their Covenant-Relation to God, nor their Covenant-Communion with God. What sweet fellowship had *Noah*, *Abraham*, *Isaac*, *Jacob*, *Moses*, *David*, &c. with God in Covenant, notwithstanding all their inherent sins and infirmities? Their sins shall not separate them from their Covenant-God: their Covenant-God will separate them from all their sins.

(x) Cant. 4. 7. Heb. 8. 12.

(y) Rom 8. 33, 34.

(z) Heb 8. 10 Ier. 31. 33. Ezek. 36. 25. *to* 30. Ephes. 5. 26, 27.

(a) Rom. 6. 7.

(b) Heb. 12. 23.

(c) 1 Cor. 13. 10.

(d) Micah 7. 19, 20.

2. *What a Comfort is this to all* Abraham's *true Seed* **Against all fears or dangers of Apostacy!**

Their Graces infused are but weak, Their corruptions remaining are strong, Their *temptations* fierce and violent, Their *Difficulties* which they wrastle withall in the way to Heaven are not a few, The (e) *gate to life* is exceeding *strait*, many miss it, *few enter*: Hereupon they are apt to faint and be discouraged; They shall not hold out, they shall fall away, they shall not persevere faithful to the death.

(e) Luke 13. 23.

But

But oh thou of little Faith, and much Fear, Art thou in Covenant with God, and doſt thou queſtion thy Perſeverance? conſider well, 1. The Lord is *thy Covenant-God*, and thou art one of *his true Covenant-people*. Did the Lord ever caſt off, or ſuffer to fall away any one of his true Covenant-people? and will he now begin with thee? (f) *with him is no variableneſs nor ſhadow of turning.* (g) *His gifts of effectual calling are without repentance.* He may ſuffer thee to fall, to fall frequently, to fall foully, to fall from ſome ſenſe of Comfort, from ſome degrees of Grace, for thy further Caution, Confirmation and Spiritual advantage, but *totally* and *finally*, he will never ſuffer thee to fall away or periſh, becauſe he is thy God in Covenant. For then *his Covenant ſhould fail for evermore.* 2. The Lords *New Covenant* is a Covenant of (h) his own *Eſtabliſhment* in Chriſts blood: And what God hath eſtabliſhed in Chriſts blood, who or what ſhall overthrow? 3. Gods *New Covenant* is *an* (i) *Everlaſting Covenant.* And an Everlaſting Covenant hath no End: From an *Everlaſting Covenant* there can be no Apoſtacy or total backſliding. 4. The Lord God in his *New Covenant* with his people undertakes for (k) both parties, and their reciprocal conſtancy in Covenant one to another: as once he did for his Captives. *And I will make an Everlaſting Covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they ſhall not depart from me.* So in this *New Covenant* God ſaith, *I will be to them a God, and they ſhall be to me a people.* He undertakes for himſelf, and for us. In other Covenants and contracts the ſeveral parties undertake onely for themſelves ſeverally: In the *Marriage Covenant* the husband undertakes not both for himſelf and his wife, nor the wife for her ſelf and her husband; but the husband undertakes onely for himſelf, and the wife onely for her ſelf, to be conſtantly faithful. But God in his *New Covenant* with his people is pleaſed to be an extraordinary undertaker altogether. *He undertakes for both ſides*, both for *himſelf* and for *his people*: for himſelf, that *he will be theirs*; for his people, that *they ſhall be his.* So that the faithful God himſelf, who cannot poſſibly lie; the all-powerfull God, who is fully able to perform what he promiſeth: he hath engaged himſelf ſtrongly for his peoples Conſtancy and Perſeverance towards him, ſo that in this regard there is no place left for utter Apoſtacy, no poſſibility of total and final falling away from him and his Grace, becauſe he is their *Covenant-God.*

(f) Iam.1.17.
(g) Rom.11. 29.
(h) Ier.31. 31,32,33,34 Heb.8.8. *to* 13. Luke 22. 20.
(i) Heb.13. 20.
(k) Ier.32. 40. *with* Ier. 31.31,32,33, 34. & Heb 8. 8. *to* 13.

3. *What a Comfort is this to all* Abraham's *true Seed* **Againſt all Outward** or **Inward wants**: *and Conſequently againſt all diſcontents and perplexities thence ariſing*! Is the Lord become thy God by this everlaſting *New Covenant?*

How may this comfort and quiet thy Spirit againſt all Outward wants? wanteſt thou food, or rayment; credit, or wealth; ſtrength, or health; wanteſt thou Liberty, Lands, Livings, Houſe, Harbour,

Harbour, Friends, Kindred, Children, or any other near and dear Relations? yea perhaps thou wanteſt theſe things, while thine enemies, while the (l) *wicked* of the world flow and overflow with them. Yet thou haſt an enjoyment beyond all theſe wants: *The Lord is thy God by an Everlaſting New Covenant.* Therefore look not down ſo much at thy wants: as look up to thy Enjoyment, to thy God, and Comfort thy ſelf. For, 1. *Thy God is thine All.* The Lord being thy God in Covenant, is in ſtead of all ſupplies unto thee. Thine *Health*, in Sickneſs: Thy *Strength*, in Weakneſs: Thine *Eaſe*, in Pain and Torments: Thine *Honour*, in Diſhonour: Thy *Glory*, in Reproaches: Thy *Wealth*, in Poverty: Thy *Friend*, in Friendleſneſs: Thine *Habitation*, in Harbourleſneſs: Thine *Enlargement*, in Bondage: Thy *Cordial* and (m) *Strength of Heart*, when Heart and Strength faileth: yea thy very *Life*, in the valley of the ſhadow of Death. *Solomon* ſaith, (n) *A Feaſt is made for laughter, and wine maketh glad the life: but money anſwereth all things. Feaſts* and *wine*, meat and drink, though in the number of externals moſt neceſſary, yet have but a peculiar and limited uſefulneſs: But *Money*, being an Inſtrument and Mean of Commerce, that hath a general uſe, and anſwereth to all things. *Money* feeds, clothes, heals, honours, befriends, ſets at liberty, procures all neceſſary Moveables, purchaſeth Houſes, Lands, Manours, maketh war, and maketh peace, &c. But Gods Covenant-people may much more fully ſay, *Their God anſwers all things.* Money anſwers all things, but reſpectively, reſtrictively, finitely and with many limitations: but their God anſwers all things abſolutely, unlimitedly, infinitely without all exception. 2. *Thy God is much more to thee, then the All that thou wanteſt.* Why then ſhouldſt thou repine or murmur at thy wants? When *Hannah* was greatly diſtreſſed through her barrenneſs and want of children, *Elkanah* her husband thus comforted her; (o) Hannah, *why weepeſt thou? and why eateſt thou not? and why is thine heart grieved? Am not I better to thee then ten ſons?* How much more may every true *New Covenant* Fœderate comfort himſelf againſt all his wants, ſaying; O my ſoul, why art thou caſt down? why art thou ſo diſquiet within me? why do I weep, and grieve, and take on for want of theſe externals? Is not the Lord, my God? And is not my God more to me then *ten Elkanah's*, then ten thouſand earthly enjoyments? What *Auguſtin* ſaid of *Job*, may be ſaid of every true believer that hath the Lord for his God, againſt all his wants and loſſes. (*) *A Righteous man ſhipwracked, eſcapes Rich and Naked. Holy* Job *was full of theſe riches. Nothing remained in his houſe, all thoſe things periſhed at one*

(l) Job 21. 7, &c. Pſal. 73. 2, 3, &c.

(m) Pſal. 73. 25, 26.

(n) Eccleſ. 10. 19.

(o) 1 Sam. 1. 5, 6, 7, 8.

(*) Iuſtus enim naufragus, coadit. Dives & nudus. His divitiis plenus erat Sanctus *Iob*. Nihil in domo remanſerat, omnis uno ictu, perierunt, quibus opulentus paulo ante videbatur; ſubito mendicus in ſtercore ſedet; a capite uſq; ad pedes vermibus ſcatens. Quid iſta miſeria miſerius? Quid interiore felicitate felicius? Perdiderat omnia illa quæ dederat Deus; Sed habebat ipſum qui omnia dederat Deum. *Auguſt. de Tempore, Serm.* 104. *p.* 824. *C. D. Tom.* 10. *Baſil.* 1569.

blow

blow by which he was thought to be rich a little before: ſuddenly he ſits down a beggar upon the dunghil, abounding with worms from head to feet. What more miſerable then this miſery? what more happy then his inward happineſs? He had loſt all thoſe things which God had given him: but he had him, who gave all things, God himſelf.

Conſider well, O Chriſtian; Hadſt thou all thoſe earthly treaſures, which thou wanteſt, or which this whole world can afford: yet thy God in Covenant is infinitely more to thee then them all. For, (o) *Thy God is more* (p) *deſirable, amiable and delightful to thee then them all.* He is the ſupreme Good: The (q) *only* eſſential and primitive *good.* Theſe things are ſcarce drops and ſhadows of his goodneſs; infinitely inferiour to him. He therefore is infinitely deſirable before them. (r) *Thy God is more influential and comfortable to thee, then they all.* All the influence, comfort and benefit that theſe things afford thee, it is meerly from God and his bleſſing. Without him, It is not in *Food* to nouriſh, in *Phyſick* to heal, in *Clothes* to warm, in *Beds* to refreſh, in *Houſes* and *Gardens* to delight, in *Friends* to comfort, in *Strongholds* or *Armies* to defend, *&c.* and with him any thing ſhall ſerve turn. *Gideon* and *Iſrael* ſhall be defended againſt the *Midianites* (s) with *lamps and earthen pitchers*; *Daniel* and his Companions ſhall be beſt-liking with courſeſt (t) *pulſe*: The blind man ſhall recover ſight by (u) *clay and ſpittle* put upon his eyes, *&c.* (3) *Thy God is more ſatisfying and contenting to thee then they all.* They all have a vanity and an emptineſs in them, and cannot fill thee; they have a diſproportion to thy ſoul, and cannot ſatisfie thee. Thou maiſt have *much* of them; but never *enough*, though thou hadſt them all. But thy God is (x) *al-ſufficient.* He can fill all thy deſires to the full, and make them overflow. Having him, thou ſhalt have enough: yea thou haſt all. (4) *Thy God is more conſtant and continuing to thee, then they all.* They vaniſh and crumble away, and then all thy ſmall comforts and contentments in them vaniſh alſo. But thy God continues to thee for Ever; and therefore he is the moſt conſtant and laſting conſolation. 3. *Thy God can and will, ſo far as is good for thee, ſupply all thy wants, in the fitteſt ſeaſon*: becauſe he is thy God. He (y) *can do all things.* He (z) *is able to do for us exceeding abundantly above all that we can ask or think.* And he hath promiſed, That, (a) *They that fear the Lord ſhall not want any good thing.* (b) —*The LORD will give grace and glory: and no good thing will he withhold from them that walk uprightly.* Why then ſhouldſt thou be troubled at thy wants? ſay with *David*, (c) *The LORD is my ſhepheard, I ſhall not want*: yea ſay rather, *The Lord is my Covenant-God, I ſhall not want.* He can, and will give thee every good thing. He hath given himſelf to thee: how ſhall he then deny thee any thing? If thou wanteſt any thing, either it is becauſe he ſees it *not good for thee*, or becauſe it is not yet good for thee. Gods time is the beſt time for receiving of mercies. 4. *Thy God can*

(o) Pſal. 73. 25. & 4. 6, 7.
(q) Mat. 19. 17.
(r) Iudg. 7.
(s) Dan. 1. 12, 15.
(t) Ioh. 9. 6, 7.
(u) Gen. 17. 1.
(x) Iob 42. 1, 2.
(y) Eph. 3. 20.
(z) Pſal. 34. 9, 10.
(a) Pſal. 84. 11.
(b) Pſal. 23. 1.

ſo

so sanctifie and bless thy want of outward blessings, that thy want of them shall be a far greater advantage to thee, then thy enjoyment of them. Outward wants; (1) *Sometimes* become occasions of inward wealth. (c) *Hearken my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the Kingdom, which he hath promised to them that love him?* (2) *Sometimes* they draw forth the Faith and Graces of the Saints to more lively exercise and activity. *Abraham's* long want of a son by *Sarah*, greatly improved his faith and expectation on God: So that his Faith thereupon became so famous throughout the world, that he is counted the *Father of the Faithfull*. Had not *Abraham* being exercised so long with the want of a Son, his Faith in Gods promise had never been so renowned. (3) *Sometimes* they Minister occasion to Gods extraordinary provisions and providence for his people. When *Israel* was in many wants in the wilderness, then was Gods time to furnish them extraordinarily. The (d) Heavens rained them bread; The (e) Rock of flint ran water for them; Their (f) Garments waxed not old; Their (g) feet did not swell for fourty years together. When *Elijah* in the famine wanted ordinary food, God appointed the very (h) *Ravens* to feed him with bread and flesh morning and evening. (4) *Sometimes* Outward wants are Gods opportunites of drawing neerer to his people by secret supports, sensible comforts, sweet refreshments, and reviving experiences of his peculiar presence, assistance & light of his countenance. Hence H. *Bradford* wanting his liberty, and being in prison, said; (i) *God doth thus punish me, nay rather in punishing blesseth me. And indeed I thank him more of this prison, then of any Parlour, yea then of any pleasure that ever I had: for in it I find God, my most sweet good God alwayes.* Thus, if the Lord be *thy God in Covenant*, this may be thine universal comfort against *all outward wants*.

How Comfortable may this be also against all thine Inward wants? As *Israel* of old *in the wilderness*, so the *Israel* of God *in the wilderness of this world* are in an imperfect, unsettled and wanting state. Nor have they only *Outward*, but also *Inward wants*, to exercise and afflict them. They want degrees of Graces, Assurance and Evidence of their good Spiritual State; The light of Gods Countenance; Peace of Conscience; Comforts of the Holy Ghost; Strength in the Inward man against Corruptions and Temptations, and for all Spiritual undertakings, *&c.* And because of these defects they are oft-times much discouraged, and drive on very heavily towards Heaven. Now if the *Lord be thy God in Covenant*, this may abundantly comfort thee against all these *inward wants*. For, 1. *Thy Covenant-God is fully able to supply all these thine inward wants; He is* (k) *the God of all Grace*: and can bestow all Grace for kind and degree upon thee. He that gave such (l) *Faith* to *Abraham*, such (m) *Meekness* to *Moses*, such (n) *Patience* to *Job*, such (o) *Zeal and uprightness* to *David*, such (p) *Wisdom* to *Daniel*, such (q) *Love* to *John*, such (r) *courage and Self-Denial* to *Paul*, &c. is fully able to do as much for thee.

(c) Iam. 2. 5.

(d) Psal. 105 40. Exod. 16. (e) Exod. 17. 6. Numb 20. 11. Psal. 105. 41. Deut. 8. 3. 15. Psalm 114. 8. (f) Deut. 8. 4. (g) Deut 8. 4. (h) 1 Kings 17. 4. 6. (i) *Act. & Monum. Epist. to his mother. vol.* 3.

(k) 1 Pet. 5. 10. (l) Rom. 4. 16, *&c* (m) Numb. 12. 3. (n) Iam. 5. 11. (o) Psal. 84 1, 2, *&c.* & 18. 22. (p) Dan. 5. 11, 12 (q) Ioh. 21. 20. (r) Acts 20. 24. & 21. 13. Phil. 3.

He (f) gives his own *Spirit to us, that we might know the things which are freely given to us of God.* Even his (t) *Spirit of Adoption, which witnesseth with our spirits that we are the children of God*; which (u) *Sealeth us, and is the Earnest of our inheritance.* He is (x) *the God of peace,* (y) whose *peace passeth all understanding*, whereby he can *keep our hearts in the knowledge and love of God.* And (z) *if he give peace, who can give trouble?* He is (a) *the God of all Consolation*: and can give more comforts, then we can have discomforts. He can (b) *fill with joy and peace in believing.* Yea he can (c) send *the Comforter himself into our hearts to abide with us for ever.* Finally, He by (d) *his divine power can give us all things pertaining to life and godliness*; can (e) *grant us according to the riches of his glory to be strengthned with might by his Spirit in the inward man*; and can (f) *bless us with all Spirituall blessings in heavenly things in Christ.* He is God: therefore he can easily do all these things, and so suply all our wants.

2. *Thy Covenant-God will daily supply these wants, and at last set thee in a state of perfection above them all.* For, (1) *He hath* in this life (g) prepared such spiritual supplies and blessings for them that love him, as are utterly beyond all carnal mens capacity of apprehension. (2) *He hath* (h) promised to *give Grace and Glory, and to withhold no good thing from them that walk uprightly.* And in the tenour of his Covenant hath Promised *Explicitely* to furnish his Covenant-people with (i) Knowledge, Repentance, Renovation, The fear of the Lord, The Spirit of the Lord, Perseverance, *&c. Implicitely* to furnish them with all things that pertain to Godliness, in that he promiseth to be their God. (3) *He hath* ordained and (k) given *Apostles, Prophets, Evangelists, Pastors and Teachers for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.* (4) *He hath* (l) built us *upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone: In whom all the building fitly framed together, groweth unto an holy Temple in the Lord.* And though (m) *now we do but know in part*, &c. yet *when that which is perfect is come, that which is in part shall be done away.* Then all imperfection shall be swallowed up of perfection. There's a four-fold Perfection wherewith God furnisheth all his Covenant people, *viz.* 1. *A Perfection* (n) *of integrity and uprightness* instilled into them, when he first takes them into Covenant with himself. This some call *A Perfection of parts*: All the other *Perfections of degrees.* 2. *A Pefection of Comparative growth*; according to which one believer is counted comparatively *Perfect* in respect of another of less growth in Grace. (o) *Let us therefore, as many as be perfect, be thus minded.* 3. *A Perfection of incomplecat vision and fruition*; when the Souls of believers loosed from their bodies, are convayed instantly into Heaven, and there being perfected in Grace, do see and injoy God immediately face to face:

(f) 1 Cor. 2.12.
(t) Rom.8. 15,16.
(u) Eph. 1. 13.
(x) Heb.13. 20.
(y) Phil.4.7.
(z) Job 34. 29.
(a) 2 Cor. 1 3.
(b) Rom. 15. 13.
(c) Iohn 14. 16,17.
(d) 2 Pet. 1.3.
(e) Eph.3.14, 15,16.
(f) Eph. 1.3.
(g) 1 Cor. 2.9
(h) Psal.84. 11
(i) Ier.31. 34. Ezek. 36. 31,26. Ier.32, 38,39,40. Ezek.36.27.
(k) Eph.4. 11,12,13.
(l) Eph.2.19, 20,21.
(m) 1 Cor. 13.9,10.
(n) Psal.119. 1, Gen. 17.1.
(o) Phil.3. 5.

face: but incompleatly, inasmuch as not the body but only the Soul, doth thus See and enjoy God. (p) *But ye are come, — To God the judge of all, and the Spirits of just men made perfect.* 4. *A perfection of compleat vision and fruition*; when believers, not only in Soul, but also in body reunited, Shall (q) *See* and enjoy *God as he is*, fully, immediately and eternally. Our God is carrying us on daily from perfection to perfection, from the very lowest to the highest degree of these Perfections: and consequently he is daily supplying all our wants more and more, till in the supream Perfection every want vanish and be done away.

(p) Heb. 12. 23.

(q) 1 John 3. 2

4. *What a Comfort is this* **Against all strong and violent Temptations** *of the Flesh, the World, or the Devil!*

With Temptations of these three grand spiritual enemies none are more evidently exercised then Gods own Covenant-people. For, 1. *Carnal men* are under their (r) full dominion, like prisoners in dungeons and irons, the Gaoler is sure of them, troubles not himself much about them: therefore they are seldom buffeted by their Temptations. But believers are (s) brought out of prison, rescued from the power of Sin, Satan, *&c.* therefore Satan raises all his force and fury of Temptations upon them to re-enslave them: as the Gaoler raises all the Country with *Hue and Cry* after prisoners escaped when they have broke prison. 2. *Carnal men* need not many Temptations to carry them down the stream: Their (t) whole nature is only prone to evil, and therefore is carried away with every bare suggestion, with every slight proffer of a temptation. They are like tinder, they catch fire at every spark of Temptation. Yea they oftimes tempt Satan, to tempt them. But Gods people having (u) Sanctification as well as corruption, Grace as well as sin: they resist and repell temptations, and often get the victory. Hereupon Satan, *&c.* re-assaults them more fiercely, with all his malice, stratagems and violence. 3. *Gods people* are not only the (o) most eminent of all people, but the greatest enemies to Satan, *&c.* If these Cedars and Oaks fall, many lesser shrubs will be brought down with them: and Satans kindgom more advanced by foyling one of these, then 100. others. Therefore above all (p) *Satan desires to have them, to sift them as wheat.* Them he will (q) *buffet*: On them he runs like a (r) *Roaring Lyon* with open mouth to *devour them.* Against them he useth all his (s) *Depths*, all his (t) *Devices*: He deals with them, sometimes as *an* (u) *Angel of Light*, sometimes as a black Devil indeed; but alwaies as an (x) *Old Serpent the Devil and Satan.* Hereupon what fears, straits, tears, prayers, plunges and discomforts are Gods dear people put upon? yea sometimes they are hereby so buffeted, weather-beaten, tossed and tyred: that they begin to despond and faint, and are even weary of their lives.

(r) Acts 8 23. 2 Tim. 2. 25.

(s) Luke 4. 18. Acts 26. 18. Rom. 6. 12, 13, 14.

(t) Psal. 51. 5. Ioh. 3. 6. Rom. 7. 18. Gen. 6. 5.

(u) Gal. 5. 17.

(o) Psalm 16. 3.

(p) Luke 22. 31.

(q) 2 Cor. 12. 7.

(r) 1 Pet. 5. 8.

(s) Rev. 2. 24.

(t) 2 Cor. 2. 11.

(u) 2 Cor. 11. 14. 1 Pet. 5. 8.

(x) Rev. 12. 9.

But against all possible Temptations no people in the world have greater ground of encouragement and comfort then Gods people.

And what greater comfort againſt Temptations then this, That *the Lord is their Covenant-God?* For, 1. *Their God is ſtronger then all their Tempters or Temptations.* Our beſt friend, is above our worſt foe. Our Covenant-God is with us; the fleſh, world and Satan are againſt us: there are more with us, then againſt us: (y) *ye are of God, little children, & have overcome them: becauſe greater is he that is in you, then he that is in the world.* And ſaith Chriſt in reference to his ſheep, (z) *My father that gave me them, is greater then all: and no man is able to pluck them out of my Fathers hand.* 2. *Their God is wiſer then all their Tempters.* Satan is an old crafty Serpent, an old deceiver: hath his *depths* and *devices*, &c. but the Lord is (a) *God only wiſe*; unſearchable in counſel; *his underſtanding is infinite.* He hath caught Satan in his own craftineſs, both in his tempting of the *firſt*, and *laſt Adam.* And (b) *the Lord knoweth how to deliver the godly out of temptations.* He hath depths, beyond Satans depths: and devices, beyond Satans devices. He hath more wiſdom to bring us out of Temptation, then Satan hath ſubtilty to bring us into temptation. 3. *Their God is more tender over his people, then the Devil is cruel againſt them.* The Devil is cruel againſt them to the uttermoſt of his ability, (c) *Your adverſary the Devil, as a roaring Lyon walketh about, ſeeking whom he may devour.* (d) —— *Wo to the inhabitants of the earth, and of the Sea: for the Devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.* Yet as the Devil himſelf, ſo all his cruelty, is finite and limited. But Gods tenderneſs over his people is infinite and boundleſs. No (e) *father* can be ſo tender over his children; no (f) *mother* ſo tender over her *ſucking babe*; no man ſo tender over (g) *the apple of his eye*: as God is over his peculiar people. How ſweet this comfort! Their God loves them, more then their enemy the Devil can hate them. They may triumph in his Divine Compaſſion, over all Diabolical cruelty. 4. *No temptation can befall Gods people, but by the wiſe permiſſion of their God.* Satan cannot tempt them but as their God permits. (h) *God is faithful, who will not ſuffer you to be tempted above that ye are able.* Temptations then befall Gods children, not when and as their Tempters pleaſe, but when and as their God *permits.* 5. *Their God limits both Tempters and Temptations.* The Devil himſelf, the grand Tempter, is in Gods chain: and cannot go one link beyond his leave. He could not touch (i) *Iob's* goods, or children, or his body, but only according to Gods permiſſion and limitation. Yea he was not able to touch the (k) *herd of Swine*, till Chriſt gave leave. That paſſage is very obſervable; (l) *Behold the Devil ſhall caſt ſome of you into priſon, that ye may be tryed, and ye ſhall have tribulation ten daies*, &c. Here are four limitations upon the Devils temptations by perſecuting the Church. *The Perſons, Their Puniſhment, The event of it, The Duration* of it are all limited and confined. The perſons tempted; *ſome of you*: not all. The Puniſhment inflicted; *they ſhall caſt you into priſon*: not into mercileſs waters, not into de

vouring

(y) 1 Iohn 4. 4.
(z) Ioh. 10. 29.
(a) 1 Tim. 1. 17. Rom. 11. 33. Pſalm 145. 7.
(b) 2 Pet. 2. 9.
(c) 1 Pet. 5. 8.
(d) Rev. 12. 12.
(e) Pſalm 103. 13.
(f) Iſa. 49. 14, 15.
(g) Zech 2. 8.
(h) 1 Cor. 10. 13.
(i) Iob 1. 12. & 2. 6.
(k) Mark 5. 12, 13.
(l) Rev. 2. 10.

vouring flames, not into the grave, not into Hell. The event of it; *that ye may be tryed*: not that ye may be ruined and destroyed. The time of duration; *for ten daies*: not for twenty daies, not during their pleasure, not for your whole lives, not for ever. All's under restraint. He that bounds the unruly waves of the Sea, saying, *Thus far shall ye go, and no further.* He bounds the more unruly rage of Satan, that he cannot pass, or tempt beyond his bounds. 6. *Their God will not permit them to be tempted above their ability.* He knows their strength to the uttermost, and he is so *faithful*, (m) *he will not suffer them to be tempted above what they are able; but will with the temptation also make a way to escape, that ye may be able to bear it.* The Apostle chiefly here intends temptations by afflictions and sufferings. Against these he comforts them from the faithfulness of their God three waies, *viz.* (1) *In that he will not permit them to be tempted above their ability.* That is, he will so allay, qualifie and moderate the temptation, that it shall not be above their ability which they have from God. Otherwise Gods people are sometimes (n) *pressed out of measure, above strength*: As *Paul* in *Asia*, above his own meer humane strength. (2) *In that he will with the temptation, make a way to escape*; if that be best. As he made way (o) for *David* often to escape from *Saul*: so (p) *Peter* out of prison, to escape *Herod*, &c. (3) *In that they shall be able to bear the temptation, if they escape not.* He let *Peter* escape out of prison, but not (q) *James*: yet he enabled *James* to bear it. This is very comfortable against all Temptations of the world or Satan: Our God is so faithful, that he will either decrease and bring down the Temptation to our strength, or deliver from it, or increase and bring up our strength proportionably to the temptation. 7. *Their God furnisheth them with compleat armour against all temptations: that they may be able to withstand in the evil day, and having done all to stand.* This is called, (r) *The Panoply*, or *the whole-Armour of God.* The Apostle excellently describes it. He makes every Saint, a Souldier: and arms him spiritually from top to toe, but appoints no Armour for the *back*, because there should be no turning the back, no running away in time of Temptations from Satan. 8. *The Grace of their God is sufficient for them against all their Temptations.* He that was caught up into the third heavens, which is Paradise, had afterwards (s) *a thorn in the flesh, the Messenger of Satan buffeting him. For this he prayed thrice that it might depart from him*: The Lord would not remove the Temptation, but encourageth the tempted, with this; *My grace is sufficient for thee.* (t) Satan desired to have the Apostles, *that he might sift them as wheat*: and Christ foreknowing that *Peter* would be peculiarly endangered by that sifting, did especially pray for him *that his faith might not fail.* And his faith did not totally and finally fail, though he foully fell: for he speedily repented, and his dis-located faith was set in joynt again. 9. *Their God shall give them compleat victory over Satan and his temptations.*

(m) 1 Cor. 10.13

(n) 2 Cor. 1.8.

(o) Psal. 18. Title.

(p) Act. 12.6 to 12.

(q) Act 12.2.

(r) Eph. 6.10. to 19.

(s) 2 Cor. 12.4,7,8,9.

(t) Luke 22. 31,32. compared with Mar. 16.7. & John 21. 15. to 19.

ptations. (u) Christ hath conquered him in his own person, as our head: Is daily (x) conquering him by his Graces in his members; And will at last day both for himself and his members compleatly tread him under foot. (y) *The God of peace shall bruise Satan under your feet shortly.* Saith (z) *Hierom*; *Swiftly.* Some say *shortly*, that is, *Opportunely, seasonably*, when he is in the height of his temptations and insolency against them. (a) Some refer this to the day of judgement, which hasteneth apace, and will come *shortly*, when Satan shall be utterly crushed under our feet for evermore, and shall never be able to tempt or trouble us any more. 10. Finally, *Their God turns their Temptations to great advantage.* He that *brought light out of darkness* at first, is wont to extract medecines out of these poisons, and good to his people out of these evils of Satans temptations. For, (1) *Hereby* they are made conform to Iesus Christ their Head. (b) He was forty daies together most subtilly and dangerously tempted of the Devil. Yea, (c) *he was in all points tempted like as we are, yet without sin.* (2) *Hereby* they are frequently necessitated to improve (d) *the Compleat Armour of God*: especially *the shield of Faith*, and *sword of the Spirit.* This Spiritual warfare, keeps their heavenly armour from rusting: and experimentally evidences it to be *armour of proof.* (3) *Hereby* they are singularly experienced and instructed in this Spiritual warfare. Exercise makes them expert souldiers of Iesus Christ. So that *their hands are taught to war, and their fingers to fight*, against all the enemies of their salvation. (4) *Hereby* they are forced (e) to flye to God by prayer: And obtain at least this sweet Answer, as a Return of Prayer particularly: *My Grace is sufficient for thee.* (5) *Hereby* they are driven to cling closer to Iesus Christ, that they be not overthrown. The more the tops of well-rooted trees are Shaken with the winds: the more deeply their roots are fixed in the Earth. When the wind blows hardest, the traveller girds his cloak to him the closest. When Temptations are most violent & impetuous: we cling fastest to Christ lest we fall, and Christ clasps us fastest because we shall not fall. (6) *Hereby* Christ gives them frequent occasions of triumphant victories. No conflict; no Conquest. No Temptation: No triumph. Christ himself in his own person was pleased to be tempted, that thereby he might take occasion to triumph over the Tempter. And he sometimes leads us into Temptation, that we may conquer by his conquests, and triumph by his triumphs, over temptation. (7) Finally, *Hereby* they are taught to compassionate and succour others in Temptations, themselves having had a feeling of temptations. *Passion* breeds *Compassion.* Yea and if Gods people sometimes be foiled by temptations, yet hereby they are provoked to more watchfulness for future, in regard of themselves; and are enabled to more helpfulness towards others. As Christ said to *Peter*; (f) *when thou art converted strengthen thy brethren.* And as *David* promised after his recovery; (g) ——*Then shall*

(u) Mat. 4. 3. *to* 12.
(x) Iam. 4 7. 1 Pet. 5. 8, 9. Gal. 5. 24.
(y) Rom. 16. 20.
(z) Velociter. *Hieronym. in Rom.* 16. *Tom.* 9.
(a) *D. Paræus in Comment. ad Rom.* 16. 20.
(b) Luk. 4. 1. *to* 14. Mat. 4 1, *&c.*
(c) Heb. 4. 15.
(d) Eph. 6. 10. *to* 19.
(e) 2 Cor 12. 7, 8, 9.
(f) Luke 22. 32.
(g) Psalm 51. 13.

ſhall I teach tranſgreſſors thy waies, and ſinners ſhall be converted to thee. Of *Patients*, they become *Phyſitians*. And by having their own bones out of joynt, they become skilful bone-ſetters unto others.

5. *What a Comfort is this* **Againſt deep and diſmaying Deſertions**, *wherewith the Lord ſometimes exerciſeth his own people!* Here Conſider briefly, 1. *The Nature of theſe Deſertions*. 2. *The Comfort which Goas people may have againſt Deſertions, from this, That* the Lord is their God *by his Everlaſting New Covenant*.

(1) *The Nature and myſterie* **of Divine Deſertions**, (to omit all other ſorts of *Deſertions*,) ſeems in General to Conſiſt in *Gods Forſaking, or with-drawing from his Creature, viz.* Not in Gods with-drawing his *Eſſence* from his Creature, which is Immenſe, Infinite and Omnipreſent, and cannot be excluded from any Creature: But in Gods with-holding or with-drawing in ſome ſort his *Spirit, Grace, Favour, Comforts, Aſſiſtance*, &c. from his Creature. According to this later ſenſe, Gods *Deſertions* or *Forſakings* of his Creatures are either, 1. *Abſolute*, or 2. *Limited*. *That*, as of a Supream Lord and righteous judge; *This*, as of a Faithful and loving Father. I. *Gods* **Abſolute Deſertion** extends it ſelf to all the veſſels of wrath, whether Reprobate Angels or men. Them he forſakes, from them he totally and finally with-holds all ſaving grace, (which he is no way bound to give them,) as a Supream Lord and righteous Judge of all the world: ſuffering them to periſh. As, 1. *He deſerted* all the Reprobate Angels ſo that (h) *they left their firſt eſtate* and *habitation*, (which was mutable) by Sinning: and God left them in their Sin and miſery (i) without providing any Saviour for them. Though he deſerted mankind ſo as to leave them to (k) fall into Sin and miſery: yet (l) he provided a Saviour for recovery of all his elect among mankind. 2. *He Deſerts* all reprobate men, denying them the (m) pure, ſanctified and right uſe of Outward Benefits, which is the chief excellency or all ſuch outward enjoyments: and yet (n) he heaps many temporal Benefits upon them, As Honours, pleaſures, riches, friends, peace, liberty, &c. 3. *He Deſerts* great part of mankind, in vouchſafing them no tender of Ieſus Chriſt or the Goſpel at all. So that he wholly leaves them to periſh in their ſins, without offering them any Remedy: or vouchſafing them ſo much as an external Call to Chriſt. 4. *He Deſerts* multitudes of people in the viſible Church that have the Outward means of Salvation, by (p) with-holding the effectual and ſaving Co-operation of his Spirit by thoſe means. They have Word, Sacraments, &c. but not ſaving benefit by theſe. 5. *He Deſerts* many that ſeem to partake of his Spirit, of Faith, Repentance, Obedience, &c. (q) denying them the ſaving truth and perfection of theſe, ſo that they content themſelves with ſhews, ſhadows and imperfect degrees of them, the common endowments of the Spirit. But here's no comfort againſt this *Abſolute Deſertion*, whereby God forſakes *all*

(h) Iude 6.
(i) Heb. 2. 16.
(k) Gen. 3. Rom. 5. 12.
(l) Luke 2. 30, 31, 32 1 Tim. 1. 15. Iohn 17. 2.
(m) Tit. 1. 15.
(n) Pſal. 17. 14. Mat. 5. 45. Pſal. 73. 4, 5.
(o) Pſal. 147. 19, 20. Acts 14. 16. Eph 2. 12.
(p) Iſa. 6. 9, 10. 2 Cor. 4. 3. Acts 28 26.
(q) Mat. 13. 19. to 23. Luke 8. 12, 13, 14. Mat. 25. 3, 11, 12. Heb 6. 4, 5, 6. 2 Pet. 2. 20, 21, 22.

all Reprobates, and none but *Reprobates*. II. *Gods* **limited Deſertion**, is peculiar to his *Elect*. Them he deſerts ſometimes as a faithful & loving Father: not *abſolutely*, but only in ſome *reſpects*; not *Totally*, but only in ſome *Degrees*; Not *Finally* & for ever, but only for ſome little *time*. Againſt this *limited Deſertion* the preſent Conſolation is intended. Now thus The Lord Deſerts and leaves his own people, *In Temptation*, *In Sin and Infirmity*, *In Trouble and Diſtreſs*. 1. *In Temptation*. Herein God deſerts his people divers waies; *viz.* (r) *Sometimes*, By leaving them to be grievouſly exerciſed with them: Even (r) *as wheat* is toſſed and *ſifted* with a ſieve, or as a man is beaten and (s) *buffeted* about his head and face. Thus he left *Paul* to be (t) *buffeted with the Meſſenger of Satan*: not delivering him from thoſe buffetings, no not upon his many prayers. Thus probably Chriſt left his Diſciples to be (u) *ſifted as wheat by Satan*, about the time of his Paſſion. This is to be left to the trouble and vexation of temptation. (2) *Sometimes*, By leaving them to be overborn and foyled for a Seaſon by the Temptation. As (x) *David*, (y) *Peter*, and others. 2. *In ſin and infirmity*; Thus God deſerted King *Hezekiah*, and left him to the pride of his Heart expreſſed in his vain-glorious oſtentation before the King of *Babylons Embaſſadors*, (z) *Hezekiah proſpered in all his works. Howbeit, in* the *buſineſs of the Embaſſadours of the Princes of* Babylon, *who ſent unto him to enquire of the wonder that was done in the Land, God left him, to try him, that he might know all* that was *in his heart*. In Sin God deſerts his people diverſly, *viz.* (1) He leaves them in ſome meaſure during this preſent life under (a) *Original ſin*, the corruption of their Natures. He at their effectual calling ſanctifies them in every part; but not throughout in any part. There are (b) Reliques and powerful Remains of ſin indwelling in them, together with Habits and Principles of Grace: as *Canaanites* among the *Iſraelites*. Theſe Reliques of ſin are (c) *The fleſh*, contrary to the *Spirit*: (d) *The Old man*, oppoſite to the *new man*: (e) *A body of Death*, and (f) *Law of ſin and death*, repugnant to the *Law of the Spirit of life*: (g) *A Law in their members rebelling againſt the Law of their mind, and leading them into captivity to the Law of ſin*; As *Paul* notably evidenceth. And this proves matter of great affliction to Gods people. Hence *Paul* ſadly ſighs and laments; (h) *O wretched man that I am! who ſhall deliver me from the body of this death?* Theſe reliques of ſin maintain ſuch a continual conflict with the Gracious part in Gods people; that they are hereby oft filled with diſcomfort, yea and ſometimes make queſtion of the Truth of their Grace. (2) He leaves them ordinarily during this Mortality to divers *invincible* (i) *Infirmities*; *viz.* (k) Involuntary weakneſſes, both in omitting good, and committing evil, againſt their wills. As doubts, ſtaggerings, fears, ſpiritual dulneſs, ſluggiſhneſs, liſtleſneſs in the waies of God, wandring and diſtracted thoughts in duties, *&c.* By which their hearts are oft-times much

(r) Luke 22. 31.
(s) 2 Cor. 12. 7.
(t) 2 Cor. 12. 7. *&c.*
(u) Luke 22. 31, 32.
(x) 2 Sam. 11. *throughout.*
(y) Mat. 26. 70, 72, 74.
(z) 2 Chron. 32. 30, 31. Iſa. 39. 1. *to the end.*
(a) Gal. 5. 17. Rom. 7. 24.
(b) Rom. 7. 15. *to the end.*
(c) Gal. 5. 17.
(d) Eph. 4. 22, 23.
(e) Rom. 7. 24.
(f) Rom. 8. 2.
(g) Rom 7. 23.
(h) Rom. 7. 24.
(i) Rom. 8. 26.
(k) Rom. 7. 19, 20.

much sadned and dejected : they think it is not with any of Gods people as with them herein. Thus the Lord Christ left his Spouse in her spiritual sluggishness, slumber and security, once and again. (l) *By night on my bed I sought him whom my soul loveth : I sought him, but I found him not. I will rise now, and go about the City in the streets, and in the broad waies I will seek him whom my soul loveth : I sought him, but I found him not. The watchmen that go about the City found me : To whom I said, Saw ye him whom my soul loveth ? It was but a little that I passed from them, but I found him whom my soul loveth*, &c. And afterwards; (m) *I sleep, but mine heart waketh. It is the voice of my beloved that knocketh, saying, Open to me, my Sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night. I have put off my coat, how shall I put it on ? I have washed my feet, how shall I defile them ? —— I opened to my beloved, but my beloved had withdrawn himself, and was gone : my soul failed, when he spake; I sought him, but I could not find him; I called him, but he gave me no answer.* (3) He sometimes leaves them for a time to fall into *gross and scandalous sins.* As *Noah* into (n) Drunkenness; *Lot* into (o) Incest with his two daughters; *David* into (p) Murder and Adultery; *Peter* into his triple (q) Denyal of his Lord and Master Jesus Christ, and every time worse then other, *&c.* And these Falls (r) cost them many *bitter tears*, when they come to themselves again : yea hereby their very *bones are broken*, their *joy of Gods salvation* is lost, their assurance of Gods love and Evidences for eternal life so blurr'd and defaced, that they call all into question. And of all Gods deserting his people in sin, this is most dangerous, and most to be lamented.

3. *In trouble and Distress.* Herein God Deserts his people many waies. As, (1) *By* leaving them to be exercised under Affliction, especially after great experience of Gods Mercies. Hence *Gideon* complained to the Angel; (f) *O my Lord, If the* LORD *be with us, why then is all this befallen us ? And where be all his miracles which our Fathers told us of, saying, Did not the* LORD *bring us up from Egypt ? But now the* LORD *hath forsaken us, and delivered us into the hands of the Midianites.* God in a sort forsakes his people, while he afflicts his people. (2) *By* leaving them to unusuall and extraordinary extremities of affliction. Thus (t) God left *Iob* in the hands of Satan to be miserably afflicted and distressed in his Goods, in his children, and in his own body : So that at last *Iob* (u) curses his birth, wisheth for Death, utters many passionate and distempered speeches, his friends think him to be a wicked hypocrite, and his wife estranged her self from him. And how hard a thing is it for Gods people not to faint in the day of extream affliction, because their strength is but small ! (3) *By* leaving them under affliction a long time, the Lord delaying his help. O this is a sad aggravation of their distress, when the Lord deserts them for a long time together ! Hence *David* complains; (x) *How long wilt thou forget me* O LORD *for ever ? how long*

(l) Cant. 3. 1, 2, 3, 4, 5.

(m) Cant. 5. 2, 3, 4, 5, 6, 7, 8.

(n) Gen. 9. 20, 21.

(o) Gen. 19. 32, *&c.*

(p) 2 Sam. 11. 2, *&c.*

(q) Mat. 26. 70. 72, 74.

(r) Mat. 26. 75. Psal. 51. 8, 12.

(f) Iudg. 6. 12, 13.

(t) Iob 1. 12. & 2. 6.

(u) Iob 3. 1, *&c.* & 6. & 7.

(x) Psal 13. 1, 2. *See especially* Psalm 89. 38. *to* 47.

long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in mine heart daily; How long shall mine enemy be exalted over me? And *Asaph* most sadly expostulates; (y) *will the Lord cast off for ever? And will he be favourable no more? Is his mercy clean gone for ever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender Mercies? Selah.* (4) By with-holding from his afflicted people the wonted sense and sweet experience of his Comforts, favour and loving-kindness in their afflictions. When God hides his countenance, withdraws himself from them, seems not to lay to heart or Consider their trouble. This was *Davids* case, the *Type*: and Christs condition upon the Cross, the *Antitype*; (z) *My God, my God, why hast thou forsaken me?* &c. This was the lot of (a) Mr. *Rob Glover in prison at* Coventry, *after he was condemned to be burned for the Truth, two or three daies before his Death, his heart was dull, heavy and lumpish, desolate of all spiritual consolation in reference to the bitter Cross of Martyrdom. So that he feared the Lord had withdrawn his wonted favour from him; and made his moan to* Austin Pernher, *a Minister, his familiar friend, signifying how earnestly he had prayed night and day unto the Lord, and yet could receive no motion nor sense of any comfort from him.* Austin *wished him to wait patiently the Lords pleasure, and however his present feeling was, yet seeing his Cause was just and true, constantly to stick to the same, and play the man, not doubting but the Lord in his good time would satisfie him with plenty of Consolation, desiring him to shew some signification thereof when his heart began to be touched with them. The next day, as he was going to the place of Martyrdom, and was now come to the sight of the stake; (although all the night before praying for strength and courage he could feel none) suddenly he was so mightily replenished with Gods holy comfort and heavenly joyes, that he cryed out, clapping his hands to* Austin, *and saying in these words,* Austin, **He is come, he is come,** &c. *and that with such joy and alacrity, as one seeming rather to be risen from some deadly danger to liberty of life, then as one passing out of this world by any pains of death.* Mr (b) *Peacock* a learned and godly Minister, in his last sickness, was so far Deserted of God, that he concluded; *The Lord had cursed him; That he was a foolish vain-glorious hypocrite; It was against the course of Gods proceedings to save him, he hath otherwise Decreed, he cannot; That he desired no more to believe, then a post, then an horse-shooe, had no more sense of grace then those Curtains, then a goose, then that block.* (c) To his friends, saying, *Suffer us to pray for you,* he replyed; *Take not the name of God in vain, in praying for a Reprobate.* (d) Mr. *Dod* asked *him how he did?* He answered; *Lamentably, wretchedly, miserably. No stamp of grace in me.* Do you desire to be eased? *Infinitely. Oh if God would give me but a drop!* (e)—Another time he brake out into this ejaculation; *O God reconcile me unto thee, that I may tast one dram of grace, by which my miserable Soul may receive comfort.* But after many sad agonies

(y) Psal. 77. 7,8,9.

(z) Psal. 22. 1, 2. Mat. 27. 46. Mar. 15. 34.

(a) *Acts and Monuments. Vol. 3. p. 427. Lond. An. 1641.*

(b) See, *A Narration of the grievous visitation and dreadful Desertion of Mr. Peacock, p 24, &c. Lond. 1641.*

(c) Page 28.

(d) Page 57.

(e) Page 77.

nies ([f]) he received much *comfort* before his Death, as I ſhall after intimate. ([f]) Finally, *By* ſetting himſelf, his wrath and terrours againſt his people in their diſtreſſes. It is exceeding ſad, when in *afflictions* God witholds his *conſolations* from his people: but it is double grievous and intolerable when himſelf heaps poſitive *diſconſolations* upon his people. *Who may ſtand before him when once he is angry?* This was *Jobs* caſe; ([g]) *Oh that my grief were throughly weighed, and my calamity laid in the balances together! For now it would be heavier then the ſand of the Sea, therefore my words are ſwallowed up. For the Arrows of the Almighty are within me, the poyſon thereof drinketh up my ſpirit: The terrours of God do ſet themſelves in array againſt me.* This was *Heman's* condition, who in his Deſertion thus complaineth to God; ([h]) *Thou haſt laid me in the loweſt pit, in darkneſs, in the deeps. Thy wrath lieth hard upon me: and thou haſt afflicted me with all thy waves.* Selah. ([i]) — *LORD why caſteſt thou off my Soul? why hideſt thou thy face from me? I am afflicted and ready to die, from my youth up: while I ſuffer thy terrours I am diſtracted. Thy fierce wrath goeth over me: Thy terrours have cut me off. They came round about me daily like water: they compaſſed me about together.* Theſe are the ſad Deſertions wherewith the Lord ſometimes exerciſeth his deareſt people. I have touched at the *nature and ſorts* of them the more *largely*, that I may lay their foundations of *comfort* againſt them more *ſolidly*, and you diſcern the neceſſity and commodity of ſuch comforts more fully.

(f) *Pag.* 86, 92, 97, 98, 99, 100, 101, 102, 103

(g) Iob 6.2, 3, 4. & *chap.* 7 12, 13, 14, 15.

(h) Pſal. 88. 6, 7.

(i) *Ver.* 14, 15, 16, 17.

([2]) *The Comfort which Gods people may have againſt all theſe* **Divine Deſertions**, *from this, That* the Lord is their God *by this Everlaſting New Covenant; is manifold, and ſingularly reviving.* For,

First, The *LORD remains ſtill a Covenant-God unto his people, in and under their ſaddeſt Deſertions; as well as before, or after ſuch Deſertions.* Jeſus Chriſt forſaken by his father when he was dying upon his Croſs, did yet in this extremity of Deſertion cry out, ([k]) *My God, My God, why haſt thou forſaken me?* Though he had *deſerted* him, yet ſtill he was *his God*; and ſtill he apprehended him as *his God*. *David* deſerted of his God, could yet plead his Covenant-intereſt in him, and Relation to him, as his God. ([l]) *My God, my God, why haſt thou forſaken me? why art thou ſo far from helping me, and from the words of my roaring? O my God, I cry in the day-time, but thou heareſt not*, &c. *Heman* in his moſt doleful Deſertion, yet was able to ſay; ([m]) *O LORD God of my Salvation, I have cryed day and night before thee*, &c. Yea the Lord in Deſertions ſtill remains their *Covenant-God* though they ſhould not be able ſo to apprehend him. As the Sun ſtill ſhines, although we cannot alwaies ſee it ſhine, by reaſon of clouds interpoſing, *&c.* Or as a ſick man hath ſtill a true title to, and intereſt in all his lands and goods, though for preſent he hath neither appre-

(k) Mat. 27. 46. Mark 13. 34.

(l) Pſal. 22. 1, 2, 10, 19.

(m) Pſal. 88. 1, *&c.*

henſion of it, nor Conſolation in it. And the Lord muſt needs remain their *Covenant-God* in *Deſertion*, as well as out; becauſe he is (n) *their God* by an *Everlaſting Covenant*. Now *temporary Deſertions* cannot overthrow an *Everlaſting Covenant*. What then though thou beeſt under a *Divine Deſertion*? yet the main is ſafe, The Subſtance of thine happineſs is ſure, The Lord ſtill remains *thy God in Covenant*. Oh what an heart-reviving Cordial! The Lord hath not *taken away* his Grace but *ſuſpended* it. He hath not deprived thee of the *ſupport* of his Comforts, but only of the *ſenſe and experimental feeling* of his Comforts. He hath not ſo much *left* thee, as *concealed himſelf* from thee: He is preſent with thee as thy God, but hath a little hid himſelf. Its with thee, as once (o) with *Hagar*: The well is cloſe by thee, and thou lamenteſt for water, becauſe thou knoweſt it not: or as once with the (p) *two Diſciples going to* Emmaus, they went lamenting Chriſts death, when Chriſt himſelf riſen from the dead walked and talked with them, *but their eyes were held faſt that they knew him not*. Let this refreſh thy deſerted ſpirit, The Lord hath in ſome ſenſe left thee: yet ſtill remains a *Covenant-God unto thee*.

(n) Heb.8. 10.& 13.20.

(o) Gen. 21. 14 *to* 20.

(p) Luke 24. 13. *to* 33.

Secondly, *Gods ſincere Covenant-people may be long and deeply deſerted, but ſhall never be totally, finally or utterly forſaken*. For, 1. Gods *New Covenant* with them in Chriſts blood is (q) *ſure* and *Everlaſting*, and can never be reverſed or deſtroyed: no more then Chriſt can dye a ſecond time. 2. The *Mediatour* of this Covenant Jeſus Chriſt hath not only *dyed*, to ratifie Gods *New Covenant* unalterably: but alſo is *riſen again*, for ever to trample upon all the ſins and enemies of his true *New Covenant-people* triumphantly. (r) *What then ſhall ſeparate us from the love of God which is in Chriſt? ſhall tribulation*, &c. Jeſus Chriſt may aſſoon be plucked down from Gods right-hand to ſuffer a ſecond time, as his *New Covenant-people* be ſeparated from God, and utterly caſt away. 3. The Promiſes annexed to this Everlaſting Covenant of God, do peculiarly ſecure all Gods true Covenant-people againſt his final and total forſaking. Take a taſte of theſe few. (ſ) God promiſing to make a New Covenant with the houſe of *Iſrael* and *Judah*, tels them it ſhould not be *according to the former Covenant which their Fathers brake*: whereby he implies, that this New Covenant ſhould be of ſuch a Nature and Conſtitution, that it ſhould not be broken. God would undertake for both ſides, *&c.* Chriſt ſaith; (t) *All that the father giveth me, ſhall come unto me: and him that cometh to me, I will in no wiſe caſt out*. (u)—*My ſheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they ſhall never periſh; neither ſhall any man pluck them out of my hand*. And God hath ſaid; (x) *I will never leave thee, nor forſake thee*, *viz.* totally, finally, utterly. The *Greek* hath *five Negatives* in this Promiſe, intimating moſt Emphatically, that it is a *Reſolute*

(q) Heb.8.8. *to* 13. Luke 22.20. Heb. 13. 20.

(r) Rom.8. 35. *to the end.*

(ſ) Ier.31.31. *to* 35. Heb. 8. 8. *to* 13.

(t) Ioh.6.37.

(u) Ioh 10. 27,28,29.

(x) Heb.13.5.

and

and Peremptory Promiſe. It may be thus rendred to the Original; *I will not not leave thee, nor will I not not forſake thee.*

Thirdly, *God keeps his Covenant-people from ſinking, fainting and deſpairing under Deſertions.* Becauſe (y) *he will be their Covenant-God* and *they ſhall be his people*; (z) *he will not turn from them,* nor *ſhall they depart from him:* viz. not totally, finally, utterly. And conſequently when their God gradually and for a time deſerts them, yet under thoſe deſertions he ſecretly ſupports them from utter deſpondency and deſpair, becauſe *he is, and will be their God.* Hence, *David* deſerted, could (a) pray to God as *his God* upon many grounds of confidence. Yea he could ſay, (b) *O my God, I cry in the day-time,* &c. (c) — *Thou art my God from my mothers belly. Be not far from me, for trouble is near, for there is none to help.* (d) — *Be not far from me, O* LORD; *O my ſtrength haſte thee to help me.* Thus he was ſecretly ſupported to plead his Covenant-intereſt in his God, though deſerted by his God. *Aſaph* deſerted, was yet ſo far ſupported as to (e) pray to God prevailingly: And at laſt to raiſe up his ſpirit upon the former experiences of his people. *And I ſaid, This is my infirmity: but I will remember the years of the right hand of the moſt high. Heman* deſerted, could pray; (f) *O* LORD *God of my ſalvation, I have cried day and night before thee.* The Church deſerted of Chriſt, was yet ſo far ſupported by Chriſt, as (g) *to ſeek him whom her ſoul loved.* She ſtill loved him dearly, and ſought him earneſtly. Yea Jeſus Chriſt himſelf deſerted of his Father upon the Croſs, yet was ſo far kept from deſpondency under his deſertion, as to cry, (h) *My God, My God, why haſt thou forſaken me?* Though then ſuch Deſertions are ſad and lamentable, yet ſuch ſupport under them againſt fainting is Comfortable. And the Lord as our God thus ſupports us herein, when we could not ſupport our ſelves, nor could any other relieve or help us. As *David* intimates in his Deſertion; (i) *Be not far from me, for trouble is neer, for there is no helper.* This comfort Gods people have under Deſertions, in having the Lord to be *their God* in Covenant.

Fourthly, *God ſeaſonably recovers his people out of Deſertions.* In his own Seaſon. And his Seaſon is the beſt Seaſon. Becauſe he is *their Covenant-God*, he will not turn away from them, utterly: and if he turn not away from them utterly, he muſt needs return again to them ſeaſonably. Though he deſert them a long time, it ſhall not be over-long. Chriſt (k) deſerted his Church: ſhe ſought him, enquiring of the watchmen for him; *It was but a little* (ſaith ſhe) *that I paſſed from them, but I found him whom my ſoul loveth.* (l) *David* and *Aſaph* in the beginning of their Prayers complain of Gods *forſaking* them: before the end thereof they intimate Gods *Return* unto them. Chriſt himſelf was (m) *deſerted* of

(y) Ier. 31. 33. Heb. 8. 10.
(z) Ier. 32. 40.
(a) Pſal. 22. throughout.
(b) Ver. 2.
(c) Ver. 9, 10.
(d) Ver 19.
(e) Pſal. 77. 1, &c. 10, 11, 12, &c.
(f) Pſal. 88. 1, &c.
(g) Cant. 3. 1, 2, 3, 4. & 5. 5, 6, 7, 8.
(h) Mat. 27. 46.
(i) Pſal. 22. 9, 10.
(k) Cant. 3. 1, 2, 3, 4.
(l) Pſal. 22. 1, &c. & 77. 1, &c.
(m) Mat. 27. 46. with Luke 23. 43.

of his father *upon the Croſs*: but the ſame day *received* by his father *into Paradiſe*. Mr. (n) *Robert Glover Martyr*, was deſerted of God, *and deprived of all ſweet ſence of his comforts for about three dayes together after his Condemnation, though he prayd to God night and day for divine refreſhments. But when he was going to the place of Execution, and was now come within ſight of the ſtake, The Spirit of God returned to him, with ſuch ſingular comfort, that he triumphantly cryed out to his dear friend, Auſtin,* **he is come, he is come.** Mr. *Peacock* was ſadly deſerted of God in his laſt ſickneſs: but about two hours or more before his Death, the Lord did ſo graciouſly return to him with the light of his Countenance gladning his Soul, that he brake forth into theſe paſſages; (o) *Do ye expect to hear from me, what I believe concerning my eternal Salvation? Truly God doth for ever ſo endearedly tender; and is ſo unconceivably merciſull to all thoſe whom he hath once loved, that he never Finally doth forſake them; and therefore I am moſt aſſuredly confident, that I ſhall depart from hence into heaven. Happy! thrice happy be theſe cords of affliction in which my moſt gracious God hath ty'd and bound me!* (p) One telling him, you have fought a good fight; He ſaid, *It behoves, it behoves me to ſtrive for heaven. Lift me up, lift me up, rid me hence that I may come to heaven.* (q) Being remembred of Gods goodneſs to him, in filling his ſoul with ſuch comfort, after ſo great Temptation, he ſaid; *I do (God be praiſed) feel ſuch comfort from that, what ſhall I call it?* (*Agony*; ſaid one that ſtood by:) *Nay thats too little; that if I had five thouſands worlds, I could not make Satisfaction for ſuch an iſſue.* (r) — *What great Cauſe have I to magnifie the goodneſs of God, that* hath humbled, *nay rather that hath exalted ſuch a wretched miſcreant, and of ſo baſe Condition, to an eſtate ſo glorious and ſtately? The Lord hath honoured me with his goodneſs: I am ſure he hath provided a glorious Kingdom for me. The joy that I feel in my ſoul is incredible!* Now O deſerted Chriſtian, ſtay thine heart with this; The Lord that ſadly deſerts thee will ſeaſonably return unto thee. And when he returns, he will come with healing and joy. If he come again to thee but *two or three hours before thy death, or as thou art going to the ſtake*, it will be ſo ſweet, that all the bitterneſs of former *affliction* and *deſertion* will be forgotten.

(n) *Acts & Monuments, vol. 3. p. 427. Lond. 1641.*

(o) Mr. *Peacocks grievous viſitation and deſertion p. 96, 97, 98.*

(p) *Pag. 99.*

(q) *Pag. 99, 100.*

(r) *Pag. 101.*

Fifthly, *God over-powers and Orders his peoples Deſertions for their ſingular benefit.* He brings light out of this darkneſs: He turns this poyſon into a medicine. For, 1. Hereby, *Gods people are mightily put upon prayer.* God ſeems to fly from them, by with-drawing himſelf: They fly after him, by ſtrong cryes and prayers, till they overtake him. And when did they ever pray more fervently to God, then when they were deſerted moſt ſadly by God? Witneſs, (s) *David*, (t) *Aſaph*, (u) *Heman*, (x) *Paul*, (y) *The Church*, and (z) *Jeſus Chriſt* himſelf. 2. Hereby, *Gods people are proved and tryed, that God may ſee what is in their hearts; yea rather that*

(s) Pſal. 22. 1, &c.
(t) Pſal. 77. 1. &c.
(u) Pſal. 88. 1, &c.
(x) 2 Cor. 12. 7, 8, 9.
(y) Cant. 5. 6.
(z) Mat. 27. 46.

God

God may let themselves see, what is in their own hearts. Thus, *in the business of the Ambassadors of the Princes of Babylon,* (a) *God left* Hezekiah *to the* pride, vanity, and vain-glory of his own spirit, *to try him, that he might know all that was in his heart.* God knew it fully before this Desertion: but *Hezekiah* knew it not. *Hezekiah* therefore had need to know it, that he might be sincerely and penitentially humbled for it. 3. Hereby, *The Lord provides a singular Remedy and Antidote against his peoples sins, Past, Present and Future.* For, by with-drawing from them and deserting them, (1) *He corrects their sins past.* As in *Job*, who in his distress thus complains to God; (b) *wherefore hidest thou they face, and holdest me for thine enemy? Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble? For thou writest bitter things against me, and makest me to possess the iniquities of my youths.* That is, thou makest my sins stick as fast to me in their punishments as a *possession* to a *purchaser*: thou bringest all my youths sins fresh to my memory, and they are as an heavy load upon my Conscience, as if I had never repented of them, and thou hadst never pardoned them. (2) *He curbs and restrains their sins present.* As in the Church, (c) Christ knocks and waits that he might spiritually enter into her by neerer Communion: He invites her to open to him by all sweet alluring words. She was in a slumber on her bed of sluggishness and carnal security: She had *put off her coat, how should she put it on? she had washed her feet, how should she defile them?* Hereupon Christ leaves some memorials of his love and sweetness behind him, and withdraws himself from her, lest she should be lulled asleep in deeper security. Seeing his *presence* did not perswade her against it, his *absence* should rouse her out of it. And now that Christ had left her, she was wakned to the purpose, and restlesly seeks him, and calls after him. (3) *He prevents their sins to come.* As in (d) *Paul* after he had been *caught up into the third Heavens*, he left him a while to be buffeted with temptations, to preserve him from spiritual pride through his Revelations. (e) *And lest I should be exalted above measure through the abundance of the Revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.* He speaks it twice over, because this was a special advantage which God intended him by his buffeting Temptations. Now then if desertions are thus gainfully improved to Gods people, as to *Correct their sins past, Curb their sins present*, and *Prevent their sins to come*; what a comfort may this be against them? 4. Hereby, *the Faith of Gods people is awakened and exercised.* When God leaves them, then they are put upon search and inquiry into their own and others former old experiences for their support. As (f) *Asaph* in his desertion complaining, *will the Lord cast off for ever? and will he be favourable no more?* &c. at last recollected himself, and propped up his Faith by former experiences; *And I said, This is my infirmity, But I will remember*

(1) 2 Chron. 32.31.

(b) Iob 13. 24,25,26

(c) Cant. 5.2. to 9.

(d) 2 Cor. 12. 2. to 11.

(e) Ver. 7.

(f) Psal. 77. to the end.

member the years of the right hand of the most high. I will remember the works of the Lord: surely I will remember thy wonders of old, &c. 5. Hereby, *Their love and desires are exceedingly enflamed after God and Iesus Christ, that they cannot rest till they recover some tasts of wonted love and favour.* Thus, (g) the drowsie and sleepy affections of the Church are notably awakened to Christ, by his withdrawing. 6. Hereby, *Gods return, and renewed discovery of his Grace, Favour and Love, are more eminently commended to Gods people, as double, sweet and acceptable.* When the Church recovered Christ after Desertion, then, (h) she entertains him with Complacency of affection; *I am my beloveds, and my beloved is mine: he feedeth among the lillies, viz.* He feedeth his eye and heart, greatly delighting himself with his people, and his own Graces in them. How welcome was the Lord to Mr. *Rob. Glover* Martyr, when he met him with his long looked-for Comforts, as he was now going to the stake! his heart and spirit were transported, and his tongue cries out; *He is come, He is come.* How welcome were the renewed beams of Gods favour to *Mr. Peacock* about two or three hours before his Dissolution, when he burst out into that rapture; *The Lord hath honoured me with his goodness; I am sure he hath provided a glorious Kingdom for me. The joy that I feel in my soul is incredible.* 7. Hereby, *Finally, Gods people are experimentally instructed to retain the Lord more stedfastly and carefully, when they do recover him.* His *absence* was bitter as Death; his *presence* is life. Therefore they cling faster to him then formerly, they grow into neerer Communion with him, they charge all about them to take heed of disturbing or offending him in the left degree. How emphatically is (i) this declared in the carriage of the Church! —*It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, untill I had brought him into my mothers house, and into the chamber of her that conceived me. I charge you, O ye daughters of* Jerusalem, *by the Roes, and by the Hinds of the field, that ye stir not up, nor awake my love till he please.*

(g) Cant. 3. 1, 2, 3. & 5. 2. *to the end.*

(h) Cant. 5. *throughout.* & 6. 1, 2, 3.

(i) Cant. 3. 1. *to* 6.

6. *What a Comfort is this to all Gods true Fœderates, against all the sharpest* **Afflictions and Persecutions** *possible, that* the LORD is their God *by his own everlasting New Covenant!*

(k) John 16. 33.

(l) Heb. 11. 25.

(m) 2 Tim. 3. 12.

(n) Psal. 34. 19.

(o) Acts 14. 22.

(p) Luke 9. 23.

(q) Christianus, Crucianus. Qui non est Crucianus, non est Christianus. *Luth. in Gen. cap.* 29.

Gods *Covenant-people* are ordinarily an Afflicted and Persecuted people above all other people in the world. (k) *In this world ye shall have tribulation.* (l) —— *Moses* chose *rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a Season.* (m) —*Yea and all that will live godly in Christ Jesus shall suffer Persecution.* (n) *Many are the troubles of the righteous.* (o) *Through much tribulation we must enter into the kingdom of God.* Christ saith; (p) *If any man will come after me, let him deny himself, and take up his cross daily, and follow me.* Christ himself bare his cross. *Deus unicum filium habuit sine peccato: nullum sine flagello*; that is, *God had one only son without sin: not one without the scourge.* And (q) *Christi-*

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ans must be *Crucians*, that is, *Croſs-bearers*, as well as their Lord and Maſter: As *Luther* notably expreſſeth it. (r) *He hath not learned* (ſaith *Holy Bradford*) *his A B C in Chriſtianity, that hath not learned the leſſon of the Croſs.* *Ignatius* (s) then counted himſelf *a ſcholler of Chriſt, when he began to be a ſufferer for Chriſt*: as himſelf teſtifies *in his Epiſtle writen to the Romans*. Righteous (t) *Abel* in the beginning of the world was bathed in his own blood by the cruell hands of his wicked brother *Cain*. *Iſaac* (u) *mocked* and *perſecuted* by *Iſhmael*. *David* (x) hunted up and down as a Partridge by *King Saul*. *Iſaiah* is (y) reported *to be ſawn aſunder with a wooden Saw*. *Jeremiah* (z) *was put into a miry dungeon*, and (as ſome ſay) ſunk up to the ſhoulders in the mire; and was (a) afterwards ſtoned to death in Egypt. *Ezekiel* (b) ſlain in Babylon. *Daniel* (c) caſt into the hungry Lyons Den. *Michaiah* (d) clapt in priſon, and there *fed with bread and water of affliction*. *Amos* brained with a club. *Micah* thrown headlong down a ſteep place, ſo that his neck brake, *&c.* Yea *Steven* tells the Jews; (e) *which of the Prophets have not your fathers perſecuted, and they have ſlain them which ſhewed before of the coming of the juſt one, of whom ye have been now the betrayers and the Murderers.* In the dayes of the *Maccabees*, Gods people endured many horrid cruelties; (f) *were tortured, cruelly mocked, ſcourged, bound, impriſoned, ſtoned, ſawn aſunder, tempted, ſlain with the ſword, wandred about in ſheep-skins and goat-skins, being deſtitute, afflicted, tormented. Of whom the world was not worthy: they wandred in Deſarts, and in Mountains, and in Dens, and Caves of the Earth.* In the times of the *New Teſtament* what bloody ſtorms of affliction and perſecution fell upon the Church of God! How cruelly was *Steven* the Protomartyr after Chriſt (g) *ſtoned to Death?* And *Dorotheus* relates of 2000. other believers that ſuffered death the ſame day. All the *Apoſtles*, except *John*, were violently put to death for Chriſt and his Goſpel: and *John himſelf was caſt into burning oyl* (thinks (h) *Tertullian*) *at Rome*, (think (i) others) *at Epheſus, and it is thought by* Nero: *and ſuffered no harm thereby; but he was afterwards baniſhed by Domitian into the Ile of Patmos*, Rev. 1. 9. *James* (k) ſlain by the ſword of *Herod Agrippa*. Eccleſiaſtical (l) writers tell us, that *Peter* was crucified with his heels upwards, counting himſelf unworthy to be crucified like Chriſt; *Andrew* was crucified by *Egeas* King of *Edeſſa*; *Philip* was crucified, and ſtoned to death at *Hieropolis* in *Phrygia*; *Bartholomew* was beaten down with ſtaves as he was preaching in *Armenia*, and crucified, his skin afterwards being flead off, & he beheaded; *Thomas* was ſlain with a dart at *Calamina in India*; *Mathew* was run thorrow with a *ſword*, or as ſome think *he was faſtned with nails or ſpears to the Earth*, The other *James* (thinks *Jerom*) was caſt headlong from the Temple; *Lebbeus* was ſlain by *Agbarus* King of *Edeſſa*; *Simon the Canaanite* was crucified in *Egypt*, or as others think, he and *Jude* were ſlain in a popular tumult; *Matthias* was ſtoned, and afterwards beheaded;

(r) *Acts & Monuments, in his letter to the town of Walden, p. 315, 316. vol. 3. Lond. 1641.*
(s) *Ignat. Ep. ad Roman. p. 86 Oxon. 1644.*
(t) Gen. 4. 3. *to* 9. 1 John 3. 12.
(u) Gen. 21. 9. Gal. 4. 29.
(x) 1 Sam. 24. 11.
(y) *See my Key of the Bible on Iſaiah* §. 1.
(z) Ieremiah 38. 6.
(a) Ioan Cal. Proem. in *Jer.*
(b) *Key of the Bible on Ezek.* §. 1.
(c) Dan. 6. 16.
(d) 1 Kings 22. 27.
(e) Acts 7. 52.
(f) Heb. 11. 35. *to* 39.
(g) Acts 7. 57, 58, 59, 60.
(h) *Tertul. de preſcript. adverſ. Hær. c. 36. p. 211. Franck. 1597.*
(i) *Hiſt. Eccl. Magd. 1. Cent. l. 2. c. 10.*
(k) Acts 12. 1, 2.
(l) *Hiſtor. Eccleſiaſtic. Magd. Cent. 1. lib. 2. cap. 10. De vitis Do-ctorum. Hieronym. in Catal. Scriptor. Eccleſiaſtic. Tom. 1. p. 262, &c. Baſil. 1553.*

Paul was frequently and grievously persecuted, imprisoned at *Rome*, and at last beheaded by *Nero*. Time would fail to mention the sad and cruel sufferings of the *seventy Disciples*; Of the *Primitive Christians* under the **ten first Persecutions**; of the Church in successive ages, in many Countries, especially in *Germany*, *France*, and here in *England*, till the bloody *Marian daies*. So that we may still see the Church and people of God in all ages, as (m) *A Bush in the midst of flames*: and may say with him;

(m) Exod. 3. 2.

Sanguine fundata est Ecclesia; Sanguine crevit;
Sanguine successit; Sanguine finis erit. viz.

In blood the Church was founded; In blood it doth increase;
With blood tis still surrounded; And so in blood will cease.

Now against all their Afflictions and Persecutions, All Gods sincere Fœderates may much comfort themselves in this, That *the Lord is their God* by this *Everlasting New Covenant*. And Hence ariseth a seven-fold comfort to Gods afflicted people. For,

First, *Their God in Covenant will not forget, nor forsake, nor withdraw his love from his afflicted people in any their sufferings or extremities.* Gods people indeed under strong and long afflictions, may sometimes think, and fear, and complain, that the Lord hath forgotten, and forsaken them, and cast them out of his love and favour. As the Iews in *Babylons* captivity; (n) *But Sion said, The* LORD *hath forsaken me, and my Lord hath forgotten me.* And when Gods people are under a thick and black cloud of distress, how hard a thing is it for them oft-times to behold any beam or brightness of Gods countenance through that cloud? Yet notwithstanding all their sad apprehensions, God will never forget, nor forsake, nor alienate his love from them in affliction: no not when he seems most to do it. For, Hear what God saith; (o) *When the poor and needy seek water, and there is none, and their tongue faileth for thirst; I the God of Israel will not forsake them*; that is, Though my people in *Babylon*, or elsewhere in their way thence, be in as great wants and distresses, as once of Old when they came from *Egypt* in their dry and parching Wilderness: *Yet I their God will not forsake them.* Again, when (p) *Sion* (in *Babylons* long Captivity) *said, The* LORD *hath forsaken me, and my Lord hath forgotten me*: what saith the Answer of the Lord? *Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands: Thy walls are continually before me.* A tender mother may be so unmotherly as to forget her child, her sucking child, the son of her womb: yea the (q) *pittiful women* did so in *Jerusalems* siege, when they *boyled and eat their own children.* But God

(n) Isaiah 49. 14.

(o) Isa. 41. 17.

(p) Isaiah 49. 14, 15, 16.

(q) Lament. 4. 10.

God will not forget his afflicted people: For a conſtant memorial of them, he hath *graven* or pourtrayed *them upon the palms of his hands*: *their walls*, either their ruined walls *are continually before him*, ſtill before his pittying eye: or their intended walls, in the Idea or Model of them, are continually before him, ſtill in his thoughts and determinations how they ſhall be raiſed, and upon the ſame ground of Gods tender love and faithfulneſs to his afflicted, theſe Promiſes are applicable to Gods afflicted under the *New Covenant*. And therefore againſt all divorce of Gods people from his love by affliction, or otherwiſe, How doth the Apoſtle triumph? (r) *Who ſhall ſeparate us from the love of Chriſt? ſhall Tribulation, or diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Peril, or Sword?* —— *Nay in all theſe things we are more then Conquerours through him that loved us. For I am perſwaded, that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord.* How ſhould this hold up head and heart in deepeſt afflictions and perſecutions, whoever forget us, or forſake us, or with-draw affection from us in diſtreſſes: Our God will never do any of theſe unto us: and then in worſt of ſufferings, the main is ſafe.

(r) Rom. 8. 35. to the end.

Secondly, *God is moſt infinitely tender and compaſſionate over his people in all their ſufferings*. In tendereſt compaſſions he at firſt made them his *Covenant people*: His Fœderal tenderneſs he ſtill continues to them, and in afflictions is wont to expreſs it moſt tenderly towards them. (ſ) *The* LORD'S *portion is his people*: Jacob *the Lot of his inheritance. He found him in a deſart land, and in the waſte howling wilderneſs*, (compaſſed about with many and ſore diſtreſſes:) *he led him about*, (Heb. *He compaſſed him about*, as it were embraced him, and claſped his arms about him,) *he inſtructed him, he kept him as the apple of his eye. As an eagle ſtirreth up her neſt, fluttereth over her young, ſpreadeth abroad her wings, taketh them, beareth them on her wings: So the* LORD *alone did lead him*, &c. Oh what yerning tenderneſs did God ſhew to his afflicted *Iſrael*! They that (t) *touch his people, touch the apple of his eye*, his tendereſt part. *Their* afflictions, are *his* afflictions: *Their* ſufferings, are *Chriſts* ſufferings. He takes all their wrongs as done to himſelf: and accordingly rewards them. (u) *In all their affliction he was afflicted*. He ſo pitties his ſuffering people, that he *ſmarts* in their *pains*, he *bleeds* in their *wounds*, he is *perſecuted* in their *Perſecutions*. That expreſſion is obſervable; (x) *God hath comforted his people, and will have mercy upon his afflicted*. Such care and tenderneſs God ſhews to his people in affliction, that they are ſtiled by a peculiar appropriation, *His afflicted*. No tender (y) *Father* can pitty his ſick child, as God the Father of Fathers commiſerates his afflicted children. Now as to be *un-pittyed* in miſery, is a great *aggravation* of miſery; ſo to be

(ſ) Deut. 32. 9, 10, 11.

(t) Zech. 2. 8.

(u) Iſa. 63. 9.

(x) Iſa. 49. 13.

(y) Pſalm 103. 13.

tendered, pittyed and commiserated in distress, is a great *alleviation and lessening* of distress. And above all compassions, the compassions of our God are most compassionate. Humane tendrest Commiserations are but meer cruelties to divine compasions. O ye Covenant-people of God, comfort your selves against all your sufferings, in that ye are not unpittyed in your sufferings. You have a friend that laies to heart all your afflictions. Your God pitties you, and his bowels yern over you. He washes your stripes, he wipes off your tears, he binds up your bruises, he kisseth your wounds; your (x) *tears* he puts into his *bottle*; every drop of your blood you shed, is regiſtred *in his book*: *The very hairs of your head are all numbered, Mat.* 10. 30. not *an hair* falls from your head to your prejudice: Your God tells them all. To him you may make your moan, and pour out all your complaint, for he tenders you infinitly.

(x) Psalm 56. 8.

Thirdly, *God will hear the cryes, and prayers, and groans of his people in their distresses.* This he hath promised to his Covenant-people, that struck Covenant with him by Sacrifice, whose God he was; (a) *Call upon me in the day of trouble; I will deliver thee, and thou shalt glorifie me.* And elsewhere he saith; (b) *when the poor and needy seek water and there is none, and their tongue faileth for thirst: I the* LORD *will hear them, I the God of* Jacob *will not forsake them:* because he is *Jehovah, and the God of Jacob*; that is, because he is *their Covenant-God*, giving being to his Covenant and Promises: therefore he will hear them, *&c.* When the Lord appeared to *Moses* in the Burning Bush, he proclaimed himself before *Moses* to be the Covenant-God of Israel, saying; (c) *I am the God of thy Father, the God of* Abraham, *the God of* Isaac, *and the God of* Jacob. And what inferred he thence, for the comfort of *Moses* and *Israel? In seeing I have seen the affliction of my people which are in* Egypt, *and have heard their cry by reason of their task-masters; for I know their sorrows.* Hereby then Gods people may comfort themselves, that when they in their troubles pour out their complaints before the Lord: he will not turn a deaf ear, nor put away their prayers from him, but attend unto them, because he is their God. (d) *He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come.* —— *Yea, he looks down from heaven, to hear the groaning of the prisoner, and to loose the children of Death.* If these were comforts to Gods afflicted people under former Covenants; much more under this *New Covenant.*

(a) Psal. 50. 5, 7, 15.
(b) Isa. 41. 17.
(c) Exod. 3. 2, 6, 7.
(d) Psal. 102. 17, 18, 19, 20.

Fourthly, *God allaies and qualifies the afflictions of his People.* He will not suffer them to be extream and unmeasurable upon them, because *he is their God, and they his people* in Covenant. Yea though (e) *their heart was not right with him, neither were they stedfast in his Covenant: yet, he being full of compassion forgave their iniquity, and destroyed them not; yea many a time turned he his anger away, and did*

(e) Psalm 78. 1, 37, 38.

did not stir up all his wrath. He puts a great difference in this regard betwixt his people and others. He adds a great allay to their troubles, either in regard of manner, measure, kind, continuance or other circumstances: that they are able to bear them. (f) *Hath he smitten him, as he smote those that smote him? or is he slain, according to the slaughter of them that are slain by him? In measure when it shooteth forth thou wilt debate with it: he stayeth his rough wind in the day of his East wind.* All his chastisements upon his people are stinted by measure and favourable proportion: and when he fans them, he blows not all away, but *stays*, or keeps in, *his rough wind*, that it should not blow too fiercely and furiously. (f) Isa. 27. 7, 8.

Fifthly, *God will supply his peoples extreamest wants in afflictions, with all necessary provisions: and this because he is their God.* Wants of necessaries in an afflicted condition, greatly aggravates affliction: yea, are themselves a very great affliction. But the Lord will work extraordinarily, rather then they shall not seasonably be supplyed. How sweet are those Promises! (g) *When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the* LORD *will hear them, I the God of Israel will not forsake them. I will open rivers in high-places, and fountains in midst of the vallies: I will make the Wilderness a pool of water, and the dry Land springs of water. I will plant in the Wilderness the Cedar, the Shittah-tree, and the Myrtle, and the Oyl-tree: I will set in the desart the Fir-tree, the Pine, and the Box-tree together: That they may see and know, and consider, and understand together, that the hand of the* LORD *hath done this, and the holy one of* Israel *hath created it.* This seems to have reference, *Immediately*, to the extream misery of Gods people under the *Babylonish Captivity*, and the difficulty of their return thence: *Mediately*, to the *Spiritual bondage* of his elect under sin, *&c.* typified and shadowed out under *Egypts Bondage*, and *Babylons Captivity*; and so it is most comfortably applycable, even to all Gods afflicted and distressed ones under the *New Covenant*. The extremity of the Jews sufferings in *Babylon*, or in the way thence to *Sion*, are set forth under the *Metaphor* of extream *thirst*. *Hunger and thirst* are intolerable and deadly if not satisfied. But *thirst* is the far more intolerable of the two. Against such distress the Lord comforts them: *More Generally*, in that he will *hear them and not forsake them*. *More Particularly*, in that he will extraordinarily and beyond the course of Nature provide liberally for their Necessities, *viz.* *Water* against their *thirst*, even *Rivers in high-places, Fountains in vallies, Pools in the Wilderness, and Springs in the dry Land*. *Shade and shelter* against the parching *heat of the Sun*, by replenishing the Wilderness with great variety of pleasant, bushy, shady trees. So that the long, dry, barren and parching Wilderness, which they were to pass through from *Babylon* to *Sion*, should not hinder or discourage them. Also under these *waters* and *shady trees*, are metaphorically implyed the (g) Isa. 41. 17, 18, 19, 20.

spiritual

spiritual refreshments and comforts which God affords his called ones in their way to heaven.

Sixthly, *God is graciously present with his Covenant-people in midst of their greatest sufferings & afflictions: and that because he is their God in Covenant.* Upon this consideration the Lord comforts his *Israel* against his afflictions and enemies; (h) *Fear thou not, for I am with thee: be not dismayed, for I am thy God.* Being *his God*, he was *with him*: Being *with him*, he need not *fear* nor be dismayed by reason of any Evils or Enemies. To like effect was that wonder which *Moses* saw, (i) *The Angel of the* LORD *appeared unto him in a flame of fire out of the midst of a Bush; and he looked, and behold the Bush burned with fire, and the Bush was not consumed.* —— *And God called unto him out of the midst of the Bush, and said,* Moses, Moses. —— *Draw not nigh hither; put off thy shooes from off thy feet, for the place whereon thou standest is holy ground.* —— *I am the God of thy Father, the God of* Abraham, *the God of* Isaac, *and the God of* Iacob, *&c.* This was the *Marvel*: but what was the *Mysterie* and meaning of it? This *Bush*, was the *Church*, the *Israel* of God. This *Fire* wherewith the Bush burned, was the *Fire of afflictions* wherewith *Israel* the Church of God had been already exercised in *Egypt*, and should be yet further exercised in the wilderness and in other places. This *burning of the Bush without consuming*, was the Churches singular and admirable *preservation from ruine and destruction under afflictions*: She lived, like the (k) three noble Iews, without hurt in midst of flames; Or as *Paul*, (l) *Troubled on every side, yet not distressed; Perplexed, but not in despair: Persecuted, but not forsaken: Cast-down, but not destroyed*: under afflictions, but not swallowed up of afflictions: in fiery tryals, but not devoured by fiery tryals: in the furnace and fining pot, but still un-consumed gold in the fining pot. And *The Angel of the* LORD *in the flame of fire in the midst of the Bush*, was the LORD God himself, the *Covenant-God* of *Abraham*, *Isaac* and *Jacob*, who was graciously and powerfully present with his Church in her sharpest afflictions, preserving her from destruction by those afflictions. Being their Covenant-God, he was present with his people in midst of their sufferings.

(h) Isaiah 41. 10.

(i) Exod. 3. 2, 3, 4, 5, 6.

(k) Dan. 3. 24, 25.

(l) 2 Cor. 4. 8, 9.

O what an admirable Comfort is this to all the LORD's true Fœderates! we may be *a bush burning* with flames of afflictions, but the God of Abraham Isaac and Iacob, *our Covenant-God*, is present with us in midst of those flames. We may be sharply afflicted: but our God will be with us in those afflictions. With us *by* his speciall providence, *by* his mighty power, *by* his singular wisdom, *by* his peculiar graces and Comforts. So with us, as none in the world besides him could be with us. With us in the fire, in the water, in prisons, in dungeons, in the wilderness, in the shadow of Death. God was with *Ioseph* in prison; with *Israel* in Egypt, and in the wilder-

ness;

neſs; with *Eliſhah* endangered by the Syrians; with *Paul* in the terrible Tempeſt at Sea, when they ſuffered Shipwrack; with *Jonas* in the bottom of the Sea in the belly of the Whale; with *Daniel* in the Lyons Den; with the *three valiant and noble-ſpirited Iews* in the burning fiery furnace; and with his *Martyrs* at the ſtakes. Who ever ſtart from us, Our (m) God will never ſtart from us, but be near unto us in perplexities. And Gods *preſence with* his afflicted people, is a manifold *comfort to* his afflicted people. For, Hence it is that 1. *He exactly obſerves and laies to heart their ſorrows.* 2. *He animates them againſt their fears.* 3. *He preſerves them from deſtruction.* 4. *He enables them to endure.* 5. *He transforms the very Nature of their ſufferings.* 6. *He avengeth them of their adverſaries.* 7. *He ſeaſonably delivers them out of all.*

(m) 2 Tim. 4. 16, 17.

Hence, (1) *He exactly obſerves and laies to heart their ſorrows and ſufferings.* He is preſent with them: therefore he cannot chuſe but know and pitty their afflicted condition. He was (n) in the *midſt of the buſh burning with fire*: therefore he perfectly knew the force, fury and ſharpneſs of that fire, and how the Buſh ſmarted in it. Hence he ſpake ſo ſympathizingly; *I have ſurely ſeen the affliction of my people which are in* Egypt, *and have heard their cry by reaſon of their Task-maſters: for I know their ſorrows; and I am come down to deliver them out of the hand of the Egyptians.* He knows their ſorrows, and pitties them; He pitties them, and delivers them. He obſerves and laies to heart, every ſtripe they bear, every groan they ſigh out, every tear they let fall, every drop of blood they ſhed, &c. not one of all theſe ſhall be neglected or forgotten of their God.

(n) Exod. 3. 2, 7.

Hence, (2) *He animates them againſt their fears.* Afflictions, dangers and troubles are apt to fill them with fears. *David* before *Achiſh King of Gath* was full of fears: (o) *I ſought the LORD, and he heard me, and delivered me from all my fears.* And ſaith *Paul*, (p) *We were troubled on every ſide: without were fightings, within were fears.* Now *Gods preſence* with his people in their moſt dangerous afflicted ſtate, is a ſingular Antidote againſt all their *fears*. Thus God propounds it; (q) *Fear thou not, for I am with thee: be not diſmayed, for I am thy God.* And again; (r) *Thus ſaith the LORD, that created thee, O* Iacob, *and he that formed thee, O* Iſrael, *Fear not: for I have redeemed thee, I have called thee by thy name, thou art mine. When thou paſſeſt through the waters, I will be with thee,* &c. And thus Gods people have proved it, eſpecially when they have apprehended Gods preſence with them in their diſtreſſes. With what courage and reſolution have they trampled upon their fears and dangers? (s) *Though I walk through the valley of the ſhadow of Death, I will fear no evil: for thou art with me, thy rod and thy ſtaff they comfort me.* We fear evils, becauſe we apprehend they will be too hard for us, and over-match us: but Gods preſence apprehended, diſſipates theſe fears, becauſe we know that God can over-match all our dangers and diſtreſſes.

(o) Pſal. 34 Title. & ver. 4
(p) 2 Cor. 7. 5.
(q) Iſaiah 41. 10
(r) Iſaiah 43. 1, 2.
(s) Pſalm 23. 4.

Hence,

Hence, (3) *He preſerves them from deſtruction.* Gods preſence with his afflicted people, is their Al-ſufficient Preſervative. It was Gods preſence ([t]) in the *burning Buſh*, that kept the burning buſh *from being conſumed.* It was Gods preſence ([u]) with the *three Jews* in the fiery furnace, that preſerved them from being burnt to death by the mercileſs flames, yea from *the ſmell of fire on their garments.* It was Gods preſence ([x]) with *Daniel* in the *Den of hungry Lyons*, that ſhut their mouths, that they did not break and tear him to pieces. When God is with us, Safety is with us.

(t) Exod. 3. 2.
(u) Dan. 3. 24, 25.
(x) Dan. 6. 21, 22.

Hence, (4) *He enables them to endure and undergo the worſt of ſufferings.* Gods preſence is an aſſiſting and an enabling preſence. When God is with us in trouble, he enables us to do and endure beyond our ſelves. ([y]) *Fear thou not, for I am with thee: be not diſmayed, for I am thy God: I will ſtrengthen thee, yea I will help thee; yea I will uphold thee with the right hand of my righteouſneſs.* —— *For I the LORD thy God will hold thy right hand, ſaying unto thee, Fear not, I will help thee.* If Gods preſence help us, how eaſily ſhall we bear the heavyeſt burdens? how couragiouſly ſhall we oppoſe the greateſt dangers? how conſtantly ſhall we endure the greateſt extremities? How wonderfully did Gods preſence uphold *Job* in all his un-parallel'd troubles from ſinking and deſpairing! Without Gods helpful preſence, thoſe troubles had broke his back. Though of our ſelves in ſuch caſes we can do nothing: Yet through our God aſſiſting, we ſhall be able to do all things.

(y) Iſa. 41. 10, 13, 14.

Hence, (5) *He transforms the very Nature of their ſufferings, that they become as no ſufferings or afflictions, but rather advantages to Gods people.* His ([z]) preſence with *Daniel* in the *Lyons Den*, changes the tearing Lyons as it were into harmleſs Lambs, and the diſmal Den into a ſafe receptacle. The *Lyons* were intended for his Executioners, and the *Den* for his Grave: but the *Den* became his chamber of ſafe reſt, and the *Lyons* his quiet companions. Gods ([a]) preſence with the *three Iews* in the *fiery furnace*, ſuſpends the fury of the fire, that it burnt them no more, then the temperate air. It *burnt their bonds*: but *ſet them at liberty* to walk therein without hurt. To this effect God promiſeth firſt his preſence to his afflicted *Jacob*, and then from his preſence the transforming of their afflictions into an un-afflicting diſpoſition; ([b]) *When thou paſſeſt through the water, I will be with thee*: (There's his preſence in affliction:) *And through the Rivers, they ſhall not over-flow thee. When thou walkeſt through the fire, thou ſhalt not be burnt; neither ſhall the flame kindle upon thee. For I am the LORD, thy God; the holy one of* Iſrael, *thy Saviour.* Gods preſence turned holy *Bradfords* priſon as into *a pleaſant Parlour.* Gods preſence made *Laurence Sanders* Martyr ſay; ([c]) *I was in priſon, till I got into priſon.* And at another time; *My dear Lord Jeſus Chriſt hath begun to me of a more bitter cup then mine ſhall be, and ſhall I not pledge my moſt ſweet Saviour?* Afterwards he took the ſtake,

(z) Dan. 6. 21, 22.
(a) Dan. 3. 24, 25.
(b) Iſa. 43. 2, 3.
(c) *Act. & Monum. Vol. 3. p. 139. Lond. 1641.*

so

to which he ſhould be chained, in his arms, and kiſſed it, ſaying; *Welcome the Croſs of Chriſt, welcome everlaſting life.* Gods preſence enabled *James Baynham*, (as he was at the ſtake in the midſt of the flaming fire, which fire had half conſumed his arms and his legs,) to ſpeak theſe words; (d) *O ye Papiſts, behold, ye look for Miracles, and here now you may ſee a Miracle: For in this fire I feel no more pain, then if I were in a bed of down: but it is to me as a Bed of Roſes.* By the influence and comfort of Gods preſence, their ſufferings are ſo changed and altered, that they are as no ſufferings, *ſhadows* of ſufferings rather then *realities*. *As it were* reproaches; and yet glory and honour: *As it were* impriſonment; and yet enlargement: *As it were* pains; and yet eaſe: *As it were* torments; and yet contentments: *As it were* poverty; and yet plenty: *As it were* miſeries; and yet mercies: *As it were* troubles; and yet triumphs, *&c.* To this effect *Paul* elegantly declares his own and other Miniſters experiences, ſaying; (e) —— *As deceivers, and yet true: As unknown, and yet well known: As dying, and behold we live: As chaſtened, and not killed: As ſorrowful, yet alway rejoycing: As poor, yet making many rich: As having nothing, and yet poſſeſſing all things.* Thus the preſence of God in his peoples troubles, brings *light* out of *darkneſs*, digeſts the *Viper* into *a Triacle*, turns *all things* (beyond the Philoſophers ſtone) into *Gold*.

(d) *Acts and Monuments*, p. 301. *Vol.* 2. *Lond.* 1641.

(e) 2 Cor. 6. 8, 9, 10.

Hence, (6) *He avengeth his afflicted people of their adverſaries, inſtrumental to inflict or aggravate their afflictions.* The Lord (f) aſſuring his people of his preſence in their afflictions, thereupon promiſeth to cruſh their afflicting adverſaries. Gods (g) preſence with the *three Iews* preſerved them from being devoured by the flames; whileſt they are burnt to death by the ſame flames that caſt them into the furnace. Gods *preſente* (h) *ſaves Iſrael* in the bowels of the Sea, and *drowns* Iſraels enemies, the *Egyptians*, in the bottom of the Sea.

(f) Iſa. 41. 10. *to* 17.

(g) Dan. 3. 22, 24, 25.

(h) Exod. 14. *throughout.*

Hence, (7) *Finally, He ſeaſonably delivers his afflicted people out of all their afflictions.* Gods preſence, is his afflicted peoples deliverance. When God had declared his preſence in the *burning buſh*, in the afflicted Church, and had (i) expreſſed himſelf to be *the God of Abraham, Iſaac and Iacob*, that is, their Covenant God; He preſently added: *I have ſurely ſeen the affliction of my people which are in Egypt, — And I am come down to deliver them out of the hand of the Egyptians*, &c. He was preſent with the three Iews in the fiery furnace, to deliver them out of the furnace and the fire. He was (k) with *Daniel* in the *Lyons Den*, to deliver him both from the horrid *Den* and from the cruel *Lyons*. He was (l) with *Ioſeph* in the priſon and in irons, to deliver him from the priſon, and make him Ruler of the land of Egypt. He was preſent (m) with *Paul* at his *firſt Anſwer* before *Nero*; when *no man ſtood with him, but all men forſook him; notwithſtanding the Lord ſtood with him, and ſtrengthened him, that by him the preaching might be fully known, and that all the Gentiles might believe: And he*

(i) Exod. 3. 2, 6, 7, 8.

(k) Dan. 6. 21, 22.

(l) Gen. 41. 14. *to the end.*

(m) 2 Tim. 4. 16, 17, 18.

was delivered out of the mouth of the Lyon. And thus Gods promise runs to every true beleiver that makes the Almighty his Refuge, his Fortress, his God: (n) *I will be with him in trouble, I will deliver him, and honour him.* If God be with us *in trouble*, we need not fear our deliverance *out of trouble.* If Christ be in the ship, in the storm, the disciples need not doubt their weathering out of it, and their safe arrival on the shore. These are the Comforts which flow from *Gods presence* with his *Covenant-people* in their afflictions. And he will be thus present with them therein, because he is their *Covenant-God.*

(n) Psal. 91. 1, 2, 15.

Seventhly and lastly, *The Lord God will do much good to all his Covenant-people by all their Afflictions and Persecutions.* He is (o) *their God* and *Father*, and they *his children*: therefore all his chastisements upon them, are for their benefit. *He for our profit, that we might be partakers of his holiness.* He actually becomes their God, by calling them effectually according to his purpose: (p) *And* (saith *Paul*) *we know that all things* (and he especially intends afflictions and persecutions) *work together for good to them that love God, that are the called according to his purpose.* Their God so loves them, and holds them so dear unto him, that he would not suffer any evil of affliction and persecution to befall them, but out of which he will extract a greater Good, yea a manifold Good. For, 1. *Hereby* he more clearly convinceth them of their sins, and of the sinfulness thereof. As blots appear broadest in wet paper. (q) *And if they be bound in fetters, and be holden in cords of affliction: Then he sheweth them their work, and their transgressions that they have exceeded.* *Iosephs* (r) Brethren being brought into some straits and distress in *Egypt*, call to mind afresh their cruel dealing with their Brother *Ioseph* many years ago. 2. *Hereby* he more kindly melteth and humbleth them for their iniquities. The fire of tribulation softneth their hearts like wax to take any impression, and melteth them like mettle fit to run into any mold. *Hezekiah*, (s) after his recovery, had his heart lifted up: *therefore there was wrath upon him, and upon* Judah *and* Ierusalem. *Notwithstanding* Hezekiah *humbled himself for the lifting up of his heart, both he and the inhabitants of* Ierusalem. Yea, when that precious King (t) *Iosiah* discerned but Gods rod shaken against the Land in the threatnings of the Book of the Law, *he rent his clothes, and humbled himself, and his heart was tender, and he wept before the Lord.* 3. *Hereby*, He purgeth and purifieth them from their iniquities. (u) *Then he openeth their ear to discipline, and commandeth that they return from iniquity.* (w) —— *He stayeth his rough wind, in the day of his East wind. By this therefore shall the iniquity of* Iacob *be purged, and this is all the fruit to take away his sin.* *David* himself could say, (x) *Before I was afflicted, I went astray; but now have I kept thy word.* Afflictions *hunt* us again into *Gods Park*, when we have leapt out. They are Gods *Furnace*, to burn

(o) Heb. 12. 6, 7, 8, 9 10, 11.

(p) Rom. 8. 28.

(q) Iob 36. 8, 9, 10.

(r) Gen. 42. 21, 22.

(s) 2 Chron. 32. 24, 25, 26.

(t) 2 Chron. 34. 16, 17.

(u) Iob 36. 8, 9, 10.

(w) Isa. 27. 8, 9

(x) Psalm 119. 67.

burn up our *droſs*; Gods files, to rubb off our *Ruſt*; Gods *ſoap and fullers Earth*, to fetch out our *ſtains and ſpots*: Gods *fan* to blow away our *chaff*: Gods *Purgatives*, to evacuate our corrupt and *peccant humours*. Diſtreſſes and Perſecutions are much like the (f) *fiery furnace* to the three *Jews*, which hurt not their bodies, but onely *burnt their bonds in ſunder*: they conſume *not us*, but *our bonds and cords* of Sin, to ſet us at more ſpiritual liberty. 4. *Hereby*, they are (g) *conform* to Chriſt *the firſt-born among many brethren*, who took up his Croſs, and was *a man of Sorrows*, even *perfected and conſecrated through ſufferings*. Now it is the honour and perfection of the Members to be conform to their Head. 5. *Hereby* their Graces are proved and tried, whether they be true or counterfeit. The Heat of perſecution made the fruit of the (i) *ſtony-ground hearers* to wither away, when the fruit of the *good-ground hearers* perſevered to perfection. The ſtorm tries the building; and diſcovers (k) which is built upon *a Rock*, which upon *the Sands*. (l) *The Devil ſhall caſt ſome of you into priſon that you may be tried.* (m) — *Think it not ſtrange concerning the fiery trial, which is to try you.* (n) — *That the trial of your faith being much more precious then of gold that periſheth, though it be tried with fire, might be found unto praiſe and honour and glory.* The *ſtorm* tries the *Pilot*. The *Touchſtone* tries the *mettal*, whether it be *gold or copper*. The *furnace* tries the *gold*, whether it be pure or droſſie. So *afflictions* and *perſecutions* try the *Chriſtian*. Paint will rubb off with waſhing, but true beauty by waſhing will appear more beautiful. 6. *Hereby* their Graces are improved and advanced to greater Perfection. (o) *Tribulation worketh patience; and patience experience; and experience hope; and hope makes not aſhamed.* As *Iſrael*, (p) *the more they were afflicted, the more they grew*; or, As the *Palm-tree* the more its preſſed downward, the more it contends upward; So their Faith, Patience, *&c.* are improved and excited by ſufferings and oppoſition. The *Sun* ſheweth biggeſt face in loweſt ſtate; The *Nail* ſhines the brighter by *wearing*; The *Pomander* ſmels the ſweeter by *rubbing*; The *Camomil* grows better by *treading* upon it: So ſufferings draw forth the activity, beauty and fragrancy of Graces. But for ſufferings (q) *Jobs patience* had never been ſo renowned. 7. *Hereby* their Saint-like Duties and Devotions are notably incited and revived. Their Meditations, Prayer, Obedience, *&c.* are then put upon the wheels. *David* ſaid, (r) *It is good for me that I have been afflicted: that I might learn thy Statutes. David* never prayed more pathetically and fervently, then when under Gods rod. We read not of *Davids* ſcandalous miſcarriages, while he was under *Sauls Perſecutions*: but then he frequently poured forth his *pureſt Devotions*. As the *ſtrings of an inſtrument* make no melody, till they be ſtruck; or as the *Birds in the Spring* ſing moſt ſweetly, when it rains moſt ſadly. 8. *Hereby* their (ſ) Son-like Relation to God is notably cleared. He chaſtizeth them as a father: while

(f) Dan. 3. 23,24,25.
(g) Rom. 8. 28,29.
(h) Iſa. 53. 2. 3,4. Heb. 2. 9,10
(i) Mat. 13. 20,21,25.
(k) Mat. 7. 24. *to the end*
(l) Rev. 2. 10.
(m) 1 Pet. 4. 12.
(n) 1 Pet. 1. 6,7.
(o) Rom. 5. 3,4,5.
(p) Exod 1. 12.
(q) Iam. 5. 11.
(r) Pſal. 119. 71.
(ſ) Heb. 12. 6,7,8,9,10. Amos 3. 2. 1 Pet 4. 17, 18.

while they are enabled to endure his chastizements as children. God will not spend his rods upon *bastards* and *strangers*; but upon his own *children*, because he loves them. Such afflictions, though *bad things*, yet are *good Signs*. 9. *Hereby*, Their future Condemnation is prevented; (t) *when ye are judged, ye are chastened of the Lord, that ye should not be condemned in the world.* 10. *Hereby*, Finally, God prepares his people for their eternal glory in the world to come. The *Cross* is the way to the *Crown*; *Martyrdom* to the *Kingdom*. Christ was first *Humbled*, and then *Exalted*; First he (u) *descended into the lower parts of the Earth*, And after *Ascended far above all Heavens*. And his members must go to heaven the same way. (x) *Through much tribulation we must enter into the Kingdom of God.* (y) *If we suffer, we shall also reign with him.* (z) *Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.* The *harbour* is more gratefull to the Marriner after a *tempestuous voyage*; *Rest* is more sweet to the labourer after a *weary day*; *Health* is more gladning to the patient after sharp and tedious *sickness*; *Liberty* is more delightful to the Captive after long and rigorous *imprisonment*: And doubtless *Heaven* it self will be more ravishing, even a double Heaven to Gods people, after all their earthly sufferings and persecutions. These things being so; write upon all thy Losses, Crosses, Pains, Diseases, Poverty, Reproaches, Bonds, Imprisonments, Chains, Prison-doors, and upon the forehead of all thy Sufferings, this universal and most cordial Consolation: Yet *THE LORD IS MY GOD BY HIS OWN EVERLASTING COVENANT.*

(t) 1 Cor. 11. 32.
(u) Eph. 4. 9, 10. Luke 24. 26.
(x) Acts 14. 22.
(y) 2 Tim. 2. 12. Rom. 8. 17.
(z) 2 Cor. 4. 17.

7. Finally, *What a singular Comfort is this* **Against all the Terrours and Pangs even of Death it self:** *that* the Lord is our God by *an Everlasting New Covenant!*

Death is the Privation of Life, and separation of Soul from the Body: Life is most precious. (a) *Skin for skin, and all that a man hath will he give for his life.* (b) *Death* is *the wages of sin*; and hath *passed upon all men, for that all have sinned.* Death is (c) *the King of terrours*: φοβερων φοβερωτατον, *The most Terrible of Terribles.* Death is a dangerous Enemy, and (d) *the last Enemy that shall be destroyed* by Christ. Naturally, till Christ deliver them, men are (e) *through fear of Death all their Life-time subject to bondage.* What slavish fears, terrours, tremblings, agonies, &c. inthrall men in regard of Death: yea Jesus Christ himself, when his Death approached, prayed earnestly thrice; (f) *Father, if it be possible, let this cup pass from me*, &c. No wonder then that the serious apprehensions of Death approaching, sometimes perplex the children of God, fill them with fears, sadness, and discomfort. They had need therefore to store up choicest Cordials against that Hour.

(a) Iob 2. 4.
(b) Rom. 6. 23. & 5. 12.
(c) Iob 18. 14.
(d) 1 Cor. 15. 26.
(e) Heb. 2. 15.
(f) Mat. 26. 38, 39, 42, 44.

Now against Death what Cordial can more comfort and revive Gods people then this; *That the Lord is their God by his Everlasting*

New

New Covenant? For, this affords a *five-fold Comfort* againſt Death.

First, *The Lord is ſtill the God of his Covenant-people in Death as well as in life, and in Death they all live unto him.* He is (g) *their God* by an *Everlaſting Covenant*, therefore he is *their God* for Ever; *their God* in Life, *their God* in Death, *their God* to all Eternity. Death cannot diſanull an *Everlaſting Covenant*: though it deſtroy a temporary Covenant. After *Abraham*, *Iſaac*, and *Jacob*, Gods Covenant-people, had been dead and buried long ago, God told *Moſes* out of the burning Buſh; (h) *I am the God of* Abraham, *and the God of* Iſaac, *and the God of* Jacob Gods Covenant with them *lived* ſtill, though they were *dead*: and they were ſtill his Covenant-people, and he their God. Even Death diſſolved not this Covenant union and Relation betwixt them. Hence Chriſt (i) infers the Reſurrection of the dead; ſaying, *he is not the God of the dead, but the God of the living*; *viz.* according to his Everlaſting Covenant. His Covenant-people, though *deceaſed*; yet are not abſolutely *dead*, but *all alive to him*: that is, *Their Souls* are actually alive with him; *Their bodies* are virtually and potentially alive to him, in that he can, and will at laſt raiſe them from the dead; and *their whole perſons* are fœderally alive to him, as being ſtill his in Covenant, which cannot be deſtroyed by death. Their living Souls, their dead Bodies, their dead Duſt are his: Death may divide the Soul from the body: and both from the land of the living, from earthly friends, and all worldly enjoyments; but can divide no Soul, nor Body from God and his Covenant. The Lord is ſtill theirs, and they are his. (k) *For none of us liveth to himſelf, and no man dyeth to himſelf. For whether we live, we live unto the Lord: and whether we dye, we dye unto the Lord: whether we live therefore or dye, we are the Lords.*

What a Comfort is this! The Lord will continue *thy God in death*, as well as life; *in the Grave*, as well as in the land of the living. He will look down from Heaven into thy Grave; there he will own thy dead bones and aſhes, which thy deareſt friends abhor to look upon; there he will take care of thy dead duſt, which others trample under foot: there he will keep it as a dear and precious treaſure till the Morning of the Reſurrection. Thou loſeſt not thy God, when thou dyeſt and art laid in grave; no more then when thou lyeſt down in bed to ſleep. *He is thy God ſtill in Death it ſelf: and thou art his.*

Secondly, *Death cannot ſeparate Gods Covenant-people from the boſom of Gods love.* This flows from the former. For, if Death cannot ſeparate them from God, It cannot ſeparate them from his love: If in Death he continues their God ſtill, In death he continues his love ſtill unto them. Hence *Paul* triumphs; (l) *I am perſwaded, that neither Death, nor Life,* &c. *nor height, nor depth, nor any*

(g) Heb. 8. 10. & 13. 20.

(h) Exod. 3. 6.

(i) Mat. 22. 31, 32. Mark 12. 26, 27. Luke 20. 37, 38.

(k) Rom. 14. 7, 8, 9.

(l) Rom. 8. 38, 39.

any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Death may separate thee from the love of Friends, Acquaintance, Kindred, Family, Children, Parents, Wife, Husband, and of all in this world: but can never *separate thee from the love of thy God.* They may love thee *till Death:* but God will love thee in *Death.* God will love thee, *when* none in this world besides will love thee: *when* thy strength is weakness, *when* thy beauty is paleness and gastliness, *when* thine honour is in the dust, *when* thou art a deformed lump of dead cold clay, *when* thou art surrounded with worms and rottenness, *when* thou art returned into ashes, *&c.* even then will God continue his dear love unto thee. And Gods love infinitly transcends all love of creatures in all the world.

Thirdly, *The Lord is with them in the shadow of Death.* For, if the Lord remain their God still, and love them still, even in Death: consequently he must needs be graciously with them in Death it self. (m) *Fear thou not, for I am with thee: be not dismayed, for I am thy God,* &c. Hence *David* encourageth himself, (n) *The LORD is my shepheard: I shall not want,—Yea though I walk through the valley of the shadow of Death, I will fear no evil: for thou art with me, Thy rod and thy staff they comfort me.* That is, thy Shepherds Staff and Crook, thy special Providence, Protection and Guidance they comfort me: thou wilt keep me safe in greatest danger, thou wilt order and over-rule all things for best for me, therefore I fear not. He that will be (o) *their refuge in straits, a very present help in trouble;* will he not be with his people in the greatest strait, and shock of Death, when they have most need? yea he will then be with them peculiarly. And that three wayes, *viz.* 1. *With them by his special Providence,* to protect and preserve them from deadly danger, till their appointed time come, as with (p) *David,* with (q) *Paul,* &c. and to order their Death and all the Circumstances of it for their best, when their time is come. Herein they are much comforted. 2. *With them by his Spirit and Grace;* Assisting, strengthening and supporting them against all faintings of spirit, slavish fears, sad apprehensions of Death, and Temptations which may then arise: enabling them constantly to persevere notwithstanding all. Thus he was with *Job,* when he said; (r) *Though he slay me, yet will I trust in him.* (s) —*I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for my self, and mine eyes shall behold, and not another, though my reins be consumed within me.* Thus he was with *David,* saying; (t) *Whom have I in Heaven but thee, and there is none upon earth that I desire besides thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.* Thus he was with *Steven* immediately before he was stoned to death; For, (u) *He being full of the Holy*

(m) Isa. 41. 10.
(n) Psal. 23. 3, 4.
(o) Psal. 46. 1, 2.
(p) Psal. 2. 34.
(q) 2 Tim. 4. 16, 17, 18.
(r) Iob 13. 15.
(s) Iob 19. 25, 26, 27.
(t) Psal. 73. 25.
(u) Acts 7. 55, 56, &c.

Holy Ghost, looked up ſtedfaſtly into heaven, and ſaw the Glory of God and Jeſus ſtanding on the right hand of God; And ſaid, Behold I ſee the Heavens opened, and the ſon of man ſtanding on the right hand of God. And hereby he was ſo ſupported againſt that mortall and murdering ſhower of ſtones; that he not only Commended his ſpirit ſweetly unto the Lord, (x) *calling upon God, and ſaying, Lord Jeſus receive my Spirit*; but alſo *he kneeled down and prayed with a loud voice for his bloody Perſecutors, Lord lay not this ſin to their charge.* Thus he was with (y) *Tho: Hawks* Martyr, who, *when his ſpeech was taken away by the violence of the flame, his skin drawn together, and his fingers conſumed with the fire, ſo that all men thought certainly he had been gone, ſuddenly and contrary to all expectation, he reached up his hands burning on a light fire over his Head, triumphantly clapping them three times together.* Thus he was with (z) *James Baynham* Martyr in the flames, *who when his legs and arms were half conſumed with fire, ſaid; O ye Papiſts, behold, ye look for Miracles, and here now you may ſee a Miracle, For in this fire I feel no more pain then if I were in a bed of down, but it is to me as a bed of Roſes.* Thus the Lord being with his people by his Spirit and Grace, is their ſtrength in weakneſs, Their courage in fears, Their Cordial in faintings, Their Eaſe in Pain, their Triumph in Troubles, Their liberty in bondage, Their life in Death.

(x) Acts 7. 59,60.

(y) *Acts & Monuments, vol. 3. p. 266. a. Lond. 1641.*

(z) *Acts & Monuments, vol. 2. p. 301. b. Lond. 1641.*

3. *With them by the Miniſtry of Angels* (a) *ſent forth to Miniſter for them who ſhall be heirs of Salvation.* Theſe Angels, Sometimes miraculouſly keep them from Death, in deadly danger; As (b) the *three Iews* in the fiery furnace, (c) *Daniel* in the Lyons Den, (d) *Paul* in his ſhipwrack at Sea, *&c.* Sometimes comfort, ſtrengthen and encourage them againſt Death. As when Chriſt himſelf was in his agony a little before his Death; (e) *There appeared an Angel unto him from Heaven ſtrengthening him.* And alwayes they immediately upon diſſolution of Soul and body, conduct the Souls of Gods people into *Abrahams* boſome, into Heaven. (f) Lazarus *the beggar dyed and was carried by the Angels into* Abrahams *boſome.* Yea the Angels like *a chariot and Horſes of fire* carried up *Elijah* both ſoul and body (g) *by a whirl-wind into Heaven.* O then why ſhould Gods people be ſo appaled at Death? Their God is (h) *with them in the valley of the ſhadow of Death.* Why ſhould they be afraid? Theres more with them then againſt them.

(a) Heb. 1. 14.

(b) Dan. 3. 24,25.

(c) Dan. 6. 22.

(d) Acts 27. 23,24.

(e) Luke 22. 43,44.

(f) Luke 16. 22.

(g) 2 Kings 2. 11.

(h) Pſal 23. 4.

Fourthly, *The Lord hath pardoned all the Sins of his New Covenant people, and* (i) *will remember them no more.* This the tenour of his *New Covenant* with them. Now all their ſins being pardoned. Death is utterly diſarmed. The ſting of death is plucked out, for (m) *the ſting of Death is Sin.* The ſting of Death being plucked out, Death is become but a *Droan*, a *Name*, a *Noiſe* to Gods people. Who fears an *Hornet*, or a *Snake*, or a *Scorpion*, &c. when he knows they have loſt their ſting? Then they may handle them,

(i) Heb. 8. 10, 11, 12.

(m) 1 Cor. 15, 56.

put

put them into their bosomes without harm. In this regard Gods people may Triumph over Death; (n) *O Death where is thy sting? O Grave where is thy victory?* Our God hath destroyed all thy venom, poyson, curse, mischief: He haah pluckt out thy sting, He hath pardoned our Sins; Now Death do thy worst.

(n) 1 Cor.15. 55.

Fifthly, *The Lord God hath given unto his Covenant-people Jesus Christ the Mediatour of his Covenant, as their absolute Conquest and Triumph over Death, and Antidote against Death.* If they *tremble*, when they look down at Death: they may *triumph*, when they look up to Christ. Christ is their true *Joshuah*: by him they are called forth to set their feet upon the very neck of this conquered enemy, as sometimes (o) Israel upon the necks of the five conquered Kings. For, 1. *Christ* by dying hath conquered Death, and hath buried the grave by being buried in the grave, and rising again. *He* (p) *dyed* and was buried *for our sins*, who himself *knew no sin*: and so receiving in himself the sting of sin, hath plucked out that sting for us. As the *Bee* striking his sting upon a dead body, retains his sting still; but striking it into a living body he loseth his sting, and becomes a *Droan*: So death striking his sting into Christs living body wherein was no spirituall deadliness, hath lost his sting as to Christs members for evermore. *Actually* he hath subdued Death in his own person: and *virtually* he hath subdued it for his Members. *His* (q) *Rising from the dead* proclaimed his victory: His (r) *Ascending into Heaven* was his Triumph, for then he *led Captivity Captive*. 2. *Christ* having conquered Death, hath also, (s) *by death subdued him that had the power of Death, that is, the Devil.* The Devil *hath the power of Death*, not *Authoritatively*; that's Gods prerogative: But *Executively*, as the *Hangman* hath *power over the Gallows*. Him Christ hath destroyed by dying. He hath given him his Mortal Heart-stab, that by death he shall not have such cursed and full dominion over his elect, as once he had. 3. *Christ* having conquered Death, and him that had the power of Death, the Devil: *hath* now (t) *the Keyes of Hell and Death.* Its an allusion to stewards in Kings Houses that have the Rule of the House committed to them, and the keyes thereof delivered to them as a badge of their Authority. So here Christ hath the *Keyes of Hell and Death*, that is, The power and rule over Hell and Death. *He opens and none shuts, he shuts and none opens.* He lets in, and he keeps out of, Death, Grave and Hell, whom, when and how he pleaseth. Death and Grave shall not touch any of his members, till he please; nor further then he orders or permits. The time, place, manner and all Circumstances of their Death, are all appointed and determined by him. O Christian, fear not to enter into the *House of Death*, when thy time is come: for Christs time is the best time. He *hath the Keyes of Death*, he lets thee in, and he will let thee out again. What a Comfort is this! Not the *Devil*, nor any of thine enemies have the

(o) Iosh.10. 24.
(p) Rom.4. 25. 1 Cor.15. 3,4. 2 Cor. 5.21.
(q) Acts 2. 24. Rom.1.4.
(r) Eph.4.8. &c.
(s) Heb.2.14. Col.2.14,15.
(t) Rev.1.18.

Keyes

Keyes of Death but only *Jesus Christ* thy Saviour. Whilst thou shalt continue in state of the Dead, thou shalt be only under Christs *Lock and Key*. When Death or Grave fright thee, Remember this. *Christ hath the Keyes of Death*: *shake Christs Keyes at Hell and Death*, and triumph over them. *Jesus Christ* reigns over Death: therefore Death shall not reign over thee. 4. *Jesus Christ* dyed and rose again, not only to destroy him that had the power of Death, that is, the Devil: but also *to* (u) *deliver his people who through fear of Death were all their life time subject to bondage*. Fear of Death hath a bondage and slavery in it: Christ delivers his people from this servile fear by dying for them. For, *Hereby* he (x) purged away their sins, and so plucked out the sting of death. *Hereby* he (y) destroyed the power of Death. *Hereby* he (z) took occasion to rise again from the dead *victoriously* and to ascend *triumphantly*. Like *Sampson*, (a) bearing away the bars and gates of the City wherein he was encompassed: Christ carried away the bars and gates of Death wherein he was held. Fear not therefore this *King of Fears*, Death. Christ purposely dyed to deliver thee from these fears. If thou givest way to them, if thou sufferest them to have dominion over thee, how dost thou cross and frustate one eminent end of his Death? When Christ came into the world, God sent him, *In* (b) *performance of the Mercy promised to our fathers, and in remembrance of his holy Covenant: The oath which he sware to our father* Abraham, *That he would grant unto us, That we being delivered out of the hands of our enemies without fear*, (Death being one of these Enemies,) *might serve him in Holiness and righteousness before him all the dayes of our life*. 5. *In and through Jesus Christ* the Malignity, venom, poyson, and mischief of Death is removed: yea turned into great advantage unto Gods Covenant-people. Not only (c) *the world, and Life, but Death also, with things present and to come, even all things are theirs, and they are Christs, and Christ is Gods. Death is theirs* for good as well as life, or any other thing here instanced in. What? *Death theirs?* Were it not better for them, Death were not theirs? No. Death is their *friend*, not their *foe*: Their *advantage*, not their *Prejudice*. Of carnall men, it may be said, *they are Death's*; they are Death's slaves, death's Captives, &c. But of Christians it may be said, *Death is theirs*; theirs to serve them, to befriend them, to do them good, *viz.* (1) *Death* is their (d) *Dissolution*, separating Soul and body for a while: not their *Desolation* or Destruction. (2) *Death* is their (e) *Rest from their labours* in Sin and Sorrow, wherewith they have been so wofully toyled and tyred. (f) *They rest in their beds* of their Graves, sweetned and perfumed by Christs own buriall for them. What wearied bones or body are afraid to go to rest? (3) *Death* is their (g) *Sleep in Jesus*. They sleep as in the arms and bosom of Jesus under his peculiar custody: for he *hath the Keyes of Death*. *If they sleep, they shall do well*: They shall awake again in the morning of the Resurrection:

(u) Heb. 2. 14, 15.

(x) Heb. 1. 3. 1 Cor. 15. 56.
(y) Hos. 13. 14. 1 Cor. 15. 54.
(z) 1 Cor. 15. 3 4. Eph 4. 8, 9, 10.
(a) Judg. 16. 2, 3.

(b) Luke 1. 72, 73, 74, 75. with Gen. 22. 16.

(c) 1 Cor. 3. 21, 22, 23.

(d) Phil. 1. 23. Luke 2. 29.
(e) Rev. 14. 13.

(f) Is 57. 2.
(g) 1 Thes. 4. 14.

And then they shall awake (h) mightily refreshed with heavenly Qualifications. (4) *Death* is their (i) *unclothing*, or *putting off of their earthly tabernacle, that they may be clothed upon with their House which is from Heaven: that mortality may be swallowed up of life.* Their changing of earthly rags, for heavenly robes: of perishing clay tabernacles, for eternal Mansions in the Heavens. (5) *Death* is their (k) *Departure*, or *loosing from the* earthly *shore*, that they may presently land in the desired Haven and harbour of Heaven it self. (6) *Death* is their (l) *absenting from the body, that they may be present with the Lord Christ, which is far best of all.* (7) *Death* is their endless (m) *Gain* of Immortality, of perfect Grace, of Glory, of Paradise, of glorified Saints, of glorious Angels, and of the most glorious God in Jesus Christ face to face, the Glory of Glory. 6. *Jesus Christ* will at last compleatly (n) *swallow up Death in victory.* For, *he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.* Christ hath destroyed Death already *fully* in his own Person: He hath destroyed death also *Incompleatly* in his members, removing the *sting* and *curse* of Death: And he will destroy Death *Compleatly* for all his members when they shall be wholly freed from the very state of Death and all Corruptibility for ever at the generall Resurrection. For, (o) *then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death, where is thy sting? O Grave, where is thy victory? The sting of Death is sin: and the strength of sin is the Law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.* So that Death shall fully be destroyed, though the last enemy that shall be destroyed. Yea then, (p) *Death and Hell shall be cast into the lake of fire: This is the second Death.* Thus Jesus Christ the Mediatour of the Covenant, is our victory and Triumph over Death, and effectual Antidote against Death. The *Lord as our God in Covenant*, hath thus comforted us against Death in Jesus Christ. In this regard let us triumph against Death with that blessed *Hierom*; (q) *O cruel and hard-hearted Death that divideſt brothers, and parteſt lovers! The Lord hath brought up from the wilderness a burning wind, which hath dryed up thy veins, and desolated thy fountain. Thou hast devoured* (the true) Jonah: *but in thy belly he was alive. Thou carriedst him away as dead, that the Tempest of the world might cease: and our* Ninive *be saved by his preaching. He, He hath conquered thee: He hath stabbed thee. Even the Flying Pro-*

(h) 1 Cor. 15. 42,43,44.
(i) 2 Cor. 5. 1,2,3,4.
(k) Luke 2. 29.
(l) 2 Cor. 5. 8. Phil. 1. 23.
(m) Phil. 1. 21.
(n) 1 Cor. 15. 25,26.
(o) 1 Cor. 15. 54,55,56, 57
(p) Rev. 20. 14.

(q) O Mors quæ fratres dividis, & amore sociatos, crudelis ac dura diffociatis! Adduxit urentem ventum dominus de deserto ascendentem, qui siccavit venas tuas, & desolavit fontem tuum. Devorasti quidem Jonam, sed & in utero tuo vivus fuit. Portasti quasi mortuum, ut tempestus mundi conquiesceret: & Ninive nostra illius præconio salvaretur. Ille, ille te vicit: Ille te jugulavit. Fugitivus propheta, qui reliquit domum suam, dimisit hæreditatem suam, dedit dilectam animam suam in manibus quærentium eum. Qui per Osee quondam tibi frigidus minebatur; *Ero mors tua, O mors; Ero morsus tuus Inferne.* Illius Morte, tu mortua es; illius Morte, nos vivimus. Devorasti, & devorata es; Dumq; assumpti corporis sollicitaris illecebra, & avidi faucibus præsum putas; interiora tua adunco dente confossa sunt. Gracias tibi Christe Salvator tua agimus creatura, quod tam potentem adversarium nostrum dum occideris, occidisti. *Hieronym. ad Heliodorum in Epitaph. Nepotiani. p. 21. Tom. 1. Basil. 1553.*

phet

phet, who left his Houſe, forſook his inheritance, gave his dear life into their hands that ſought him. Who by Hoſea *of old rigidly threatned thee;* O Death I will be thy Death : O Grave, I will be thy plague. *By his Death, thou art Dead: By his Death, we are made alive. Thou haſt devoured: and thou art devoured. And whileſt thou art ſolicited with the enticement of his aſſumed body, and with greedy jaws takeſt him for a prey: He hath eaten through thine inward bowels. O Chriſt our Saviour, we thy creature give thee thanks, that our ſo potent adverſary thou haſt ſlain, whileſt thou waſt ſlain.*

Thus comfort your ſelves, O ye true New Covenant Fœderates with God againſt Death, the King of terrours; in that *the Lord is your Covenant-God*, who is the King of Heaven. Upon your Dying Bed, upon your Coffin, upon your Hearſ, upon your Tomb and Tomb-ſtone, write this Triumphant Sentence in Capital Characters; *THE LORD IS MY GOD BY AN EVERLASTING NEW COVENANT.* Therefore *Death is mine: and All's mine.*

Hitherto of the *Matter of the New Covenant, On the Part of God*, conſiſting in many excellent *Bleſſings*, explicitly Promiſed unto his Fœderates. Next of the *Matter of it, on the Part of his Fœderate people.*

APHORISM II.

II. **THE matter of this New Covenant, On the Part of Gods New Covenant Federates, Conſiſts in certain New Covenant Duties, Implicitly here Required from, and Reſtipulated by his New Covenant-people: viz. 1. Knowledge. 2. Faith. 3. Repentance. 4. Conformity to Gods Law in Heart and Life. 5. And entire ſelf-denying, ſelf-reſignation unto God.**

The (r) Body of this *New Covenant, explicitly* contains only *Promiſed Mercies*: But *Implicitly* it alſo intends *Required* and *Reſtipulated Duties*. Having already opened the *Mercies expreſſed*: Come we now to unfold the *Duties implyed*. And becauſe All theſe *five Duties* are implyed in the *Bleſſings Promiſed*, which have been largely explained; it will be ſufficient very briefly to indigitate and delineate theſe *Duties Re-promiſed*.

(r) Heb. 8. 10, 11, 12. Ier. 31. 33, 34.

1. Knowledge. When in this *New Covenant* (ſ) God *explicitly* promiſeth to his Fœderates, *A more excellent and univerſal Knowledge of himſelf*, and ſo of all the things of God, then ever was

(ſ) Heb. 8. 11. Ier 31. 34.

promiſed to his Fœderates of the Old Covenant, as I have already manifeſted in opening the *ſecond Article of the New Covanant*: Then God in this Promiſe *Implicitly* requireth, That all his *New Covenant*-people be diligent and careful to abound and excell in the Knowledge of God and his waies: I ſay, To excell in knowledge thoſe of old under the Old Covenant; And Gods Fœderates do by conſequent *Implicitly* Re-promiſe, and Re-ſtipulate, through his grace, thus to know God. Gods Promiſe of ſuch Knowledge, obligeth his Fœderates to all poſsible endeavours after ſuch Knowledge, and to all due (t) exerciſe of ſuch Knowledge.

(t) 1 Cor. 14. 14. *to* 21.

For further clearing of this, it is to be diligently noted. 1. *That*, God in his New-Teſtament calls for a more Ripe, abounding and increaſing Knowledge. (u) *Brethren, be not children in underſtanding: howbeit, in malice be ye children, but in underſtanding be men*: τελειοι γινεσθε *Be ye perfect*: or, *Be ye of ripe age*. (x) *And beſides this, giving all diligence, add to your Faith, Vertue; and to Vertue, Knowledge*, &c. *for if theſe things be in you and abound, they make you that you ſhall neither be barren, nor unfruitful in the knowledge of our Lord Jeſus Chriſt*. And again; (y) *But grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt*. (z) — *For the time ye ought to be Teachers*. Under the (a) *Old Covenant* they knew as *children* under *Elements* or *Rudiments*: but under the *New Covenant* we ſhould know as ſons come to ripeneſs of age. 2. *That*, God under his *New Covenant* hath (b) given his Fœderates a more plentiful meaſure of his Spirit, as an *Holy Unction* upon them, to make them *know* God and *all things*: more then ever was given under the *Old Covenant*. 3. *That*, under the *New Covenant*, God hath purpoſely given all his *New Cavenant-Miniſtry*, both Extraordinary, and Ordinary; (c) *For the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the body of Chriſt; Till we all come in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt: That we henceforth* (that is, from the time of the New Covenant diſpenſation) *be no more children, toſſed too and fro, and carried about with every wind of Doctrine*. The Churches *child-like knowledge* ſhould be over, and her *man-like knowledge* ſucceed, now under the *New Covenant*. 4 *That*, Jeſus Chriſt makes ſo great reckoning of the knowledge of God under the *New-Teſtament*, that he by his Prophet aſcribes *Juſtification* to the Knowledge of Chriſt; (d) *By his knowledge ſhall my righteous ſervant juſtifie many*: and by his own perſonal Doctrine placeth eternal life fundamentally in the knowledge of God and of Jeſus Chriſt; (e) *This is life eternal, to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent*. 5. *That*, Groſs *ignorance* of God and of his Goſpel, is ſo dangerous a ſin now under the *New Covenant* in the midſt of the glorious Sunſhine of the Goſpel, That its a great evidence of ſuch perſons (f) *loſt* condition, that Satan *the God of this world hath blinded them*, through

(u) 1 Cor. 14. 20.

(x) 2 Pet. 1. 5, 6, 7, 8, 9.

(y) 2 Pet. 3. 18.

(z) Heb. 5. 12.

(a) Gal 4. 1. *to* 8.

(b) Iohn 7. 37, 38, 39. 1 Ioh. 2. 20, 21, 27.

(c) Eph. 4. 11, 12, 13, 14. To which purpoſe the Apoſtle notably prales for the Knowledge of God, in the Epheſians, Eph. 1. 16, 17, 18, 19. and in the Philippians, Phil. 1. 9, 10

(d) Iſa. 53. 11.

(e) Ioh. 17. 3.

(f) 2 Cor. 4. 3, 4

through the just judgement of God: And that (g) *When the Lord Iesus shall be revealed from heaven with his mighty Angels, he shall in flaming fire take vengeance on them that know not God, and obey not the Gospel of our Lord Iesus Christ.* By all which laid together its evident, that now under the *New Covenant* God requires from his Fœderates, and they implicitly restipulate, to endeavour after a more excellent knowledge of God, then was in Ordinary under the *Old Covenant.*

(g) 2 Thes. 1. 7, 8

What manner of knowledge of God this is, which is now under the *New Covenant* required and expected from us; and *How we may know whether we have such a knowledge*; hath been (h) already manifested.

(h) *In opening of the second Article of this New Covenant, in this 3. Chap. Aph. 1.*

II. **Faith.** This *New Covenant* is laid down wholly in *Promises*: And therefore God implicitly requires and expects *Faith* from his Fœderates to accept, embrace and apply those *Promises*: Gods *Promises* and our *Faith* are Relatives. When God promiseth he intends we should believe: Otherwise how shall his Promises, or promised Mercies be appropriated to us as our own, without *Faith?* But more *Particularly* when God promiseth here (i) *Remission of sins*, and so consequently *Iustification* in Christ, and for his satisfaction, as hath been shewed in opening the *third Article of this New Covenant*; He also *implicitly* requires and expects from all his Fœderates, and they implicitly restipulate (through his grace) *true saving and justifying Faith in Iesus Christ* already revealed and exhibited. For, as hath been shewed, *Remission of sins* is Promised only *in Christ* (k) *through Faith*: and by *Faith* only is to be Received. And we are (l) *Iustified by Faith without the deeds of the Law.*

(i) Heb. 8. 12. & 10. 16, 17, 18. Rom. 4. 6, 7, 8, 9.

(k) Acts 10. 43. & 13. 38, 39. & 26. 18. Rom. 3. 24, 25.

(l) Rom. 3. 28, 30. & 4. 5. 9. &c. & 5. 1. & 10. 4. to 16 Gal. 2. 16. and often

True *Faith* in Christ to come afterwards, was required of the Fœderates under the Old Covenant, they being *by the Law* (not *shut out* from the faith, but) *shut up unto the Faith, that after should be more clearly and fully revealed. The Law being our School-master to bring us to Christ, that we might be justified by Faith. Gal.* 3. 22, 23, 24. But True *Faith* in Christ, come already, humbled and exalted for us already, *&c.* is now much more called for and required of the Fœderates under the *New Covenant.* For, 1. *Now* the Doctrine of Iustification by Faith is come, being now more clearly and fully revealed then ever under the Old Covenant; (m) *But after that Faith is come, we are no longer under a School-master: For ye are all the children of God by Faith in Christ Iesus.* Now under the *New Covenant* he saith, *Faith is come*; Not, that it was *not come* at all under the *Old Covenant*, (for even then it was revealed more imperfectly, darkly and sparingly, *Gen.* 15. 6. *with Rom.* 4. 3, 4, 5. *Deut.* 30. 11. *to* 15. *with Rom.* 10. 6. *to* 11. *Psal.* 32. 1, 2. *with Rom.* 4. 6, 7, 8.) But, that it is now so clearly and fully revealed since Christ, that all are to be justified by Faith in Christ, that *comparatively Faith* is not said to come till now. *Faith came* before, but very darkly, obscurely,

(m) Gal. 3. 25, 26, 27.

ly, imperfectly, ſparingly, &c. But *Faith is come now* very clearly, evidently, perfectly, plentifully. *That coming* of Faith, was comparatively as no coming, in reſpect of *this coming*. Read thoſe two accurate and admirable Epiſtles of *Paul to the Romans, and Galatians*; and therein you ſhall eaſily ſee, that this bleſſed Doctrine of *Juſtification and Salvation by Faith in Jeſus Chriſt*, is more plainly and fully ſtated, then *in all the Books of the Old Teſtament*. 2. *Now* under the *New Covenant*, God, more poſitively and peremptorily then ever under the Old, Commands believing in Chriſt for Life and Righteouſneſs, as the *great work* that he expects and accepts; (n) *This is his Commandment, that we ſhould believe on the name of his Son Jeſus Chriſt.* (o) —— *Jeſus anſwered and ſaid unto them, This is the work of God, that ye believe on him whom he hath ſent.* How earneſtly doth our Saviour Chriſt in his Doctrine call for believing? As, *Mark* 1. 14, 15. *Joh.* 12. 36. & 14. 1, 11, 29. And how did his Apoſtles preſs believing upon ſuch as deſired Jeſus Chriſt and ſalvation by him? As *Acts* 8. 36, 37. & 16. 30, 31. 3. *Now* under the *New Covenant* The *Promiſes* of Righteouſneſs, Pardon, Life and Salvation are more clearly and plentifully annexed to *Faith* in Chriſt, then ever formerly under the Old Covenant. (p) *By him all that believe are juſtified from all things*, &c. (q) —— *Through his name whoſoever believeth in him ſhall receive Remiſſion of ſins.* (r) —— *That whoſoever believeth in him ſhould not periſh, but have eternal life.* (ſ) — *Whoſoever believeth on him, ſhall not be confounded.* (t) —— *Whoſoever ſhall call upon the name of the Lord ſhall be ſaved: How then ſhall they call on him in whom they have not believed?* (u) —— *He that comes to me ſhall never hunger, and he that believes in me ſhall never thirſt.* (x) — *Him that cometh to me, I will in no wiſe caſt out.* (y) —— *He that believes, ſhall be ſaved.* With many Promiſes of like nature. 4. *Now* under the *New Covenant*, unbelief in Jeſus Chriſt is more condemned as the grand *ſin of ſins*, and more threatned with damnation then ever under the *Old Covenant*. Though unbelief in Chriſt to come, was very ſinful and damnable *Then*: yet unbelief in Chriſt already come, is double ſinful and damnable *Now*. (z) —— *And when he* (*viz.* The Holy Ghoſt) *is come, he will convincingly reprove the world of ſin, of Righteouſneſs, and of Judgement. Of ſin, Becauſe they believe not on me.* Among pardonable ſins, no ſin is comparable to this not believing in Chriſt: Therefore this is the only ſin mentioned to be reproved (a) — *He that believeth not is condemned already: becauſe he hath not believed on the name of the only begotten ſon of God.* (b) — *He that believeth not the Son, ſhall not ſee life; but the wrath of God abideth on him.* From all theſe particulars its very clear that God much more expects and requires *Faith* under the *New Covenant*, then under the *Old*. Under the *Old Covenant, Faith* was in its *Infancy*, Minority, Obſcurity, *&c.* but under the *New Covenant*, *Faith* ſhould be in its *Maturity*, High excellency and Glory.

(n) 1 Joh. 3. 23.
(o) Joh. 6. 28, 29.
(p) Acts 13. 38, 39.
(q) Acts 10. 43. & 26. 18.
(r) Joh. 3. 15, 16, 36.
(ſ) Rom. 9. 33. & 10. 11.
(t) Rom. 10. 13, 14.
(u) Joh. 6 35.
(x) Joh. 6. 37.
(y) Mark 16. 16.
(z) Joh. 16. 8, 9.
(a) Joh. 3. 18.
(b) Joh. 3. 36.

What true Faith in Christ is; How it acts, and *How we may discover it to be in our selves:* hath been (c) already unfolded. As also, *How we are to* (d) *walk before God in true Faith*: and *How we are to* (e) *live by Faith, in General:* and in *the* (f) *Particular Case of tribulations and distresses.* See all these, for thy satisfaction, pointed at in the margin.

III. **Repentance.** God in this *New Covenant* Promising to *write his Laws in the Minds and Hearts* of his Fœderates, promiseth in and under that blessing to give them *Renovation, Repentance, Sanctification*, &c. as hath been manifested in opening of that Article: and Promising (g) *Remission of sins, in not remembring them any more*, He implicitly requires them to exercise *Repentance*; and when they close with this Promise, they also implicitly Re-promise to *Repent*.

This is evident. For, 1. Under this *New Covenant* God doth command and call for true and unfeined Repentance, more fully and universally, then under the Old Covenant. Of Old God commanded (h) only the Iews to *Repent*, they only being taken into Covenant with God: But now *God Commandeth* (i) not only the Iews, but (k) *all men every where to Repent*, in all Nations, having extended his *New Covenant* to all Nations. And Christ plainly instructs his Apostles in this point after his Resurrection, saying; (l) *Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. And that Repentance and Remission of sins should be preached in his Name among all nations, beginning at Ierusalem.* Thus also the Apostles mannaged their preaching: First calling the (m) *Iews*, then the (n) *Gentiles*, to *Repentance*. And this was *Pauls* course, according to his Commission; (o) *shewing first unto them of Damascus, and at Ierusalem, and throughout all the coasts of Iudea, and then to the Gentiles, that they should Repent, and turn to God, and do works meet for Repentance.* 2. *Remission of sins* (p) is under the *New Covenant* Preached and Promised more clearly and fully upon Repentance and Turning unto God, then it was under the Old. 3. The Apostolical Practise under this *New Covenant* was, to Admit men as Fœderates to the *New Covenant*, and Baptize them, upon (q) testification and Profession of their Faith and Repentance. 4. When any Church-members had been cast out of Church-Society for their Scandalous and contagious deportment, The primitive Churches did not receive them again into wonted fellowship (r) till they had given very good demonstration of their sincere *Repentance*. By all this its plain, That under this *New Covenant*, God requires, and his Fœderates restipulate and perform (through his grace) *Repentance from dead works.*

What true Repentance is, and *How we may know whether we have attained to it or no*, hath been (s) elsiwhere manifested.

(c) *Book III. Chap. 3. Aph. 4 Quest. 1. p. 576 to 586.* And in my Communicant Instructed. p. 110. to 126. London, 1651.

(d) *Book III Chap. 3. Aph. 3. Sect. 2. p. 440. to 444.*

(e) *There in pag. 443.*

(f) *Book III. Chap. 6. Aph. 1. Sect. 2. pag. 1202, 1203.*

(g) Heb. 8. 12. & 10. 16, 17, 18.

(h) As Ezek. 18. 30, 31, 32.

(i) Mark 1 15.

(k) Acts 17. 30, 31.

(l) Luke 24. 46, 47.

(m) Acts 2. 38. & 3. 29. & 8. 22.

(n) Acts 11. 7, 18.

(o) Acts 26. 17, 18, 9, 20. & 10. 21.

(p) Luke 24. 46, 47. Acts 2. 38. & 5. 31. & 8. 22. & 26. 18.

(q) Acts 8. 37, 38. & 2. 38, 39. & 6.

(r) 2 Cor. 2. 6, 7, 8, 9, 10, 11.

(s) *Book III. Chap. 4. Aph. 4. Sect. 2, pag. 896, &c.* And in my Communicant Instructed. p. 127. to 138. Lond. 1651.

IV. Con-

IV. **Conformity to Gods Laws in Heart and Life, in Inward Constitution, and Outward Conversation.** In this *New Covenant* God promiseth this great Blessing, whilest he Covenants to (r) *give his Laws into the Minds, and to write them in the hearts* of his Fœderates. For what is this his *giving of his Laws into their Minds and Hearts*, but his new framing and new principling their minds and hearts so with his Spirit, Image, and Grace, that they shall be sweetly conform and answerable in all points to his Laws? And also an harmonious answerableness of *Life and practise*, resulting from those Principles, is Consequently Promised. Now, The Lord, Promising explicitly such *Inscription of his Laws in their mind and heart*, to bring their Mind, Heart and Life into a sweet Conformity to his Laws, doth *Implicitly* expect and require from his Fœderates an Universal Conformity and agreeableness of Heart and Life to his Laws.

(r) Heb 8. 10. & 10. 16, 17. Ier. 31. 33.

This is plain. For, 1. The Lord, in this his *New Covenant*, doth therefore Promise a New Inscription of his Laws in the Minds and Hearts of his People, that both their Hearts and Lives may be Conform to his Laws, and may keep the same. When God, in the *Old* (s) *Covenant Administration*, wrote his Laws only *upon Tables of Stone, without the People*, that writing did not at all prevail to make either their hearts or lives Conform and answerable to Gods Laws, but they Contrariwise did violate and break the same. God therefore purposely contrives a *New Covenant* and *New Tables* for his Laws, (t) *the fleshly Tables of Mind and Heart*; and a *New Inscription* of his Laws in these *New Tables*, by his Spirit: that their *Minds and Hearts might be conform and agreeable to his Laws*, that they might have a *Law within* them answerable to the *Law without them*, that so Gods Law & *New Covenant* might not be broken as his *Old Covenant* was. This is a principal thing which God aimed at in the Constitution of his *New Covenant*, that the *Hearts of his People*, as fleshy, flexible and Compliant Tables, might in all things so answer his Laws, that in their lives and practises they might sincerely keep them.

(u) Deut. 4. 13. with Ier. 31. 31, 32, 33, 34. Heb. 8. 8, 9, 10, 11, 12.

(x) 2 Cor. 3. 3, &c.

2. *The* (y) *Grace of God*, the Doctrine and Gospel of Gods Grace in Christ now under the *New Covenant, appearing to all men*, to all sorts of men, Iews and Gentiles, *Teacheth us to live Soberly* towards our selves, *Righteously* towards man, *and Godly* towards God, *in this present world*. This comprizeth in it an Universal & Compleat Conformity of Life to the whole Law of God. For what Duties of First or Second Table do not those three words, those three great Adverbs, Soberly, Righteously and Godly, comprehend? As I have (z) already evidenced. And to like effect in the Books of the *New Testament* there are (a) many Exhortations, Directions and Commands of walking answerably to the *Law of God*. 3. Christians, now under the *New Covenant*, are (b) *Gods workmanship created in Christ Iesus unto Good works, which God hath before ordained that we should walk in them*. Therefore in the *New Covenant* God intended

(y) Tit. 2. 11, 12.

(z) *Book III. Chap. 3. Aph. 3. Sect. 2. p. 447. to 452.*

(a) Iam. 2. 8. to 13. Rom. 13. 8, 9, 10. Mat. 22. 37, 38, 39, 40.

(b) Ephes. 2. 10.

tended that our walk, way and Course of life should be conform to the *Law of God*. Especially considering that the inward frame of the (c) *Divine nature* and *Image of God* wherein they are *New created in Christ*, consists *in Knowledge, Righteousness and true Holiness*. Which implies a plenary answerableness of their hearts (whence their actions flow) to the Law of God. 4. The Doctrine of the *New Covenant* much Commends and urgeth *Love*, as the Sweetest principle enabling and inclining to keep the Law of God sincerely, chearfully, delightfully. (d) *If you love me* (said Christ) *keep my Commandments*. (e) —— *For this is the Love of God, that we keep his Commandments, & his Commandments are not grievous*. Love makes every thing light and easie. Yea Love is highly magnified as (f) *the very fulfilling of the Law*: as the (g) *Substance* and Soul of the Law and of all Obedience. 5. Sincere observance of Gods Commandments from a Principle of Love, is encouraged by divers great and precious (h) Promises in the Doctrine of the *New Covenant*. 6. The (i) Sins and abominations against the Law of God are in the Books of the *New Testament* threatned with severest judgments and eternal Condemnation. And therefore by all this its clear that God expects an universal Conformity of his Fœderates hearts and lives to his holy Laws.

Wherein this Conformity Stands, See in the Opening of the First Article of the *New Covenant*, and (k) elsewhere in unfolding *Walking before God in Obedience*.

(c) Col. 3. 10. Ephes. 4. 24. 2 Pet. 1. 4.

(d) John 14. 15.

(e) 1 John 5. 3.

(f) Rom. 13. 8, 9, 10.

(g) Mat. 22. 37, 38, 39, 40.

(h) John 14. 15, 16, 17, 21, 23

(i) Rom. 2. 8, 9, 12. 1 Cor 6. 9, 10. Gal. 5. 19, 20, 21. 2 Thes. 1. 6, 8, 9. Rev. 21. 8. & 22. 15.

(k) *Book III. Chap. 3. Aph. 3. Sect. 2. p. 444. to 475.*

V. Entire Self-denying, Self-Resignation unto God. When God Promiseth in his *New Covenant*, this Blessing, *And they shall be my People*: He implicitly requires from them, & they tacitly Re-promise unto him, in accepting of his Covenant, That *they will be his People*, That they will yield up themselves Souls and Bodies in an entire Self-denying, Self-Resignation unto God. As God promiseth, *they shall be my people*: so they sweetly eccho again to God, *we will be thy people*, that is, we are well contented, To be thine only in Christ, not our own, not Sin's, not the world's, not Satan's: *And thine wholly in Christ*, in all we are, have, can do or endure for thy Glory. This is a very Comprehensive *Duty*: Hath in it especially two grand branches, plainly Implied in this *New Covenant*, and expresly required in the Books of the *New Testament* again and again, viz. 1. *Self-Denyal*, or *Self-Abnegation, for God in Christ*. 2. *Self-Resignation to God in Christ*.

1. *Self-Denyal, or Self-abnegation, for God in Christ*. This is one of the First and fundamental lessons in Christ's School. (l) —— *If any man* (saith Christ) *will come after me, let him deny himself*. That is, whatsoever belongs to himself, that stands in opposition against God, or comes in Competition with God. As, 1. All Self-sinfulness, *ungodliness and worldly lusts Tit.* 2. 11, 12. 2. All Self-righteousness. As did Paul, *Phil.* 3. 4. *to* 12. 3. All Self-wisdom,

(l) Luke 9. 23, 24.

1 Cor. 3. 18, 19, 20. *Let him become a fool, that he may be wise.* 4. All Self-willedness. *Thy will be done in earth, as in heaven.* Math. 6. 10. Luke 11. 2. 5. All Self-Relations to deerest Naturall allyes, as Father, mother, wife, children, sister, brother, &c. Mat. 10. 37, 38. Luke 14. 26, &c. 6. All self-possessions and worldly injoyments, Luke 14. 28. to 34. 1 John 2. 15. 7. All self-life. He must deny not only his liberty, but even his very life for God in Christ, Mat. 10. 38, 39. Luke 14. 26. Acts 20. 24. & 21. 13. All must be denyed; that God in Christ, better then all, may be enjoyed.

2. *Self-Resignation of all we are, have, can do, or endure unto God.* (m) —— Present *your bodies a living Sacrifice, holy, acceptable unto God, which is your service according to the Word.* (n) —— *Ye are not your own. For ye are bought with a price: Therefore glorifie God in your Body, and in your Spirit, which are Gods.*

(m) Rom. 12. 1.

(n) 1 Cor. 6. 19, 20.

Inferences.

I. Hence, *As Gods New Covenant-mercies expresly Promised, so our New Covenant-Duties implicitly restipulated, are very comprehensive.* What Mercy is not comprized in those Mercies! What Duty is not comprehended in those Duties!

II. Hence, *The New Covenant-Duties are so required from us, as is most consistent with Gods Free-grace unto us.* For he first *expresly* promiseth *Ability*; and then *implicitly* requires answerable *Duty*. First he *enables us* to do, what he will require: Then *requires us* to do, what we are able. We must *know him*, but first he will teach us: we must *believe and Repent*, and be conform to his Laws in heart and life, but first he *will write his Law in our Minds and Hearts*: we must *be his people*, but first he *will make us his people*. Well said *Augustine*, (o) *Lord give me to do what thou commandest, and then command what thou pleasest.*

(o) Domine da quod jubes, & jube quod vis. *Aug. in confess. l. 10. cap. 29.*

III. Hence, *As we would receive the New Covenant-blessings from God: So we should return the New Covenant Duties to God.*

Thus far of *the Matter of the New Covenant.*

CHAP.

CHAP. VI.

Of the Blessed MESSIAH, *our Lord* JESUS CHRIST *God-man; The onely Mediator, Testator, and Surety of the* NEW COVENANT *betwixt God and Man.*

HAving thus unfolded the *Matter of the New Covenant*, Consisting, *Partly* In Precious Blessings Promised on Gods Part to his Fœderates; *Partly* In Spiritual Duties required from and actually restipulated by his Fœderates to God, when they come actually to close with God in this Covenant: In the next place, take we into serious Consideration, The (p) **Mediator**, (q) **Testator**, and (r) **Surety** *of the New Covenant*, JESUS CHRIST; In and by whom, This *New Covenant* is *dedicated* or established, and All the *New Covenant-Mercies and Blessings* are *Obtained* for us, *Promised* to us, *Applyed* and effectually conferred upon us. And touching *The Mediator of this New Covenant*, I shall principally endeavour to set forth; 1. *The Necessity of a Mediator betwixt God and Man.* 2. *The Person of the Mediator, who and what manner of Person he is, and ought to be.* 3. *The Office of this Mediator, wherein it consists, and How he executeth it.* 4. *The Dedication and Application of this New Covenant, by vertue of that his Mediatory Office.* These four Heads will easily comprize what is here necessary to be spoken touching the *Mediator of the New Covenant*, JESUS CHRIST.

And now, being (s) *come to* JESUS *the Mediator of the* NEW COVENANT, *and to the blood of sprinkling that speaketh better things then the blood of* Abel: We are come to look into that profound, supernatural Mysterie, which our B Saviour himself saith: (t) *Flesh and blood hath not revealed*, but his *Father which is in Heaven.* And *Paul* intimates that, (u) *The Preaching of Christ*, is *according to the Revelation of the Mysterie, which was kept secret since the world began, but now is made Manifest —and made known to all Nations for the obedience of Faith. Hierom* said: (x) *We know Christ to be wisdom. This Treasure is bred in the Field of the Scriptures: This Gem is bought with many Pearls. —Christ is Sanctification, without which none shall see the face of God. Christ is Redemption, The Redeemer, and the Price. Christ is All. So that he who hath left all for Christ, may*

(p) Heb. 9. 15. & 8. 6.
(q) Heb. 9. 16, 17.
(r) Heb. 7. 22.
(s) Heb. 12. 24.
(t) Mat. 16. 17.
(u) Rom. 16 25, 26.
(x) Christum scimus sapientiam. Hic Thesaurus in agro Scripturarum nascitur; Hæc gemma multis emitur margaritis. —Christus Sanctificatio est; sine qua nemo videbit faciem Dei: Christus Redemptio, idem Redemptor & pretium. Christus Omnia: ut qui omnia propter Christum dimiserit, unum inveniat pro omnibus. *Hieronym. ad Pammachium. Tom. 1. p. 165 A Basil. 1553.*

find one for all. And elſewhere he ſtiles Chriſt; (y) *The Head of all the Scriptures. The head and beginning of the whole Body, and of them that believe, and of all ſpiritual underſtanding.* Sweetly and elegantly ſaid *Ambroſe*: (z) *We have all things in Chriſt. Let every Soul come to him, whether it be ſick of corporal ſins: or wounded with ſome nails of worldly deſire: or as yet imperfect, but profiting by intentive Meditation: or already perfect with many vertues: every one is in the Lords power, and Chriſt is All unto us. If thou deſireſt to have thy wound cured, he is the Phyſitian: If thou burneſt with feavers, he is a fountain: If thou art laden with iniquity, he is righteouſneſs: If thou needeſt help, he is ſtrength: If thou feareſt death, he is life: If thou deſireſt Heaven, he is the way: If thou declineſt darkneſs, he is light: If thou ſeekeſt food, he is thy nouriſhment. O taſte and ſee, how ſweet the Lord is: happy is the man that hopeth in him!* Now therefore we are come, To the Marrow of (a) all the Scriptures: To the Kernel of the (b) New Covenant, and of all the Covenants of Promiſe: To the Center of all Gods (c) Promiſes: To the (d) Myſterie of Chriſtianity: To the (e) Head, Hope, and Life of the Church and all true Chriſtians: and To the only (f) foundation of all true Peace, Happineſs and Conſolation: even to JESUS CHRIST (g) God-man, (h) Mediator betwixt God and Man. Whoſe 1. *Neceſſity*, 2. *Perſon and Office, more Generally*, 3. *Execution of his Office, more Particularly*, 4. *New Covenant Eſtabliſhment and Application thereby*, I ſhall for clearneſs ſake, repreſent in four diſtinct *Aphoriſms* enſuing.

(y) —— Et non tenens Caput omnium Scripturarum, illud de quo Scriptum eſt; Caput viri Chriſtus eſt. Caput autem ac principium totius corporis eorumque qui credunt, & omnis intelligentiæ ſpiritualis. *Hieronym. Algaſiæ, Quæſt.* 10. *p.* 169. B. *Tom.* 3. *Baſil.* 1553.

(z) Omnia igitur habemus in Chriſto. Omnis anima accedat ad eum, ſive corporalibus ægra peccatis, ſive clavis quibuſdam ſecularis cupiditatis infixa, ſive imperfecta, adhuc quidem ſed intenta tamen meditatione proficiens; ſive multis aliqua ſit jam perfecta virtutibus, omnis in Domini poteſtate eſt, & Omnia Chriſtus eſt nobis. Si vulnus curare deſideras, Medicus eſt; ſi febribus æſtuas, fons eſt; ſi gravaris iniquitate, juſtitia eſt; ſi auxilio indiges virtus eſt; Si Mortem times, vita eſt; Si cœlum deſideras via eſt; Si tenebras fugis, lux eſt. Si cibum quæris, alimentum eſt. Guſtate igitur & videte, quoniam ſuavis eſt Dominus; beatus vir qui ſperat in eo. *Ambroſ. de virginibus lib* 3 *pag.* 100. *Tom.* 1. *Baſil.* 1567.

(a) Ioh 5. 39. Acts 10. 43. Ioh. 1. 45. (b) Heb. 12. 24. Luke 22. 20. (c) 2 Cor. 1. 20. 2 Pet. 1. 4. 1 Tim. 4. 8. (d) 1 Tim. 3. 16. Rom. 16. 25, 26. (e) Eph. 5. 23. 1 Tim. 1. 1. Col. 3. 4 (f) Iſa. 9. 6. Gen. 22. 18. Ioh. 14. 16, 17, &c. (g) Ioh. 1. 14. 1 Tim. 3 16. (h) 1 Tim. 2. 5. Heb. 12. 24.

APHORISM

APHORISM. I.

Of the Neceſsity of a Mediator betwixt God and Man, in General.

THat, **A True, Fit, and Sufficient Mediator of the New Covenant was moſt neceſſary betwixt God and man.**

For evincing of this, I ſhall ſhew 1. *How, and in what ſenſe a Mediator was neceſſary.* 2. *Why, and in what reſpects ſuch a Mediator was ſo neceſſary betwixt God and man.*

I. *How, and in what ſenſe a Mediator may be ſaid to be Neceſſary betwixt God and man.* For Reſolving this note;

1. There is (as the (i) Schoolmen well obſerve) a threefold Neceſſity. *viz.* 1. *A moſt Perfect and Abſolute Neceſsity, when a thing is ſo, that it cannot not be, by the power of any Agent whatſoever.* This Neceſſity belongs only to the Divine Nature which is moſt perfect, and cannot by any Agent whatſoever be brought not to be, or to be other, or otherwiſe then he is, *James* 1. 17. 1 *Tim.* 1. 17. 2. *A Natural Neceſsity whereby any thing ſo is, that by vertue of a natural agent it cannot be or behave it ſelf otherwiſe.* So, The Heavens are neceſſarily moved about, and no natural thing can hinder their Motion. So, fire is neceſſarily hot, and tends upwards: no Creature can take theſe Properties from fire. Thus, Man neceſſarily flies miſery, deſireth happineſs, true or falſe, *&c.* 3 *An Hypothetical Neceſsity, which is alſo called a neceſsity of conſequence when any thing is Neceſſary (aliquo ſuppoſito) upon ſuppoſition of ſome other thing.* And this is not A Neceſſity Abſolute, in the things themſelves, but Reſpective and upon connexion of one thing with another. Thus, ſuppoſing that the Sun enlightens all the world, it muſt neceſſarily have light in it ſelf: Suppoſing (k) Gods Covenant, Truth and Juſtice: Man ſinning muſt neceſſarily die, if Satisfaction be not made to Gods Juſtice: ſuppoſing Gods (l) Decree, they that ſhall be *glorified* muſt neceſſarily be *called and juſtified.* And in this laſt ſenſe, A Mediator betwixt God and Man was Neceſſary: that is, *His ſuppoſitis*, Theſe and ſuch like things being ſuppoſed, viz. (1) *That*, God hath Decreed to create Mankind and to glorifie his Mercy, and Juſtice in Mankind peculiarly, Preparing ſome as veſſels of Mercy unto Glory, and Paſſing by others as veſſels of wrath fitted to deſtruction, *Rom.* 9. 22, 23. (2) *That*, thoſe of Mankind whom God intended as veſſels of Mercy for Glory, he elected in Jeſus Chriſt, *Epheſ.* 1. 4, 5. (3) *That*, God purpoſed to create man *upright* under a *Covenant of works* upon pain of Death, but to leave man to himſelf, ſo as to ſuffer him to fall;

(i) *Aquin. Summ.* 1. *Part.* Q. 19. *Artic.* 3. *Guil. Eſtius Comment. in Sent. lib.* 1. *Diſt.* 38. §. 7.

(k) Gen. 2. 16, 17. *with* Rom. 6. 23. Deut. 32. 4.

(l) Rom. 8. 29, 30.

fall, that thereby he might take occaſion to expreſs the riches of his free-Grace and Mercy in ſaving his Elect by Jeſus Chriſt: And that God did this accordingly, *Gen.* 1.26,27,28. *Eccleſ.* 7 29. & *Gen.* 2.16, 17. & 3. *throughout.* *Rom.* 5. 12. God *working all things according to the Counſel of his own will*, Epheſ. 1. 11. (4) *That*, Man being upright, but mutable, being left to himſelf, fell from God through the enticement of Satan, and ſo in *Adam* all mankind became guilty of eternal death, and at utter Enmity with God, *Gen.* 3 *throughout.* *Rom.* 5. 12 & 6.23. & 8. 7,8. (5) *That* God having threatned Death to *Adam* in caſe of Sin, *Gen* 2. 16, 17. And *Adam* ſinning, and in him all mankind, the Elect, as well as others, *Gen.* 3. *throughout.* *Rom.* 5. 12. the Elect could not be reſtored and ſaved according to Gods Decree, without impeachment to his Truth and Juſtice, *Gen.* 2. 16, 17. *Rom.* 2. 5, 6, 11. *Deut.* 32. 4. unleſs Gods Truth ſhould be verified, and his Juſtice ſatisfied, by Man offending, or by A ſufficient Mediator or Surety for man, which ſhould fully pay mans debt by undergoing death for man, *Heb.* 9. 22. *to the end.* & 10. 7. *to* 20. & 7. 22. 1 *Pet.* 2. 23, 24. ſo reconciling God and man, 2 *Cor.* 5. 18, 19, 20. 21. *Rom.* 5. 8, 9, 10, 11. (6) *That* the Elect according to Gods Decree muſt be eternally ſaved, *Rom.* 8. 29, 30. Upon Preſuppoſal of theſe, and ſuch like things, A Mediator betwixt God and man was neceſſary. That is, *A Mediator was neceſſary by an Hypothetical neceſſity.*

2. Again, I ſay, [*A True, Fit and Sufficient Mediator was neceſſary under the New Covenant.*] *True*, that is, More then Typical: *Fit*, that is, equally Middle betwixt God and man: *Sufficient*, that is, being every way able to reconcile God and Man. *Moſes* under the *Old Covenant* was (m) *Mediator*: but Neither *True*, *Fit*, nor *Sufficient*. Not *True*, but Typical: being herein a dark Type and Figure of Chriſt. Not *Fit*, but very Unfit, being no Equally Middle Perſon, but a meer man, nearer to Man then to God. Not *Sufficient*, but very Inſufficient: being utterly unable to reconcile God and the People, yea (n) himſelf needing Reconcilement to God by an higher Mediator. Such a Typical, Unfit, Inſufficient Mediator was *Moſes*. But the *New Covenant* being ordained purpoſely for (o) *Reformation* of the *Imperfections* of the *Old Covenant*, The *Mediator* of the *New Covenant* muſt be *True*, *Fit* and *Sufficient* fully to bring God and man into Unity and Peace: he muſt every way tranſcend *Moſes*.

(m) Gal. 3. 19. *with* Deut 5. 23. *to the end.*

(n) Pſal. 106. 32, 33. Numb. 20. 12, 13, 23, 24. Deut. 32. 49, 50, 51, 52.

(o) Heb. 9. 10. & 7. 18, 9.

II. *Why, and in what reſpects A Mediator of the New Covenant, yea ſuch a True, Fit and Sufficient Mediator, was Neceſſary betwixt God and man.*

Reſolut. A True, Fit and ſufficient *Mediator* of the *New Covenant* betwixt God and man was *Hypothetically* moſt neceſſary in divers regards. For,

1. *Without a Mediator, and that ſuch a Mediator, Gods Eternal Decree*

Decree touching mans true, ſpiritual and Everlaſting Happineſs ſhould never have been brought unto actual Execution, For, As All mans Spiritual and Eternal Happineſs is eternally (p) decreed: So it is all Decreed to Man (q) in and through a Mediator. Mans *Redemption* is decreed in, and through a Mediator, 1 *Pet.* 1 18, 19, 20. His *Adoption* into Gods Family is decreed, in and through a Mediator, *Eph.* 1, 5. His *Holineſs* and *Unblameableneſs in love* is decreed, but in and through a Mediator, *Eph.* 1. 4. His *Obedience* is decreed, but in and through a Mediator, 1 *Pet.* 1. 2. His *Eternal Happineſs* of both Soul and body (comprized under *Adoption*, Rom. 8. 23.) is decreed, but in a Mediator, *Eph.* 1. 4, 5. His *Vocation, Juſtification and Glorification* are decreed, but in a Mediator, *Rom.* 8. 28, 29, 30. Therefore without a Mediator Gods Decrees, touching mans ſpiritual and eternal Happineſs cannot have their full execution and accompliſhment. Thus A Mediator betwixt God and man was moſt neceſſary for the execution of Gods Decrees.

2. *Without a Mediator, and that ſuch a Mediator, The Prophecies, Promiſes and Types laid down in Holy Scripture could never actually have been fulfilled and accompliſhed.* For, 1. *Moſes* and the Prophets (r) have foretold the Myſterie of a *Mediator*, and how all ſpiritual and eternal bleſſings are procured for, and applyed unto the Elect of God, by a Mediator. 2. The Promiſes of all ſaving Bleſſings to mankind; As, Of *the* (ſ) *Seed of the woman to bruiſe the Serpents head*, Of the (t) *Seed of* Abraham *in whom all the Families of the Earth ſhould be bleſſed*, Of a (u) *Prophet like* Moſes *to be heard in all things*, Of (x) a *Prieſt after the order of Melchizedeck*, Of the (y) *Seed of* David *that ſhould ſit upon his Throne to Rule the Houſe of* Jacob *for ever*, Of (z) Redemption and deliverance from all our ſpiritual Enemies, Of (a) *Bleſſing all Nations* in their effectual Calling and *Converſion from their iniquities*, Of (b) Remiſſion of ſins and Juſtification, Of (c) the Holy Spirit and Sanctification, Of (d) Eternal Life and Salvation; I ſay all theſe, and all other Promiſes in the Book of God, are either Promiſes of a *Mediator*, or Promiſes in and through a *Mediator*: in whom *all the Promiſes of God are yea, and Amen*, 2 *Cor.* 1. 20. 3. The Types and ſhadows of old did all intend a *Mediator*, and Center in a *Mediator*, repreſenting ſomething or other of a *Mediator, viz.* Either *His Perſon*, that he ſhould be God-man, ſhadowed out in the *Pillar of Fire and Cloud*, Exod. 13. 21, 22. & 14. 19, 20. as formerly I have ſhewed in opening the *Sinai Covenant*: Or *his offices* Of Prophet, Prieſt and King; ſhadowed out by thoſe three famous offices among his people. Of his being Sacrificed to expiate our ſins, ſhadowed out by all the Levitical Sacrifices, *&c. Heb.* 10. 1, *&c.* & 9. 9, 10, 11, 12. *Col.* 2. 16, 17. All the *Ceremonials* were purpoſely ordained to adumbrate a *Mediator* one way or other; as (e) heretofore I have abundantly evidenced in explaining the *Sinai-Covenant*. Now that all ſuch Prophecies, Promiſes and Types (ſo notably

(p) Ephes. 1 12, 13.
(q) Ephes. 1. 3, 4, 5.
(r) Ioh. 1. 45, Acts 10. 43. & 26. 22, 23.
(ſ) Gen. 3. 15. Col 2 14, 15.
(t) Gen. 22. 18. & 12. 3. Gal. 3. 8
(u) Deut. 18. 15, 16, 18, 19 Acts 3. 22. & 7 37.
(x) Pſal. 110. 4. Heb 5 5, 6, 7. & 7. throughout.
(y) Pſal 132. 11, 12. Acts 2. 30. Luke 1. 31, 32, 33, 69, 70.
(z) Gen 22. 16. Luke 1. 68 to 76.
(a) Gen. 22. 18. & 3. 25, 26.
(b) Iſa. 53. 11, Acts 10. 43.
(c) Ezek. 36. 26, 27. Gal. 3. 13, 14.
(d) Ezek. 36. 24, 29. Mat. 1. 21. Luke 1. 71.
(e) *In Book III. chap 4. Aph 7. Corol. 7. throughout. from. p. 966. to p. 987.*

tably fore-telling, fore-assuring and prefiguring a *Mediator*) might at last have their due and intended accomplishment, It was necessary there should be a *Mediator* betwixt God and man, without whom they would have proved false, and vain, and null, and void.

3. *Without a True, Fit and Sufficient Mediator, the New Covenant would have been as weak and imperfect as the Old.* The *Old Covenant* was very imperfect, weak, ineffectual, unprofitable. Why? Especially and principally because it wanted the True, Fit and Sufficient Mediator: having only some dark types and shadows of a *Mediator*, in *Moses*, in the *Priesthood*, in the Sacrifices, &c. As the (f) Apostle shews. But the *New Covenant* was to be, and is a (g) *better Covenant*, *Reforming* all the defects and imperfections of the former Covenant, by a *better* Priesthood, a *better* Sacrifice, a *better* and more perfect Tabernacle, &c. that is, By the True, Fit and Sufficient *Mediator of the New Covenant*, by whom the Covenant and all things under the Covenant are made better. Take away this *Mediator* from the *New Covenant*, and its as weak, unprofitable, imperfect and ineffectual as the Old.

(f) Heb. 7. 11, 12, 18. *to the end.* & 9. & 10. *chapters.*
(g) Heb. 7. 22. 19. & 8. 6. & 9. 9, 10, 11, 12, &c. See Heb. 7. & 8. & 9. & 10. *chapters throughout.*

4. *Without a True, Fit and Sufficient Mediator, the Extream Enmity by reason of sin betwixt God and lapsed mankind could never have been removed, nor God and Man Reconciled.* For, Consider deliberately, I. **God** on the one hand (who (h) *made man upright* in *his own Image*,) is, 1. *Infinitely pure and holy.* So that he cannot endure sin in his Creature; but forbids it upon pain of Death. *Isa.* 6. 3. *Hab* 1. 13. *Exod.* 34. 7. *Gen.* 2. 16, 17. 2. *Infinitely Just.* So that he cannot but take vengeance of sin acted by his Creature, and punish it to the uttermost, unless full Satisfaction be made by man, or for man, *Deut.* 32. 4. *Rom.* 3. 5, 6. & 6. 23. 3. *Infinitely true and faithful.* So that his threatning of Death for sin, must be accomplished and verified. *Deut.* 32. 4 *Gen.* 2. 16, 17. *Rom.* 6. 23. II. **Man** on the other hand, being (i) *made in Gods image upright.* 1. *Was* most justly obliged, by the Law of Nature and Creation, to be exactly obedient and subject to the just and equal Law of his Maker. 2. *Was* as justly exposed to the curse and malediction of Gods Law, in case he transgressed it And therefore assoon as Man had offended God by (k) transgressing his Law, he became presently guilty of Death and Condemnation. 3. *Man* lapsed could no way satisfie the infinite Justice of the offended God, nor could he of himself do or endure any thing that could prevail to make Reconciliation betwixt God and him: being but a meer finite creature, yea a wretched (l) *Sinner without strength, still treasuring up unto himself wrath*, by increasing sin continually. III. **Hence**, from all this it follows; 1. *That*, Theres an utter (m) Enmity betwixt God and lapsed man, which nor man nor any meer creature in the world can possibly remove. 2. *That*, of Necessity, The Holy, Righteous and Faithfull God must inflict the

(h) Eccles. 7. 29. Gen. 1. 26, 27, 28.
(i) Gen. 1. 26, 27, 28. Eccles. 7. 29.
(k) Gen. 2. 16, 17. & 3. throughout. Rom. 5. 12.
(l) Rom. 5. 6, 8. Gen. 6. 5. Rom 2. 5.
(m) Rom. 8. 7, 8.

the Penalty of his broken Law, Death, upon all mankind lapsed, according to his Truth and Justice; And then, either Mankind should for ever lose all happiness in fruition of God, And God should lose all the voluntary service and subjection of Mankind unto himself: Or God must not punish lapsed man for his sin, which would be utterly against his Truth and Justice: Or some *Middle way* must be devised, To (n) devolve, translate and put Mans sins and punishment upon some fit and sufficient Person fully able to bear them, and make compleat satisfaction for them to God: As also to interest lapsed man in that sufficient Persons Righteousness for his acceptation with God. And this Middle way, is by way of *Mediator*. Thus, man lapsed must for ever Perish, Or God must be Unfaithful and Unjust, or there must be a *Mediator* interposing to satisfie Gods Justice and fulfill his Truth, that the Sinner may be saved.

(n) 2 Cor. 5. 21

5. *Without a True, Fit and sufficient Mediator, Lapsed man could never have been Redeemed.* This is evident especially two wayes. For, 1. The Bondage and (o) Thraldom into which lapsed man is implunged, is such and so great, that none but such a Mediator can rescue and Redeem him from it, *viz.* A Bondage, (1) Under the Power and Dominion of sin and iniquity, *Rom.* 6. 6, 12, 13, 14. & 8. 8. *Acts* 8. 23. *Eph.* 2. 1. (2) Under the guilt of eternal Death and Condemnation for sin, *Rom.* 3. 19. & 1. 32. & 6. 23, *Eph.* 2. 3. (3) Under the Irritation, Rigour and Curse of the Law, *Rom.* 7. 8 *to* 14. *Gal.* 3. 10. (4) Under the Fear and terrour of Death, *Heb.* 2. 15. (5) Under the Mercilesse Tyranny and cruelty of Satan and the Powers of darkness, *Heb.* 2. 14. 2 *Tim.* 2. 25. *Col* 1. 13. 2. The way of lapsed man's Redemption and deliverance from all this thraldom, from the hand and power of all those Enemies, is such, *viz.* By *Right*, *Price* and *Power*, that none in the world but such a Mediator can possibly effect or accomplish the same. The (p) *Right* of Redemption belongs, not to a stranger, but to a neer Kinsman, by the Law. None but a neer Kinsman is a fit Redeemer. The *Price* of Redemption must be beyond all Corruptibles, that meer Creatures can perform, that it may be fully Satisfactory to Gods infinite justice, 1 *Pet.* 1. 18, 19. *Acts* 20. 28. And the *Power* of the Redeemer must transcend the Power of all our Spiritual Enemies that enthrall us, *Matth.* 12. 29.

(o) Luke 1. 74

(p) Heb. 2. 11, 12, 13, 14, 15. Lev 25. 23. *to* 35, 47. *to the end.*

6. *Without a True, Fit and sufficient Mediator lapsed man could never have been effectually called, Sanctified, Justified, and Saved.* For it is by the Bounty, Fulness, Vertue, Power and Efficacy of such a Mediator, that lapsed man is *Converted* from his Sins and iniquities, *Acts* 3. 25, 26. *Sanctified* through the Spirit, 1 *Pet.* 1. 2. 1 *Cor.* 1. 30. & 6. 11. *Justified* in the sight of God by imputed Righteousness, covering all sin, *Acts* 13. 38, 39. 1 *Cor.* 1. 30. And *Saved* from eternal wrath and condemnation, *Rom.* 5. 9, 10.

By all this we may plainly see, in the General, The great Necessity of a *True, Fit and Sufficient Mediator* betwixt God and Man.

APHORISM II.

Of the Person of Christ; and of His Mediatory Office, more Generally.

THat JESUS the only Son of God, is also the Son of the Virgin Mary, God and Man in one Person, THE CHRIST and Promised MESSIAH, is, as God-man, the only True, Fit and Sufficient Mediator, Testator and Surety of the New Covenant betwixt God and man.

In this *Aphorism* is set forth, I. *The Person of the Mediator*; who and what he is. And this, 1. By his Proper Denomination; (q) JESUS. 2. By his Descent and Filiation; which is twofold, *viz.* (r) Eternal, before all time. And so he is; (r) *The onely son of God.* (s) Temporal, *in fulness of time*, Gal. 4. 4. So he is also, (t) *The Son of the virgin Mary.* 3. By his two Natures, Divine and Humane, Personally United; (u) *God and Man in one Person.* God incarnate, The *word made flesh*; *God manifest in the flesh*; *Immanuel*, that is, *God-with-us.* II. *The Office of this Mediator.* And this three wayes. 1. By his Designation and Unction for it; (w) THE CHRIST *and Promised* MESSIAH. The Greek word *Christ*, and the Hebrew word, *Messiah*, do both of them signifie *Annoynted.* 2. By the Nature of his Office, and the peculiar Appropriation of it to him alone; (x) *The only True, Fit, and Sufficient Mediator, Testator, and Surety of the New Covenant betwixt God and man.* 3. By the Capacity in which he became Mediator, Testator and Surety, *viz.* Not as God alone, nor as man alone; But, (y) *As God-man.* All these Particulars touching the Person and office of the Mediator, are couched closely together in this short *Aphorism*, and are evident by these Scriptures annexed in the Margin.

But, these being Fundamental Principles of Faith, and of very high Consequence to Salvation (yet divers of them very intricate and hard to be understood,) they had need to be more largely Explicated and evidenced. And therefore for greater clearness herein, I shall resolve the *Aphorism* into these *four distinct Positions*; withall

(q) Luke 1. 31. & 2. 21. Mat. 1. 25.
(r) Iohn 1. 14, 18. & 3. 16, 16, 17. 1 Iohn 4. 9.
(s) Math. 1. 18. *to the end.* Luke 1. 27. *to* 39. & 2. 5. *to* 22.
(t) Iohn 1. 14. Gal. 4. 4. 1 Tim. 3. 16. Mat. 1. 23. Rom. 1. 3, 4.
(u) Iohn 4. 25, 26. Mat. 16. 16, 17. Acts 9. 20, 22. & 18. 28. Ioh. 1. 45.
(x) Heb. 12. 24. & 9. 15, 16, 17. & 7. 22. 1 Tim. 2. 5. Heb. 2. 14. *to the end* & 7 25. & 10. 10. *to* 19.
(y) Rom. 1. 25. *with* 1. 3, 4

withall, explaining and confirming them, *viz.* 1. That *JESUS the only son of God, and the son of the virgin Mary, is God and Man in one Person.* 2. That, *JESUS, God-man, is THE CHRIST the Promised Messiah: and he alone.* 3. That, *JESUS CHRIST God and Man, is the only True, Fit, and Sufficient Mediator, Testator and Surety of the New Covenant betwixt God and Man.* 4. That *JESUS CHRIST is Mediator, Testator and Surety of the New Covenant betwixt God and man, as he is God-man.* All the former Particulars will easily be reduced to these *four Positions.*

Position I. That. *JESUS*, **the only Son of God, and the Son of the Virgin Mary, is God and Man in one Person.** Here note, 1. *What this Name IESUS imports.* 2. *That this IESUS is the only son of God.* 3. *That this IESUS also is the son of the virgin Mary.* 4. *That this IESUS, son of God and of the virgin Mary, is God and man in one Person.*

1. *What this Name Jesus imports.* This Name Ἰησοῦς in the Greek (z) most frequently given to our Saviour in the New Testament, which in Latin and English is *IESUS* is originally an Hebrew name, *viz.* יֵשׁוּעַ *Jeshuah*, or יְהוֹשׁוּעַ *Jehoshuah, A Saviour.* From יָשַׁע *Iashah*, which in Hiphil is הוֹשִׁיעַ *Hoshiah, To save, To preserve, To help.* This Hebrew name was first given to *Hoshuah the Son of Nun*, whom *Moses* called *Jehoshuah*, Numb. 13. 10. and the Apostle cals, *Jesus*, Heb. 4. 8. He *saved* Israel from their enemies, the Canaanites, *&c.* and brought them into the Promised Land of Rest; therein being a type of our *TRUE JESUS*, that saves all the elect Israel of God from all their Spiritual enemies, and brings them into Heavens everlasting Rest, *Heb.* 4. 8. *to the end.* Sundry witty (a) Allusions or Allusive Etymologies are given of this Name *JESUS*, to shew the Signification and Reason thereof; but waving those curiosities, we are to acquiesce in the Angels Reason, why *our Mediator* should be called *IESUS*, as most authentique and unexceptionable. ——— *And thou shalt call his name IESUS, for he shall save his People from their sins*, Mat. 1. 21.

(z) Mat. 1. 21, 25. Luke 1 31. & 2. 21 & often elsewhere.

(a) – Quod Andreas Osiander. vir doctissimus, in Harmonia sua Evangelica statuat, illud nomen IESUS esse ipsum nomen Dei *JEHOVAH*, quod cum factum fuisse ἄρρητον seu in effabile, dicit insertione literæ ש (ex voce שִׁילֹה Gen. 49. 10.) effabile, ut ita hoc nomine significatur. 1. Christum esse verum Deum, ob nomen *JEHOVAH*, & verum hominem ob literam ש ex Schilo, quæ humanitatem ejus notet; & quod sunt unitæ illæ duæ Naturæ in unam Personam, sicut ex divinæ & humanæ Naturæ nominibus factum est unum Nomen. 2. Incomprehensibilem Deum, assumpto homine, cœpisse nobis esse cognoscibilem Scribi igitur, inquit, proprie sub Literis יְהוֹשׁוּעַ & per Contractionem יֵשׁוּעַ *Nomen Glossa in Christologia Messiæ prophetica. p. 167. ad p. 178. Jenæ 1624. Vid. etiam Jo. Gerhard in Loc. Commun. Loc 4 cap. 1. Tom. 1.*

Our blessed *Mediator* is called *IESUS*, that is, *A SAVIOUR*; 1. Because *He saves his People from their sins.* This is the (b) Angels Reason, and its the grand Reason, whereupon other Reasons do depend. 2. Because, *He* (c) *saves them from the wrath of God.* Gods wrath being only for sin. 3. Because, *He* (d) *saves*

(b) Mat. 1. 21, 25.
(c) Rom. 5. 8, 9. & 1. 18.
(d) Gal 4 4, 5. & 3. 10. 13, 14.

and redeems from the accusation, malediction, rigour and terrour of the Law of God. Gods Law accusing, cursing and terrifying only for sin. 4. Because, *He* (e) *saves from Death, Judgement and eternal Condemnation.* Those being the proper and peculiar wages of sin. 5. Because, *he* (f) *saves and delivers us from Satan and all the powers of darkness, yea from all our spiritual enemies.* Which have got advantage against us only by sin. Now our blessed JESUS so saves: that, 1. He is the only Saviour, (g) *Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.* 2. He saves (h) *universally all the elect* people of God that are lost in the first *Adam*, whether Jews or Gentiles, of what Nation soever in the whole world. 3. He saves *variously*, with all manner of Necessary Salvation, *viz. Meritoriously*, (i) by himself and his own Mediation with God for us. *Efficatiously*, by his (k) Spirit and his effectual operation in us. *Instrumentally*; *On his part*, by his (l) Word and (m) Ministers: *On our part*, by (n) Faith embracing Christ for Salvation. 4. He saves most *sufficiently*, and for ever, all that come unto God by him. (o) *He is able to save to the uttermost* (εἰς παντελὲς *to all end*) *all that come unto God*, &c. Hence he is called, not only *Saviour*, but *salvation* it self, σωτηρία *Gen.* 49. 18. and σωτήριον *Luke* 2. 30. He is his Peoples only, manifold, perfect and al-sufficient Salvation: from Sin, Wrath, Curse, Death, Condemnation, and all the Powers of Darkness. All these are comprized in this one word JESUS. (p) *The whole Gospel is hid in this Name IESUS.* (1) *When* we are first initiated into the Church: We are *baptized into the Name of Iesus*, Acts 2. 38. *and* 19. 5. (2) *When* we are Converted to God; *we put on the Lord Iesus*, Rom. 13. 14. (3) *When* we act any thing, *whatsoever we do in word or Deed, we should do all in the name of the Lord Iesus*, Col. 3. 17. (4) And *when* we are dissolved, and lay aside these earthly Tabernacles; *we sleep in Iesus*, 1 Thes. 4. 14. The Saints dead dust is under the Key and custody of this *Iesus*. O sweetest, and most delicious Name! For what can be sweeter to a *Sinner* then a *Saviour*; to a lost soul, then a *Iesus*? The Name *Iesus*, is the Musick of the Gospel, the Comfort of Repenters, the Triumph of believers, the terrour of the Devil and of all the Powers of darkness. (q) *The Name Iesus, is Light* and Life, *Meat and Medicine*, Health and Hope unto the Soul. *This* sweet *Name Iesus, is Honey in the Mouth, Melody in the ear, and a very Iubilee in the heart.*

II. *That this IESUS is the only son of God.* 1. *How?* (1) Not by Creation: so the Angels and all Mankind are sons of God, *Iob* 1. 6. *Heb.* 12. 9. *Numb.* 16. 22. *and* 27. 16. (2) Not by Adoption: So all the elect of God actually called, are the Sons and Daughters of God, *Gal.* 4. 4, 5, 6. 2 *Cor.* 7. 17, 18. *Rom.* 8. 15, 16. *Iohn* 1. 11. (3) But by Generation. Even by Eternal, Ineffable and Unconceivable Generation of the Father before all worlds, according to his Deity. He is also called *The son of God*, according to

(e) Heb. 2. 15. Rom. 8. 1. & 6. 23.
(f) Heb. 2. 14. Col. 2 15. Luke 1. 74. Rom. 5. 12.
(g) Acts 4. 12.
(h) Mat. 1. 21. John 10. 15, 16. & 11. 51, 52. 1 Iohn 2. 1, 2.
(i) Heb. 1. 3. & 9. 12. & 10. 14. Rom. 5. 8, 9, 10, 11, 15. *to the end.*
(k) Tit. 3. 5.
(l) Iam. 1. 21. 1 Cor. 1. 21.
(m) 1 Tim. 4. 16. 1 Cor. 9. 22.
(n) Heb. 10. 39. Mark 16. 16
(o) Heb. 7. 25.
(p) In nomine Iesu totum latet Evangelium. *Sol. Glassium quo supra, p.* 176.
(q) Nomen Iesu est lux cibus & Medicina animæ nostræ Nomen Iesu, in ore Mel, in aure Melos, in corde Iubilus. *Sol. Glassius ibid p.* 176.

to his Humanity, in regard of his Miraculous conception in the Virgins womb, without man, by the Holy-Ghost, *Luke* 1. 35. But that comes not under this present Consideration. 2. *Whence may it appear that this Iesus is in this sense, according to his God-head, the only Son of God?* Divers waies, *viz.* (r) *From* clear Testimonies of Scripture, wherein he is stiled *the son of God*, yea *The only begotten son of God.* Μονογενὴς. *Peter* confessed; (r) *Thou art Christ, that son of the living God.* Here's a Demonstrative particle, ὁ υἱὸς, *that son*: denoting Christ to be Son of the living God so peculiarly, as neither *Eliah*, nor *Ieremiah*, nor *Iohn Baptist*, nor any of the Prophets were the sons of God. (f) *And the word was made flesh, and dwelt amongst us, and we beheld his glory, the glory as of the only begotten of the Father.* (t) —— *The only begotten son, which is in the bosom of the Father, he hath declared him.* (u) — *God so loved the world, that he gave his only begotten son*, &c. (x) — *Because he hath not believed in the name of the only begotten son of God.* (y) — *God sent his only begotten son into the world, that we might live through him.* (z) *From* the glorious & exact resemblance of this son begotten, to the Father begetting. (z) *God hath in these last daies spoken to us by his son,* —— *who being the brightness of his glory, and the express image* (or *character*) *of his Person*, &c. None but Jesus Christ is *the brightness of Gods glory*, and *the express image of his person*, this is here ascribed to him alone by peculiar appropriation. Therefore he alone is Gods Natural and eternal Son. (3) *From* the sufficient Enumeration of the Persons of the Blessed Trinity. Those Persons or Distinct Divine Subsistences are only three in one Essence. (a) *There are three that bear record in Heaven, The Father, The Word,* (elswhere called, *the Son*) *and the Holy-Ghost: and these three are one.* Among these three, there's but *One Son, the Word*; as there is but *one Father*: and this Son, this *word, was made flesh, Iohn* 1. 14. This is *that Iesus*, the only eternal Son of God.

Hence, In Holy Scripture, 1. The Names, 2. Attributes, 3. Works, And 4 Worship, which properly and peculiarly belong to God, are Ascribed to *IESUS, this Son of God.* I. *The Names of God are given to IESUS the Son of God.* As, 1. God. *The Word was God, Joh.* 1. 1. (b) —— *The flock of God, which he hath purchased with his own blood.* (c) —— *God manifest in the flesh. The great God, Tit.* 2. 13. *The true God,* 1 *Joh.* 5. 20. *Over all God blessed for ever, Amen, Rom.* 9. 5. 2. The LORD, ὁ κύριος By this word the Septuagint are wont to render the Hebr. יהוה JEHOVAH, which is Gods most proper essential Name. And the (d) Apostles so render it also. —— *My Lord and my God, John* 20. 28. —— *One Lord Iesus Christ,* 1 *Cor.* 8. 6. —— *The only Lord God, and our Lord Jesus Christ, Iude* 4. — *He is Lord of all, Acts* 10. 36. *The Lord from Heaven,* 1 *Cor.* 15. 48. *The Lord of glory,* 1 *Cor.* 2 8. *Lord of Lords, and King of Kings, Rev.* 19. 16. 3. The most high, *Luke* 1. 76, &c. II. *The Essential Attributes and Properties*

(r) Mat. 16. 15, 16.

(f) Iohn 1. 14.

(t) Iohn 1. 18.

(u) Iohn 3. 16.

(x) Iohn 3. 18.

(y) 1 Iohn 4. 9.

(z) Heb. 1. 1, 2, 3.

(a) 1 Iohn 5. 7. Mat. 28. 19.

(b) Acts 20. 28.

(c) 1 Tim. 3. 16.

(d) *Compare* Ier. 31. 31 *to* 35. *with* Heb. 8. 8. *to* 13. & Heb 1. 10. *with* Psalm 102. 25.

perties of God are ascribed or given to this IESUS. As, 1. Equality to, and unity with the Father, *Phil.* 2. 6. *Iohn* 5. 18. & 16. 5. & 17. 10. 1 *Iohn* 5. 7. *Col.* 2. 9. 2. Omniscience, that he knows all things; *searcheth hearts and reyns*, *Ioh.* 2. 25. & 16. 30 & 21. 17. *Rev.* 2. 23. 3. Omnipotency. *The mighty God*, *Isa.* 9. 6. *Almighty*, *Rev.* 1. 8. & 11. 17. — *His mighty power whereby he can subdue all things.* — *Phil.* 3. 21. 4. Immortality. *Hath life in himself*, *Iohn* 5. 26. *Prince of Life*, *Acts* 3. 15. *Life*, *Ioh.* 14. 6. 5 Immutability. *Still the same*, *Heb.* 1. 11. & 13. 8. 6. Infiniteness and Omnipresence. He is boundless, and every where present, *Ioh.* 3. 13, *&c.* *Rev.* 1. 13. *Ioh.* 1. 18. 7. Eternity, *Isa.* 9. 6. *Ioh.* 1. 1. *Heb.* 7. 13. & 13. 8. I need not mention any more. III. *The works proper and peculiar to God, are ascribed to this IESUS*, *Ioh.* 5. 17, 19, 20, 21. & 14. 13. As in particular, 1. Creation. *Ioh.* 1. 1, 3. *Heb.* 1. 11. *Col.* 1. 16. 2. Conservation of all things created, *Heb.* 1. 3. 1 *Cor.* 8. 6. *Co'.* 1. 16. 3. Redemption of sinners, *Luk.* 1. 68. *Mat.* 20 28. *Heb.* 9. 12, 13, 14. *Acts* 20. 28. 4. Donation of his Spirit, *Iohn* 14. 16, *&c.* 15. 26. & 14. 26. 5. Raising himself from the dead, *Ioh.* 2. 19. & 10 18. *Rom.* 1. 3, 4. 6. Institution of Ordinances and Officers in his Church, *Mat.* 28. 18, 19, 20. 1 *Cor.* 11. 23. *Eph.* 4. 8, 9, 10, *&c.* 7. Iudging of the world at last. *Iohn* 5. 22. *Mat.* 25. 31. *to the end.* *Acts* 17. 31. IV. *The worship proper and due only unto God, is given also to IESUS Christ*, *Iohn* 5. 23. As 1 Believing in him, *Ioh.* 14. 1. 2. Hoping or Trusting in him, *Isa.* 11. 10. *Psal.* 2. *ult.* 3. Being baptized in his name, *Acts* 2. 38, 39. *Mat.* 28. 19. 4. Living to him, *&c.* *Rom.* 14. 9. By all which, and many such like particulars, the God-head of IESUS the only begotten Son of God, is abundantly manifested.

III. *That, This IESUS, the only begotten Son of God, was also the Son of the Virgin Mary.* For the more clear evincing of this, These Particulars are to be evidenced, *viz.* 1. *Whence the Virgin* Mary *her self descended.* 2. *That Iesus was the Son of the Virgin* Mary. 3. *How Iesus was the Son of the Virgin* Mary. 4. *What Denominations are given to him in Scripture hereupon.* These things had need to be rightly understood, for the due Knowledge of *Iesus our Mediator*. I. *Whence the Virgin* Mary *her self Descended? Answ.* The Virgin Mary Naturally descended of *David*, and was of his House in the Tribe of *Iudah*. For, 1. Our Lord Iesus, Son of the Virgin *Mary*, sprang of the Tribe of *Iuda*, out of the House of *David*. (e) —— *For it is evident that our Lord sprang out of* Juda. (f) — *Concerning his Son Iesus Christ our Lord, which was made of the Seed of* David *according to the flesh.* 2. It is said; (g) *The Angel* Gabriel — *was sent, to a Virgin, espoused to a man whose name was* Joseph, *of the House of* David, ἐξ οἴκου Δαβίδ, *whose name was* Mary, *&c.* (the intent of the Angels message, was to assure her that *Iesus* should be conceived

(e) Heb. 7. 14.
(f) Rom. 1. 3.
(g) Luke 1. 27, *&c.*

conceived and brought forth of her.) Here those words (*of the house of David*) may refer, according to the Greek, to *Mary* as well as to *Ioseph*. 3. The (h) *Genealogy* described by *Luke*, puts the matter quite out of Question, that the *Virgin Mary* descended of *David Naturally*, and not only *Legally*. For, Its evident beyond doubt, that (according to the *Genealogy* by *Matthew*) *Ioseph* the husband of *Mary* was the natural Son of *Iacob*: because its said; (i) *And* Jacob *begat* Joseph *the husband of* Mary, *&c.* So that *Eli*, mentioned in *Luke* to be *Iosephs* Father, was only his *Legal* or *Civil Father*, but *Maries Natural Father*. Husband and wife becoming one flesh, the Father of one is Father of Both, *Gen.* 37. 35. As (k) *P. Galatinus* hath well observed. The *Genealogy* therefore described by *Luke*, doth plainly describe the Natural descent of the *Virgin Mary* from the House of *David*. *Object.* But why then doth *Luke* carry his Genealogy upwards from *Ioseph*: and not from *Mary*, she being not mentioned in his Genealogy. *Resol.* Because (as (l) *Galatinus* hath noted) it is not the manner of Scripture to make up Genealogies by women, therefore *Luke* in the Genealogie of the glorious *Virgin*, did put *Ioseph* himself in stead of the Virgin, calling him *the Son of Eli*, that is, *of Jehojakim*. Thus the *Genealogies* of *Matthew* and *Luke* are clearly reconciled, as touching the Father of *Ioseph* and of *Mary*: *Iacob* was *Iosephs* Natural Father, but *Eli* was *Iosephs* civil, and *Maries* Natural Father. Or, they may thus be easily reconciled without forcing any thing in the text, by placing the Parenthesis in that of *Luke*, not as it is in our Translation — *being* (*as was supposed*) *the Son of* Ioseph, *&c.* but thus; *And Iesus himself began to be about thirty years of age, being* (*as was supposed, the son of* Ioseph,) *the son of* Eli, *&c.* that is, the grand-child of *Eli*, by his daughter *Mary*. And this Resolution greatly satisfies that learned (m) *Spanhemius*. And he (n) very well answers *Calvins* objection against drawing the line of *Mary* and of Christ, from *David* by *Nathan*, and not by *Solomon*. The learned Reader may consult him for his further satisfaction. II. *That Jesus was the son of the Virgin* Mary. This is very plain. For, 1. This was fore-prophesied by the Prophet *Isaiah*, *Behold a Virgin shall conceive*, &c. *Isa.* 7. 14. *Mat.* 1. 22, 23. 2. This was fore-promised by the Angel *Gabriel* to the Virgin *Mary* her self, That she should *conceive and bring forth a son, and call him Iesus*, &c. *Luke* 1. 28. *to* 39. 3. This was actually fulfilled, for when the daies were accomplished, she *brought forth her first-born son in the City of* David, *which is* Bethlehem, *and on the eighth day when he was circumcised, his name was called IESVS, who was so named of the Angel before he was conceived in the womb*, *Luke* 2. 4, 5, 6, 7, &c. 21, &c. *Mat.* 1. 18. *to the end.* & 2. 1, &c. III. *How IESUS was the Son of the Virgin* Mary. *Answ.* Iesus became the Son of the Virgin *Mary*; 1. *Extraordinarily*; in a way altogether extraordinary and miraculous. *Partly*, In that he was conceived, not by ordinary Humane Generation,

(h) Luke 3. 23. *to the end.*

(i) Mat. 1. 16.

(k) *Pet. Galatin. lib. 7. cap. 12.*

(l) Quod mos non esset Scripturarum per mulieres genealogias texere, idcirco Lucam in genealogia gloriosæ virginis ipsam Ioseph posuisse eumque filium Heli, hoc est, Iehojakim nuncupasse. *P. Galatin. lib 7. cap. 12.*

(m) *Frederic. Spanhem. in Dub. Evangel. Dub. 20, 21, 22. sect. 30. p. 124 Genev. 1624.*

(n) *Ibid Sect. 34. p. 127, &c.*

tion, but by the Holy Ghosts extraordinary and miraculous operation: who wonderfully formed the humane Nature of Christ, of the substance of the Virgin *Mary*, perfectly sanctifying it in the first moment of conception. (o) *Then said* Mary *unto the Angel, How shall this be, seeing I know not a man? And the Angel answered and said unto her, The Holy-Ghost shall come upon thee, and the power of the highest shall over-shadow thee: therefore also that Holy thing which shall be born of thee, shall be called the Son of God.* *Partly*, In that he was conceived and born of a (p) *Virgin*: she still remaining a Virgin till after his Nativity. For a *Virgin* to conceive is ordinary: but for a *Virgin* to conceive and bring forth, remaining a Virgin, this is extraordinary and miraculous. *Partly*, in that he was conceived (q) most purely, in the womb of a *Sinner*, without *Sin*. For the Virgin was a sinner, and needed a (r) *Saviour*, and was liable to death. 2. *Truly and really.* Iesus partaking the true Humane Nature of the Virgin, *Luke* 1. 31, 35. & 2. 6, 7, 21, 22. and not only a phantasm, imaginary or seeming Nature only, as the *Marcionites*, *Manichees* and other Hereticks falsly pretended. He had the true Properties, Affections and Actions of man: He was conceived, born, circumcised, did hunger, thirst, was weary, was cloathed, did eat, drink, sleep, hear, see, touch, speak, sigh, weep, grow in wisdom and stature, *&c.* as the four Evangelists do abundantly testifie. 3. *Compleatly and perfectly.* He took to himself the whole Humane Nature, in both the essential parts of man, soul and body. A true humane and reasonable (s) soul. A true real humane body also, *Mar.* 14. 8. *John* 2. 21. *Col.* 2. 22. *Luke* 24. 39. *Mat.* 26. 26. Theres often mention of his *flesh*, *blood and bones*, &c. *Rom.* 1. 3. *Luke* 24. 39. *John* 19. 33. *Acts* 20. 28. *John* 6. 54. —— Hence said *Augustine*; (t) *Therefore he took the whole man without sin, that he might heal the whole, of which man consists, of the plague of sin.* And *Fulgentius* to like purpose; (u) *As the Devil smote by Deceiving the whole man; so God saves by assuming the whole man.* — Yea he so took the Humane Nature of the Virgin, that he (x) *took our infirmities*, wants and weaknesses (but *without sin*) together with our Nature. Not *mans personal infirmities*, which from some particular causes befall this or that Person, as Leprosie, Blindness, Dumbness, Palsey, Epilepsy, *&c.* I do not say he took any such infirmities. But *mans natural infirmities*, which belong to all mankind since the fall: As, hunger, thirst, wearisomness, sorrowfulness, sweating, bleeding, wounds, death, burial, *&c.* as the Evangelists abundantly testifie. IV. *Denominations given unto Iesus in Scripture hereupon, are many: setting forth further unto us the Verity and Reality of his Humane Nature.* Hence, Jesus is called, The Son of the Virgin, *Isa.* 7. 14. Her first born son, *Luke* 2. 7. The branch, *Zech.* 3. 8. & 6. 12. The branch of righteousness growing up to *David*, *Ier.* 33. 15. & 23. 5. A Rod out of the stem of *Jesse*, and a branch out of his roots, *Isa.* 11. 1.

The

(o) Luke 1. 34, 35.

(p) Isa. 7. 14. Luk. 1. 34, 35. Mat. 1. 23, 24, 25.

(q) Luke 1. 35. Heb. 4. 15. & 7. 26. Isa. 53. 9.

(r) Luke 1. 46, 47

(s) Mat. 20 28. & 26. 35. Luke 33. 46. Ioh. 10. 15. Isa 7. 15. Luke 2. 46. Iohn 5. 21.

(t) Propterea quippe totum hominem sine peccato ille suscepit; ut totum quo constat homo, à peccatorum peste sanaret. *Aug. de Civ. Dei. lib.* 10. *c.* 27. *p.* 586. *A. Tom.* 5. *Basil.* 1569.

(u) Sicut totum hominem Diabolus decipiendo percussit; ita Deus totum suscipiendo salvavit. *Fulgent. Ad Trasymund. lib.* 1. *p.* 251.

(x) Heb. 2 10, 11, 14, 16, 17 18. & 5 2, 7. & 4. 15.

The fruit of *Davids* loyns, *Psal* 80. 36. & 132. 11. *Acts* 2. 30. Of the seed of *David* according to the flesh, *Rom.* 1. 3. 2 *Sam.* 7. 2. The son of *David*, *Mat.* 1. 1 *DAVID:* Jesus being the true *David*, *Hos.* 3. 5. *Ezek.* 34. 23. & 37. 24, 25. The Lyon of the Tribe of *Iuda*, *Rev.* 5. 5 The seed of *Iacob*, *Gen.* 28. 14. The seed of *Isaac*, *Gen.* 16. 4. The seed and son of *Abraham*, *Gen.* 22. 18. *Mat.* 1. 1. The seed of the woman, *Gen.* 3. 15. A son born to us, a child given to us, *Isa.* 9. 6. The son of man, *Mat.* 8. 20. & 16. 13. *Rev.* 1. 13. Gods son made of a woman, *Gal.* 4. 4. Man, 1 *Tim.* 2. 5. *Luke* 23. 47. Flesh, *Iohn* 1. 14.

IV. That, *This* IESUS, *son of God and of the virgin Mary, is God and man in One Person.* That he is *God*, and that he is Man: hath been sufficiently proved. Now we are to Consider, that Iesus our Mediator is not two Persons, but only one Individual Person, consisting of two Natures really & essentially distinct one from another; *viz.* The Divine and Humane, whereupon he is *God man.* He is one and the same begotten of the Father without time, The Son of God without Mother: and born of the virgin in time, The son of man without Father. The Natural and Consubstantial son of both. This (y) *without Controversie is the great Mysterie of Godliness, God Manifest in the flesh.* Here note touching this Mysterie. 1. *The fitness of the Son, the Second Person to become man.* 2. *The Nature of the union betwixt his Divinity and Humanity.* 3. *The Unity or Oneness of his Person, though consisting of these two Natures.* 4. *Similitudes illustrating this Union.* 5. *The Effects or Consequents resulting from this union.*

(y) 1 Tim. 3. 16.

(1) *The Fitness of the Son of God, to become the son of man, the son of the virgin.* It was more fit the Son should be incarnate for the office of Mediatorship, then either, The Father or Holy-Ghost. *For*, 1. The son is the *Middle Person* betwixt the Father and the Holy-Ghost: and therefore fittest to be a *Middle officer* betwixt God and man. 2. By the Son all things were at the beginning (z) *Created*: therefore by the Son most fitly all things were to be (a) *Re-created, New created* Hence said *Augustine*; (b) *It would be an injury to him, if the work formed by him should be Re formed by another.* 3. Having lost *the image of God* by sin, in which image we were at first fashioned by the Son, the substantial image of God and *express character of his Person, Gen.* 1. 27. *Col.* 3. 10. *Ephes.* 4. 24. *Heb.* 1. 3. Who was so fit to restore the image of God to us, as the substantial Image of God the son, who at first did fashion it in us? 4. Mankind by sin being at Enmity with God, *Col.* 1. 21. *Rom.* 8. 7. Who was fitter to Reconcile us unto God again, and make us accepted of God, then *the Son of his Love in whom he was well pleased? Rom.* 5. 10. *Ephes.* 1. 6. *Col.* 1. 13. *Math.* 3 17. For, a double mission was necessary, One for Redeeming and Reconciling of Enemies, The other to confer gifts upon the Reconciled: Hence, The Father, being of none, sent his son to Redeem and Reconcile Sinners, *Ioh.* 3. 16, 17.

(z) Ioh. 1. 14. Heb 1. 2.
(a) Col. 1. 14. *to* 23. Gal. 6. 15. 2 Cor. 5. 17.
(b) Sed in uriam ejus pertineret, si opus per eum factum, per alium reformaretur. *Aug. Quest. ex utroq; Test. Quest.* 113. *p.* 826. *C. Tom* 4.

2 *Cor.* 5. 19. And both Father and Son send the Holy-Ghost, to seal them that are Redeemed and Reconciled, *Iohn* 14. 26. & 15. 26. *Eph.* 1. 13, 14. 5. The Son, being the (c) *only begotten Son of God* by Nature; was fittest to make us the (d) *Adopted sons of God* by Grace, who were *by nature the* (e) *children of wrath.* 6. The Son being the word of life, 1 *Iohn* 1. 1. *In whom is life, and that life the light of men at first, Iohn* 1. 4. was fittest to repair life in us, who were *estranged from the life of God,* and *dead in trespasses and sins, Eph.* 4. 18. & 2. 1, &c. *Iohn* 5. 26. 7. The son of God was fittest to be the son of man, that so both *God and man* in the Unity of Person might be one (f) *Son of God.*

(c) Ioh. 1. 14, 18. & 3. 16, 18. 1 Ioh. 4. 9.
(d) Eph. 1. 5. Iohn 1. 12. Gal. 4. 4, 5.
(e) Eph 2. 3

(2) *The Nature of the Union betwixt the God-head and Man-hood of Iesus Christ, is;* 1. *Personal.* 2. *Indivisible.* 3. *Of Natures remaining still distinct one from another.* I. *Personal and intimate.* Its not a Natural, but a Personal Conjunction of two Natures, not of two persons, in Christ: not such as is of Superiours with Inferiours, of Accidents with Substances, or of the Part with the whole; but whereby two Natures mediately are united in one Person, and the Humane Nature is Immediately united to the Divine Person in a secret and most strict manner, 1 *Tim.* 3. 16. *Gal.* 4. 4. *Col.* 2. 9. II. *Indivisible.* This Conjunction is made (g) indivisibly and inseparably for ever, so that the son of God will never lay aside the assumed Man-hood, and cease to be man, nor shall the humane Nature be severed from his Person, from the first moment of his conception. Yea when his soul and body were divided by death, yet even then the Humane Nature remained united to the Divine. For should the Humane Nature of Christ ever subsist without the Divine; then Christ must needs have two Persons; which is repugnant to Scripture, 1 *Tim.* 2. 5. 1 *Cor.* 8. 6. *Eph.* 4 5. III. *Of Natures preserved and remaining still distinct one from another.* Though this Union of Divine and Humane Nature in Christ be Personal, intimate, and indivisible, yet these two Natures in Christ are preserved from (h) *Confusion* and *Commutation.* From *Confusion*; so that of these two Natures is not made one: From *Commutation*; so that the one is not changed into the other. But they remain distinct, and their Properties distinct: The Humane Nature being created, finite, visible, &c. The Divine, increated, infinite, invisible, &c.

(f) Non Pater carnem assumpsit, neq; Spiritus Sanctus, sed filius tantum; ut qui erat in Divinitate Dei patris filius, ipse fieret in homine hominis matris filius: ne filii nomen ad alterum transiret, qui non esset æterna nativitate filius, &c. *Aug. lib. de Ecclesiast. dogmat. Cap.* 2. *Tom.* 3.
(g) ἀδιαιρέτως & ἀχωρίστως.
(h) Ἀσυγχύτως & ἀτρέπτως.

(3) *The Unity or Oneness of his person, though consisting of two distinct Natures.* Though Jesus Christ be God and Man, yet is he only One Person God-man. Divers things evince this Oneness or Unity of his Person consisting of two Natures. As, I. Scripture Testimonies. For, Iesus Christ is, (i) —— *Immanuel; that is, God with us.* (k) —— *The Son of God; which should be born of the Virgin* Mary. (l) —— *The Word made flesh.* (m) *Gods Son made of a woman.* (n) —— *God manifested in the flesh.* (o) *Of the Fathers according to the flesh, who is over all, God blessed for ever, Amen.*

(i) Isa. 7. 14. Mat. 1. 23.
(k) Luk. 1. 35.
(l) Ioh. 1. 14.
(m) Gal. 4. 4.
(n) 1 Tim. 3. 16.
(o) Rom. 9. 5.

Amen. Scripture expreſly ſaith; *There is One Lord, and One Mediator*, *Eph.* 4. 5. 1 *Cor.* 8. 6. 1 *Tim.* 2. 5. But if Chriſt had two Perſons, we ſhould have two Lords, and two Mediators. II. The Properties and Actions of each Nature, Divine and Humane, attributed to one and the ſame Chriſt, who as God and man, is, *Eternal*, yet *born in time*: *Infinite*, and *finite*; A *Creator*, and a *creature*: *Inviſible*, and *viſible*: was *Dead*, and yet *immortal*, &c. *viz.* Eternal as God, born in time as man, &c. III. The End, Scope or Intent of Chriſts Incarnation: *viz.* That Jeſus Chriſt might be a True, Fit, and Sufficient Mediator betwixt God and man; evinceth that it was requiſite, God and Man ſhould become One in Perſon: Not by Communication of Grace, but by Truth of Nature: not by Confuſion of Subſtance, but by Unity of Perſon. For, 1. He muſt be man, our *near* (p) *kinſman*, that he might have the *Right of Redemption*, be a (q) *Merciful and faithful high Prieſt*, being *in all things like his Brethren*: And he muſt be God, that he might be fully able to Redeem us, (r) *To deſtroy Death, and him that had the power of Death, the Devil*, deliver us from the guilt of ſin, and curſe of the Law, and preſerve us ſafe to his heavenly Kingdom. 2. He muſt be Man, that he might as our (s) *Surety* ſuffer for us, ſhed his blood and die for our offences, become a (t) *Curſe* and *Sin for us*, it being moſt congruous that he ſhould have ſome communion with us, who ſuffers for our faults; this he could not do as God: He muſt be God, that he (u) might undergo the wrath of God without ſinking, ſatisfie Gods juſtice to the full by his ſuffering; *obtain eternal Redemption for us*, *Reconcile us to God by his Death*, *Put away our ſin by the ſacrifice of himſelf*, *Purge our conſcience from dead works*, *Redeem us from the curſe* and wrath of God, *that the bleſſing of* Abraham *might come upon us*, &c. this he could not do as meer man. 3. He muſt be man, One with us in (x) participation of our humane Nature, Paſſions, Infirmities, Temptations, &c. that he might be experimentally *touched with the feeling of our infirmities*, *might* ſympathizingly and compaſſionately *ſuccour them that are tempted*, and might the more readily ſuffer *for us*, having in ſo many things ſuffered *with us*. He muſt be God, one with God in his divine Nature, that he (y) might *Purge away our ſins* by his death, *Juſtifie us* by his Reſurrection, Be King and head of his Church, cruſh all our enemies, and *captivate* our very *captivity*, *Appear in the Preſence of God for us*, as our continual interceſſor and advocate, Send forth his ſpirit into us, ſanctifie our Natures in us, Perfume all our ſpiritual ſervices and ſacrifices by his merit, Raiſe up our bodies at the laſt day, and *preſent us to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing*. 4. He muſt be man, that he might be humbled deeply, and ſo diſcharge all the Acts and parts of his *Mediatorſhip* which were to be executed in his *Humiliation*: He muſt be God, that after his Humiliation he might be highly exalted, and ſo accompliſh the reſt of his *Mediati-*

(p) Levit. 25. 23. *to* 35. *but eſpecially, ver.* 47. *to the end.*
(q) Heb. 2. 14, 15, 16, 17, 18.
(r) Heb. 2. 14, 15.
(s) Heb. 7. 22. & 9. 22, 26. Rom. 4. 25.
(t) Gal. 3. 13. 2 Cor. 5. 21.
(u) Act. 2. 24. Iohn 10. 17, 18. Heb. 10. 12, 13, 14. Eph. 5. 2. Heb 9. 12, 14. Rom. 5. 10. Heb. 9. 26. Gal. 3. 13, 14.
(x) Heb. 2. 14, 6, 17, 18. & 4. 15.
(y) Heb 1. 3. Rom. 4. 25. Eph. 1. 20, 21, 22. Rev. 19. 16. Heb. 2. 14, 15. Eph. 4 8. Heb 9. 24. & 7. 25. 1 Ioh. 2. 1, 2. Acts 2. 33 1 Cor. 6. 11 1 Pet. 2. 5. Rev. 8. 3. Iohn 6. 54. Eph 5. 25, 26, 27.

on in all such acts as are to be fulfilled in his *Exaltation.* 5. He must be God and man in one Person, *a middle Person* between God and man, having perfect interest in both God and man: that he might be a fit *middle officer*, a fit and prevalent Mediator betwixt God and man, to bring God and man into one Covenant.

(4) *The similitudes used, by both antient and modern writers, to illustrate this mysterious union of God and man in one Person of Iesus our Mediator: are divers, and very useful.* These are more observable; I. Of (z) **the Soul and Body making but one man.** The *soul* and *body* are different natures; The soul *immortal*, the body *mortal*; the soul *Reasoneth*, the body accordingly *executeth*; yet soul and body united make but *one individual man:* So there's God-head and Man-hood in Christ; They are two different and distinct Natures; the God-head *immortal*, the Man-hood *mortal*; The God-head *wrought miracles*, the Man-hood *was crucified*, &c. yet both make one Christ. But this similitude (a) comes short; in that, 1. Soul and Body are *imperfect Natures*, and make up but one perfect Nature of man: but Christs God-head and Man-hood are *Perfect distinct Natures.* 2. Soul and Body have no perfect subsistence, but in the whole: but Christs God-head *perfectly subsists* of it self without the man-hood, and assumed unto it, and sustaineth in it the man-hood which never had subsistence of it self, but in union with the God-head. II. **Of The** (b) **Primordial light at first created,** Gen. 1. 3, 4. **and of the Body of the Sun in which that light was afterward Seated,** Gen. 1. 14, *&c.* **both making one Luminary.** The *Light* and *Solar body* are two distinct Natures, which make *one Sun:* So the two Natures, the *Divine* which subsisted first, eternally, and the *Humane* which was created in subsistence with the Divine, make *one Christ.* But this similitude comes short, in that, 1. Neither *Light* nor *Solar body* did ever perfectly subsist alone. Not the *Solar body:* for in the Creation, light was seated in it. Not *the light*, for that (c) subsisted all abroad in the air, before it was seated in the Sun. 2. Neither Light nor *Solar Body* are drawn into the unity of the Subsistence of one another. III. **Of** (d) **A Sword fired and enflamed.** The Subsistence of *a sword and fire* are so conjoined, that their Operations notably concur, and there is as it were a Communication of Properties from the one to the other. For, *this fiered sword in cutting burneth, and in burning cutteth.* And we may say, *that this fiery thing is a cutting sword, and this cutting sword is a fiery thing.* But in this it comes short, *viz.* In that the (e) Nature of *fire* is not drawn into the Unity of subsistence with the *sword*, nor the *sword* of *fire*: So that we cannot say, *this sword is fire*, or *this fire is a sword.* IV. **Of** (f) **One man having two accidental Forms, or Qualities, as Skill in Divinity and in Physick.** For, here are *two Qualities* or *Natures* different, meeting in *one and the same person.* And that *one Person* may be denominated from either,

(z) *Justin Martyr in Exposit. Fidei de recta Confessio. p.* 300. *An.* 1593. He shews the parity and disparity of this Similitude. *Athanas. in Symbolo.*

(a) As is noted by *Rich. Field of the Church, Book* 5. *Chap.* 12.

(b) *Justin Martyr quo supr. p.* 301, 302.

(c) As *Justin Martyr, ibid. p.* 301.

(d) *Basil. in Orat. in Sanct. Nativ. & Damascen. de Orthod. Fide. lib.* 3. *cap.* 12.

(e) *D. Rich. Field, of the Church. Book* 5. *Chap.* 12.

(f) *D. Rich. Field, ibid.*

either, And doth the works of both, and there is a Communication of Properties hence reſulting. So that we may ſay; *This Divine is a Phyſitian*, and *this Phyſitian is a Divine*: *This Divine is happy in curing diſeaſes, and this Phyſitian is happy in converting of ſouls.* V. **Of a** (g) **Cion or Branch grafted into a Tree.** This Similitude *Dr. Field* (*of the Church, Book* 5. *Chap.* 12.) prefers before all the former for ſetting forth the Perſonal union of the two Natures of Chriſt. And ſaith; *it fails but in two things*, viz. 1. *In that the branch hath a diſtinct and ſeparate ſubſiſtence of it ſelf, and then looſing it, is drawn into the Unity of ſubſiſtence with the Tree or Stock into which its grafted.* 2. *In that the branch, wanting a root, and ſo wanteth an integral part of the Nature of a Tree. But if the Branch of one Tree ſhould by Divine Power be created in the ſtock of another Tree, then this ſimilitude would fail only in one point*, viz. *in the want of the Root, whereas Chriſts Humane Nature wanted neither Eſſential nor Integral part.* VI. Finally, Therefore to ſupply theſe defects, I will add my Similitude alſo to illuſtrate this profound Myſterie in Chriſt, *viz.* **Of the Miſcelto in the Oak, or in the Apple-tree.** In this Similitude thoſe two defects are not, but an excellent and manifold reſemblance. *For*, 1. The *Apple-tree* and the *Miſcelto* are two perfect and different Natures in *one Tree*; the *Miſcelto* wanting no integral part that belongs unto *Miſcelto*: So the *God-head* and *Man-hood* are two perfect and different Natures in *one Perſon*, in one Chriſt. 2. The *Miſcelto* never had a ſeparate and diſtinct ſubſiſtence of its own; but only ſubſiſteth in union with the *Apple-tree*, which ſuſtaineth and maintaineth it: ſo the *Humane Nature* of Chriſt never had any diſtinct and ſeparate ſubſiſtence of its own, but from the firſt conception ſubſiſted in union with the *Divine Subſiſtence*. 3. The *Apple-tree* & the *Miſcelto* are ſo *one tree*, that their two different Natures are neither *confounded* together, nor *changed* one into another, to make up *a third Nature*, but are ſo individually united, that retaining their different Natures, they are but *one tree*: ſo the two Natures of Chriſt are without *Confuſion* or *Commutation* united in *one Perſon*, and yet ſtill retain their reall differences. 4. The *Apple-tree* and *Miſcelto*, though *one tree*, yet having different Natures, bear different fruits, *viz.* Apples and Berries: So the *God-head* and *Man-hood* of Chriſt, though but *one Perſon*, yet being different Natures, perform diſtinct and different Actions peculiar to each of them. 5. As we may truly ſay, by reaſon of this union, *This Apple-tree is a Miſcelto, and this Miſcelto is an Apple-tree*, and Conſequently *this Miſcelto beareth Apples*, and *this Apple-tree beareth Berries*: So we may truly ſay, by reaſon of the Perſonal union of God and man in Chriſt, *This ſon of* Mary *is the ſon of God, and this ſon of God is the ſon of* Mary; *The ſon of God was crucified*, and *the ſon of* Mary *Created Heaven and Earth.*

(g) *Alex. de Hales Sum. Theol. part.* 3. *Q.* 7. *Memb.* 1. *Artic.* 1.

D. Miſſolto in ped of pods

(5) *The effects or Conſequents reſulting from this Perſonal Union of*

the

the Humane nature into the Person of the Son of God. These are of three sorts; I. *The* (h) *Communication of Properties.* When the Properties of either nature, are attributed, & truly agree to the whole person, whether they have their denomination from either Nature, or from his Office, *in the Concrete.* And this Communication of Properties is of divers sorts. II. *Endowments.* The Humane Nature, by reason of its union with the Divine, being adorned and fitted to the utmost with most excellent and admirable Gifts, *Iohn* 3. 34. *Col.* 2. 9, 10. & 1. 19. III. *Operations accomplished.* The Person of our Mediator, by reason of this Personal union, performs his Mediatory Acts according to both Natures, of which more hereafter. This Personal union is the Base and Foundation of all these three.

(h) Of this See at large in *Field of the Church. Book* 5. *chap.* 13. & 14. & 15. And in *Frid. Wendelini Christian. Theolog. lib.* 1. *cap.* 16.

But thus of *Posit.* 1. That, *JESUS the only Son of God, and the son of the virgin* Mary, *is God and man in one Person.*

Position II. That, **This JESUS, God-man, is** *THE CHRIST*, **The Promised** *MESSIAH*; **and he alone.** To err about the Person of Iesus Christ the Mediator, accounting the true Christ to be False, and a false Christ to be true; is a most dangerous and desperate Error: Forasmuch as there is (i) no salvation to be had under Heaven, but only in the true Christ. The Iews (k) rejected the true Messiah of Gods providing, when he came and expecting another Messiah of their own devising, to come they know not when: have miserably dashed themselves upon this stumbling stone, now for 1600 years together, to their own destruction & eternal ruine. This therefore is an high and necessary point, wherein we should be fully resolved and stablished. To this end I shall, 1. *Explain.* 2. *Confirm this Position.*

(i) Acts 4. 12.

(k) Iohn 1. 11. & 5. 43.

I. For Explanation, There are only two words, viz. *MESSIAH*, and *CHRIST*, that are to be Expounded. They are two Eminent Names given to the true Mediator betwixt God and man, and true Saviour of sinners: *That*, in the Old Testament; *This* in the New; Both of them signifying one and the same thing, viz. *Annointed.* MESSIAH משיח Mashiach, *Annointed.* From משח mashach, *To Annoint.* This Name is often given to the true Mediator in the Books of Old Testament. As; (l) —— *And exalt the Horn of his Messiah.* (m) —— *The Rulers take Counsel together against the LORD, and against his Messiah.* This Prophecy is interpreted of, and applyed to Christ by the Apostles in the New Testament. But especially in *Daniel.* (n) —*From the going forth of the Commandment, to Restore and to build Jerusalem, unto the MESSIAH the Prince, shall be seven weeks* ——. *And after threescore and two weeks shall MESSIAH be cut off, but not for himself.* The Greek word also χριστὸς, *Christos, CHRIST*, signifies, *Annointed.* From χρίω. *To annoint.* It answers to the Hebrew word *Messiah*, as not only the LXX but also the (o) *New Testament* renders it. The New Testament gives

(l) 1 Sam. 2. 10.

(m) Psal. 2. 2. *with* Acts 4. 25, 26, 27, 28.

(n) Dan. 9. 25, 26.

(o) Act. 4. 26. *from* Psal 2. 2.

gives and appropriates this name to *Jesus* God-man very often. As *Luke* 2. 26. *John* 4. 25. *Math.* 1. 1, 16, 18. & 16. 16, 20, *&c.* Now these two Names are attributed to *Jesus*, God-man, our Mediator, in reference to his Mediatory office, which as Prophet, Priest and King he was to execute, and did actually execute for us: and they denote his *Qualification & Designation to his office*. For under the *Old Testament* God ordained an *Holy Annointing* oyl, and gave the (p) Composition of it, wherewithal three sorts of Officers were Annointed, *viz.* Prophets, 1 *Kings* 19. 16. Priests, *Exod.* 40. 12, *&c.* Kings, 1 *Sam.* 10. 1. & 16. 13. 1 *Kings* 19. 16. The annointing oyl being poured upon their heads, ran down to the skirts of their garments, *Psal.* 133. 2, 3. This was a sign & mean of their qualification for, and designation unto those offices. For, As that sacred Oyl did outwardly warm, refresh and make agile the bodily Members to imployment: So the endowments of Gods Spirit, did inwardly fit the Soul with prudence, wisdom, joy, chearfulness, zeal, courage, fortitude, magnanimity, *&c.* for managing those offices. Thus *JESUS* (of whom Prophets, Priests and Kings were but Types) was (q) *annointed by God*, not with Material Oyl, but *with the Holy ghost and with power* for his Mediatory office. And (r) having *the fulness of the God-head in him*; and *all fulness*; and (s) *receiving the Spirit not by measure*, but above measure: he is said to be (t) *annointed with the oyl of Gladness above his fellows*. The Holy-Ghost being called *oyl of gladness*, from the effect thereof upon us, by Christs office: And with this oyl Christ was Annointed more abundantly then all his fellows, *viz.* above all his *Members*, and above all *Prophets, Priests and Kings* before him. Or (as (u) *Illyricus* hath observed) the Particle מ prefixed in the word מחבריך *Mechabareka*, *above thy fellows*, may be rendered, *For thy fellows*. Christ being thus annointed, (x) *that out of this fulness they might receive, and grace for grace, and so be Compleat in him*. Now Iesus being thus annointed, is thereby fully Qualified for, and constituted in his Mediatory office; As *Prophet*, like *Moses*. *Deut.* 18. 15, *&c.* *Acts* 7. 37. *Isa.* 61. 1, 2, *&c.* A *Priest after the Order of* Melchizedeck, *Psal.* 110. 4. *Heb.* 7. *throughout*. A *King in Sion*, to *Rule over the house of Iacob for ever*, *Psal.* 2. 2, 6. *Luke* 1. 32, 33. Hence, from *CHRIST*, his Disciples are called (y) *CHRISTIANS*, (it being usual to Denominate *Disciples* from their *Master*,) and deservedly; because they partake of *Christs annointing*, being *annointed* in their measure *with the Holy Ghost*, *teaching them all things* as Prophets, and making them *Kings and Priests unto God*. 2 *Cor.* 1. 21, 22. 1 *John* 2. 20, 27. *Rev.* 1. 5, 6.

(p) Exod 30. 22, *&c.*

(q) Acts 10. 38.
(r) Col. 2. 9, 10 & 1. 19
(s) John 3. 34.
(t) Psalm 45. 7.

(u) *Illyr. in Psal.* 45. 7.
(x) Ioh. 1. 14, 16. Col. 2. 9. 16.

(y) Acts 11. 26.

II. *For Confirmation of this Necessary Position*; That this Iesus, God-man in one Person, is the Promised MESSIAH, is the only true CHRIST, the Annointed, Qualified and Constituted of God Mediator betwixt God and man, and none but he alone: *take these few Demonstrations*, viz.

1. *From*

1. *From Gods eternal Decree before the foundation of the world.* This IESVS, God-man, and he alone, is that very person whom God hath eternally fore ordained before the world began to be our Mediator and Redeemer, and that by means of his Death. (z) 1 Pet. 1. 18, 19, 20. (z) —— *Ye were not redeemed with corruptible things, &c. but with the precious blood of Christ, as of a lamb without blemish and without spot. Who verily was fore-ordained before the foundation of world, but was manifest in these last times for you.* Hence Christ is said, To be (a) *delivered by the determinate Counsel and fore-knowledge of God, &c.* (a) Act. 2. 23. And that (b) Herod *and* Pontius Pilate *with the Gentiles and people were gathered together against this holy child* IESVS, *for to do whatsoever Gods hand and his Counsel determined before to be done.* To this effect, all that are Predestinated and Elected to Adoption, Life and salvation, are (c) Elected thereunto in this Iesus Christ, and Predestinated to be Conform unto him. (b) Acts 4. 27, 28. (c) Eph. 1. 3, 4, 5. 1 Pet. 1. 2. Rom. 8. 28, 29, 30.

2. *From Gods Promises and Prophetical Predictions which have been since the world began.* For, This IESUS and he alone is the Person which in all the Promises and Prophecies in former ages was intended by God for a Restorer, Redeemer and Saviour of Lapsed mankind, and a Mediator betwixt God and man. As may appear more *Generally* and more *Particularly*. I. *More Generally*, That the Law and Prophets intended him. As is very observable in divers Testimonies As, 1. Of Iesus Christ himself. (d) *Search the Scriptures, —— they are they which testifie of me. —— Moses wrote of me.* To the two disciples going to *Emmaus* (e) —— *O fools and slow of heart to believe all that the Prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning at* Moses *and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself.* To the Apostles a little before his Ascension; (f) *These are the words which I spake unto you, while I was yet with you, That all things must be fulfilled which were written in the Law of* Moses, *and in the Prophets, and in the Psalms, concerning me.* 2. Of *Peter*, who preaching Christ to *Cornelius*, said; (g) *To him give all the Prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins.* And before that, he told the Iews that killed the Prince of life; (h) —— *I wot that through ignorance ye did it, as did also your Rulers. But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath so fulfilled.* 3. Of *Steven* the Proto-Martyr, *Acts* 7. 52. 4. Of *Paul*; (i) —— *Saying none other things then those which the Prophets and* Moses *did say should come: That Christ should suffer, And that he should be the first that should rise from the dead, and should shew light unto the People and to the Gentiles.* II. *More Particularly*; It is not difficult to shew from Promise to Promise, and from Prophecy to Prophecy, throughout all ages before Christ, How they did all intend, and had their accomplishment in this IESUS. To mention some noted Instances. 1. This IESUS is that (d) Joh. 5. 39, 46. (e) Luk. 24. 25, 26, 27. (f) Luk. 24. 44 (g) Acts 10. 43. (h) Acts 3. 13. to 19. (i) Acts 26. 22, 23. & 13 26, 27, 29.

Seed

Seed of the woman, that should bruise the Serpents Head, Gen. 3. 15. *with* Gal. 4. 4. Col. 2. 15. Heb. 2. 14, 15. 2. This *Jesus* is that *Seed of* Abraham, *in whom all the Nations of the earth should be blessed*, Gen. 12. 3. & 22. 18. *with* Acts 3. 25, 26. Gal. 3. 8, 13, 14. Heb. 2. 16. Mat. 1. 1, *&c.* 3. This *Jesus* is that Great *Prophet like unto* Moses, which God would raise up to Israel, from among themselves, *Deut.* 18. 15 *to* 20. *with Acts* 3. 20, 21, 22, 23, *&* 7. 37. 4. This *Jesus* is that *Priest for ever after the Order of Melchizedeck*, consecrated by Gods own sacred Oath, of which he will not repent, *Psal.* 110. 4. *with Heb.* 7 *throughout.* 5. This *Iesus* is that *Seed of* David *which God would raise up to sit upon his throne to reign over the House of* Iacob *for ever*, Psal. 89. 3, 4, 19. *to* 38. & 132. 11, 12 *with* Acts 2. 22. *to* 37. Mat. 1. 1, *&c.* Luke 1. 32, 33. 6. This *Iesus* is *the Sure Mercies of* David, raised from the dead, *and not suffered to see corruption*, Isai. 55. 3. Psal. 16. 10, *&c. with* Acts 13. 28. *to* 38. 7. This *Iesus* is that *Annointed of the Lord*, against whom *the heathen raged, and the people imagined a vain thing, The Kings of the Earth stood up, and the Rulers took Counsel together*, Psal. 2. 1, 2, 3, *&c. with* Acts 4. 25. *to* 29. Thus *Iesus* is the Scope and Mark at which the Promises and Prophecies of old do peculiarly aym: and therefore he alone is the very *Christ*.

3. *From the Lineal descent of Christ, according to the Flesh.* For (k) This *Jesus*, and he alone, did Lineally and Naturally descend according to his *Humanity*, of *Abraham*, and *David*, by a *Virgin*, according to the Scriptures: As is evident in the *Genealogy* of this *B. JESUS* described by *Luke*, Luke 3. 23. *to the end.* This being the *Natural Line of Christ*, as hath been formerly noted, though the Name of the *virgin Mary* his mother be not expressed, but her husbands in stead of hers, according to the custom of the Jews, who draw down *Genealogies* by men and not by women, as is observed by (l) *P. Galatinus*, and others.

(k) Gen. 12. 18. Psal. 89 3, 4. & 132. 11, 12. *with* Heb. 2. 16. Rom. 1 2, 3. Isa. 7. 14. Mat. 1. 18. *to the end.*

(l) *Pet. Galat. l.* 7. *c.* 12.

4. *From the compleat and exact accomplishment of the Scriptures of the Old Testament.* They are most admirably fulfilled and accomplished in all Particulars touching the *Messiah*, in this *Jesus Christ*: As is most evident in all the *four Evangelists Hystories*, and the *Acts*. This being one Principal intent of *the four Evangelists Histories of Iesus Christ*, to prove that this *Jesus* is the Christ. (m) —— *These are written that ye might believe that JESUS is THE CHRIST the son of God, and that believing ye might have life through his name.* Hereupon (n) *Piscator* hath very appositely digested into a Syllogism *the Predictions* touching Christ in the Old Testament, and *the accomplishments* thereof in this *Jesus* according to the History of those *four Evangelists*, *Those* in the *Major*, *These* in the *Minor* of a Syllogism: thence Concluding, *That this Iesus is the very Christ*. Let the learned Consult him diligently.

(m) John 20. 30, 31.

(n) *Piscat. ante partis. Histor. 4. Evangelist.*

5. *From* Jacobs *Prophecy, and the accomplishment thereof.* The

Prophecy; (o) *The Scepter shall not depart from* Judah, *nor a Law giver from between his feet, untill* Shiloh *come, and unto him shall the gathering of the People be.* (p) By *Judah*, we are here to understand not the *Person of* Judah, one of *Iacobs* sons, but the *Tribe of* Judah so denominated from him. By *Scepter* we are generally to understand the Political Rule, Regiment, or Government of the Common-wealth. It cannot be restrained to *Kingly Rule*; for that was taken away by *Nebuchadnezzar* from *Zedekiah*, as was foretold; *Ezek.* 21. 26, 27. Nor to *Princely Government*, by Princes and Governors, who governed after the Captivity; for that is confessed by learned men to be injuriously translated by the *Assamanai* (or *Maccabees*) Levites and Priests to the *Tribe of* Levi, and so propagated in that Tribe. But to be extended also to such *Magistrates and Iudges*, as the Greek calls συνέδριον *The Councel*, which the Jews corruptly stiled *Sanhedrin*: *A grand Councel at* Jerusalem, *Governing the Common-wealth*. After *Judah* became a distinct Kingdom, it was not destitute of Civil Government, either by *Kings*, or by *Princely Governours*, or by the *Councel*, *till Shiloh came*: Although this grand Councel was extreamly weakned, and divided into *lesser Councels*, by the *Romans*, as (q) *Iosephus* confesseth; Yet it was not wholly taken away and demolished *till Shiloh came*, for then the Jewish Common-wealth would have been wholly dissolved. By *Shiloh* its generally agreed that *Christ* is intended, though the proper signification of the Hebrew word שילה *Shiloh* is much controverted. So then, till Jesus Christ came, the Government in one kind or another remained in *Judah*: but after he was come, the Scepter quickly departed, and that Iewish Common-wealth was utterly dissolved to this day; And therefore this *Iesus* must needs be *the Shiloh*, the true Christ here intended.

6. *From* Daniels *Weeks*. *Daniel* Positively determines the time when the *Messiah should be cut off, but not for himself, to finish transgression, make an end of sins, and bring in everlasting righteousness*; viz (r) 70. *Weeks* of years. There is some small difference among learned men about the beginning and end of these 70. *years* by reason of several *Commands that went forth to restore and build* Jerusalem. Hence, (s) some place the Messiah's death in the year of the world 3960. Some (t) in the year 3952. *Helvicus* (u) in the year 3983. As the (x) *Late large English Annotations* note there was a *fourfold Commandment, Decree or Precept* went out for re-building of *Jerusalem*, mentioned in *Ezra* and *Nehemiah*, to some of which the beginning of these 70. weeks must be referred, and to the ending of which the cutting off of Iesus Christ the Messiah doth exactly agree. Not to enter now into that intricate dispute, which of them it was: It is plain on all hands against the Iews, that the *Promised Messiah* is already come and *cut off*, and that *Daniels* weeks had their particular accomplishment in this *IESUS CHRIST*.

7. *From the General agreement of all the Types to this* JESUS,

(o) Gen. 49. 10.

(p) See this Prophecy most learnedly explicated and vindicated by that accurate *Fran. Gomar. in Operum, Tom. 1. p. 235. ad 243.*

(q) *Joseph. Jud. Antiq. lib. 14. c. 8. & 10.*

(r) Dan. 9. 24, 25, 26, 27.

(s) *H. Broughton in his concent of Scripture.*
(t) *R. D. in his Sacred Cronol.*
(u) *Helvic. Chronol. p. 22.*
(x) *Large English Annot. on Dan. 9. 24 &c.*

is the Body and Center of them all, Col. 2. 16, 17. Heb. 10. 1. John 1. 17. There were many (x) *Types* and *shadows*, Personal and Real, Ordinary and Extraordinary, &c. But this JESUS, God-man, is the Truth and Substance of them all. He is the *true* (y) *Adam* that justifies and quickens all his supernatural Seed, as the *First Adam* condemned and killed all his Natural Seed. He is the *true* (z) *Melchizedeck, First King of Righteousness, and then King of Salem*, that is, *King of Peace*: *without Father* according to his manhood, *without Mother* according to his God-head, *without beginning of Dayes, or end of Life*. He is the *true* (a) *Passover* that *is sacrificed for us*. He is the *true* (b) *bread of life*, that *true manna that came down from Heaven, whereof a man may eat and not dy*. He is the *true* (c) *Rock* that affords living water indeed to his Church in the wilderness of this world. *That Rock that followed them was Christ*. And that Mannah and water are called Spiritual *meat and drink*, because they were Types and Sacraments representing Christ unto them. He is the *true* (d) *Serpent lifted up in the wilderness* to heal the mortal stings of the Old Serpent the Devil, *that whosoever believeth in him*, looks up to him by the eye of Faith, *may not perish but have eternal life*. He is the *true* (e) *Prophet, like* Moses, *to be hearkned to in all things*, &c. He is the *true* (f) *Joshuah* that brings his *Israel*, all true believers, into the eternal Rest. He is the *true* (g) *Seed of* David, *that reigns over the house of* Jacob *for evermore*. And what shall I say, He is the Mysterie and Substance of all the Levitical Ceremonies, They all intended him, shadowed out him, (h) as I have already manifested at large in opening *the Sinai-Covenant*. Now he that is *the Body and Substance of the Types of Old*, must needs be the MESSIAH, the *very Christ*: For those Figures and Types were Gods way of Revealing Christ unto his People, till he was exhibited.

8. *From the Testimony of* John *the Baptist*. *John Baptist* was the *Elias* that was to come, *in the power and spirit of* Elias, as the Harbinger of Christ, to *Prepare his way before him*: And he (i) *began to preach* a little before Christ began his Publike Ministry. Now he pointed out Christ as with the Finger, (k) *Behold the lamb of God that taketh away the sins of the world*. And *John* Baptist confesseth; (l) *I knew him not: but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he that baptizeth with the Holy Ghost. And I saw and bare Record, that this is the Son of God*. And after he tels the Jews plainly, (m) *I am not the Christ, but sent before him*: Not the *Bridegroom that hath the Bride the Church, but the Bridegrooms friend, rejoycing to hear the Bridegrooms voice. He must increase: but I must decrease*, &c.

9. *From Gods Authorizing, Constituting, Ordaining and establishing this Jesus to be* THE CHRIST. None can be the Messiah, or Christ, but whom God cals, annoints, seals and appoints thereunto.

(y) See *Dr. T. Taylor his Treatise of the Type of our Saviour.*
(z) Rom. 5. 12. *to the end.* 1 Cor. 15. 21, 22.
(a) Heb 7. 1. *to the end.*
(b) 1 Cor. 5. 7, 8.
(c) Joh. 6. 31. *to* 59.
(d) 1 Cor 10. 1, 2, 3.
(e) John 3. 15, 16.
(f) Act. 3. 20, 21, 22, 23.
(g) Heb 4. *throughout.*
(h) Luke 1. 31, 32, 33.
(i) *Book III. chap. 4. Aph. 7. Carol 7. p. 960. to 987.*
(k) Luke 1. 76. Mat 11. 10 *to* 16. Mal. 3. 1. & 4. 5, 6.
(i) Mat. 3. & 4.
(k) John 1. 29.
(l) John 1. 30, 31, 32, 33, 34.
(m) John 3. 28. *to the end.*

Now God hath Constituted and ordained this JESUS, God-man, and him alone to be the Christ, the Mediator and Saviour, the Judge of quick and dead, &c. (n) *God sent his son into the world,* —— *that the world through him might be saved.* (o) —— *God sent his son, made of a woman, made under the Law, to redeem them that were under the Law.* (p) —— *Labour for the meat which endureth to everlasting life, which the son of man will give unto you: for him hath God the father Sealed.* (q) —— *Christ glorified not himself to be made an High-Priest: but he that said unto him, Thou art my son, this day have I begotten thee,* &c. (r) —— *God anointed JESUS of Nazareth with the Holy Ghost and with power,* &c. — *and he commanded us to preach unto the people, and to testifie, that it is he, which was ordained of God to be the judge of Quick and Dead.* Hence, God furnished him with all authority, power and ability for his Mediatory office, *Mat.* 28, 18, 19, 20. *John* 5. 21, 22, 23. & 3. 34, 35. *Col.* 1. 19. *and* 2, 9, 10.

10. *From the Testimony of Father, Son and Holy Ghost.* He must needs be the Mediator, Messiah and Christ, whom Father, Son and Holy Ghost testifie and declare to be such. Now this IESUS hath the Testimony of Father, Son, and Holy Ghost. 1. *The Father* testifieth twice by voice from Heaven; (s) *this is my beloved son, in whom I am well pleased.* Hence God the Father is said (t) *to have sealed him.* And Christ hereupon said; (u) *The Father himself which hath sent me, hath born witness of me.* And the Fathers Testimony of him, hath special respect to his Mediatory Person and office. The Father bare record to Christ, Sealing and Approving him, at his Baptism, and at his Transfiguration. 1. *At his Baptism*; and that (x) three wayes, *viz.* (1) *By* opening of the Heavens unto him. (2) *By* sending down his Spirit in likeness of a Dove upon him. (3) *By* voice from heaven, *this is my well beloved son, in whom I am well-pleased.* 2. *At his Transfiguration also*, and that (y) three wayes, *viz.* (1) *By* the Heavenly Glory put upon Christ, to encourage him against his Passion approaching. (2) *By* the appearance of *Moses and Elias, talking with him about his decease which he should accomplish at* Ierusalem, according to the Law and Prophets, which meet in Christ and bear witness to him. (3) *By* his voice from Heaven, *This is my beloved son, in whom I am well-pleased, hear him.* II. *The Son himself* testifieth, by his works and Miracles that he was the CHRIST, sent of God. (z) *The works which the Father hath given me to finish, the same works that I do bear witness of me that the Father hath sent me.* And therefore when *John* in Prison heard of the works of Christ, and sent to him, saying: (a) *Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew* John *again the things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is he whosoever*

(n) John 3. 17.
(o) Gal. 4. 4, 5.
(p) John 6. 27
(q) Heb. 5. 4, 5, 6.
(r) Acts 10. 38. *to* 44. & 17. 31.
(s) Mat. 3. 17. & 17. 5.
(t) John 6. 27.
(u) Joh. 5. 37.
(x) Mat. 3. 16, 17.
(y) Luke 9. 29, *&c.* Mat. 17. 2, *&c.* Mark 9. 2, *&c.*
(z) John 5. 36.
(a) Mat. 11. 2. *to* 7. Acts 2. 22, *&c.*

ever shall not be offended in me. As if he had said, my Works, my Miracles are an evident demonstration that I am the Christ.

III. *The Holy Ghost* testifieth that this Jesus is *the Christ*: *Partly*, By his (b) descending and resting upon him in a *visible shape of a Dove*, when Jesus was baptized, and began solemnly to enter upon the publike execution of his Mediatory office. *Partly*, By his plentifull and miraculous falling upon the Apostles, *Acts* 2. 2, 3, 4 32, 33, 36. and Primitive Christians, *Acts* 10. 43, 44, 45, 46, &c. *Partly*, By his effectual attestation to our Hearts and Consciences, 1 *John* 5. 6. *to* 12. Who can experimentally discern and feel the efficacy of the Spirit of Jesus upon his heart, Inlightning, Converting, Sanctifying, Comforting, Attesting, Sealing, &c. and not conclude that this *Jesus* who gives such a spirit into us must needs be *the Christ?*

(b) Mat. 3. 16, 17.

These, among many other arguments, may suffice to Convince any sober mind; *That this IESUS, God-man, and he alone is the Promised MESSIAH, The Christ.* And that (c) *there is no other name under heaven given among men whereby we may be saved.*

(c) Acts 4. 12.

Position III. That, *IESUS CHRIST*, **God and man, is the only True, Fit and Sufficient Mediator, Testator and Surety of the New Covenant betwixt God and Man.** This I shall evidence in two branches, *viz.*

I. *That Jesus Christ is the Mediator, Testator, and Surety of the New Covenant.* This is clear in all these three branches.

1. Jesus Christ is the **Mediator** of the *New Covenant.* (d) — *For there is one God, and one Mediator betwixt God and Men, the Man CHRIST JESUS.* (e) ——— *He is the Mediator of a better Covenant, which was established upon better Promises.* (f) ——— *And for this cause he is the Mediator of the New Testament,* &c. (g) — *But ye are come unto Mount Sion,* ——— *And to IESUS the Mediator of the New Covenant.* The Greek word Μεσίτης in all these places, doth most Properly signifie, *A Mediator*; *or, a Middler* (that I may so express it:) becaule he is, Both *a Middle Person*, and *a Middle officer* betwixt God and man, to reconcile and reunite God and man. This of all other, is the most proper and genuine signification of this name Μεσίτης. Jesus Christ (h) is *the Middle*, that is, the *Second Person* in the Trinity, betwixt the *Father* and the *Holy Ghost*. He is the only Middle Person betwixt God and man, being in one person (i) *God-man*. And he is the (k) *Middle Officer*, intervening, or interposing, or coming between God and man by office; *Satisfying* Gods justice to the full for Mans sins by his Obedience to the Death, and *Continually interceding* for his Elect: To whom he Reveals and effectually applies this his satisfaction, intercession, redemption, &c. for their actual Reconcilement unto God. *Hence* (as (l) one observes) *Jesus Christ as a true Mediator, is still found*, in Medio, *in the Middle.* *He was born, as some think*

(d) 1 Tim. 2. 5.
(e) Heb. 8. 6, 7, 8.
(f) Heb. 9. 14, 15.
(g) Heb. 12. 22, 23, 24.
(h) Mat. 28. 19. 1 Joh. 5. 7.
(i) 1 Tim. 3. 16.
(k) 1 Tim. 2. 5, 6. Heb. 9. 24, 25, 26. & 7. 25. 2 Cor. 5. 19, 20, 21.
(l) Jo. Gerhard. in loc. Com loc. 4. de Person. & Offic. Christi, c. 3. §. 26.

think from Wisd. 18. 14. *about the Middle of the Night; He suffered in the Middle of the world, that is, at* Ierusalem, *seated in the Middle of the Earth; He was crucified in the midst between the two thieves; He died in the air on the Cross, in the midst between Heaven and earth; He stood after his Resurrection in the midst of his disciples,* Iohn 20. 19. *He promiseth, where two or three are gathered together, to be in the midst of them,* Mat. 18. 20. *He walks in the midst of the Golden Candlesticks, the Churches,* Rev. 1. 13. *And He, as the Heart in the midst, distributes spirit and vertue to all the parts of his mystical body.* So he. Thus Iesus Christ is the Mediator betwixt God and man; Middle in Person, and Middle in Office. Yea Iesus Christ is *Mediator of the New Covenant,* and that κατ' ἐξοχὴν more peculiarly and eminently then of any other Covenant. (m) *Moses* was a *Typical Mediator* under the *Old Covenant,* he *went betwixt God and Israel,* He typed out Christ the only true Mediator, 1 *Tim.* 2. 6. *Heb.* 13. 8. *Gal.* 3. 19, &c. But *Christ* is the true *Mediator* of the *New Covenant,* the better Covenant most eminently and singularly; For, 1. *He* (n) dedicated and established the *New Covenant* in his own blood. The best blood that ever was shed, for Covenant-Sanction, in the world. 2. *He* ratified and confirmed this *New Covenant* with the Sacramentall Tokens of his blood, (o) *Baptism and the Lords Supper.* 3. *He* obtains for us all *New Covenant* Blessings from God, by his Merit fully (p) satisfying Gods justice for all our sins and debts: And enables us to all *New Covenant-Duties* to God by his Spirit. 4. *He* brings God and man into this blessed *New Covenant,* as confœderates in him: To which end he manageth all the Mysteries and affairs of this *New Covenant, as Prophet, Priest, and King* most advantagiously and effectually.

(m) Exod. 20. 18 *to* 22. Deut. 5. 22. *to the end.*

(n) Heb. 9. 14, 15, 16.

(o) Mat. 28. 19, 20. Luke 22. 19, 20.

(p) 1 Tim. 2. 6, 7. Heb. 9. 14, 15, 16. & 7. 22.

2. Iesus Christ is the Testator of this *New Testament.* As this New Covenant is *a Fœderal Testament,* or a *Testamental Covenant:* So Iesus Christ, *Mediator* of this *New Covenant* is a *Mediatory Testator,* or a *Testatory Mediator.* Hence in the same context Christ is stiled, μεσίτης *A Mediator,* And διαθέμενος *A Disposer,* or *Testator.* (q) *And for this Cause he is the Mediator of the New Testament, that by means of Death,* &c. *they which are called might receive the Promise of the Eternal inheritance. For where a Testament is, there must also of Necessity be the death of the Testator.* How fitly is Iesus Christ counted *the Testator* of this *New Testament,* of this his last will and Testament. For, 1. Iesus Christ confirmed and made of force this his New Testament (r) by his blood and *Death* as *Testator.* 2. All the blessings promised in this *New Testament,* are as so many *bequests* and *Legacies* of Christ the *Testator, that was dead, and is alive,* to his Church and members in this his last Will. 3. The *Scripture,* the written (s) *word of Christ,* is the (t) *Instrument,* or evidence. 4. The *Prophets, Apostles, and Holy Penmen* of Scripture, were the *Notaries* or *Scribes* that wrote his will. 5. The *Sacraments* are the (u) *Seals* annexed to this *New Testament.* 6. The *witnesses,*

(q) Heb. 9. 15, 16.

(r) Heb. 9. 15, 16.

(s) Col. 3. 16.
(t) Ier. 31. 31, &c. Heb. 8. 8, 9, 10, 11, 12.
(u) Mat. 28. 19. & 26. 26, 27, 28.

are

are (x) *three that bare record in Heaven, the Father, the Word, and the Holy Ghost:* And *three that bear witness on Earth, The Spirit, and the water, and the blood.* 7. The *Executor of Christs last Will and Testament* is Jesus Christ himself by his Spirit, effectually applying it and the benefits of it to all his members. And to this end though he *Dyed* to ratifie his Testament, yet he *Revived* and rose again to Execute it, *and behold he is alive for evermore.* But of these things I (y) have already spoken heretofore.

(x) 1 John 5. 6.7.8,9,10.

(y) *In Book IV chap. 2. Aph 1. p. 1260. 1261, &c.*

3. Jesus Christ is **Surety** of this *New Covenant.* (z) *By so much was JESUS made Surety* (ἔγγυος) *of a better Covenant.* Our English Translation hath it, *Of a better Testament*; but not so fitly, because properly a *Testament* neither useth to have, nor needeth to have a Surety; as a *Covenant* doth. (a) *Beza* therefore justly blameth both *Erasmus* and the *Vulgar Translation* for rendring it *Testament*: For that *A Surety* is not added in *Testaments*, and should he be added, How can the same be both a *Testator* and a *Surety*? So that this word *Surety* hath reference properly to *A Covenant*, and Not to *A Testament.* The Greek Ἔγγυος, *Sponsor, Fidejussor, Praes: A Surety, a Pledger*, &c. is very significative: being derived, as (b) some think, from γύιον *An Hand*, as it were ἐν γυίοις *In hands*, because the *Security*, or *Pledge is given in hand.* Or as *Suidas* and others, from γύη or γύια *The Earth*; because the *Earth* is the most *firm and stable of all the Elements. A Surety*, is *properly one that willingly promiseth and undertakes to pay and discharge the Debt, if the Debtor fayl and be not able to make satisfaction himself.* Thus *Paul* willingly and spontaneously, from the love that he had to his Converted *Onesimus*, promised and undertook to make satisfaction to *Philemon* for any wrong that *Onesimus* had done to him; (c) *If he hath wronged thee, or oweth thee ought, put that on mine account. I* Paul *have written it with mine own hand, I will repay it.* Hence Jesus Christ being called, *Mediator of a Better Covenant*, Heb. 8. 6. and *Surety of a better Covenant*, Heb. 7. 22. *viz.* So a *Mediator*, As a *Surety*; and So a *Surety*, as a *Mediator*: This may clearly let us see what Manner of *Mediator* Christ is. For, one of these words is to be explained by the other, *viz. Mediator*, by *Surety.* So that Jesus Christ is not only such a *Mediator*, as is a Legate Ambassador, or Messenger, only betwixt God and men, (d) as that dangerous heretick *Socinus* pretends: but properly *an Intercessor, a Pacifier, an Attoner, a Satisfier*; because Christ the *Mediator*, is *Surety* of the *New Covenant*, that is, Our Satisfier, our Pacifier, our Appeaser, our Intercessor, *&c.* with God. How? Its expressed, 1 *Tim.* 2. 5, 6. *by giving himself* (ἀντίλυτρον) *A Ransom for us*; & *Heb* 1. 3. *by purging our sins by himself*; & *Heb.* 2. 17. *by making reconciliation for the sins of the people as a merciful and faithfull High Priest*, & *Heb.* 7. 27. & 9. 12, 14. *by offering up himself once for the sins of the people to God* the father, *by the eternal spirit, having obtained eternal Redemption for them*; & 2 *Cor.* 5. 21. 1 *Pet.* 3. 24, *Heb.*

(z) Heb 7 22.

(a) Vulgata & Erasmus, *Testamenti*; quod non convenit huic loco. Neq; enim in Testamentis adhibitur fidejussor. Deinde etiamsi adhiberetur, quomodo idem esse; Testator, & fidejussor? *Beza Annot. in Hebr.* 7 22.

(b) *Scapul. in Lexic. ad verb.* Ἔγγυος.

(c) Philem. 18, 19.

(d) *Socin. de Servator. lib. 1. cap. 2.*

Heb. 10. 10, 12. by being *made sin for us*, *bearing our sins* (that is, the Punishment and curse of our sins) *upon his own body on the tree*, even by *offering one Sacrifice for sins for ever*, *the body of Jesus Christ once for all*. Thus Christ, as our *Mediator* was our *Surety*, and as our *Surety*, fully paid all our debt, setting us perfectly free for ever.

Thus, *Jesus Christ is Mediator, Testator and Surety of the New Covenant.*

II. *That, Iesus Christ is The only True, Fit and Sufficient Mediator*, &c. *of the New Covenant betwixt God and man.* Christ is the *sole* and *whole Mediator*: Not the *Blessed Virgin*, not any *Saint*, nor any or all the *Prophets*, *Apostles*, *Martyrs*, or *glorious Angels*, as the Papists fondly do imagine. Here consider, 1. *The State of this Position.* 2. *The Confirmation of it.*

For the State of this Position: note. Theres a twofold *Mediation*, *viz.* of *Redemption* and of *Intercession.* I. *Of Redemption and Reconciliation*; whereby a full Price or Ransom is paid for us, by enduring Death for our sins to the satisfying of Divine Justice. And in this sense (e) *Christ alone is Mediator*: He alone Redeeming us by his Death, and Reconciling us to God by his blood. II. *Of Intercession*; And this again is twofold, *viz.* 1. Meritoria, *Meritorious*: by way of Merit or Desert. And so Christ only is *Our Advocate with the Father*, and continual *Intercessor*, appearing in the presence of God for us, presenting his Death and Merits before God, and so making intercession for us. 2. Petitoria, *Petitory*: by way of Petition or supplication; whereby, the Saints on earth *more Generally*, or this or that *Saint more Particularly*, Pray one for another in this world (f) according to Christs command, having in General or in Particular a Knowledge and fellow-feeling of one anothers wants, miseries, temptations, *&c.* Thus *Paul* prayed earnestly for the Churches, *As Heb.* 13. 20, 21. *Philem.* 4. 1 *Thes.* 1. 4. *Phil.* 1. 4. And desired most earnestly their prayers again for himself, *Eph.* 6. 18, 19. *Heb.* 13, 18, 19. 1 *Thes.* 5. 25. *Rom.* 15. 30, 31, 32. This state of the Position duely improved, will easily cut asunder all the *Popish Arguments* made to the contrary.

For the Confirmation of this Position, thus stated, briefly consider;

1. *That*, The Scripture mentions only (h) *one Mediator* and *Surety* of the *New Covenant*; only one (i) *Testator* of the *New Testament*, between God and man; Onely *one* (k) *Advocate* and *Intercessor* with the Father; and only *one* (l) *Saviour*: viz. *JESUS CHRIST* the righteous, God and man. And therefore *Jesus Christ* and he alone, is *Mediator*, *Surety*, *Testator and Saviour.* The Scripture Reveals no other: and we ought to receive no other. Christ was the true *Mediator*, even of the *Old Covenant*, *Gal.* 3. 19, 20. *Heb.* 13. 8. but more darkly and more imperfectly revealed, and that under the Type of *Moses* that stood between God and the People, *Exod.* 20. *Deut.* 5. And under the shadows of Typical

(e) 1 Tim. 2. 5, 6. Heb. 9. 12, 14, 15, 16. & 7. 22. Rom. 5. 8, 9, 10. 1 Pet. 2. 24.
(f) 1 John 2. 1, 2. Heb. 7. 25. & 9. 24. Rom. 8. 34.
(g) Mat. 6. 9, &c. Luke 11. 2, &c. Jam. 5. 16.
(h) 1 Tim. 2. 5, 6. Heb. 8. 6. & 9. 15. & 7. 22.
(i) Heb. 9. 15, 16.
(k) 1 John 2. 1, 2. Heb. 7. 25. Rom 8. 34.
(l) Acts 4. 12.

pical Sacrifices and blood of innocent Beasts. *Heb.* 9. & 10. But he is *Mediator* of the *New Covenant* most eminently, clearly, perfectly, by his own *Death and Blood*, &c.

2. *That* Iesus Christ, and he alone was a Fit and Sufficient Person, for the Office of a Mediator of the New Covenant betwixt God and man. This his Fitness and Sufficiency, 1. As the Second Person in Trinity, the Son of God, 2. As God-man, an exact Middle Person betwixt God and man, equally near to, and interessed in both God and man: hath been (m) already declared.

3. *That*, IESUS God-man, and he alone, is the *MESSIAH, THE CHRIST, Annointed with the Holy-Ghost and with Power*, for the Mediatory office, Sealed, Commissionated, and Called by the Father to this Office, Accepted and approved in this office, As (*) hath been abundantly manifested, and therefore Iesus Christ alone must needs be the only Fit and Sufficient *Mediator* of the *New Covenant*, *able to save to the uttermost all that come unto God by him*, *Heb.* 7. 25.

Thus, *Jesus Christ is the Only Mediator, Surety and Testator of the New Covenant and Testament betwixt God and man.*

(m) *In this sixth Chap. Aph. 1. Posit. 1. Sect. 1 V.*

(n) *In this sixth Chap. Aph. 2. Posit. 2.*

Position IV. That, *JESUS CHRIST* **is Mediator, Testator and Surety of the New Covenant betwixt God and man, as he is God-man.** He is Mediator, *&c.* not as God only, nor as Man only, but as God-man in one Person. Here Consider, 1. *The sense.* 2. *The grounds of this Position.*

1. *For the Sense of this Position*, note; 1. There is a Conjunction and Union of two Natures Divine and Humane in one and the same individual Person of the Mediator. This is by some stiled, *Substantial Mediation.* And this is so necessary to the Office of Mediatorship; that without this (as is confessed on all hands) Christ could not have been a fit Mediator. 2. There is a Co-operation and Concurrence of these two Natures in the Person of the Mediator, unto the Acts or Works of Mediation, according to the peculiar propriety of each Nature: which Acts he performs, *Divine* as God, *Humane* as Man, *One and individed* as Mediator; The real difference of the two Natures being still preserved distinct and entire. Papists do grant the former, *viz.* The Conjunction of the Divine and Humane Natures in the Person of the Mediator: But they deny the latter, *viz.* The Co-operation of both those Natures in the Acts of Mediation. For, (*) they hold that Christ performs the Acts of Mediatorship, not as God, but only as Man: From his Humanity, not from his Deity.

(o) Christ was head of the Church, and our chief Bishop and Priest according to his Man-hood, &c. *Rhem. Annotat. on N. Testam. on Act. 9 §. 6. & 8.* ——— Christ is the chief Minister, according to his man-hood, of all our Reconcilement to God. *Rhem. Annotat. on 2 Cor. 5. 18.* ——— *And elsewhere*, Beware of the wicked Heresie of the Arrians and Calvinists, ——— that dare not to say, that Christ was a Priest, or did Sacrifice, according to his God-head. Which is to make Christ, God the Fathers Priest, and not his Son: and to do sacrifice and homage to him as his Lord, and not as his Equal in Dignity and Nature. *Rhem. Annot. 1. on Heb. 5. v. 6.*

Bellarmine also insists much upon this, as the Common Opinion of the Catholicks. Est autem sententia Communis Catholicorum, ipsum quidem Mediatorem, sive (ut Theologi loquuntur) Principium quod operabatur opera Mediatoris, non fuisse Deum solum, vel hominem solum, sed utrumque simul, id est, verbum incarnatum, sive Deum Humanatum. Principium tamen quo illa opera à Mediatore fiebant, fuisse Naturam humanam, non divinam. Tametsi enim Deus inest natus erat, qui orabat, patiebatur, obediebat, satisfaciebat, tamen hæc omnia faciebat secundum formam servi, non secundum formam Dei. *Bellar. de Christo, lib. 5. c. 1. & c. 2. Tom. 1.*

Bellarmine speaks plainly, thus distinguishing; The *Principium Quod*, The Principle or Beginning which did the works of Mediatorship, was not God alone, nor man alone, but both together, *viz.* God-man; but the *Principium quo*, The Principle or Beginning whereby these works were done of the Mediator, was his Humane Nature, not his Divine. But the Orthodox resolve better. That Jesus Christ acts as Mediator from both his Natures, his *Humanity* doing what is properly Humane, His *Divinity* what is properly Divine, both of them concurring unto one work of Mediatorship. The *Worker* is one Person, The *Work* is one Mediation, But the *Formal Principles* or *Beginnings* of this work are the two distinct Natures in that one Person of the Mediator. As the Divine and Humane Nature concur to make one Person of Christ the *Mediator*: So the Distinct Acts of these two Natures in Christ concur to make up one and the same compleat work of *Mediation*. Christ did his *Opera Authoritatis* or *Magisterii*, his works of Authority from his *God-head*: but his *Opera Ministerii*, his works of Ministery, from his *Man-hood*: But as his Natures are united in one Person: so his Acts and Operations from his two principles, are conjoyned in one *Mediation*.

II. *The Grounds of this Position, thus stated and explained, are divers*, For,

1. *The Holy Scriptures do frequently ascribe the Acts of Christs Mediation to his Divine, as well as to his Humane Nature.* And the Holy Scriptures are our best guides in this Mysterie, which is not of Natural cognisance; but only of meer supernatural Revelation. As,

(1) *God was in Christ reconciling the world to himself, not imputing their trespasses unto them*, 2 *Cor.* 5. 19. Therefore God in Christ, as well as man in Christ, Acted to the Reconcilement of the world, and to their Justification: Consequently to the works of Mediation.

(2) *The Law* (that (p) Covenant of God at Mount *Sinai*) *was ordained by Angels in the hand of a Mediator*, (q) *Gal.* 3. 19, 20. Of what *Mediator*? Not of *Moses*, who was only an intervening Messenger betwixt God and *Israel*, in the solemn Transactions of that *Sinai*-Covenant, or at most but a Typical Mediator; but of Christ the Promised Messiah, that (r) *Angel* (*viz.* the (s) *Angel of the Covenant*) *which spake to* Moses *in the Mount* Sinai, *and with our Fathers*, of whom *Moses* was but a dark Type or shadow. This Promised Messiah did then Act as *Mediator* of the Covenant,

(p) Deut. 5. 2, 3. Ier. 31. 31, 32. Heb. 8. 8, 9.
(q) Vid. *Andr. Rivet. in Catbol. Orthodox. Tract.* 2. *Quæst.* 49. §. 4. *Tom.* 2.
(r) Acts 7. 37, 38.
(s) Mal. 3. 1.

Covenant, and that according to his God-head; for at that time he had not assumed the Man-hood.

(3) — *To Feed the Church of God, which he hath purchased with his own blood, Act.* 20. 28. Therefore, Iesus Christ *as God* hath purchased his Church with his own blood *as man*. The *Purchase*, is the Church: The *Price* whereby this purchase was made, was the blood of God, *viz.* The Humane blood of Christ: God-man: But the *Purchaser*, was Christ as God, his God-head making his Humane blood a price sufficient. His God-head therefore did co-operate with his Man-hood in this work of Redemption.

(4) *How much more shall the blood of Christ, who through the eternal spirit, offered himself without spot to God, purge your Conscience from dead works to serve the living God? And for this cause he is the Mediator of the New Testament*, &c. *Heb.* 9. 14, 15. Here touching Christ our Mediator, note; That Christ as Priest, *offered himself without spot* as man, *Through the eternal spirit*, viz. By the power and vertue of his own God-head. As *God-man*, he was Priest: As *Man*, he was Sacrafice: As *God*, he made his sacrifice sufficient and prevalent for our Redemption.

(5) *The Lord sware and will not repent, thou art a Priest for ever after the Order of* Melchizedeck. — *The word of the Oath maketh the Son* (High priest,) *who is consecrated for evermore, Heb.* 7. 21, 28. If Christ be High-priest as he is the Son: then as he is God, for as he is the Son (t) when God sware, he is God. Again, if he be an eternal *Priest after the order of* Melchizedeck, then he must be Priest as God and man: For *Melchizedeck* is set forth, (u) *Without Father, without Mother, without Pedigree, having neither beginning of dayes, nor end of life.* And all, that he might be a fit Type of Christ: who is *without Father*, according to his Man-hood; *without Mother*, according to his God-head; *without beginning of dayes*, according to his Divine Nature; *without end of life*, according to his Mediatory Person. And if Christ must needs be Priest as God and man: Consequently he must needs Act in his Priestly office, as both God and man.

(t) Psalm 110. 4.

(u) Heb. 7. 3.

(6) *There is one God, and one Mediator between God & men, the man Christ Iesus: who gave himself a Ransom for all, to be testified in due time, 1 Tim.* 2. 5, 6. Here Iesus Christ is Declared, that *one Mediator betwixt God and men*: And his Mediatorship is described by one eminent Act thereof, his *Redemption*; who *gave himself a Ransom for all*. The Ransom-given, is himself, *viz.* As man: The Ransom-giver, is himself also, *viz.* As God, his Man-hood also Consenting. Therefore as God he acted in his Mediation, as well as Man. *Ob.* But its said; *The man Christ Iesus*: (x) *why doth he add,* [The man,] *but to express according to which Nature Christ is Mediator. Answer* 1. He expresseth the Nature *according to which* he is Mediator, not *according to which only*. 2. The word [*man*] here may be taken *Personally*, to denote the Person of Christ,

(x) Cur quæso addidit, Homo; nisi ad explicandam naturam, secundum quam Christus est Mediator? *Bellar. de Christo Mediator. lib.* 5. *cap.* 3. *Tom.* 1.

Christ, who is man as well as God; rather then *Naturally* to design out his Humane Nature onely. It being usual with Scripture to denominate the whole Person from either Nature. So Christ is called, (y) *The Lord of Glory*, when his Person is understood. Thus here *The Man Christ Iesus*; to shew (z) that in him there was the Humane, as well as the Divine Nature in one Person, and that Consequently he was a fit middle person, or Meidiator betwixt God and man. And we have the more cause to understand this word [*Man*] here, not *Naturally*, but *Personally*; because it is not barely said *The Man*, but *The Man Christ Iesus*: *Christ Iesus* denoting that Person, who is *God and Man*. 3. This Phrase, *The Man Christ Iesus*, seems also to be added; *partly*, for our greater Consolation and Encouragement, that we may the more confidently draw near to him and to God in him, who is our elder brother, partaker of flesh and blood with us, *that he might be a mercifull and faithfull high-priest for us in things pertaining unto God*. *Partly*, (a) To admonish us not to despair of the salvation of any sort of men: Christ taking unto him the common Nature of *man*.

2. *The Scope, End or intent of the Personal Union of the Divine and Humane Natures in one Christ*, was (b) *that he might act and execute his Mediatory Office Compleatly according to both those Natures*. Agents do *act* or work, according to their *Essence* and *Form*. If Christ do not act according to both his Natures, as Forms and Beginnings of his Mediatory Actions; to what end was his Person Constituted of those two Natures, when one would have sufficed? Are there not some *Mediatory Actions* so proper and peculiar to one Nature, that they cannot belong properly to the other? Do not divers Necessary and Essential Acts of Christs Mediatory Office, flow from his *God-head*, as the immediate, proper and formal beginning thereof? 1. His *Incarnation* was from his *God-head*, assuming his Man-hood: for the Man-hood, not being, could not assume it self. 2. His (c) *manifestation of God in the flesh*, was *efficiently* and primarily from his God-head. *Instrumentally* in and by his Man-hood. 3. His Delivering and Offering himself up to God by Death for us, was *Actively* from his *God-head*, (d) *through the eternal Spirit he offered up himself*, (e) —— *I have power to lay it down*, &c. But *Passively* from his *Man-hood*. Christs dying was an *Act of Power*, and an *Act of weakness*: that *power* belonged to his *God-head*, this *weakness* to his *Man-hood*. 4. His *Resurrection* from the dead, was (f) by the power of his *God-head*. His Humane flesh was *that which did rise*: but his Divine power was *that whereby he did rise*. 5. His *Ascention* into Heaven, was *in his Humanity*: but the Vertue or Power whereby he ascended, was *from his Deity*. 6. His *Captivating Captivity*, was in his Humane Nature ascending; but from his Divine Nature, Conquering. 7. His *Sitting on the right hand* of God; and coming again to judge the world, belong to his Man-hood, but from

(y) 1 Cor. 2. 8.
(z) *Jun. Animadverf. in Bellarm. Contr. lib. 5. cap. 3. Not. 11, 12.*
(a) *Amef. Bellarm. Enervat. de Christ. Mediat. l. 5. p. 117. Amster. 1630.*
(b) Operari, sequitur esse.
(c) 1 Tim. 3. 16.
(d) Heb. 9. 14.
(e) Iohn 10. 18.
(f) Rom. 1. 4. 1 Tim. 3. 16. justified in the Spirit

from his God-head, &c. These, and like Acts, which primarily and necessarily appertain to his Mediatory office, have their proper rise and original from Christs Divine Nature. And therefore he was God and man *in one Person*, that he might act as God and man *in one Office*.

3. *The Nature of the Mediatory office is such, that it could not be compleatly executed and fulfilled, if Christ God-man should not act therein both as God and man.* This may be easily evinced in all the Primary Parts or Functions of his Mediatorship, by Induction of Particulars. As, I. *In his Prophecy.* Jesus Christ as God, (g) knows his Fathers will fully, reveals it Compleatly, And (h) *opens our understandings* to receive it effectually: As man he Teacheth us (i) familiarly and according to our capacity. II. *In his Priest-hood, many ways.* For, 1. Jesus Christ, As *man*, suffered: As *God*, supported himself under his sufferings. 2. As *man*, was sacrificed for us: As *God*, did offer up himself for a sacrifice, *Heb.* 9. 14, 15. 3. As (k) *man*, Dyed and was Buried: As *God*, overcame Death, and Rose again from the Dead. 4. As (l) *man*, was in his Body and blood the Price of our Redemption, and a Ransom for us: As (m) *God*, he made that price and Ransom of infinite worth, dignity, value, efficacy, acceptableness, &c. 5. As *man*, (n) he did *bear our sins upon his body on the Tree*, and the wrath of God for them: As *God* he sustained his man-hood from sinking, and being utterly swallowed up under the wrath of God, which no meer creature in the world could ever have undergone without being utterly overwhelmed. 6. As *man*, he prayed with strong cries and tears, and intercedes for us, *Heb.* 5. 6, 7. & 9. 24. 1 *Iohn* 2. 1, 2. *Rom.* 8. 34. As *God*, he makes his Intercession of infinite acceptance with his heavenly Father for ever, *Heb.* 7. 21, 25. III. *In his King-ship.* For, 1. As *man*, He did conflict with his and our spiritual enemies, Sin, Satan, Death, &c. But as *God* he conquered them, by being in his Humanity in some sort conquered by them, *Rom.* 8. 3. *Col.* 2. 14. *Heb.* 2. 14, 15. 2. As *man*, he did triumph over them in his going up into heaven, and shall finally doom and judge them in his coming again from heaven: but As *God* he hath the Power and Authority of this Victory, Triumph and Judgement, *Acts* 10. 42. & 17. 31. *Rom.* 2. 16. *Ioh.* 5. 22. And what shall I say? As all his *Acts of Ministery and Meanness* in his Mediation, have their primary and proper rise from his *man-hood*; As, To be Conceived, Born, Circumcised, Afflicted, Scourged, Crucified, Slain, Buried, &c. So all his *Acts of Magistery and Authority* have their proper and primary rise from his *God-head*; As, To know the heart, To work Miracles, To Rise from the Dead, Ascend into Heaven, Sit down at Gods right hand, shed forth his Spirit, Gather and Preserve his Elect, subdue their enemies, and judge the world, &c.

4. I conclude this Position with that excellent Passage of *Augustine*;

(g) Matt. 11. 27. Ioh. 1. 18.
(h) Luke 24.
(i) Deut. 18. 15. Ioh. 10.
(k) 1 Pet. 3.
(l) 1 Pet. 1. 18, &c. 1 Tim. 2. 6.
(m) Heb. 9. 14. Act. 20. 28.
(n) 1 Pet. 2. 24.

gustine; (o) *I* (saith the Lord) *will be to them a God, and my servant* David *a Prince in the midst of them. Why* in the midst of them? *Because the word was made flesh, and dwelt amongst us. A Prince in the midst of them: Thence he is Mediator both of God and man, because he is God with the Father, and man with men. Not a Mediator as man besides the Deity: Not a Mediator as God besides the Humanity. Behold the Mediator. The Divinity is not Mediator without the Humanity, The Humanity is not Mediator without the Divinity: But betwixt Divinity alone, and Humanity alone, Christs Humane Divinity, and Divine Humanity is Mediator.* To which I will only add the notable Testimony of *Claudius Espensæus* a *Sorbon Doctor* among the Papists, who at large defends Christs Mediation according to both his Natures, and hath this passage; (p) *And this is altogether a Saving and Enlivening Mediation, And the Action, Execution, Efficacy, Efficiency, and* (*as the Greeks speak*) *the Energy thereof AS SUCH, is Neither Divine only, being not of meer God, but of God-man, or made man: Nor Humane only, being not of meer man, but of man Deified: But Theandrical*, viz. *Of God and man existing together.* Let the Learned Reader for his further Satisfaction about Christs Mediation according to both Natures, consult that learned and judicious *Andr. Rivet* in his *Cathol. Orthodox. Tract.* 2. *Quæst.* 50. *Tom.* 1.

(o) Ego, inquit Dominus, ero illis in Deum, & servus meus David princeps in medio eorum. Quare in medio eorum? Quia verbum caro factum est, & habitavit in nobis. Princeps in medio eorum: Inde & Mediator Dei & hominum, quia Deus cum Patre, quia homo cum hominibus. Non Mediator homo præter Deitatem: Non Mediator Deus præter Humanitatem. Ecce Mediator. Divinitas sine humanitate non est mediatrix: Humanitas sine Divinitate non est Mediatrix; Sed inter Divinitatem solam, & humanitatem solam, Mediatrix est humana Divinitas, & Divina Humanitas Christi, *Augustin. in lib. de Ovibus cap.* 12. *Tom.* 9.

(p) Et Omnino salutaris hæc, & vivifica Mediatio, ejusq; QUATENUS TALIS, actio, executio, efficacia, efficientia, & ut Græci loquuntur ἐνέργεια, neq; divina tantum est, cum non sit Dei nudi, sed Humanati, seu Hominis facti: Neq; Humana tantum, cum nihilo magis sit hominis nudi, sed Deificati: Sed Θεανδρικὴ Deivira, seu Deivirilis, nimirum ut Dei simul existentis & hominis, ut simple deduck. *Damascenus de Orth. Fide lib.* 3. *cap.* 19. Sic *Claud. Espensæus in Tract. de Mediator. cap.* 5. *in fine Digression. in* 1 *ad Timoth.* 2.

Hitherto, *Of the Person of CHRIST: as also of his Mediatory office, more Generally.*

APHORISM

APHORISM III.

Of CHRIST's Execution of his Mediatory Office, more Particularly.

THat, *JESUS CHRIST*, God-man, Executeth his Mediatory Office in a (q) Prophetical, (r) Priestly and (s) Kingly way, or, As Prophet, Priest and King; both in his state of (t) Humiliation, and (u) Exaltation.

(q) Deut. 18. 15 to 20. Iohn 1. 45. Act. 3. 22. & 7. 37. Luk. 24. 19

(r) Psa. 110. 4. Heb. 7. throughout. See also Chap. 2. & 5. & 8. & 9.

(s) Psal. 2. 6. Ezek. 37. 24, 25. Hos. 3. 5. Isa. 9. 6. Luke 1. 32, 33. Rev. 19. 16.

(t) Phil. 2. 6, 7, 8. Isa. 53. throughout. Gal. 4. 4, &c.

(u) Acts 2. 33, 34, 35, 36. Heb. 2. 9, 10. Phil. 2. 9, 10, 11. Ephes. 1. 20, 21, 22, 23.

For the better clearing of this *Aphorism*, three things are to be explained especially, *viz.* 1. *Whence it may be evinced, that Christ executes his mediatory office these three waies.* 2. *Wherein the Nature of Christs Prophecy, Priest-hood, and King-ship consists.* 3. *What are those two states of Christs Humiliation and Exaltation, wherein he thus executes his Mediation betwixt God and man.* I shall unfold these in three distinct *Sections*.

SECTION I.

WHence it may be evinced, *That Christ executes his Mediatory Office, in a Prophetical, Priestly and Kingly way.* These three, *some* call, the *Species* or *Kinds of his Mediatory office*; *some*, the *Parts* or *Branches thereof*: It is not much material whether notion we make use off, seeing for substance they come both to one. Now, that *JESUS CHRIST* executes his Mediatory Office in this threefold Capacity. As, *Prophet, Priest and King*, may be evinced these six waies especially, *viz.* 1. *From the condition of lapsed man, without Christ; and his Necessity of Restauration by Christ.* 2. *From the personal Types of old prefiguring these functions in Christ.* 3. *From the Order of conferring salvation upon us.* 4. *From the Reality of Christs Unction hereunto.* 5. *From the sufficient Enumeration of Christs Benefits, and his way of procuring them.* 6. *From Christs many Denominations given to him in Scriptures, and notably reducible to these three Functions.*

1. *From the Condition of lapsed man, without Christ; and his Necessity*

ceſſity of Reſtauration by Christ. Lapſed man by reaſon of ſin is miſerably involved in a threefold Diſeaſe; viz. 1. (t) Groſs *Ignorance* of God and of all the Myſteries of Salvation, yea and (u) of his own *poor, blind, naked, wretched* and undone Condition. 2. (x) *Alienation and Eſtrangement* from God and all Happineſs, yea ſtream Hoſtility and Enmity to God, his Laws, & all his wayes. 3. Mortal (y) *impotency* and inability of Returning again to God from ſin and Satan, for Recovering of his Favour, Happineſs and Salvation. Now, lapſed man had need to have ſuch a Mediator, as hath an office and ability ſufficient for healing of all theſe grand Evils and Diſeaſes: otherwiſe he cannot be Reſtored and Saved. The *Remedy* muſt fully anſwer the *Malady*. Behold therefore how richly and fully God hath Provided for lapſed mans Recovery in Christ. For His *Ignorance* is cured by Chriſts *Prophecy*. His *Alienation* from, and *Enmity* againſt God, is healed by Chriſts *Prieſt-hood*. His *Impotency*, and *inability*, is Remedyed by his *Kingſhip*. All which will evidently appear in the particular opening of theſe Functions.

2. *From the Perſonal Types of Old, prefiguring theſe three Functions in Christ.* Chriſt under and before the *Old Teſtament* was revealed to his Church more darkly and imperfectly under Types and Figures, repreſenting ſome excellency or other that ſhould be in the Perſon, Office or Benefits of the Promiſed Meſſiah. Thoſe Types and Shadows were either *Perſons* or *Things*. *Perſons* repreſented Chriſt in many regards: amongſt others, in the Eminent offices which they did bear and diſcharge for the good of Gods People; *viz.* of *Prophets, Prieſts*, and *Kings*. By which three offices God uſually Conveyed all his choice bleſſings to his people of old, as (z) I have formerly Shewed. Thus, 1. *Moſes* (a) the great *Prophet*, was a ſpecial Type of Jeſus Chriſt, Gods greateſt Prophet of all: that Prophet of Prophets. 2. The Levitical (b) *Prieſts*, eſpecially the *High-prieſt*, and *Melchizedek the Prieſt of the moſt high God*, of another and more excellent order, were ſpecial Types of our great High-Prieſt Jeſus Chriſt. 3. The excellent (c) Kings alſo, as *Melchizedeck King of Salem, David and Solomon*, Kings of Iſrael, &c. were ſingular Types of Jeſus Chriſt our true King of Righteouſneſs, Prince of Peace, and King of Kings, to whom (d) *the Lord God gave the throne of his Father David, that he might reign over the Houſe of Jakob for ever, & whoſe Kingdom there ſhall be no End.* Now, How *Moſes, Melchizedeck*, the Prieſts, *David*, and *Solomon* did Typifie Chriſt in theſe three Functions, I have (e) already manifeſted.

(t) Eph. 4.17, 18. 1 Cor. 2. 8,9,14.
(u) Rev 3.17.
(x) Eph. 2. 12. Col. 1. 21. Rom. 8. 7.
(y) Rom. 5.6. Acts 8. 23. Eph. 2. 1,2,3. Phil. 2. 13. Ier. 31. 18.
(z) *In Book IV. Chap. 5. Sect. 2. Gen. 49. p. 1351.*
(a) Deut. 18. 15. *to* 20. Iohn 1. 45. Acts 3. 22. & 7. 37.
(b) Heb. 2. 17. & 5. 4, 5, 6. & 7. 2. *to the end.*
(c) Heb. 7. 2. Ier. 23. 6. Iſa. 9. 6, 7. Ezek. 37. 24, 25. Luke 1. 32, 33. Rev. 19. 16.
(d) Luke 1. 32, 33.

(e) *Moſes* in his Prophecy, *Book III. Chap. 4. Aphoriſm 2. Inſer. 2. p. 781, 782, &c.* The Levites, Prieſts and high prieſt, as alſo *Melchizedeck*, in his Prieſthood *book III. Chap. 4. Aphoriſm 7. Corollar. 7. 2. 975, 976, 977.* As alſo in *Book III. Chap. 3. Aphoriſm 4. p. 718, 739.* *Melchizedeck, David* and *Solomon*, in his Kingſhip, *Book III. Chap. 3. Aph. 4. p. 738.* And *book III. chap. 5. aphor. 7. pag. 1072. to 1078.* Where alſo is ſhewed, that in ſome ſenſe *David* was both *Prophet, Prieſt* and *King*.

3. *From*

3. *From the Order of Conferring Salvation upon us.* Which is especially threefold, *viz.* 1. It must be *Revealed* in the Mysterie of it, to us that are *Ignorant.* 2. It must be *Acquired* and *Procured*, for us that are *Aliens* and *Enemies.* 3. It must be *Applyed effectually*, to us that are *without strength* and Impotent. If it be onely Revealed, and not Acquired: Its onely as a Remedy in the Theory or Contemplation. If it be onely Revealed and Procured, but not Applyed: It is onely as a Remedy in Readiness or in Composition. But if it be Revealed, Acquired, and Applyed: It is as a Remedy in actual and effectual operation to the Cure. Now Iesus Christ *Reveals* the whole way and mysterie of Salvation; as a *Prophet*: *Acquires* and *Purchaseth* Salvation Revealed; As a *Priest*: *Applyes, effaciously* Salvation Revealed and Purchased as a *King.*

4. *From the Reality of Christs Unction hereunto.* For, as in former times Men were Annointed with material oyl, with the (e) *Holy Annointing Oyl*, denoting their Designation and Vocation to, their Endowments and Qualifications for, those three eminent Offices of (f) *Prophet*, (g) *Priest*, and (h) *King*: So Iesus Christ was Annointed with the true Spiritual Immaterial oyl, (i) *with the oyl of gladness above his fellows*, viz. *with the Holy-ghost and with power* most plentifully and abundantly, whereby he was most plenarily and transcendently qualified for, and most authentically called unto his tripple office of *Prophet, Priest* and *King* to his Church, and became the true *CHRIST, Messiah* and *Annointed* of the living God.

5. *From the sufficient Enumeration of Christs Benefits, and his way of Procuring them for us.* 1. Christs Benefits towards us are chiefly of three sorts, *viz.* 1. He (k) makes known unto us the whole Counsel and will of God touching Sinners Salvation in his word: Inlightning our Minds by his Spirit to understand the same. This he doth *as a Prophet.* 2. He (l) *suffers* and *Satisfies for* the sins of his elect: He (m) *redeems* them from spiritual thraldom by the invaluable price of his own blood: He *reconciles* (n) them to God by his own Death: He obtains (o) *Remission of their sins*, removing their Guilt, & covering all their iniquities, that they may become *the righteousness of God in him, who was made sin for them*: He (p) *ever lives to make intercession for them*, and thereby to impetrate all saving blessings upon them. All These and such like blessings he works for us, *as A Priest.* 3. He effectually applyes to us all the Benefits and purchases of his Mediation: He Subdues, Calls and Governs us by the spiritual Scepter of his word and Spirit, *Psal.* 110. 2, 3. *Acts* 26. 17, 18. *Rom.* 10. 14, 15. *&c.* & 8. 14. He Restrains and conquers all our Enemies, *Psal.* 110. 1. 1 *Cor.* 15. 26. *Heb.* 2. 14, 15. *Col.* 2. 14, 15. And he will come again at last to judge the world, to take us home unto himself, that we may be where he is, to behold his glory, *Acts* 17. 31. *Matth.* 25. 31. *to the end. Iohn* 14. 2, 3, 4.

(e) Exod. 30. 23, 24, *&c.*

(f) 1 Kings 19. 16.

(g) Exod. 28. 41. & 30. 30.

(h) 1 Sam. 16. 12, 13.

(i) Psal. 45. 7. Acts 10. 38. Iohn 3. 34. Col. 1. 19. & 2. 9. Heb. 5. 5, 6, *&c.*

(k) Ioh. 1. 18. & 4. 25. Mat. 11. 27. Iohn 19. 6, 8. 1 Iohn 2. 20, 27.

(l) Isa. 53. 4, 5, 6. Rom. 4, 25. 1 Tim. 2. 6.

(m) Heb. 9 12. 1 Pet. 1. 18, 19.

(n) Rom. 5. 10.

(o) Acts 13. 38, 39. 2 Cor. 5. 21.

(p) Heb. 7. 25.

3, 4. & 17. 24. Now all these and such like Benefits he vouchsafes to us, *As a King.*

II. Christs order and way of working and procuring such Benefits for us is answerable. For, 1. He first *Teacheth*, as a *Prophet*. 2. Then He *offereth himself*, as a *Priest*. 3. At last *Enters into his Kingdom* most powerfully and gloriously administring the same, as a *King*.

6. Finally, *From Christs many Denominations given to him in Scriptures, which are eminently reducible to these three Functions.* For, I. Christ is stiled, *A Counseller*, Isa. 9. 6. *A Teacher come from God*, John 3. 2. *A Master*, Mat. 23. 10. *The Apostle of our Profession*, Heb. 3. 1. *A Shepherd*, Ezek. 34. 23. & 37. 24. *That good Shepherd*, John 10. 11. *The great Shepherd of the sheep*, Heb. 13. 20. *The chief Shepherd*, 1 Pet. 5. 4. *A Prophet like Moses*, Deut. 18. 15. to 20. *That great Prophet*, Luke 17. 19. & 24. 19. *Our Law-giver*, Isa. 35. 22. These and such like point out his Prophetical Office.

II. Christ is stiled, *Our Peace*, Eph. 2. 14. *Our Propitiatory*, Rom. 3. 25. *The Propitiation for our sins*, 1 John 2. 1, 2. *A* (r) *Ransom for many*, Mat. 20. 28. 1 Tim. 2. 5, 6. *The Lamb of God*; alluding to the Lamb daily sacrificed, John 1. 19. Exod. 29. 38, 39. *The Lamb slain from the foundation of the world*, Rev. 13. 8. *Our Pass-over which is sacrificed for us*, 1 Cor. 5. 7. *A sacrifice for sin*, Rom. 8. 3. Heb. 10. 12. *Our Advocate with the Father, ever living to make intercession for us*, 1 John 2. 1, 2. Heb. 7. 25. *The Minister of the Sanctuary and true Tabernacle which God hath pitched, and not man*, Heb. 8. 2. *A Priest for ever after the order of* Melchizedeck, Psal. 110. 4. *Our High-Priest*, Heb. 3. 1. *An High-Priest of good things to come*, Heb. 9. 11. *An High-Priest over the House of God*, Heb. 10. 21. *A merciful and faithful High Priest in things pertaining to God, to make Reconciliation for the sins of the people*, Heb. 2. 17. These and such like Appellations have special reference to Christs Priestly office.

III. Christ is stiled, *The Head of the Church*, Eph. 5. 23. *Head over all things to the Church*, Eph. 1. 22. *A Governor that shall rule Gods people Israel*, Mat. 2. 6. *He that is to be Ruler in Israel*, Micah 5. 2. *The* (s) *Arch-Duke of our Salvation*, Heb. 2. 10. *The Prince of Peace, upon whose shoulder is the Government*, Isa. 9. 6, 7. *The Prince of Life*, Acts 3. 15. *The Lord of glory*, 1 Cor. 2. 8. *The Lord of Lords*, Rev. 19. 16. *A Leader and Commander to the people*, Isa. 55. 4. *Our Judge, our Law-giver* or *Statute-maker, our King*, Isa. 33. 22. *David their King and Prince for ever*, Hos. 3. 5. Ezek. 37. 24, 25. *Gods King set on his holy hill of Sion*, Psal. 2. 6. *The Son of the highest, having the throne of his Father David, reigning over the house of Jacob for ever*, Luke 1. 32, 33. *King of Kings*, Rev. 19. 16. *Ordained of God to be Judge of Quick and Dead*, Acts 10. 42. These and such like glorious and majestical Titles, do eminently denote his Kingly office.

From all these it is evident, *That Christ executes his Mediatorship, as Prophet, Priest and King.*

(r) λύτρον & ἀντίλυτρον.

(s) Ἀρχηγὸν τῆς σωτηρίας.

SECTION

Section II.

Wherein the nature of Christs Prophecy, Priest-hood and King-ship consists. This may best be resolved, by considering them Particularly.

I. Christs Prophetical Office, is that branch of his Mediatorship, whereby he fully Reveals to, and in his Elect, his Church, both before, and under the *New Covenant*, the whole counsel and will of God touching their Restauration and Salvation.

The Nature of his Prophetical Office, Consists in his Primary and Plenary Teaching of his Church: *viz.* 1. By *Revelation or Promulgation of his Doctrine.* 2. By *Illumination of his peoples minds to receive the same.*

1. Christ Reveals and promulgeth his Doctrine, in his word; called therefore (t) *The word of Christ.* And he Reveals his Doctrine in his word, *Immediately*, and *Mediately*. I. *More* **Immediately**, by himself, 1. *Under, and before the Old Covenant.* Thus (u) Iesus Christ according to his Divine Nature, Made known the Doctrine and will of God touching Sinners Restitution, and Salvation, To the Patriarchs, Prophets and Holy men of God, (x) By *Visions, Dreams, Urim and Thummim, Inspirations, Vocal Oracles*, &c. Till at last by the inspiration of his spirit, They had written all the Books of the Old Testament, Comprizing fully and Perfectly the whole Counsel of God, sufficient for their Salvation who lived before Christs Incarnation. Christs Revelations of his doctrine were still from age to age more and more clear, though alwayes far short of those now under his *New Covenant*; yet sufficient for his Elects Instruction to salvation in every age respectively. 2. *Under the New Covenant.* Thus Iesus Christ, according to both his Natures, as God and Man, (y) *in whom are hid all the Treasures of wisdom and Knowledge*, hath finally, clearly and compleatly Revealed the last, fullest and perfectest Counsel and will of God touching Sinners life and Salvation. This is that (z) *Manifold wisdom of God*: That (a) *so great Salvation which at first began to be spoken by the Lord*, the neglect whereof is much more dangerous then the neglect of the Old Covenant, which yet was severely punnished. This is (b) *the wisdom of God in a Mysterie, the hidden wisdom which God ordained before the world unto our Glory. Which none of the Princes of this world knew*, &c. Touching such things as Carnal *mans eye hath not seen, nor ear heard, neither have entred into the heart of man.* (c) *Things* that the very *Angels desire to look into*, and disdain not to learn (d) from and *by the Church* of God. This plenary and final Revelation of saving doctrine Iesus Christ our (e) *Teacher come from God*, Hath most gloriously vouchsafed under the *New Covenant*, *Ioh.* 1. 18. *Math.* 11. 27. For himself

(t) Col. 3. 16.
(u) Heb. 13. 8. 1 Pet. 1. 10, 11.
(x) Gen. 46. 2. & 15. 1. & 31. 11. Dan. 7. 1. 1 Sam. 28. 6, 15. Numb. 27. 21. 2 Pet. 1. 20, 21. 2 Sam. 16. 23. Acts 7. 38. Rom. 3. 2.
(y) Col 2. 3.
(z) Eph 3. 10
(a) Heb. 1. 1, 2, 3.
(b) 1 Cor 2. 7, 8, 9, 10.
(c) 1 Pet. 1. 12.
(d) Eph 3. 10
(e) Ioh. 3. 2.

self testifieth; (f) *All things that I have heard of my Father I have made known unto you.* And again in his Prayer to his Father; (g) *I have given them the words which thou gavest me, and they have received them*, &c. Now Iesus Christ God-man hath under this *New Covenant*, Immediately Revealed or Promulged this so great Salvation, principally two waies, *viz.* (i) *By his own Personal Ministration in the Church of God, according as was* (h) *formerly Prophecied of him.* He, after his Baptism, beginning to be about thirty years of age, did in the daies of his flesh, for the space of about three years and an half, or four years, preach the Gospel of the Kingdom; expound the Law of God, vindicating it from the corrupt glosses and mis-interpretations of the Pharisees; Erect and appoint *New Covenant* Ordinances and Officers: and indefatigably discharge all the then necessary parts of his *Prophecy*. And this in *Judea*, *Samaria*, *and Galilee*, throughout the Holy Land: and that not in private, but publikely in the Temple, Synagogues, or other places where the multitude resorted to him. And in regard of his Personal coming into, and teaching in *Zerubbabels* Temple, (i) *The glory of that later house was greater then the glory of the former.* And the Church in these last daies, is dignified and priviledged far more then in all former ages; In that, (k) *God, who at sundry times, and in divers manners, spake in time past to the Fathers by the Prophets, hath in these last daies spoken unto us by his Son,* —— *who is the brightness of his glory, and the express character of his Person.* (l) *By his Instruction and Information of his Apostles about the Mysteries of the Kingdom.* (l) Opening their understandings, and (m) *giving them Commandments*, not only before, but also and especially after his Resurrection, about his preaching of the Doctrine of Salvation. (n) *Go disciple all Nations,* —— *teaching them to observe all things whatsoever I have commanded you*, &c. Yea, Christ did by his Spirit so infallibly inspire his Apostles and other holy men, (o) *leading them into all truth, taking of Christs, and shewing it unto them; and bringing all things unto their remembrance*: that they Penned the whole Scriptures of the *New Testament* compleatly, The *Revelation* (setting forth the affairs of the Church till the end of the world) closing up the *Canon of Holy Scripture* so perfectly, that nothing may be *added thereto*, or *taken thence from*, but (p) under severest Penalties. And thus Iesus Christ as our great Prophet, Revealed his Doctrine of salvation *Immediately* by himself, both under and before the Old Covenant, and under the New Covenant.

II. **More Mediately**, Christ our Prophet Revealed his Doctrine for Sinners Life and Salvation, to his Church and people; 1. *Under the Old Covenant and Before*, Christ Teaching his Church the mysteries and waies of salvation: (r) *Sometimes extraordinarily*, by the Ministery of Fathers, Patriarchs, and Prophets. To which effect it is said, that (q) Christ *by his Spirit*, (that is, by his God-head assisting *Noah*, a preacher of righteousness, 2 *Pet.* 2. 5.)

went

(f) Iohn 15. 15
(g) Ioh. 17. 8.
(h) Deut. 18. 15. *to* 20. Psal. 40. 7, 8, 9, 10. Isa. 49. 1. *to* 7. *&* 61. 1, 2.
(i) Hag. 2. 7, 8, 9.
(k) Heb. 1. 1, 2, 3.
(l) Luke 24. 45.
(m) Acts 1. 2, 3.
(n) Mat. 28. 19, 20.
(o) John 16. 13, 14. *&* 14. 26.
(p) Rev. 22. 18, 19.
(q) 1 Per. 3. 18, 19, 20.

went and preached to the ſpirits in priſon, (that is, to men then on earth, but dying impenitent, now ſpirits in the Priſon of Hell, when *Peter* wrote this epiſtle,) *which ſometimes were diſobedient, when once the long-ſuffering of God waited in the dayes of* Noah *while the Ark was preparing.* Chriſt by his *God-head* preached to the world in the dayes of *Noah*, but it was *Mediately* by the Miniſtry of *Noah*, who Preached *Repentance and righteouſneſs* to the wicked world both by his doctrine and Life; and ſpecially by his making the Ark 120. years together, every knock upon the Ark being a warning to the wicked world. (z) *Sometimes Ordinarily*, by the ſtanding Miniſtry of the Prieſts and Levites. (r) *The Prieſts lips ſhould keep knowledge; and they ſhould ſeek the Law at his mouth: for he is the Meſſenger of the* LORD *of Hoaſts.* 2. *Under the New Covenant*, Chriſt Teaching his Church; (t) *At firſt plantation*, By officers and Miniſters extraordinary; As, (f) Apoſtles, Prophets, Evangeliſts, given by Chriſt for that end. (z) *Afterwards* by Miniſters ordinary: *viz.* (t) Paſtors and Teachers, which are to be a Setled ſtanding Miniſtry to his Church. All being *Ambaſſadors for Chriſt, praying men in Chriſts ſtead to be reconciled unto God.* 2 *Cor.* 5. 19, 20. And thus Jeſus Chriſt, *as a Prophet* reveals his doctrine of Salvation.

(r) Mal. 2. 7. 2 Chron. 15. 3.

(f) Eph. 4. 11, 12, 13. Mat. 28. 19, 20. 2 Cor. 4, 6, 7.

(t) Eph. 4. 11, 12, 13.

2. *Chriſt illuminates the Minds, and inclines the Wills of his Elect efficaciouſly, to Underſtand and Receive his Doctrine revealed.* The former was *Outward*: this is *Inward Teaching*. *That*, was Chriſts Revealing his Doctrine *to them*: *This*, his Revealing his Doctrine *in them*. This is (*Præcipuum illud* ἀποτέλεσμα *officii Prophetici*) that chief perfective-effect of Chriſts Prophetick office. One of the eminent bleſſings (u) promiſed in the *New Covenant*: And performed both to Chriſts Miniſters, and members. (x) *Chriſt opened his Apoſtles underſtandings to underſtand the Scriptures.* (y) He *gave them the words, which the father gave to him, and they received them.* And Chriſts Members, (z) *Have an Annointing from the Holy one, and know all things.* Yea they are ſo (a) *taught of God, as to come to Chriſt.* Under the Old Teſtament, (b) Gods people were under a veil: but under the New, *the veil is done away in Chriſt.* And, (c) *We all with open face beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the ſpirit of the Lord.*

(u) Heb. 8. 11. Iohn 6. 45.

(x) Luke 24. 45.

(y) Ioh. 17. 8.

(z) 1 Iohn 2. 20. 27.

(a) Iohn 6. 45.

(b) 2 Cor. 3. 12, 13, 14.

(c) 2 Cor. 3. 18.

Thus of *Chriſts Prophetical Office.*

II. **Chriſts Prieſtly Office**, is that branch of his *Mediatorſhip*, whereby he is our Great High prieſt, Compleatly fulfilled the Law of God and Suffered Death for his Elect, ſo making a Proper and plenary Satisfaction to Gods juſtice for them, And alſo preſenting himſelf and his merit before God, he undertakes for them, and makes continual Interceſſion for them.

This *Prieſtly Office* of Chriſt was notably ſhadowed out under the Old

Old Covenant, under the Type of the (d) *High-priest*; and of (e) *Melchizedeck*, of whose order Christ is said to be, both for the dignity of his *Person*, and Manner of his *Calling*. Now the High-priest typed out the Priesthood of Jesus Christ our Great High-priest, *Heb.* 4. 14. many wayes, as (f) I have already manifested. To which now I further add; The High Priest Typed out Christs Priesthood in the Acts of his Office chiefly three wayes, *viz.* I. *By his keeping and fulfilling the Law of God.* The High-priest was singularly to fulfill the Law. And therefore to his peculiar care the keeping of the two Tables of the Law in the Ark of the Covenant was singularly committed, and none but he was to enter into the *Holy of Holies*. Thus Jesus Christ most exactly fulfilled the Law of God. For, 1. His Person was *holy, harmless, undefiled, seperate from Sinners*, Heb. 7. 26. The Law of God was in his heart fully, as the Law was in the Ark, *Psal.* 40. 7, 8. His mind and will being perfectly conform thereunto. 2. His (g) Life and actions were also exactly agreeable in every point to the Law of God, without sin in the least degree. And Christ fulfilled the Law exactly both in Person and Conversation for our sakes. As he became θεάνθρωπος God-man for our sakes; So whatsoever he had, or did, as man, was for us. Hence its said; (h) *By the Obedience of one shall many be made righteous.* (i) —— *Christ is the end of the Law for righteousness to every one that believeth.* II. *By his offering unto God, Expiatory and propitiatory Sacrifices of innocent Beasts, to Purge away sin and make Reconciliation with God for the People.* This he did, 1. By the Burnt-offering, slain, and wholly burnt to ashes, *Levit.* 1. 23, *&c.* This was, (1) Ordinary and Perpetual: Either for every day, morning and evening, *two lambs*, Exod. 29. 38. *to* 43. Or for the Sabbath dayes, the offering was to be doubled, *Numb.* 28. 9, 10. Or Monethly in the New-Moons, *Numb.* 28. 12, &c. Or yearly, as on several set Feasts, *Num.* 29. *throughout.* (2) Extraordinary and Incidental, Either for the whole People, As, 1 *Sam* 7. 9, 10. Or for particular persons, as for *David*, 2 Sam. 24 25. 2. By the Sin offering, whereby some certain sins were expiated and purged away. As, (1) Sins done ignorantly, *Lev.* 4. (2) Sins done Knowingly and willingly, *Lev.* 5. *and* 6. And both these at the Feasts of New Moons, Passover and Pentecost, *Lev.* 23. 19, *&c. Numb.* 28. 11. *to the end.* Thus Jesus Christ the Antitype, (k) Offered *one Sacrifice for sins for ever, when* (l) *through the eternal spirit he offered himself without Spot to God, to purge our Conscience from dead works.* And by this (m) *One offering he hath perfected for ever them that are Sanctified, so that there needs no more* expiatory *Sacrifice for sin.* In this offering of himself Christ was *Priest, Sacrifice* and *Altar-Priest*, as God and man, *Heb.* 5. 6. *Sacrifice*, as Man. *Heb.* 12. 13. 1 *Pet.* 2. 13. *Col.* 1. 22. though the vertue, force and excellency of this Sacrifice depended chiefly upon the *God-head* to which it was personally united. His whole Man, Soul and Body

(d) Heb. 2. 17. & 4. 14. & 5. 5. & 7. 26. *and often.*
(e) Psal. 110. 4. Heb. 7. *throughout.* & 5. 9, 10.
(f) *In Book III. chap. 4. Aph* 7. *Coroll.* 74. 975, 976.
(g) Gal. 4. 4. Mat. 3. 15. Ioh. 17. 4. 19. Isa. 53. 9. Ioh. 8. 46. Luke 23. 41.
(h) Rom. 5. 19.
(i) Rom. 10. 4. & 8. 3, 4.
(k) Heb. 10. 12.
(l) Heb 9. 12, 13, 14, 15.
(m) Heb. 10. 13, 14, 18.

Body suffered: that thereby our whole man, soul, and body might be saved. *Altar* as God, *Heb.* 9. 14. & 13. 10. The Altar, *sanctifying the gift*, being *greater then the gift*, Mat. 23. 19. III. *By his Intercession.* The High-priest Presented himself daily before the Lord, (n) offering Incense upon the Golden Altar morning and evening for an odor of a Sweet smell, (o) Praying for, and *blessing the People.* Thus Jesus Christ, 1. *Appears in the* (p) *presence of God for us* as our advocate: 2. Presents the sweetest (q) *Odours* of his own Merits. 3. And makes Continual (r) *Intercession* for us.

Thus the *Priesthood of Christ* is executed by him chiefly two wayes, *viz.* 1. In his *making Satisfaction to God* by his sufferings and Death for the sins of his People. 2. In his *Continual Intercession* for them with the Father. This Priesthood of Christ is a most excellent foundation of hope, and fountain of Consolation to poor Sinners; And therefore Satan hath extreamly bestirred himself against it by dangerous and Heretical opinions sown in the Minds of many, (Socinians on the one hand denying Christs satisfaction, Papists on the other hand extending his Death to all, and destroying Christs Intercession by setting up Saint-intercessors,) that by this Means he might eclipse the glory of Christs Priesthood, and so dash the hopes and comforts of Poor Sinners. And were not this volume swelled too big already, I should here very much have enlarged my self against these intollerable errours. But I must, full sore against my will, forbear. Only let me a little more fully explain these two sweet Points ad Parts of Christs Priesthood, *viz.* His *Satisfaction*, and His *Intercession.* Wherein I shall Positively assert the Truth against those Errors, by some brief Scripture grounds for the support and benefit of Christs purchased People.

(n) Lev. 24. 2, 3. Exod. 32. 7, 8.
(o) Numb. 6. 23.
(p) Heb 9. 24.
(q) Eph. 5. 2. Rev. 8. 3. & 5. 8. 1 Pet. 2. 5.
(r) Heb. 7. 25. 1 Iohn 2. 1, 2. Rom 8. 38.

(I) **Of Christs Satisfaction.** Here I shall shew, 1. *That Jesus Christ by his Obedience and Death hath made Satisfaction to God for his Peoples sins.* 2. *What are the parts of this his satisfaction.* 3. *What are the fruits or effects of his Satisfaction.* 4. *For whom Christ made such his Satisfaction.*

1: 27 ad 1615
2: p: 1614: 1615:
3: p: 1615
4: p: 1616: 1617:

1st, *That Jesus Christ by his Obedience and Death hath made a true, real, proper and full Satisfaction to God for his Peoples Sins.* The word *Satisfaction*, I grant, is not Syllabically and literally expressed in the Scriptures; but the thing is expressed abundantly therein, and thats enough. As the words, *Trinity, Sacrament, &c.* are not expressly named, yet the things which we intend by them, are sufficiently set forth in Scripture. Now that Christ hath by his Obedience and Death made a True, real, proper and full Satisfaction to God for his Peoples Sins, is evident many wayes. For,

surety ad 1610. L.o

1. *Christ is* Εγγυος (t) *The Surety of the better Covenant, the New Covenant.* Of the sense of which word (u) formerly. A *Surety*

(s) Heb. 7. 22.
(t) In this sixth chap. Aph. 2. Pos. 3.

ty confirms the Agreement, Promiseth to pay the debt, and actually doth pay it, if the principal fail. As *Philem. vers.* 18, 19. Thus Christ is not only *Mediator* and *Testator*, but also *Surety of the New Covenant*. God is as the *Creditor*, We as *Debtors*, Our sins the *Debts*, Christ the *Surety*, His obedience and death the *Satisfaction*, the New Covenant the *Deed* according to which Christ hath made voluntary Satisfaction to God. If Christs *Satisfaction* be denyed, his *Suretyship* is destroyed. Now that Christ suffered punishment and Death for us and our sins; *not only for our Good*, as one man may suffer for the good of another, as *Paul*, Col. 1. 24. and martyrs suffered for the Good of the Church, but also *as our Surety substituted, and voluntarily substituting himself, in our room and stead*, is evident many wayes. As, 1. *By Christs dying and suffering for us.* The Scriptures often testifie that Christ suffered and dyed for us, or words to that effect. (u) — *In due time Christ dyed for the ungodly.* ——— *when we were yet Sinners Christ dyed for us.* (x) ——— *He that spared not his own son, but delivered him up for us all.* (y) ——— *He gave himself a ransom for all, &c.* (z) ——— *To give his life a Ransom for many.* (a) ——— *I lay down my life for the sheep — no man taketh it from me, but I lay it down of my self.* The Scripture abounds with like expressions: As, *Mark* 10. 45. *John* 11. 50. *Heb.* 2. 9. 2 *Cor.* 4. 14. & 5. 21. *Gal.* 3. 13. *Christ hath once suffered, — the just for the unjust, being put to death in the flesh*, 1 Pet. 3. 18. *&c.* Therefore if Christ hath *suffered Death for us*, he suffered *as our Surety substituted in our stead*: And not as *Socinus* falsly pretends, only *for our Good, to confirm his Doctrine, and make way for his glory and Intercession*, &c. For, 1. The Apostle *Paul* suffered for the Church in this sense, that is, for her good, *Col.* 1. 24. Who yet counts it an haynous thing to say, that any other then Christ was crucified for us. (b) *Is Christ divided? was* Paul *crucified* ὑπὲρ ὑμῶν *for you?* 2. Though the words ὑπὲρ *for*, and περὶ *for*, are sometimes used to denote, for any good or utility: Yet the word ἀντὶ *for*, which Scripture often useth in this Matter, doth alwaies signifie a *Substitution of one for another, in anothers stead and place, a compensation.* As (c) — *Not rendring* (κακὸν ἀντὶ κακοῦ) *evil for evil.* (d) — (ὀφθαλμὸς ἀντὶ ὀφθαλμοῦ, ὀδὼς ἀντὶ ὀδόντος,) *An eye for an eye, tooth for a tooth.* So *Luke* 11. 11. *Rom.* 12. 17. 1 *Cor.* 11. 15. *Heb.* 12. 16. Nor can there be given an instance in the *New Testament* of any other sense of this word. And thus its used in the present case; (e) ——— *That he might give his life a Ransom* (ἀντὶ πολλῶν) *for Many, in stead of, Many.* And so the Compound word (ἀντίλυτρον, *A Ransom*,) used, 1 *Tim.* 2. 5. doth (as (f) learned *Gomarus* hath well noted) properly signifie, *an equal price of Redemption; An answerable price*, even as one scale Answers another exactly. 3. In some passages this substitution of Christ for us, and this Compensation, is manifestly noted. ——— *It is expedient for us, that one man should dye for the people* (ὑπὲρ τοῦ λαοῦ) *and that the whole Nation perish not*, John 11. 50, 51. So, ——— *In due time Christ*

(u) Rom. 5. 6, 8.
(x) Rom. 8. 32.
(y) 1 Tim. 2. 6.
(z) Mat. 20. 28.
(a) Iohn 10. 15, 17, 18.
(b) 1 Cor. 1. 13.
(c) 1 Pet. 3. 9.
(d) Mat. 5. 38.
(e) Mat. 20. 28. Mark 10. 45.
(f) ἀντίλυτρον, id est, *ex adverso respondens, seu aequalis redemptionis pretium.* 1 Tim. 2. 5. quo modo, vox ἀντὶ, in nomine ἀντίρροπον, id est, *aequilibrium*, usurpatur. *Fran. Gomar. Illustrat. loci Lat.* 1. 77. p. 228. *Tom.* 1. ἀντίλυτρον, vicissim redimo, caput capite redimo, *Aristot. Eth.* 9. *cap.* 2.

Christ dyed for the ungodly. For scarcely for a righteous man will one die, Rom. 5 6, 7, 8. And, —*If one dyed for all, then were all dead,* 2 Cor. 4. 14 Here were no Consequence in this inference, unless that phrase *One dyed for all* do signifie that he dyed *in their room and stead* as their *substituted Surety*. So, *Christ hath once suffered, the just for the unjust, being put to death in the flesh,* 1 Pet 3. 18. that is, Jesus Christ being in himself most just and innocent, suffered as Surety substituted for us unjust. The Scripture is much in such expressions. II. *By Christs Bearing our sins upon himself, Suffering and dying for our sins, Being made Sin and a Curse for us.* By these and such like expressions, Christs Suretyship, subrogation, substitution, Compensation, Satisfaction, &c. for us and for our sins is very significantly denoted in the Scriptures. 1. Christ bare our sins upon himself, *viz.* Our sins were imputed to him, charged upon him, and he bare the punishment of them. As, (g) ——*Who his own self bare our sins in his own body on the tree.* (h) — *For he shall bare their iniquities.* (i) —— *The* LORD *hath laid* (or, *made to meet*) *on him the iniquity of us all. He was oppressed and he was afflicted.* That is, He bare our sins, by bearing the affliction of them. Our sins and their punishment were divolved and translated upon Christ. And this phrase of (bearing sin) in Scripture use, denotes frequently (k) *bearing the punishment of sin.* Christ then bearing the punishment of our sins, stood as our Surety, in our stead, to satisfie for our debt. 2. To these also may be referred those phrases; (l) *He knew no sin, was made sin for us.* (m) —— *Christ hath redeemed us from the curse of the Law, being made a curse for us,* &c. 3. Besides Christ is said to suffer and die for our sins, offences, &c. —*That Christ dyed* (ὑπὲρ) *for our sins according to the Scriptures,* 1 Cor. 15. 3. *giving himself* (ὑπὲρ) *for our sins,* Gal. 1. 4. —*But this man having offered one sacrifice* (ὑπὲρ) *for sins,* Heb. 10, 12. See also *Rom.* 5. 6. 2 Cor. 5. 21. —*Because even Christ once suffered* (περὶ) *for sins,* 1 Pet. 3. 18. *Who was delivered* (διὰ) *for our offences,* Rom. 4. 25. In which passages, those Greek particles, ὑπὲρ, περὶ, and διὰ, translated, *For*, being applied to Christs sufferings, do note to us the *Meritorious, deserving, procuring cause* of those his sufferings, *viz.* our sins. Applied to other things they may sometimes denote the *Final cause*, but being applied to sufferings, they point out only the Meritorious cause. III. *By Gods* (n) *delivering of Christ up to death for our sins*, and that an ignominious, violent, curled, judicial Death, having the sense of Gods wrath annexed. Death is to the Proper wages of Sin, *Rom.* 6. 23 & 5. 12. That divine justice inflicteth it not, not can inflict it upon any, but either upon the *Sinner*, or the *Sinners Surety*. Death could not be inflicted upon Christ, *as a Sinner*; for (o) he was absolutely without all sin: Therefore it was inflicted on him only *as the Sinners Surety*; making true, proper and real satisfaction for Sinners to offended Justice and the Law of God.

2. *Christ is said often in Scripture,* (p) *to redeem us, to buy us, or pur-*

(g) 1 Pet. 2. 23, 24.
(h) Isa. 53. 11.
(i) Isa. 53. 6, 7.
(k) Lev. 19. 8. & 20 17. & 24. 15 Numb. 14. 23 & 30. 16. Lam. 5 7. Ezek. 18. 20.
(l) 2 Cor. 5. 20.
(m) Gal. 3. 13.
(n) Rom. 8. 32. Gal. 3. 13. 2 Cor. 5. 21. Luke 22. 42, 43, 44, 31, 37, 46.
(o) 2 Cor. 5. 21. Isa. 53. 9. Heb 4. 15. & 7. 26.
(p) Λυτρῶν, ἀπολυτρῶν, ἀπολυτρωσις, ἀγοράζειν, ἐξαγοράζειν.

Purchase us with a price, to give himself a Ransome or Price of Redemption, &c. for us: *Therefore as in all Redeeming, Purchasing, &c. So in this of Christs there is given a price, a Compensation, a Satisfaction for that which is bought, purchased or Redeemed.* The former is evident abundantly. As, (q) *the son of man came — to give his Soul* (λύτρον) *a Ransom for many.* The Greek word properly signifies, *a price-of-Redemption-for-which-we-are-set-at-liberty.* (r) — *There is one Mediator betwixt God and man, the man Christ Jesus, who gave himself* (ἀντίλυτρον) *An-equal-Ransom,* (or, *a fully-answerable-Ransom*) *for all, &c.* (s) ——— *In whom we have* (ἀπολύτρωσιν) *Redemption by his blood.* Eternal Redemption, *&c.* ——— *ye are bought with a price* ἠγοράσθητε τιμῆς, 1 Cor. 6. 20. (t) ——— *Thou wast slain,* (ἐσφάγης) *and hast bought us to God by thy blood.* Thats the price. (u) *Christ* (ἐξηγόρασε) *hath-thoroughly-bought us,* (or, *bought us-out*) *from the curse of the Law, being made a curse for us.* (x) ——— *Made under the Law, that* (ἐξαγοράσῃ) *he might buy out them that are under the Law.* Now *buying us,* and *Redeeming us with a Price,* Even the price of Christs invaluable blood, doth plainly import the *substitution* of Christ, and his *Compensation or Satisfaction* made for us by his Death, to God, *Eph.* 5. 2. *Heb.* 9. 14. *Rev.* 5. 9.

(q) Matth. 20. 28. Mark 10. 45.
(r) 1 Tim. 2. 5, 6.
(s) Eph. 1. 7. Col. 1. 14. *the same word is also used,* Rom. 3. 24. Heb. 9. 12. Tit. 2. 14. 1 Pet. 1. 18.
(t) Rev. 5. 9.
(u) Gal. 3. 13.
(x) Gal. 4. 4.

3. *The sins of those that lived and died before Christ was revealed, were expiated, purged and pardoned only by the Death and blood of Jesus Christ.* The (y) Legal Sacrifices did expiate *Typically as pertaining to the flesh*: but only Christ and his blood typified by them did purge as *pertaining to the Conscience.* (z) *And for this cause he is the Mediator of the New Testament, that by means of death, for the Redemption of the transgressions that were under the first Testament, they which are called might receive the Promise of the Eternal inheritance.* (a) ——— *whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for Remission of sins that are past.* Hence, this is one Reason why Christ is called. (b) *The Lamb slain from the foundation of the world*: because the vertue of his Death profited and saved his elect, even from the foundation of the world. To this effect it was only (c) *once that Christ appeared in the end of the world to put away sin by the Sacrifice of himself.* The vertue & merit of his Sacrifice extending it self backward to the foundation of the world: Otherwise Christ should have *suffered often from the foundation of the world,* as the High-priest every year entred into the Holy place with the blood of others. Now if Christs Death & blood did *redeem them from their Transgressions that were under the first Covenant,* his death could be no other then a Meritorious Moving cause of their Redemption, by way of Satisfaction for them. For Christs death being then not distinctly understood by them of the *Old Covenant,* it could not possibly profit them as an *example* or *Confirmation of Christs Doctrine,* but as a *real Satisfaction* only.

(y) Heb. 9. 9, 10. & 10. 1, 2, 3, 4. & 9. 23.
(z) Heb. 9. 15.
(a) Rom. 3. 25.
(b) Rev. 13. 8.
(c) Heb. 9. 25, 26.

4. *Christ is said to reconcile us unto God,* and to be our Propitiation with God by his blood and death. (d) ——— *If when we were Enemies*

(d) Rom. 5. 10.

mies we were reconciled to God by the Death of his son: much more being reconciled, we shall be saved by his Life. (e) —— *God was in Christ reconciling the world unto himself, &c. For he hath made him to be sin for us, &c. All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the Ministry of Reconciliation.* (f) —— *And that he might reconcile both* (viz. Jews and Gentiles) *unto God in one body by the Cross, having slain the enmity thereby.* (g) —— *And* (*having made peace through the blood of his Cross*) *by him to reconcile all things unto himself, &c.* In that to the Corinthians the Apostle hints to us a double Reconcilement, 1. The One *virtual and Meritorious*, by the Death of Christ, *in our Redemption*: When the Enmity betwixt God and us is by Christs Satisfaction taken away, and we that were children of wrath are restored to favour. In which respect Christ is called, *the* (h) *Propitiation for our sins*; and (i) *a propitiatory through faith in his blood.* The other *Actual and efficacious*, by the Spirit and Ministry of the Gospel, *in our Conversion*: When we who hated God before, do now actually love him, and set our hearts upon him. This later is the fruit of the former. But here we are chiefly to understand the former, even that Reconciliation of God and sinners by Christs bloods, So that in Christ God becomes propitiously favourable to them. Now in what way, or in what sence can Christ be said to reconcile us to God by his Death: but by Satisfying his offended Justice and violated Law?

(e) 2 Cor 5. 18, 19, 20, 21.
(f) Eph. 2. 16.
(g) Col 1. 20, 21, 22.
(h) 1 John 2. 2. & 4. 10.
(i) Rom. 3. 25.

5. *Christ is Mediator betwixt God and man, not only by Teaching as a Prophet, and by Ruling and efficacious applying the Means of Salvation as a King, but also by Sacrificing and interceding for us as a Priest.* Christ (k) Sacrificed himself for us as our great *High priest once for all* here on earth to expiate our sins for ever, which implies his Satisfaction made to God for our sins for ever. And Christ (l) intercedes for us in heaven, *appearing there in the presence of God*, and still representing before God his merit and Satisfaction. Otherwise if Christ by his Death had only confirmed his Doctrine, and not made Satisfaction for our sins, he had not dyed as our Priest, whose office it is to offer Sacrifice, and make Atonement thereby.

(k) Heb. 7. 26, 27. & 9. 12, 14, 26 & 10. 10. 19. Eph. 5. 2.
(l) Heb. 7. 25. & 9. 24.

6. *As there were many Expiatory Sacrifices, both Burnt offerings and Sin-offerings forementioned for purging away of Sin Typically under the Law: So Christ, the Truth of all those Types, the Substance of all those shadows, did truly and really expiate all his peoples sins by the Sacrifice of himself, and therefore made satisfaction to God for them.* Here note, 1. *That* the Sacrifices under the Law were in the Nature of them *Expiatory Sacrifices*, to purge away sin, and make Atonement for the Sinner, that his sin should not be imputed to him, nor the punishment thereof inflicted upon him. As, the Burnt-offerings, *And he shall put his hand upon the head of the burnt-offering, and it shall be accepted for him to make attonement* (or, *expiate, or, purge away sin by Cove-*

vering it, as the Hebr. (m) לכפר *le-cappar* properly signifies) *for him, Levit.* 1. 4. The sin-offerings also were expiatory, with them the Priest made attonement for sin, and the sin was forgiven. See *Levit.* 16. 11, 24, 27, 33, 34. & 4. 20, 26, 31, 35. The Goat of the sin-offering made attonement for the Priest, and his House, and all the Congregation of *Israel*: after which, on the live-Goat, the scape-Goat *Aaron* laid both his hands, and confessed over him all the iniquities of the children of *Israel*, putting them upon the head of the Goat, and sent him away by the hand of a fit man into the wilderness, that he might bear upon him all their iniquities, into a Land not inhabited, *Levit.* 16. 15. *to* 23. And in a word, The blood of all the Sacrifices was *Expiatory*, and therefore it was not to be eaten; (n) *For the life of the flesh is in the blood, and I have given it to you upon the Altar, to make an Attonement for your souls; for it is the blood that maketh attonement for the soul.* Thus the Typical Sacrifices were *Expiatory*. 2. *That* Christ and his Sacrifice of himself, the Truth of all these Types, was also truly *Expiatory*, and Satisfactory, much more. (1) Those Sacrifices (o) *were shadows of good things to come, but the body* and truth of them all *was Christ.* Hence Christ is called, *One offering, Heb.* 10. 14. *One Sacrifice for sins for ever,* Heb. 10. 12. *The Lamb of God taking away the sins of the world, Ioh.* 1. 29. alluding to the daily Lamb for a burnt-offering, *Exod.* 29. 34. *to* 43. *Christ our Pass-over sacrificed for us,* 1 *Cor.* 5. 7. He is our scape-Goat, on whom God *laid the iniquities of us all*, that he might bear them away from us for ever, *Isaiah* 53. 4, 5, 6. (2) And Christ the true Sacrifice of Sacrifices did much more sanctifie to the purging of the conscience, then those Typical sacrifices sanctified to the purifying of the flesh. (p) *Christ being come an High-priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building: neither by the blood of Goats and Calves, but by his own blood he entred in once into the Holy-place, having obtained eternal redemption for us. For if the blood of Bulls, and of Goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?* And afterwards; (q) — *And almost all things are by the Law purged with blood; and without shedding of blood is no Remission. It was therefore necessary that the Patterns of things in the Heavens should be purified with these; but the Heavenly things themselves with better sacrifices then these.* And again; (r) — *Every Priest standeth daily ministring and offering often-times the same sacrifices which can never take away sins: But this man, after he had offered one Sacrifice for sins for ever, sate down on the right hand of God, from henceforth expecting till his enemies be made his foot-stool.* These things declare Christs satisfaction for, and expiation of, his peoples sins by his own death and blood, by his true, real, proper and expiatory

(m) כפר *Caphar*, est Bituminare, tegere, oblinire, &c. in *Piel.* Explare, Emundare, Perpurgare, quod est Immunditiem aut erratum abscondere; iram vel offensum amovere, ne ultra appareat, vel imputetur. *Mercer. in Pagn. Thesaur. ad verb.*

(n) Levit. 17. 10, 11, 12.

(o) Heb. 10. 1. Col. 2. 17. Iohn 1. 17. Heb. 10. 5. *to* 10.

(p) Heb. 9. 11, 12, 13, 14.

(q) Heb. 9. 22, 23.

(r) Heb. 10. 11, 12.

expiatory ſacrifice of himſelf, beyond contradiction.

7. Finally; *The perfection, fulneſs and compleatneſs of Chriſts Satisfaction for ſin and Expiation of ſin by his Obedience, Death and blood,* (and not by a fiction in Law, or Divine acceptilation, as they diminutively phraſe it,) *is evident many wayes*; (it being ſtill preſuppoſed, that God (f) gave a Law, Promiſed life upon perfect and perpetual perſonal obedience, but threatning death in caſe of failing, &c.) As,

(f) Gen. 2. 16, 17.

(1) *By the Extremity of Chriſts Death and ſufferings.* His ſufferings were various and grevious throughout his whole life: but eſpecially towards his diſſolution. As, 1. *His agony in the Garden.* (1) Sadning and wounding his ſoul moſt deeply even unto ſore amazement, *Math.* 26. 37, 38. *Mark* 14. 33, 34. *Iohn* 12. 26. (2) Making him pray more earneſtly, with ſtrong cries and tears, that that cup might paſs from him, and this thrice over, *Math.* 26. 39, *&c. Luke* 22. 44. *Heb.* 5. 7. (3) Cauſing, in a cold night, a bloody ſweat, in ſo great abundance, that it went through his apparel, and fell in great drops to the ground: wherewith he was ſo ſpent and weakned, that at preſent an Angel from heaven was ſeen to comfort him, and the next day he was not able to bear his Croſs, *Luk.* 22. 43, 44. & 23. 26. 2. *His Deſertion upon the Croſs by his heavenly father for a time.* So that he cried out; (t) *My God, my God, why haſt thou forſaken me?* 3. *His curſed and bitter Death it ſelf upon the Croſs, Phil.* 2. 8. *Gal.* 3. 13. The wages of ſin, *Rom.* 6. 23. Now why did God exact ſuch ſufferings, ſuch an *Agony*, ſuch a *Deſertion*, ſuch a *bloody and curſed Death* of his ſon Ieſus Chriſt: if it had pleaſed him to acquieſce in any ſlight ſatisfaction for our ſins? Theſe ſufferings of Chriſt were neceſſary to make *full Satisfaction*, becauſe it is *impoſſible that the blood of bulls and goats ſhould take away ſins, Heb.* 10. 4, 5, &c. Which Argument concludes not, if Chriſt ſatisfied onely imperfectly, and the father accepted of his imperfect as if it had been perfect Satisfaction.

(t) Mat. 27. 46. Mark 15. 34.

(2) *By Chriſts Mediation and ſufferings as our ſurety*, to whom it properly belongs to pay and ſatisfie fully for the whole debt, *Heb.* 7. 22. Of which formerly.

(3) *By the Expreſſions of Chriſts Purchaſing, Buying and Redeeming us, at a proper and plenary price*, according to the exactneſs of Commutative juſtice and Arithmetical proportion. Of which before. p. 1610. +.

(4) *By the infinite valor and boundleſs worth of his Obedience, blood and Death, being his that was God as well as man.* The infinite Dignity of his Perſon infinitely dignified his Paſſion. So that his Sufferings for a time were equipollent to our deſerved ſufferings for ever. Hence, blood is called; (u) *The precious blood of Chriſt*: (x) *The blood of Ieſus Chriſt his ſon*: (y) *The blood of God.* He is called; (z) *The bread that came down from Heaven.* And it is ſaid of him; (a) *The blood of Chriſt, who through the eternal ſpirit offered himſelf without ſpot to God.*

(u) 1 Pet. 1. 19. (x) 1 Iohn 1. 7. (y) Acts 20. 28. (z) Iohn 6. 35. (a) Heb. 9. 14.

(5) *By*

(5) *By the witness of the New Covenant it self dedicated & established in this blood of Christ.* Wherein God saith, (b) ——— *And their sins and iniquities will I Remember no more. Now, where remission of these is, there is no more offering for sin. For by one offering he hath perfected for ever them that are sanctified,* as the Holy Ghost by these words of the Covenant witnesseth.

(6) *By the effects and fruits of Christs Obedience, Sufferings and Death.* As, His (c) *purging our sins by himself, and then sitting down on the right hand of the majesty on high.* His (d) *obtaining eternal Redemption for us.* His (e) *perfecting for ever, by one Sacrifice, them that are Sanctified.* His (f) *giving himself for us, that he might redeem us from all iniquity.* (g) *The blood of Jesus Christ our Lord cleansing us from all sin.* (h) *Reconciling us to God by his Death.* His (i) *Condemning sin in the flesh, that the righteousness of the Law may be fulfilled in us, which walk not after the flesh, but after the Spirit.* And Christs death was so fully satisfactory and pleasing to God for us, that its said: (k) *Christ hath loved us, and hath given himself for us, an offering, and a sacrifice to God for a sweet smelling savour.*

(b) Heb. 10. 14,15,16,17, 18
(c) Heb. 1. 3 & 10. 12,13.
(d) Heb 9.12.
(e) Heb. 10. 14.
(f) Tit. 2. 14.
(g) 1 Joh. 1. 7.
(h) Rom. 5. 10
(i) Rom. 8. 3, 4.
(k) Eph. 5. 2.

By all this its evident, that Jesus Christ by his obedience, sufferings, blood and death, hath properly, really, truly, perfectly, and plenarily satisfied God Justice and Law for the sins of all his people, and hath by that perfect sacrifice of himself expiated and purged them away for ever.

Secondly. *What are the branches, or cheif parts of Christs satisfaction.* The parts of Christs satisfaction are chiefly two, *viz.* I. *His exact, perfect, and constant fulfilling of the Law for us: for our Redemption, Justification, and salvation.* This is called his *active obedience.* This is that, whereby in part we are redeemed and justified, &c. (l) ——— *God sent his son, made of a woman, made under the Law,* (that is, under the obedience of the law, as well as under the penalty and curse thereof for our disobedience) *to redeem them that were under the Law, that we might receive the adoption of sons.* (m) ——— *By the obedience of one shall many be made righteous.* (n) ——— *Christ is the end of the Law for righteousness to every one that believeth.* And Christ said, (o) *Thus it becometh us to fulfill all Righteousness.* And again, (p) *Think not that I am come to destroy the Law or the Prophets: I am not came to destroy, but to fulfill.* This therefore is one branch of his satisfaction. II. *His undergoing or voluntary suffering the punishment, penalty or curse of the Law, even unto death it self, the death upon the Cross, as our Surety for our transgressions.* As, *Phil.* 2. 8. *Gal.* 4. 4. 5. & 3. 13. 14. *Isa.* 53. 5, 6. *Rom.* 8. 3. 4. This is stiled his *Passive Obedience.* Both were necessary for our Righteousness and Salvation: *This* against our iniquity and sin whereby we had broken Gods Law already for time past; *That*, against our impotency and inability, whereby

(l) Gal. 4. 4,5.
(m) Rom 5. 19.
(n) Rom. 10. 4.
(o) Matth. 3. 15.
(p) Matth. 5. 17.

whereby we are wholly insufficient to keep the Law for time to come. Now both Christs *Active* and *Passive Obedience*, in order to Satisfaction, must be, *Perfect*, *Meritorious*, and *For us*. 1. *Perfect*. Not only in regard of *Parts*, but also of *Degrees*, *Math.* 3. 15. *Heb.* 10. 14. And this Perfection must needs be, and be acknowledged, in Christ. *Partly*, in regard of the sanctity of his Person, which was altogether holy, pure and spotless, without sin *Heb.* 7. 26. & 4. 15. *Isa.* 53. 9. *John* 8. 47. *Heb.* 9. 14, 15. 1 *Pet.* 3. 18, 22. *Partly*, in regard of the infinite dignity of his Person, 1 *Cor.* 2. 8. *Luke* 1. 31, 32, 33. *Heb.* 1. 2, 3. *Heb.* 9. 14. *Zech.* 12. 10, *&c.* *Acts* 20. 28. 2. *Meritorious*. Able to impetrate, obtain and deserve Redemption and Life for sinners. As, *Heb.* 9. 12, 14, 15. 1 *Cor.* 6. 20. 1 *Pet.* 1. 18, *&c.* 1 *John* 2. 1, 2. & 1. 7. 3. *For us, and for his Elect people*. That all his Obedience was performed, not for himself, but for us and in our stead, by Christ as our Surety, is plain in many Scriptures, *Heb.* 7. 22. *His active Obedience*, *Gal.* 4. 4, 5. *Rom.* 5. 19. 1 *Cor.* 1. 30. *His Passive Obedience also*, *Isa.* 53. 4, 5, 6, 7. *John* 1. 29. 1 *Pet.* 2. 24. *Gal.* 3. 13, 14. 2 *Cor.* 5. 21. Jesus Christ suffered and satisfied for us, (q) who had no need at all to suffer for himself.

(q) Pro me doluit, qui non habuit quod pro se doleret.

Thirdly, *What are the Fruits or Effects of Christs Death and Satisfaction*. The Fruits and Effects of Christ Death and Satisfaction thereby, are Many and most Comfortable. As,

1. Sanction, Dedication and Establishment of the New Covenant and all the Promises thereof, *Matth.* 26. 28. *Heb.* 9. 15, 16.

2. Pacification, or Appeasing of God: *Christ is our Peace*, *Eph.* 2. 14. Our *Propitiation*, 1 *John* 2. 1, 2. Our *Propitiatory*, *Rom.* 3. 25.

3. Reconciliation to God; The Enmity being taken away and destroyed by the Cross of Christ: (r) More Generally, *Col.* 1. 20. (s) More Specially, *Ephes.* 2. 20. *Rom.* 5. 10. 2 *Cor.* 5. 18, 19, 20, 21.

4. Redemption, purchasing and buying of his Elect unto God and to himself, from all manner of thraldom and bondage whatsoever, *Rev.* 14. 4. 1 *Cor.* 6. 19, 20. *Tit.* 2. 14. *More Particularly*, Christ by his Death and Satisfaction hath Redeemed us, 1. From all our Sins, Original and Actual, *Tit.* 2. 14. *Heb.* 1. 3. 1 *John* 3. 8. 1 *Pet.* 1. 18. 2. From the wrath to come, 1 *Thes.* 1. 10. 3. From the curse of the Law, *Gal.* 3. 13, 14. 4. From the wages of Sin, Death, *Heb.* 2. 14, 15. 5. From Satan, and all our Spiritual enemies, *Heb.* 2. 14, 15. *Luke* 1. 74. 6. From this present evil world, *Gal.* 1. 4. 7. From the earth, and from among men, *Rev.* 14 3, 5.

5. Donation of the Spirit promised, the great comprehensive blessing of *Abraham*, Gal. 3. 13, 14.

6. Ado-

6. Adoption unto Gods own Family, *Gal.* 4. 4, 5, 6.

7. Remission of sins and Justification, *Eph.* 1. 7. *Col.* 1. 14. *Rom.* 5. 19. 2 *Cor.* 5. 20, 21. *Rev.* 1. 5. *Rom.* 5. 9. *Heb.* 10. 16, 17, 18.

8. Sanctification, 1 *Cor.* 6. 11. & 1. 30. *Tit.* 2. 14.

9. Free liberty of entrance by Faith now, and fruition hereafter, into the *Holiest of all, heaven it self, by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh,* Heb. 10. 19, 20.

Fourthly, *For whom Christ made this his Proper and Plenary Satisfaction by his Obedience and Death.* In *General* it may thus be resolved; Jesus Christ did properly and fully satisfie for them, for whom he peculiarly, purposely, intentionally, and savingly dyed. In *Particular*, Jesus Christ did not by an universal Grace and favour suffer and die intentionally and savingly for all and singular, as well Reprobates that are damned, as the Elect that are saved: but by special grace and favour, Christ did peculiarly, intentionally, savingly die for the Elect of God, and in their stead, who shall be eternally saved. For the Scripture doth peculiarly limit and appropriate Christs death to his Elect only; Declaring that Christ suffered, dyed, *&c.* for, His *Church*, His *Sheep*, His *People*, His *Brethren*, His *Children*, The *People and children of God*, and for *those that are given to him of the Father.* 1. For his Church; (r) *Christ is the head of the Church, and he is the Saviour of the Body.* —— *Christ loved the Church, and gave himself for it*, &c. (s) *Take heed to your selves, and to all the flock, over which the holy Ghost hath made you over-seers, to feed the Church of God, which he hath purchased with his own blood.* Hence the Church confesseth to Christ; (t) *Thou art worthy to take the Book, and open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and Nation.* (u) ——— *Unto him that loved us, and washed us from our sins in his own blood.* (x) ——— *Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works.* 2. For his Sheep; (y) *As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep.* —— *I am the good Shepherd, the good Shepherd giveth his life for the Sheep.* Hence Christ is stiled; (z) *The great Shepherd of the sheep, through the blood of the Everlasting Covenant.* But as for the *goats*, opposed to Christs sheep, Christ will shed and divide them from his sheep, fully and finally at last day; setting his sheep at his right hand, the goats on the left, judging these to eternal Punnishment, but those to life eternal, *Mat.* 25. 32. *to the end.* 3. For his People; (a) ——— *Thou shalt call his name Jesus; for he shall save his people from their sins.* 4. For his Brethren; (b) *For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them Brethren*, &c. *Wherefore in all things*

(r) Eph. 5. 23, 25, 26, 27.
(s) Acts 20. 28.
(t) Rev. 5. 9.
(u) Rev. 1. 5.
(x) Titus 2. 13, 14.
(y) John 10. 15. 11.
(z) Heb. 13. 20.
(a) Mat. 1. 21. Tit. 2. 14.
(b) Heb. 2. 11. to the end of the Chap.

it

it behooved him to be made like unto his Brethren, that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people. 5. For his children, Sons and Seed; (c) —— *Behold I, and the children which God hath given me. Forasmuch then as children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the Devil*, &c. (d) —*That he by the grace of God should taste death for every man*; (*viz.* for every sort of men, Gentiles as well as Jews: which after is limited to *Sons, Brethren* and *Children* of Christ, *ver.* 10, 11, 12, 13, 14.) *For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.* (e) —— *When thou shalt make his soul an offering for sin, he shall see his seed.* These spiritual children and seed of Christ, are Christs *all*, and Christs *many*, which shall be justified: As the Natural children and Seed of the first *Adam*, are his *All*, his *many* that are condemned *Rom.* 5. 15. *to the end.* And that's the true intent of that parallel, betwixt the two *Adams*. 6. For the people and children of God; (f) — *And this spake he not of himself; but being High priest that year, he prophecyed, that Jesus should die for that Nation: and not for that Nation only, but that also he should gather together in one, the children of God that were scattered abroad.* 7. Finally, For those that are given to Christ by the Father; (g) *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* And Christ gives eternal life to them, by dying for them, and applying his death to them by Faith here, & full fruition hereafter, *Joh.* 6. 50, 51, 53, 54. & 17. 24. And Christ would not dye for all, or give eternal life to all: for he would not pray for all. (h) *I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine.* Thus the Scripture declares for whom Christ peculiarly, intentionally and savingly dyed; and for whom he satisfied Gods Justice and Law by dying. And though Christs death in some expressions of Scripture seem to be extended to *all*, to *every man*, to *the world*, to the *whole world*, &c. Yet in all such places, those large and universal expressions are restrained, limited and appropriated to the Elect in some or other of those forementioned Notions: as the intentive and intelligent Reader may observe, if the context be heedfully considered.

If any learned Reader desire to see further into the state of this Question; And what further Arguments may be drawn from Scripture for Asserting of this Truth, And how the contrary Arguments from pretended Scriptures may be refelled, and the Scriptures cleared: I must for brevity sake, refer him to (i) others,

(c) Heb. 2. 13, 14, 15.

(d) Heb. 2. 9, 10.

(e) Is 53. 10. Psalm 22. 30.

(f) John 11. 50, 51, 52.

(g) Joh 17. 2.

(h) Joh. 17. 9.

(i) Especially consult. *Mr. Jo. Ball in his Treat. of the New Covenant. chap.* 2. and That learned *Fra. Gomarus, in Explicat. Epist. ad Galat. cap.* 1. *p.* 90. *ad p.* 111. *Tom.* 2. who most solidly *Asserts* the Truth by many Scripture-Arguments, and most excellently (and sometimes singularly, and by unusual, yet well-grounded Interpretations) *vindicates* the Scriptures that are alledged by the Patrons of *Universal Redemption*. He is worthy to be read diligently. Vid. etiam *Pann. Gomar. Disp.* 18. *de Morte Christi. Tom.* 3.

who have learnedly and judiciously handled this *Question* at large; because I may not now expatiate, nor is it my intent (further then needs must) to be Polemical in this Treatise.

But thus far, *of Christs Satisfaction: the first Part of his Priesthood.*

(II) **Of CHRIST's Intercession.** This is the *second Part of Christs Priest-hood.* Touching the Intercession of Christ, Consider; 1. *That Christ is our Intercessor.* 2. *The Nature of his Intercession.* 3. *The difference of it from his Satisfaction, and from his Spirits Intercession. In the fruits and benefits of it in reference to his People.*

1. *That Iesus Christ is our Intercessor, interceding with God for his People*: is evident two waies, *viz.* 1. *By* the Title of Advocate given to him. (k) *And if any man sin, we have an Advocate* (παράκλητον ἔχομεν) *with the Father, Iesus Christ the righteous: And he is the Propitiation for our sins.* Christs Person is righteous: His Priestly office is, To be our *Propitiation*, by way of *Satisfaction*; And our *Advocate*, by way of *Intercession.* Παράκλητος, *Advocate*, signifies also a (l) *Comforter*, and so its translated when ascribed to the *Holy Ghost.* But (m) learned men are of opinion, that it most properly and primarily signifies, *an Advocate. Advocates*, in Common acceptation, were friends of guilty persons called in to intreate for them: and differed from the Patron or Orator that mannaged their Cause, as (n) *Beza* noteth. More *strictly* it imports an Officer at Law, An Advocate, Atturney, &c. That appears and answers in Court for a man that is there accused, and pleads his cause. Thus Iesus Christ is our *Advocate* by Office, appointed of God, to appear for us, Answer for us, plead and intercede for us: when the Iustice or Law of God shall object any thing against us for our sins; or when Satan, who is (o) ὁ ἀντίδικος, properly) our (o) *Court-adversary*, 1 *Pet.* 5. 8. *with Matth.* 5. 25. The old *accuser of the brethren, Rev.* 12. 10. 2. *By* the Acts of intercession ascribed to him. He prayed on earth for them that did believe, or should believe, *Iohn* 17. 9, 20. He now *appears in the presence of God for us*, *Heb.* 9. 24. *He ever lives to make Intercession for us*, *Heb.* 7. 25. He *is at the right hand of God, who also maketh intercession for us*, *Rom.* 8. 34. The greek word (p) ἐντυγχάνει, *maketh intercession*, prorerly signifies *one that attains the mark intended by darts or other weapons cast*, &c. And thence metaphorically it denotes, *To impetrate, to obtain what we desire*, &c. Thus Christ attains exactly, impetrates and obtains fully, for us from the father, whatsoever he desires.

2. *The Nature of Christs Intercession*, Consists in (q) *Christs gracious will, fervently, immovably and continually desiring, that, for the plenary* (r) *Merit and Satisfaction of his Obedience and Death,* (s) *the Persons and Spiritual Sacrifices* (t) *of all and every one of his elect members might be for ever acceptable with the Father, whereunto the*

Father

(k) 1 Iohn 2. 1, 2.

(l) Iohn 14. 16, 17, 26. & 16. 7.

(m) Vid. *Fra. Gomar. Illustr. verb. Christi in Ioan.* 14. 16, 17. p. 483. *Tom.* 1.

(n) *Bezæ Annotat. in Ioh.* 14. 16, 17.

(o) Vox ἀντίδικος pro prie notat Adversarium in in causa forensi. *Fran. Gomar. ibid.*

(p) *Scap Lex. in verb.*

(q) Ioh. 17. 24. Heb. 9. 24. Rom. 8. 34.

(r) Heb. 9. 24. 1 Iohn 2. 1, 2.

(s) Heb. 7. 25. Rev. 8. 3. 1 Pet. 2. 5. Rom. 8. 34.

(t) Iohn 17. 9, 20. Luke 22. 31, 32.

Father fully and continually (u) *assents.* Here note, 1. *The Execution.* And 2. *The Perfections of Christs Intercession.* I. **The Execution of Christs Intercession.** Christ Executes his Priestly Intercession, 1. *Inchoatively*, on Earth, in his State of Humiliation, by Prayers for all and singular his elect people, with strong cries and Tears: and in such Posture or gesture, lifting up his eyes, Kneeling down, Prostrating himself or falling to the ground, &c. as was suitable to his Humiliation, *John* 17. 9, 20. *Luk* 22. 31 32. *Heb.* 5. 7. *John* 17. 2, *&c. Luke* 22. 41, *&c. Matth.* 26. 39, *&c. Mark* 14. 35. *John* 11. 42. *Mat.* 3. 17 *&* 17. 5. *&* 26. 53. 2. *Perfectively and Consummatively* in Heaven, in his State of higheſt exaltation. And this he doth, (1) *By* his appearing or presenting of his Person God man, as our Mediator and Suerty, in the presence of God for us, *Heb.* 9. 24 *with Heb.* 8. 6. & 7. 22. As (x) *Judah* both Mediated, and engaged as Suerty for *Benjamin.* Or, As (y) *Paul* Mediated, and became Surety for *Onesimus.* Christ Appears as a publick officer in our stead: As the High-priest of old did appear in the Holiest of all with the Names of the twelve Tribes of Israel upon his breast, and upon his two shoulders, for a Memorial, before the Lord, that Israel might never be forgotten, *Exod.* 28. 9, 10, 11, 12, 17, *to* 22. To which the Church alludes; (z) *Set me as a seal upon thine heart, As a seal upon thine Arm. That*, denoting Christs Love: *This*, the Manifestation of his Love. Iesus Christ still appears before God, for an Everlasting Memorial of his Elect: that they may never be forgotten any of them before God. (2) *By* his presenting his Obedience and Death, together with the infinite Satisfaction and Merit thereof, before his Father in Heaven, desiring continually that for the same all his elect in their Persons and Sacrifices may be fully and eternally accepted of God, 1. *John* 2. 1, 2. *Rom.* 8 34. *Heb.* 7. 25. This was notably Tipifyed in the Action of the High-priest of old, (a) He killed the sin-offerings, and then brought the blood of them *within the vail into the holiest of all, and sprinkled it upon the Mercy-Seat, and before the Mercy Seat.* This was one continued action of the High-Priest: his Act was not compleat, till the blood was represented within the vail, before the Mercy-Seat. Thus Christ first shed his blood, and offered himself by dying: and then entred as our Intercessor within the vail, into heaven it self, there to present his blood before God, to sprinkle it as it were on and before the Mercy-Seat, and to present his satisfaction and merit perpetually there for us. Otherwise, (b) *if Christ were still on earth, he should not be a Priest* (that is, not a compleat Priest) *seeing that there are Priests that offer gifts according to the Law*, that is, till Christ, by consummating his sacrifice, in presenting it before the Mercy-Seat in heaven, did abrogate the Levitical Priests. The inchoation of Christs Priest-hood did not abolish the Levitical Priest-hood on earth, but the consummation thereof in heaven by

(u) Mat. 17. 5. Iohn 11. 42.

(x) Gen. 43. 8, 9.

(y) Philem. ver. 9, 10.

(z) Cant 8. 6.

(a) Levit. 16. 11, 14, 15, 16.

(b) Heb. 8. 1, 2, 3, 4.

his Intercession did. Now Christ in his Appearing, Presenting his Satisfaction and merit, and Interceding for us in Heaven, doth not fall down, kneel, prostrate himself or pray to his Father as he did on earth; for such acts are inconsistent with the Majesty of his Glory and Exaltation: but all this must be understood to be performed suitably to his present and most excellent glory.

II. The Perfections and Excellencies of Christs Intercession are many and matchless. For, 1. It is grounded and bottomed upon his (c) *Satisfaction* and meritorious *Propitiation*, which was, by reason of the dignity of his Person God-man, of Infinite value. He first *pacified* God for us: then *Intercedes* with him on our behalf. 2 Hence, It is not *Charitative*, as our Intercessions are for others when we pray for mercies of free-grace for them, which nor we nor they can any way deserve; But (d) *Authoritative*, when Christ so intercedes for blessings for his members, as that he hath merited them, and hath also a joynt right and Authority of bestowing them. 3. Hence, It is *universally* (e) *Prevalent with God*. The Father infinitely accepts him and delights in him: and *hears him always* in all his Suits. *This Master of requests* is never denyed. His one Intercession, the voice *of his blood of sprinkling*, is more prevailing and effectual, then the Prayers and Intercessions of all the Saints in the world. Whilst (f) Christ appears and intercedes, no Accusations of Gods justice, Law, our Sins, or Satans malice shall be heard against his members: The voice of his blood silenceth all. 4. It is *Glorious: viz.* his (g) Intercession now in Heaven for it is at Gods right hand. 5. It is (h) *General and universal*: for all and singular his elect that are, or shall be his members. 6. It is fully (i) *Salvifical* to all that come unto God by him. 7. It is *Perpetual* and *eternal*. (k) *He ever liveth to make Intercession for us.* Oh! no intercession, is like Christs intercession. When *we know not what to pray for as we ought*, Rom. 8. 26, 27. Christ intercedes, and speeds for us. Our *Names* are alwayes upon the *heart* and *shoulders* of this our great High-priest before God.

3. *The Difference of Christs Intercession from his Satisfaction, and from his Spirits Intercession is observable.*

Christs Intercession and Satisfaction are joynt acts of Christs Priesthood, that may not be severed; yet must be distinguished. For, 1. His *Satisfaction*, was properly (l) Expiatory by his death and sufferings. His *Intercession*, is especially presentatory, (m) presenting himself and his Merits for us in Heaven. 2. His *Satisfaction*, was chiefly accomplished on Earth, in his Humiliation, when (n) he *suffered without the gate*; No sin, nor punishment for sin, can come within the Holy-place. His *Intercession* is (o) chiefly accomplished and compleated in Heaven, in his exaltation, at Gods right hand. 3. His *Satisfaction*, was by offering himself up for a Sacrifice. His *Intercession* is by Commemoration of that Sacrifice. 4. His *Satisfaction*, was by suffering. His *Intercession* is now without Suffering. 5. His *Satisfaction*

(c) 1 Iohn 2. 1, 2. Rom. 8. 34. Heb. 9. 12. *to the end.*

(d) Iohn 17. 2. Mat. 28. 18. Iohn 5. 21, 22. 26, 27.

(e) Iohn 11. 42. Col. 1. 13. Mat. 3. 17. & 17. 5. Heb. 12. 24. Iohn 14. 16. & 16. 17.

(f) Rom. 8. 34.

(g) Rom. 8. 34.

(h) Iohn 17. 9. 20. Heb. 9. 24. 1 Ioh. 2. 1.

(i) Heb. 7. 25.

(k) Heb. 7. 25.

(l) Heb. 1. 3. & 9. 14.

(m) Heb. 9. 24.

(n) Heb. 13. 12.

(o) Rom. 8. 34. Heb. 9. 24.

tisfaction was made but (p) *once* by once dying, though the vertue of his Death be everlasting. His *Intercession* is (q) continual and uncessant for evermore. 6. His *Satisfaction*, obtained our Redemption, Reconciliation, *&c.* His *Intercession* tends specially to apply those Benefits obtained to us.

Christ and the Spirit, are both of them called our (παράκλητος) *Advocate.* Compare 1 *John* 2. 1. *with John* 14. 16, 17, 26. *&* 16. 7. And both of them are said to make Intercession for us. *Compare* Rom. 8. 34 Heb. 7. 25. *with* Rom. 8. 26, 27. But theres a great deal of difference betwixt their Intercession. For, 1. Christ intercedes (r) without us, *with the Father.* But the Spirit intercedes (s) within us, to the Father. 2. Christ intercedes for us, (t) as our High-priest and advocate by office, by Presentation of his Death, Satisfaction and merit, and undertaking our Cause with the Father against all contrary charge, or accusation of any adversary whatsoever. But the spirit intercedes, not as our High-Priest, but (u) as an *Assistant* to us by his Energy and operation, who by Christ are *made Kings and Priests to God to offer up spiritual Sacrifices acceptable to God by him.* The Spirit instructs, counsels, inspires, acts, moves, suggests, assists us: and so makes intercession for us, by enabling us to intercede for our selves, and plead our own cause with God in Christ. 3. Christ intercedes for us, (x) by the voice of his own *blood speaking better things then the blood of Abel*, by the Merit whereof he covers our Infirmities and iniquities. But the Spirit intercedes for us, by (y) raysing up in our hearts *groans unutterable*, by his vertue and efficacy helping our infirmities.

4. *The Fruits, effects or benefits of Christs Intercession are manifold and very precious.* As is evident by these particularly, *viz.*

(1) *Hereby*, All the infirmities, sins and iniquities, which the People of God, the Elect Members of Christ may possibly fall into, are remedied, and the full Pardon of them assured. (z) *If any man sin, we have an Advocate with the Father Jesus Christ the righteous: and he is the Propitiation for our sins: and not for ours only, but also for the Sins of the whole world.*

(2) *Hereby*, The Persons, Performances, and all the upright spiritual Sacrifices of Gods people, are presented to God as acceptable, and remain as a sweet memorial in his presence continually through Jesus Christ, *Exod.* 28. 9, 10, 11, 12, 17. *to* 22. *Heb.* 7. 24. *Rev.* 8. 3. 1 *Pet.* 2. 4, 5. notwithstanding all their frailties.

(3) *Hereby*, All Gods elect in Christ are sweetly secured against all the Oppositions, Temptations, Charges, Accusations, *&c.* that any spiritual Enemies whatsoever, World, Flesh or Satan can possibly lay against them. (a) *I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.* They may, ye must be tempted: but shall be delivered from the mischief of the Temptation. Christ would not intercede for *Peter*, that he might not be sifted, but (b) *that his faith might not fail.*

(p) Heb. 9. 25, 26. & 10. 10, 12, 14.
(q) Heb. 7. 25.
(r) 1 Ioh. 2. 1. Rom. 8. 34.
(s) Rom. 8. 15, 26, 27.
(t) Heb. 7. 24, 25. 1 Iohn 2. 1. Heb. 9. 24. Rom 8. 34.
(u) Rom. 8. 26, 27. Rev. 1. 5, 6. 1 Pet. 2. 4, 5.
(x) Heb. 12. 24.
(y) Rom. 8. 26, 27.
(z) 1 Ioh. 2. 1.
(a) Iohn 17. 15.
(b) Luke 22. 32.

fail. (c) *Who shall lay any thing to the charge of Gods elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

(c) Rom. 8. 33, 34.

(4) *Hereby*, Gods people become more Plentifully Partakers of the Holy-Ghost the Comforter to lead them into all truth, and dwell in them for ever. (d) — *If I go not away the Comforter will not come unto you, but if I depart I will send him unto you.* (e) —— *I will pray the Father, and he shall give you another Comforter*, (or, *Advocate*) *that he may abide with you for ever, Even the Spirit of Truth*, &c. Christ our *Advocate*, will intercede for the spirit *another Advocate*: that so we may have an *Advocate in Earth*, as well as *an Advocate in Heaven*; An *Advocate within us*, as well as *an Advocate above us* with the father. Oh, where this Comforter comes and dwels, there a Confluence of all Grace, Truth, Peace, Consolation, joy and spiritual blessings comes and dwels also. The Comforter brings all fruits and effects of the Spirit with him.

(d) Iohn 16. 7. with 7. 38, 39.

(e) Iohn 14. 16, 17.

(5) *Hereby*, We have great encouragement, to (f) *hold fast our profession*, against all our Infirmities within, and Temptations without. For our Great High-Priest is in heaven, who *was in all points tempted as we are, yet without sin*, and therefore he hath *a feeling of our infirmities*.

(f) Heb. 4. 14, 15. & 10. 19, 20, 21, 23.

(6) *Hereby*, The faithful have sweet and free access to the throne of Grace for all manner of Blessings in time of need. (g) —— *Let us therefore come boldly unto the throne of Grace, that we may obtain mercy, and find Grace to help in time of need.* We have a friend in the high Court of Heaven, the Great *Master of requests*, that will succeed and speed our Petitions. (h) *Whatsoever ye shall ask in my name; that will I do, that the father may be glorified in the son. If ye shall ask any thing in my name, I will do it.* Ask, and have: Oh what an encouragement unto Prayer! Christ (i) *offers up much incense with the Prayers of all Saints*. If the incense of Christs intercession be offered up with our Prayers, they must needs be most fragrant, acceptable and prevalent.

(g) Heb. 4. 14, 15, 16. & 10. 19, 20, 21, 22.

(h) Iohn 14. 13, 14.

(i) Rev. 8. 3.

(7) *Hereby*, The faithfull are assured of that sweetest oneness, Union and Communion with the Father and Jesus Christ This is that one only thing on earth which Christ begs for the faithfull in his solemn Prayer, *John* 17. 21, 22, 23. They that gain this, gain all spiritual blessings with it, and in it.

(8) *Hereby*, The Saints obtain Perseverance and stability in Grace, *and inseperableness from the Love of God in Christ Jesus our Lord* against all adversaries and posible oppositions, *Luke* 22. 32. *Rom.* 8. 34, 35, 36, 37, 38, 39. *It is Christ — Who is even at the right hand of God, who also maketh Intercession for us, who shall seperate us from the love of Christ?* &c.

(9) *Hereby*, All the faithful that come unto God by Christ are assured of eternal salvation. (k) *Wherefore he is able to save to the utmost*

(k) Heb. 7. 25. εἰς τὸ παντελές.

utmoſt (Gr. *to all-end*) *all that come unto God by him, ſeeing he ever liveth to make interceſsion for them.* He intercedes eternally: therefore they ſhall be ſaved eternally.

(10) Finally, *Hereby*, Chriſt takes care that all his Elect may live with him im heaven, to behold his glory beatifically for their glory. (l) *Father I will that they alſo whom thou haſt given me, may be with me where I am, that they may behold my glory which thou haſt given me.* What a Raviſhing, Beatifical, Transforming, Inneffable viſion will that be! (m) *The Lord Jeſus* (ſaid *Auguſtine* upon theſe words) *lifts up his unto great Hopes, then which there cannot be greater.* ——— *Hear, Believe, Hope, Deſire what he ſaith*; Father I will, *&c.*

Thus, *of Chriſts Prieſtly office.*

(l) John 17. 24.

(m) In magnam ſpem Dominus ſeſus ſuos erigit, qua major omnio eſſe non poſſit. ——— Audite, Credite, Sperate, deſiderate quod dicit; *Pater*, &c. *Auguſt. in Evangel. Joan. c. 17. Tract. 111. Tom. 9.*

III. **Chriſts Kingly Office**, is that branch of his (n) Mediatorſhip, whereby Jeſus Chriſt our Mediator, God-man, (o) Annointed with the Holy-Ghoſt and with Power, and (p) moſt highly exalted at Gods right hand, to be head over all things to the Church, doth powerfully (q) Call, (r) Govern, (ſ) Defend, and (t) Reward all that are (u) given him for ſubjects by the Father; Sufficiently (x) Reſtraining, and at laſt utterly (y) Conquering all his and their enemies: For (z) his Peoples exceeding benefit and his own eternal (a) glory.

(n) Acts 2. 30. *to* 37. Eph. 1. 20 *to the end.* Heb. 7. 1, *&c.*

(o) Acts 10. 38. 42. Pſal. 45. 6, 7.

(p) Acts 3. 33. Phil. 2. 9, 10, 11. Eph. 1. 20, 21, 22, 23.

(q) Pſal. 110. 2, 3. Iſa. 55. 4, 5. Acts 15. 14, 15, 16. *&* 26. 17, 18. Gen. 49. 10.

(r) Iſa. 9. 6. *&* 55. 4. Heb. 2. 10. Mat. 18. 17, 18. 1 Cor. 5. 4, 5. Mat. 28. 18, 19, 20. Eph. 4. 8, 9. 10, 11, 12, 13.

(ſ) Iſa. 32. 1, 2.

(t) Rev. 22. 12. *&* 2. 10. Mat. 25. 34, *&c.*

(u) Pſalm 2. 8, 9. John 17. 2.

(x) Rev. 2. 10. Acts 18. 9, 10. Rev. 20. 1, 2, 3.

(y) 1 Cor. 15. 25. Pſalm 110. 1, *&c.* *&* 2. 9.

(z) Eph. 1. 22, 23. Rom. 8. 28.

(a) Rom. 14. 9. 10, 11.

For unfolding of this *Regal Office* of Chriſt more particularly, I ſhall very briefly ſhew. 1. *That Jeſus Chriſt our Mediator is King.* 2. *The Nature of his Kingdom.* 3. *His Regalities appertaining to him as King.* 4. *His Actual adminiſtration or execution of his Kingly Office.* 5. *The Benefits of his Kingſhip.* 6. *The Continuance of this Royal Office.*

1. *That Jeſus Chriſt our Mediator is King*: is evident divers wayes. As; 1. *By the Prophecies that went of him*: which are true and muſt needs have their due Accompliſhment in him. As, *That* the Scepter of *Judah* ſhould terminate in him, *Gen.* 49. 10. *That* he ſhould be *Gods King in Sion*, &c. *Pſal.* 2. *throughout, with Acts* 4. 25, 26, 27, 28. *That* he ſhould be full of glory and majeſty, *&c. Pſal.* 45. *throughout. That* he ſhould ſucceed *David* and ſit upon his Throne, *Pſal.* 132. 11, 12. with *Luke* 1. 31, 32, 33. *Acts* 2. 30. *See alſo* Iſa. 11. 1, 2, 3, *&c.* Hoſ. 3. 5. Ezek. 34. 23, 24. *&* 37. 24, 25. *That* he ſhould be a *Prince of Peace*, having *the Government upon his ſhoulder, of the increaſe of whoſe Government and Peace there ſhall be no end,*

end, upon the Throne of David, *and upon his Kingdom, to order it, and to establish it, with judgement and with justice, from henceforth and for ever,* Isa. 9. 6, 7. *That* he should be the Messiah, the Prince, Dan. 9. 25. who should break in pieces all other Kingdoms, but of his Kingdom there shall be no end, Dan. 2. 44. & 7. 14, 27.

(b) See Heb. 7. throughout. Rom. 5. 1.

2. *By the Types and shadows prefiguring Christ as King.* As, of (b) *Melchizedeck*, first *King of Righteousness*, then *King of Peace*: A singular type of Christ our King, who first *Justifies* and then *Pacifies*. Of *David*, and *Solomon*: Both Royal Types of Jesus Christ the *true* DAVID, and *Solomon*; as I have (c) already manifested in many particulars.

(c) In Book III. Ch. 5. Aph. 7. Inference 2. p. 1072, &c.

3. *By the many Regal and Princely Titles attributed to Christ in holy Scripture.* Which (d) I have in this Chapter already mentioned.

(d) In Aph. 3. §. 1. at the end of it.

4. *By Christs own* (e) *acknowledgemant before* Pilate, *that he was a King, that his Kingdom was not of this world, and that for this end he was born, and for this cause he came into the world, to bear witness to the truth*; viz. *Especially to the truth touching his Kingly office.* For which cause especially he was (f) condemned and put to death, having this Title written upon his Cross in Latine, Greek and Hebrew, *Jesus of Nazareth the King of the Iews.* The truth of whose spiritual King-ship the Convert-thief had revealed unto him upon the Cross, whereupon he prayed; (g) *Lord remember me when thou comest into thy Kingdom.*

(e) Iohn 18. 33. to 38.

(f) Iohn 19. 12. to 23.

(g) Luke 23. 42, 43.

2. *The Nature of Christs Kingdom.* It is not A *carnal*, earthly, temporal Kingdom, but a *Spiritual*, Heavenly and Eternal Kingdom (h) *My Kingdom is not of this world, — but now is my Kingdom not from Hence.* (i) *He shall raign over the house of* Jacob (that is, the Church) *for ever, and of his Kingdom there shall be no end.*

(h) Iohn 18. 36.

(i) Luke 1. 31, 32, 33.

The Kingdom of the Son of God, is twofold. *Essential*, and *Personal*. I. **Essential**, Which belongs to him in regard of his *Divine Essence and Nature*, as well as to the Father and Holy-Ghost. God, which is Father, Son and Holy-Ghost, Creator of the whole world, is absolutely Lord and King of the whole world. This Essential or Natural Kingdom belongs, as to the Father and Holy-Ghost, so to the Son, as God the Creator. But of this Essential Kingdom I am not now to speak. II. **Personal**, (k) which by the Fathers voluntary Dispensation, doth properly and peculiarly belong to the Person of Jesus Christ, God-man, as our Mediator. This his Personal Kingdom is hereupon by some stiled, *His Mediatory Kingdom*; because it properly appertains to him, and is administred by him as *Mediator*. By others *his Oeconomical*, or *Dispensatory Kingdom*: because (l) it is Delegated, Committed and Dispensed to him as *Mediator* from the Father. This *Personal* and *Mediatory Kingdom* of Christ God-man, dispensed to him from the Father, is again twofold. *General*, and *Special*. 1. *General and Universal over all the world for his Churches good, and his own glory.* Jesus Christ God-man, as our Mediator is constituted and ordained of God, Head, Lord, King and Iudge over all creatures in Heaven and Earth,

(k) Psal. 2. 6. Iohn 18. 36. Ephes. 1. 20, 21, 22. Luke 1. 31, 32, 33.

(l) Mat. 28. 18. Ioh. 5. 21, 22, 26, 27. Eph. 1. 20, &c. Phil. 2. 8, 9.

Earth, to the Church. (m) — *According to the working of his mighty power, which he wrought in Christ when he raised him from the dead, And set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the* HEAD OVER ALL THINGS *to the Church, which is his Body, the fulness of him that filleth all in all.* To the like effect are these ensuing Testimonies, and such like, *Mat.* 28. 18. *John* 5. 22. *&* 17. 2. *Phil.* 2. 9, 10. 11. *Acts* 2. 36. *&* 17. 31. *Rev.* 1. 8. *&* 2. 23. 1 *Pet.* 3. 22. And therefore all Persons, Kingdoms, Creatures, and Revolutions of affairs, times and seasons in the whole world are ordered and over-powered by our Mediator Jesus Christ. Nothing (n) comes to pass in the world, but what he wills: and all one way or other shall at last be turned about in a sweet subserviency and co-operation, to his peoples good. The *Parts* of this *Universal Kingdom* of Christ are two, *viz.* (1) The Government of it, ruling over all creatures with supream and greatest power, *Psal.* 110. 1, 2, 3. *Mat.* 28. 18. 1 *Pet.* 3. 22. (2) The bringing of all Creatures, according to Gods appointment, into a certain and plenary Subjection at last to himself, and puting all things under his feet. *Psal.* 110. 1. *Heb.* 1. 6. *Phil.* 2. 9, 10, 11. 1 *Cor.* 15. 27. and although all things are not as yet *in act* and *perfectly* put under him, *Heb.* 2. 8. yet *in Right* and *Inchoatively* all things are put in Subjection under his feet, *Heb.* 2. 8. *Ephes.* 1. 22. 1 *Cor.* 15. 27. And this subjection of all things to him shall at last be universally compleated. The *Manner* how these things are done and shall be done, is divers, according to his two distinct Natures, *viz.* According to his *Divine Nature*, By manifestation and approbation of that power which the Son of God, made man, hath by his own right for ever over all Creatures as their omnipotent Creator. (o) For, as he in a sort *emptyed himself of the glory of his Kingdom for the time of his Humiliation*; not by any *Privation* of his Dominion; but by *veiling* of it under mean flesh and in a servile afflicted Form, *Phil.* 2. 7. So contrariwise he is said *to have received a Kingdom, after the Glorification of his flesh*; Not by *accession* of New power, which he formerly wanted, but by a famous *Revelation* and *Confirmation* of his ancient Kingdom which he alwaies had; whereby he, though clothed with flesh, may be by all acknowledged, to be LORD, *Psal.* 110. 1, 2. *Phil.* 2. 9, 10, 11. And According to his *Humane*, By having all finite Power, far above and over all creatures attributed to him, *Math.* 28. 18. *Eph.* 1. 21. And this is the Nature of his Personal Mediatory-Kingdom, which is General and Universal. 2. *Special and Particular Over his Church and People Peculiarly.* This Special Mediatory kingdom of Christ, is that his suprem and glorious power and authority for Calling, Governing, Defending, and Saving, or

(m) Eph. 1. 19, 20, 21, 22, 23.

(n) Heb. 1. 3. Dan. 2. 32. *to* 46. Rom. 8. 28, 29, 30.

(o) Sic. Clariss. *Fran. Gomarus de Sessione Christi, &c. Disp* 22. *Tom.* 3.

Rewarding his Church gathered out of all Nations, *Luke* 19. 12, 15. *Psal.* 2. 8. *Math.* 28. 18, 19, 20. *Eph.* 1. 22, 23. And this is done, (1) *Partly*, In this present world, *Math.* 28. 19, 20. *Act.* 1. 8. & 13. 47. & 26. 17, 18. (2) *Partly*, At the end of this world, *Math.* 25. 31. *to the end.* 1 *Thes.* 4. 14. *to the end.* 1 *Cor.* 15. 24. *to the end.* *Rev.* 20. 11. *to the end.* *Luke* 19. 27. *Eph.* 5. 27. (3) *Partly*, In the world to come, *Math.* 25 46. & 5. 8. 1 *John* 3. 2. And this is the Nature of *Christs Personal Mediatory Kingdom*, which is special or particular. Now from all this its evident, who are the Subjects of this King; *viz.* More *Generally*, All the Creatures in the world. More *specially and peculiarly*, The Church and people of God.

3. *The Regalities appertaining to Iesus Christ as King, are many and very Majestical.* As, 1. *His Unction.* 2. *His Inauguration.* 3. *His Throne.* 4. *His Crown.* 5. *His Scepter.* 6. *His Laws.* 7. *His Prerogatives.*

(1) *His Unction.* Kings in former times were Annointed with the Holy oyl, before their actual investiture and Coronation: as *David* was (p) *Annointed*, long before he was Crowned. This unction did import, their Qualification for, and Designation to the Royal office, 1 *Sam.* 16. 12, 13. Thus Christ was (q) *annointed with the oyl of Gladness above his fellows:* viz. *With the Holy-ghost and with power*; and *God gave not the spirit to him by measure*, as to others of his members. Christ had *all fulness dwelling in him*, for his mediatory offices: *Extensively*, all kinds of fulness; *Intensively*, All degrees of fulness. And all for us, *See Col.* 1. 19. *Ioh.* 1. 14, 16. By this Unction he was (r) fitted for his Kingship.

(p) 1 Sam. 16. 12, 13. 2 Sam. 2. 4.
(q) Psal. 45. 6, 7. *with* Acts 10. 38. Iohn 3. 34. Col. 1. 19.
(r) Isa. 11. 1, 2, &c.

(2.) *His Inauguration.* Christ was designed to be King, by Gods Decree, *Psal.* 2. 6, 7, 8. He was fore-promised, and fore-typified to be King, in the Old Testament, as hath been shewed; He was proclaimed to be Lord & King before and at his Birth, *Luk* 1. 31, 32, 33. *Mat.* 2. 2, 11. *Luk.* 2. 10, 11. He was acknowledged to be King at his Death, *Ioh.* 18. 33. *to* 38. & 19. 12. *to* 23. *Luk.* 23. 42, 43. But his *Solemn Investiture, Installment* or *Inauguration* was when he Ascended into heaven and Sate down on the right hand of God. (s) *Who is gone into Heaven, and is on the right hand of God, Angels, and authorities, and powers being made subject unto him.* (t) —— *He hath set him on his own right hand in the heavenly places, far above all Principality, and Power, and Might, and Dominion, and every name that is named, not only in this world, but also in that which is to come: & hath put all things under his feet, and gave him to be the Head over all things to the Church.* (u) He is *set down at the right hand of the throne of God.* (x) —— *He is set on the right hand of the throne of the Majesty in the Heavens.* This is Christs advancement far above Angels. For, (y) *To which of the Angels said he at any time, sit on my right hand, until I make thine enemies thy footstool?* This phrase of *Sitting at Gods right hand* the Apostle expounds of *Reigning* there; (z) *For he must reign, till he hath put all enemies under his feet.* Iesus Christ is said; *To be at the right hand*

(s) 1 Pet. 3. 22.
(t) Eph. 1. 20, 21, 22. *See also*, Phil. 2. 9, 10, 11.
(u) Heb. 12. 2.
(x) Heb. 8. 1.
(y) Heb. 1. 13.
(z) 1 Cor. 15. 25.

hand of God, Rom. 8. 34. 1 Pet. 3. 22. *To ſtand at the right hand of God*, Act. 7. 56. Moſt uſually *to ſit at the right hand of God*, &c. Pſal. 110. 1. Heb. 1. 13. Mark 16. 19. Luk. 22. 69. Heb. 1. 3. & 8. 1. & 12. 2. All which are Metaphorical expreſſions, borrowed from men. Mans *right-hand*, is the hand of Honor, 1 *Kings* 2. 19. The Hand of Might and power, *as Pſal.* 26. 10. & 144. 8, 11. The Hand of skil and cunning, *Pſal.* 137. 5. Anſwerably, The (a) *Right hand* aſcribed to God, denotes His Majeſty, Glory, Honor, Authority, Power, Strength, Aid, Aſſiſtance, Counſel, Fidelity, &c. As is evident by many phraſes in Scripture. *To ſtand at the right hand*, implyes in Scripture phraſe; (1) To oppoſe, reſiſt, withſtand or hinder the acts or endeavors of any one, *as Zech.* 3. 1. *Pſal.* 109. 6. (2) To aid, aſſiſt, protect, defend againſt Enemies, Evils or Dangers, *As Pſal.* 16. 8. & 109. 31. (3) To have the next place and degree of honor to them at whoſe right hand they ſtand; *Pſal.* 45. 9. Thus Chriſt ſtanding at Gods right hand, Is next to God in honor, majeſty and power; Protects and Defends his Church againſt all evils; Oppoſeth and withſtands all their adverſaries. *To ſit at the right hand*, imports ſpecial Honor, Dignity, Majeſty, Rule, Power, Authority, love and favor, manifeſtified, or conferred upon them that are ſo ſet, 1 *King.* 2. 19. *Math.* 10. 21, 23. Thus, Chriſt ſitting at Gods right hand, denotes the ſupream exaltation of Ieſus Chriſt God-man, after his death and ſufferings, far above all created beings; to be immediate & next unto God in majeſty, glory, honor, power, authority, &c. Over all things, for his Church, 1 *Pet.* 3. 22. *Eph.* 1. 20, 21, 22, 23. *Heb.* 2. 7, 8, 9. *Phil.* 2. 8, 9, 10, 11. I ſay, *The Supream Exaltation of Ieſus Chriſt God man:* For, though properly the *God-head* of Chriſt be not capable of any *intrinſecal* and *eſſential exaltation* or *Humiliation*, as His *Man-hood* was: yet the Majeſty, (b) glory, &c. Of his *God head*, veiled and ſhadowed a while under his *Man-hood* in his Humiliation, by Manifeſtation is magnified at Gods right hand. And ſo in ſome ſence Chriſts whole perſon may be ſaid to be exalted, *Act.* 2. 33, 36. *Eph.* 1. 20, *&c. Phil.* 2. 9, 10, 11. *Act.* 5. 31. & 10. 42. *Heb.* 2. 7, 8. More *Particularly*, Chriſts *Sitting down on the right hand of God*, doth imply theſe things, *viz.* 1. The Fathers Supreameſt, Higheſt and Compleateſt Manifeſtation of his infinite love, favor, delight, and acquieſcence to, and in Ieſus Chriſt God-man our Mediator, for his ſufferings and Death for his elect. Upon this account God (c) teſtified his love to him often: but moſt compleatly and gloriouſly in *ſetting him at his right hand*, next to himſelf for evermore, *Eph.* 1. 20, 21, 22, 23. *Phil.* 3. 8, 9, 10, 11. *with Iohn* 10. 17. 2. The matchleſs and incomparable repleniſhing of Chriſts Humane Nature to the uttermoſt Capacity with *all* (d) *fulneſs* of the ſpirit in Knowledge, Wiſdom, Grace, Life, Power, Authority, &c. beyond all creatures, for the plenary, powerfull and moſt effectual adminiſtration of his Mediatorſhip. The *ſpirit was*

(a) Heb. 1. 3. Luke 22. 69. Pſal. 118. 16. & 89. 13. & 20. 6. & 21. 8. & 17. 7. & 48. 10. & 139. 10. & 44. 3 & 77. 10. Hab. 2. 16.

(b) Ioh. 17. 5.

(c) Iſa. 42. 1. 2, 3, 4. Mat. 3. 17. & 17. 5. Eph 1. 6. Col. 1. 13. Ioh. 10 17. Eph. 5. 2.

(d) Col. 1. 19. Pſal. 45. 7. Ioh. 1. 14, 15.

not given to him by measure, Ioh. 3. 34. As to *Steven* and other Saints, said to be (e) *full of the Holy-ghost*; viz. according to their Measure, as a bottle or glass is full of water, or as a star, or torch is full of light: but *beyond measure.* Not *infinitely*: but *Comparatively*, in regard of all creatures. Christ being full *extensively* with all kinds, *Intensively* with all degrees of fulness: as the Sun is full of light, or as a fountain, or the ocean is full of water. For his fulness is to be diffused and communicated to his church: He is full, that he *might fill all things, Eph.* 1. 22. & 4. 10. *Ioh.* 1. 14, 16. 3. Christs Preheminence and Prerogative, not onely as *God-man*, but also as *Man*; above all creatures in Heaven and Earth, Men or Angels. In him the Humane Nature is advanced next to God himself, *Eph.* 1. 19,20,21. (f) *He is the beginning, the first born from the dead, that in all things he might have the Preheminence.* 4. Not onely Christs Dignity above, but his Power and supream Authority as *God-man* over all things in the world for the good of his Church: having all things (*de jure, & inchoative*) of right, and by inchoation, put under him. (g) *And he hath put all things under his feet, and gave him to be the Head over all things to the Church.* Here he is also called; *The Head of all Principallity and Power, Col.* 2. 10. 5. Christs glorious Head-ship more peculiarly over the Church. Christ is *Head over all things to the Church*, More Generally: but he is *Head onely of the Church peculiarly*; To animate, guide, direct, inform, actuate, and repleniſh the Church with all saving influences. (h) *And he is the Head of the body, the Church,* (i) —— *Christ is the Head of the Church, and he is the Saviour of the body.* And as supream and sole Head of the Church he hath all power and authority in heaven and earth given to him as Mediator, for her Constitution, Conservation and Salvation, *Mat.* 28. 18, 19, 20. 6. The due of Divine Adoration and worship from all men and Angels. (k) *The father hath committed all judgement to the Son: That all men should honor the Son, even as they honor the Father.* (l) —— *And let all the Angels of God worship him.* The Scriptures frequently ascribe divine worship to him, and require it to be performed, *See Phil.* 2. 9, 10, 11. *Psal.* 2. 12. *Joh.* 14. 1. *Isai.* 45. 23. *Rom.* 14. 11. *Act.* 7. 59, 60. The Apostles in the *Salutations* of their Epistles desire *Grace and peace from God the Father and our Lord Iesus Christ*, 2 *Ioh.* 3. *Rev.* 1. 4, 5. *Rom.* 1. 7. 1 *Cor.* 1. 3. 2 *Cor.* 1. 2. *Gal.* 1. 3. *Eph.* 1. 2. 2 *Tim.* 1. 1. And in like sort in their *valedictions* of their Epistles, they beg for the Grace of our Lord Iesus Christ, unto the Churches, 1 *Cor.* 15. 23. *Gal.* 6. 18. 2 *Cor.* 13. 13. *Phil.* 4. 23. 1 *Thes.* 5. 28. 2 *Thes.* 3. 18. *Philem.* 25. 2 *Tim.* 4. 22. 7. Finally, Christs sitting down at Gods right hand, implyes Christs admission, installment or inauguration into all divine, royal, celestial fulness of Glory and blessedness, fixedly, setledly and eternally to enjoy the same, without all ecclipse or shadow of the least cessation, interruption, diminution, or Alteration, *Ioh.* 17. 5. *Acts* 13. 34. *Revel.* 1. 18.

(e) Acts 7. 55. & 6. 3. Luke 1. 15.

(f) Col. 1. 18.

(g) Eph. 1, 22. Heb. 2. 7, 8. Rev. 19. 16.

(h) Col. 1. 18.

(i) Eph 5. 23.

(k) Iohn 5. 22, 23.

(l) Heb. 1. 6.

(3) *His Throne.* A (m) *Throne* is a Majeſtical ſeat of Royalty, peculiar to Kings and Princes when they would appear in all their Glory and Majeſty. Chriſt hath his Throne: As God, the ſame throne with his Father; As God-man, the Next Throne unto his Father, which he ſate down upon after he Overcame all his and our Enemies. (n) *To him that Overcomes will I grant to ſit with me on my Throne: even as I alſo overcame, and am ſet down with my father in his Throne.* The further ſenſe of theſe words I have laid down (o) elſwhere. Now this *Throne of Chriſt* is in the Higheſt Heavens, according to his *Humanity.* (p) *He is ſet on the right hand of the Throne of the Majeſty in the Heavens.* There Chriſt is, *Eph.* 1. 20. *Heb.* 1. 3. *Col.* 3. 1. *There* Chriſt intercedes for us, *Heb.* 9. 24. & 8. 4. *There* he muſt be received, until the times of Reſtitution of all things, *Act.* 3. 21. *Thence* at laſt we expect him, and he ſhall be revealed, *Phil.* 3. 20, 21. 2 *Theſ.* 1. 9, 10. Chriſt according to his *Humanity,* is onely in heaven: according to his *God-head* he is every where, and ſo with his Miniſters and Churches to the worlds end, *Mat.* 28. 20. Now this Throne of Chriſt is Glorious, and everlaſting: (q) *Thy Throne O God is for ever and ever.*

(4) *His Crown.* Kings have (r) *Crowns* of Gold put upon their heads: Eminent Enſigns of Royalty. So Ieſus Chriſt, after his *Croſs,* came to his *Crown*: and that not a fading Crown of coruptible Gold, &c. but an unfading Crown of incorruptible Glory. (s) —— *But we ſee Ieſus, who was made a little lower then the Angels, for the ſuffering of Death, Crowned with Glory and Honour.* His *Crown of Thorns* on earth, could not keep him from his *Crown of Glory* in Heaven. And his members, (t) that are contented here to be *crowned* with Chriſts *Thorns*, ſhall hereafter be *Crowned* with Chriſts *Glory.*

(5) *His Scepter.* Kings have (u) *Scepters* to ſway; Signal Rods of Royal Majeſty, Rule, and Dominion: Scepters of Gold. Ieſus Chriſt alſo hath his Scepter; (x) *Thy throne O God is for ever and ever, a Scepter of Righteouſneſs* (Gr. *Rightneſs,* or *Straitneſs*) *is the Scepter of thy Kingdom.* Now Chriſt hath a double Scepter aſcribed to him in Scripture. 1. *The one, as it were a Scepter of Gold,* wherewith he Rules and Governs his Subjects, *Pſal.* 45. 6. *Heb.* 1. 8 *The LORD ſhall ſend the Rod of thy ſtrength out of Sion: Rule thou,* &c. *Pſal.* 110. 2. This Rod of his ſtrength out of *Sion,* is Chriſts *Ruling Rod,* or *Scepter.* Now there were two things ſent out of Sion (as is by (y) ſome well obſerved,) *viz.* (z) The word or Goſpel of the Lord; *The Law ſhall proceed out of Sion, and the word of the LORD from Jeruſalem, Mic.* 4. 2. (a) The ſpirit of the Lord, which was firſt ſent unto Sion, upon the Apoſtles at Ieruſalem, *Act.* 1. 4 & 2. 4 *&c.* And from thence was ſhed abroad upon all fleſh, *Act.* 2. 17. Both theſe are the Power or ſtrength of Chriſt. His word, a Goſpel of Power, *the* (b) *power of God to Salvation.* And his ſpirit, a (c) ſpirit of Power, which is therefore

(m) 1 Chron 29. 23 2 Chron. 9. 17, 18. 19.

(n) Rev. 3. 21.

(o) In my Key of the Bible. On Rev. 5. 22.

(p) Heb. 8. 1.

(q) Heb. 1. 8. Pſal. 45. 6, 7.

(r) Pſal. 21. 3. Eſth. 6. 8.

(s) Heb 2. 9.

(t) Rom. 8. 17. 1 Per. 1. 4. 2 Cor. 4. 17.

(u) Eſth. 5. 2.

(x) Heb. 1. 8. Pſal. 45. 6.

(y) *Dr. Edw. Reynolds, on Pſal.* 110. 2.

(z) Rom 1. 16. 1 Cor. 1. 18. 2 Cor. 4. 7. 10. 4.

(a) 1 Cor. 2. 4. 2 Tim. 1. 7.

fore called the *finger and arm of the* LORD, *Luk.* 11. 20. *Math.* 12. 28. *Isa.* 53. 1. Thus Christs *Rod*, or *Scepter* of his Kingdom is his *Word and Spirit*. By these he powerfully Rules and Guides his Kingdom and all his Subjects. 3. *The other Scepter is his rod of iron*, wherewith he ([b]) *breaks and dasheth in pieces all his enemies, as a Potters vessel.*

([b]) Psal. 2. 9. Rev. 2. 27.

(6) *His Laws.* Kings rule according to certain *known Laws*: Tyrants rule arbitrarily, their will and pleasure is their Law. But Jesus Christ Rules by Laws, known Laws, ([c]) *Holy, Just and Good*: the best Laws in the world. The whole Scriptures stiled ([d]) *The word of Christ*, is his great *Pandect*, or *Statute-Book*: An Excellent Abridgement whereof we have in the *ten Commandments*. Christs Laws are *Holy*, without the least corruption or sinfulness; *Righteous*, without the least injustice or oppressiveness; *Good*, without the least incommodiousness; *Perfect*, without the least defectiveness; *True*, without the least errour or deceivableness; *Pure*, without the least drossiness; *Wise*, without all shadow of foolishness *&c.* See how ([e]) *David* extolls and admires them. And lest they should be, as mens Laws are, a meer weak, ineffectual dead letter without us, Christ ([f]) *puts his Laws into our minds, and writes them in our hearts*, that they be most powerful and efficacious within us. Not only outward Rules of *Duty*, but also inward principles of *ability*.

([c]) Rom. 7. 12. ([d]) Col. 1. 16. ([e]) Psal. 19. 7, &c. & 119. throughout. ([f]) Heb. 8. 10.

(7) *His Prerogatives.* Kings have many *Prerogatives Royal*, and they insist much upon them, that they should not in the least be infringed or diminished. As, 1. Tributes and Customs, *Rom.* 13. 6, 7. So Christ hath a spiritual Tribute of worship due unto him, *Psal.* 96. 8. 2. Magazins for Military provisions for defence of his Kingdom. So Christ hath his Armory for our defence against our spiritual enemies, *Armour of light*, &c. *The Panoply of God, Eph.* 6. 11. *to* 19. *Rom.* 13. 12, 13, 14. 1 *Thes.* 5. 8. 3. High waies, are called the *Kings waies*, wherein men go under the Kings Protection. So Christ hath his Royal waies of Faith, Repentance, New-obedience, called *the Law of Christ*, *Gal.* 6. 2. And *the Royal Law of* ([g]) *liberty*, *Iam.* 2. 8. They who walk herein are under Christs Protection. 4. Embassadors, 2 *Chron.* 32. 31. So Christ hath his Embassadors, *beseeching men in his stead to be reconciled unto God*, 2 *Cor.* 5. 20, 21. 5. Goods of an uncertain Lord, concealed Lands, not challengeable by any particular owner, *&c.* belong unto Kings as supream within their dominions. So those persons belong to Christ in the world, ([h]) who belong not to Satan, Sin, or other Lords. 6. The Laws and values of coyn that shall be currant in their dominions. So it ([i]) appertains to Christ only to coyn and institute what Ordinances he will in the Church. 7. Power of judgement is in Kings, as fountains of humane Equity to their inferiour officers and subjects. So Christ hath *all judgement committed to him from the Father*, *John* 5. 22. To which may be referred the Power of Princes to reprieve and pardon Malefactors

([g]) Iam. 1. 25. Psal. 91. 11. Prov. 10. 29. ([h]) Isa. 26. 13. ([i]) Matth. 28. 18, 19. Eph. 4. 8, 11, 12.

factors and condemned Persons. Herein Christ excells, (k) He *Remits sins*, he *Redeems from the curse of the Law*, and delivers from Death, poor condemned sinners.

4. *Christs Execution or Actual Administration of his Kingly office.* This hath a twofold consideration. *viz.* 1. *According to his General Mediatory Kingdom over all things for his Church.* 2. *According to his special Mediatory Kingdom over his Church.*

(1) *His General Mediatory Kingdom over all things for his Church, Eph.* 1. 22. *Christ manageth and administreth, especially by these and like Royal Acts, viz.* 1. *Sustentando.* By (l) sustaining and *upholding all things by the word of his power*, continuing the world, *&c.* till all his Elect be gathered and perfected. 2. *Permittendo.* By Permitting Satan and his Instruments, wicked men in the world, to hate, oppose, afflict and persecute most cruelly the Church and people of God, for wise ends, according to the counsel of his will, *Rev.* 2. 10. *&* 12. 2, 4, 17. *&* 13. 6, 7. *&* 19. 19. *&* 20. 7, 8, 9. 3. *Coercendo.* By restraining, limiting, chaining up, girding in, both Satan, wicked men, and all their malitious rage against the Church and Members of Christ, that they cannot do what they list, but what, and when, and how Christ will let them or suffer them, *Rev.* 2. 10. He (m) *laies hold of the Dragon, that old Serpent the Devil and Satan*, and *binds him a thousand years with a great chain*: how much more doth he chain up devillish and wicked men. 4. *Protegendo.* By protecting, preserving and defending his Church and people from ruine and destruction by Satan and his instruments, *Rev.* 2. 10. (n) *Michael and his Angels fought against the Dragon and his Angels*, who would have destroyed the Man-child, Christ mystical, assoon as he should have been born, in Primitive times: *the child being caught up unto God.* And *the* (o) *woman*, the Church, persecuted by the Dragon, *had wings given her to flie into the wilderness for her preservation, The earth helping her, and swallowing up the flood* of persecution *which the Dragon cast out after her.* And in the corrupteſt times, Christ preserved (p) a pure *Virgin-Company* of sincere worshippers, *viz.* 144000. *following the Lamb whithersoever he goes, having his Fathers name written in their fore-heads.* 5. *Ordinando.* By Ordering, Disposing, Directing, and over-powring all things in the world, yea their worst afflictions and persecutions, one way or other for the good of his Church, People, Gospel and Kingdom at last, *Rom.* 8. 28. 2 *Cor.* 4. 17. *Phil.* 1. 12, 13, 14. The (q) *Persecution* about *Steven*, is made an occasion of spreading the Gospel and increasing the Church. *Saul* is powerfully (r) made a *Paul*, Christ from heaven converting him miraculously from a *Persecutor* to be a *Preacher*, from a *Destroyer* to be a *Builder* of the Church, from a *Wolf* to be a *Shepherd*, &c. The (s) *Antichristian cruelties* against Christs pure worshippers, do but provide for them a *First Resurrection*, a thousand years before the rest of the dead revive, and a Reigning with Christ. Yea all things are so wheel-

ed

(k) Mark 2. 5, 9, 10, 11. Heb 10. 16, 17. Gal. 3. 13 Heb 2. 14, 15.

(l) Heb. 1. 3. Col. 1. 17. Eph. 1. 22. & 4. 11, 12, 13. Mat. 18 19 20.

(m) Rev 20. 1, 2, 3.

(n) Rev. 12. 2. to 13.

(o) Rev. 12. 13, 14, 15, 16.

(p) Rev. 14. 1. to 6.

(q) Acts 8. 1, 3, 4, 5, &c.

(r) Acts 9. throughout.

(s) Rev. 20. 4, 5, 6.

ed about by Christ, that they are made subservient to his peoples happiness in this and the world to come. 6. *Vindicando.* By (t) avenging his Church and people of all their enemies to the full at last, utterly destroying all opposite Kingdoms and Empires in the world, the great whore of *Babylon*, the Beast and false Prophet, the Dragon, Gog and Magog, Death and Hell, casting them into the Lake of fire. 7. *Liberando.* By full and final (u) delivering, freeing and setting his Church and people at compleat liberty from all evils and enemies for ever.

(t) Luk. 18. 7, 8, 9. Dan. 2. 31. *to* 46. Rev. 17. & 18. & 19. & 20. 1 Cor. 15. 25.

(u) Rev. 21. 1, 2, 3, 4.

(2) *His Special Mediatory Kingdom over his Church and People, Christ Administreth and Executeth principally by these and such like Kingly Actions*, viz. I. **In this present world.** 1. *By* Pouring forth his Spirit more plentifully and efficaciously upon all flesh, then ever formerly: for the Actual and effectual Application of all the Merits and benefits of Christ to his elect, *Ioh.* 7. 38, 39. *Act.* 2. 2, 3, 4. 33. *Ioh.* 16. 7. *to* 16. 2. *By Giving gifts to men*, viz. By Sending, Illuminating, Qualifying, and Conserviug A New Covenant Ministry to his Church both Extraordinary and Ordinary: *Extraordinary*, as Apostles, Prophets, Evangelists, for a time for the laying of the foundation of the New Testament Church; *Ordinary*, as Pastors and Teachers till the end of the world for the further Edification and Perfecting of the Church till Christs second coming, *Eph.* 4. 8, 9, 10, 11, 12, 13. *Mat.* 28. 19, 20. *Mark* 16. 15. *Acts* 1. 2, 3, 8. To which may be referred *Elders*, who are to assist in Church-Governing, 1 *Tim.* 5. 17. 1 *Cor.* 12. 28. And *Deacons*, who are to take care of the Churches publick goods, and Minister to the the necessities of the sick and poor members of the Church, called, *Helps*, *Acts* 6. 1. *to* 9. 1 *Cor.* 12. 28. *Phil.* 1. 1. 3. *By* Instituting his New-Covenant-Ordinances which are to be managed and administred by these his Officers. As, Preaching the Gospel to all Nations, for making them Disciples, *Mark* 16. 15. *Mat.* 28. 18, 19, 20. Dispensing of Baptism and the Lords Supper, *Mat.* 28. 18, 19. *Mark* 16. 16. *Mat.* 26. 26. *to* 31. 1 *Cor.* 11. 23, *&c.* Publick prayers for all sorts, 1 *Tim.* 2. 1, 2, 3. *Acts* 6. 4. Publick Praises and singing of Psalms, *&c. Iam.* 5. 13. *Col.* 3. 16. *Heb.* 13. 15. *Eph.* 5. 18, 19, 20. Censures, *Mat.* 18. 15. *to* 22. 1 *Cor.* 5. *throughout.* 2 *Cor.* 2. 6. *to* 12. Sanctification of the Lords day, *&c.* the first day of the week, *Mat.* 28. 1, 2. *to* 7. *Rev.* 1. 10. *Acts* 20. 7. 1 *Cor.* 16. 1, 2. 4. *By* Gathering and Constituting his *New Testament Church* out of all Nations of the world, by the Ministry of the Word and Sacraments, *Mat.* 28. 18, 19. *Mark* 16. 15. *Acts* 26. 17, 18. *Acts* 2. 38 39, 40, 41. 5. *By* Building up, Confirming and Perfecting of the Church gathered, and of the Saints called, and all his Ordinances and Officers till they all come to be one compleat man in Christ, *to the measure of the stature of the fulness of Christ*, *Eph.* 4. 10, 11, 12, 13. *Acts* 14. 22. **II. At the end of this world.**

1. *By*

1. *By* (x) Deſcending moſt gloriouſly from heaven *with a ſhout, with the voice of the Arch-angel and Trumpet of God*, In his own, and his Fathers glory, with all his Holy Angels attending him. 2. *By* (y) Raiſing the dead, and changing of the living, in a moment, in the twinkling of an eye, at the ſound of the laſt Trumpet. 3. *By* catching up all the Elect to meet the Lord in the air, 1 *Theſ.* 4. 16, 17, 18. 4. *By* (z) gathering together all Nations, raiſed and changed, before Chriſt, by his Angels, from all the four winds: and ſetting them before his Tribunal, the ſheep on his right hand, the goats on his left. 5. *By* (a) pronouncing his laſt and final Sentence of ſalvation upon the ſheep, and damnation upon the goats for evermore. 6. *By* (b) Purifying the whole Creation, Heaven and Earth with fire: that there may be *a New Heaven and New Earth wherein dwells righteouſneſs. Behold I make all things New*; ſaid he, that ſate upon the Throne. III. **In the world to come**; 1. *By* diſtributing everlaſting Rewards to all according to their works, *Rom.* 2. 6. *to* 17. *Iude ver.* 6. (c) Takeing his Elect unto himſelf, that they may *be ever with the Lord, to behold his glory*, and enjoy him fully and immediately face to face, as their ſupream happineſs to all eternity. But (d) caſting all Reprobates from his preſence, into the Lake of Fire and Brimſtone, which is the ſecond death, there to be puniſhed and tormented for ever and ever. 2. *By* Reigning immediately, as God-man, Head and King of his Elect, in and over his Church triumphant in glory for ever and ever, they alſo reigning with him for ever and ever, *Luke* 1. 32, 33. *Heb.* 7. 1, 21, 25. *Mat.* 25. 34, 46. *Rev.* 22. 5. *Rom.* 8. 17. 2 *Tim.* 2. 12. For, Although Ieſus Chriſt ſhall give up his *Mediatory Kingdom* to the Father at laſt *when he ſhall have put down all Rule, and all Authority, and Power*, 1 *Cor.* 15. 24. *to* 29. yet this is to be underſtood, only in regard of the *Accidents* or *Manner of his Mediatory Kingdoms Adminiſtration*; he ſhall not Rule them any more by his Word Preached, Sacraments diſpenſed, Donation of his Spirit, &c as he doth now, 1 *Cor.* 13. 8. But in regard of the *Subſtance and Eſſence* of his Kingdom, that ſhall ſtill remain; He ſhall be head and King of his Church for ever and ever, even then *when God ſhall be All in all*, *Heb.* 1. 8, 9.

(x) 1 Theſ. 4. 16. 1 Cor. 15. 52. Mat. 24. 30. & 25. 31. Mark 8. 38.
(y) 1 Theſ 4. 16, 17. 1 Cor. 15. 1 Cor. 15. 51, &c.
(z) Mat. 24. 31. & 25. 31, 32, 33.
(a) Mat. 25. 34. *to* 46.
(b) 2 Pet. 3. 10, 11, 12, 13. Rev. 21. 1, 5.
(c) Ioh. 14 3. 1 Theſ. 4. 17. Iohn 17. 24. 1 Ioh. 3. 1, 2. Phil. 3. 20, 21.
(d) Mat. 25. 30, 41, &c. 46. Rev. 20. 10, 14, 15.

5. *The Benefits of Chriſts Kingdom, are many and excellent.* But theſe are in effect laid down in what hath been already ſpoken, eſpecially touching his *Actual execution* or Adminiſtration of his Kingdom There ſee.

6. *The Continuance of Chriſts Royal office.* Chriſts *Eſſential or Natural Kingdom* which belongs to him as God equally with Father and Holy-Ghoſt, is abſolutely eternal, without beginning or end. Chriſts *Mediatory Kingdom*, for the *Eſſence and Subſtance* of it, (e) ſhall never end, but continue for ever and ever; otherwiſe the Church ſhould be deprived at laſt of her *Head*, and Chriſt ſhould ceaſe to be *Mediator, &c.* which things cannot ſtand with the Churches

(e) Luke 1. 32, 33. Heb. 1. 8, 9. Pſalm 45. 6, 7.

ches eternal happiness. But, For the *Manner of his Royal Government*, and *Administration* of his Kingly office, so it shall (f) cease; He shall Rule his Church no more, after the last judgement, by his Word, Sacraments, Censures, and such Ordinances as he Rules her now by; but more immediately, gloriously, triumphantly, ineffably.

(f) 1 Cor. 15. 24. to 29.

By all this that hath been said, *The Nature of Christs Prophecy, Priest-hood and King-ship, wherein he actually exerciseth his Mediatorship is in some measure represented.*

Section III.

What are those two States of Christs Humiliation and Exaltation, wherein he, As Prophet, Priest and King, thus executes his Mediation betwixt God and Man. This will best be discovered, by unfolding the Several steps or Degrees of Christs *Humiliation* and *Exaltation* severally.

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I. **Christs state of Humiliation**, was that his exceeding abased Condition, wherein, for his Elect, He for a time Emptied himself of his glory, taking upon him *the form of a servant*, Phil. 2. 6, 7, 8. Which he did especially in his *Conception, Birth, Life, Death, Burial, and Continuance in the state of the Dead under the dominion of Death for three daies.*

1. *In his Conception*, Christ deeply Humbled himself. Forasmuch as, 1. Being the eternal son of God, he Assumed the true Humane Nature Perfectly, into Personal union with his Divine Nature in fulness of time. Oh what Self-abasure! The *maker of all things*, was *made man*, (g) *made of a woman*, &c. *God* was *manifest in the flesh*, and so veiled in that manifestation. 2. He was conceived by a virgin, of *Davids* Race, but of a very (h) low, mean, poor and despicable condition for the outward man.

(g) Gal. 4. 4. Iohn 1. 14. 1 Tim. 3. 16.
(h) Luke 1. 48. Mat. 13. 55. Mark 6. 3.

2. *In his Birth* Christ deeply abased himself. For, 1. He (i) that *from Eternity to Eternity was the living God*, was *in fulness of time born of a woman. He that* (k) *gives life and breath* to all his living and breathing Creatures, took life and breath of a *woman*. 2. His birth was attended with many abasing Circumstances. As, He was born, *Not* at his Mothers Home, but in her absence from home: *Luke* 2. 4, 5, 6. *Not* in a Palace, but in a Common Inn: *Not* in the Guest-chamber, but in the very Stable, there *being no room* for such poor Guests as they *in the Inn*, *Luke* 2. 6, 7. he thats (l) *clothed with bright*

(i) Psal. 90. 2. Mat. 1. 25.
(k) Acts 17. 25.
(l) Psal. 104. 1, 2.

bright glory and majesty, is *wrapped in swadling clothes*: He that ([m]) *laid the foundations of heaven and earth, is laid in a manger*, *Luk.* 2. 6, 7. Oh, how extreamly was he debased below the ordinary sort of men! Oh, how highly is humane nature advanced, even above the Angels! Oh why should *sinfull dust and ashes*, disdain or be ashamed of mean birth and parentage, when the *undefiled Saviour of sinners*, became thus mean in his conception and nativity!

3. *In his life*, Christ greatly humbled himself. For, 1. He ([n]) *was made under the law*, to fulfill it, and he did exactly fulfill it, though himself was the *law-giver*. 2. He was exposed to the violent, and subtile ([o]) temptations of Satan, who holds Satan in his *chains of darkness to the judgment of the great day*. 3. He was exercised with much course entertainment, and many vile indignities of the world. What hatred, opposition, contempt, reproach, *contradiction of sinners*, conspiracies, treacheries, and persecutions did he undergo? *Joh.* 15. 18. *Mat.* 13. 55. *Mark* 6. 3. *Psal.* 22. 6. *Heb.* 12. 2, 3. *Mark* 3. 21. *Math.* 12. 10, 24. & 22. 15. & 26. 14, 15, 16. 4. He had much ([p]) experimentall sense of humane infirmities, and afflictions; both *common* to humane nature, as ([q]) hunger, thirst, weakness, faintness, &c. and *Peculiar* ([r]) to his own low estate wherein he had debased himself. Yea his whole life, as it were from his *manger* to his *cross*, was a *continued passion*. Oh! why should sinners think they should live without afflictions in the world: when Jesus Christ, Gods only Son, without sin, could not pass through the world, without many sorrows?

4. *In his death*, Christ yet humbled himself more deeply. For, 1. *He* was villanously ([s]) betrayed by one of his twelve Apostles, *Judas*. 2. *He* was sadly ([t]) deserted by all his disciples, when he was apprehended. 3. *He* was ([u]) *thrice* most shamefully *denyed by Peter*, who a little before professed he would die rather then he would deny him. 4. *He* was most odiously ([x]) abused by false witnesses, by spitting in his face, blindfolding, mocking, buffeting, &c. 5. *He* was most causelesly, and unjustly ([y]) condemned by *Pilate*. 6. *He* ([z]) was disgracefully handled after he was condemned, by the barbarous souldiers. 7. *He* was ignominiously ([a]) crucified, between two notorious theives, and in that filthy stinking place, without the gate of the city, called *Golgotha*; to fix the deeper infamy upon him. 8. As before his condemnation in the garden of *Gethsemane* ([b]) he was in so deep an *Agony*, that he was sorrowfull to the death, and sweat great drops of blood falling down to the ground: so whilest he was hanging on the cross, the wrath of God was so heavy upon him for our sins, that he cryed out, ([c]) *My God my God, why hast thou forsaken me?* 9. Whilest he hanged upon the cross ([d]) he was reviled, reproached and mocked most blasphemously by the by-standers, yea by the very theives that were crucified with him. 10. *He* ([e]) yeilded up his life an

([m]) Psal 104. 3, 5.

([n]) Gal. 4. 4 Mat. 5. 17. Gal. 3. 19. Isa. 33. 22.

([o]) Mat. 4. 1. *to* 12. Luk. 4. 1. *to* 14. Jude *ver.* 6.

([p]) Heb. 2. 17, 18. & 4. 15.

([q]) Mat. 4. 2. Joh 4 6, 7. Luk 23. 43, 44.

([r]) Isa. 53. 2, 3 *&c.*

([s]) Mar. 26. 14, 15, 16 & 27. 4.

([t]) Mat. 26. 56.

([u]) Mat. 26. 69, *&c.*

([x]) Mat. 26. 59. *to* 69.

([y]) Mat. 27. 11 *to* 27.

([z]) Mat. 27. 27. *to* 35.

([a]) Joh. 19. 17, 18. Mat. 27. 38.

([b]) Luk. 22. 41. *to* 45. Mat 26. 38.

([c]) Mat. 27. 46.

([d]) Mat. 27. 39. *to* 45.

([e]) Isa. 53. 10. Heb. 9 14. Phil. 2. 8. Heb. 12. 2. Gal. 3. 13, 14.

offering for our sins, by enduring a painfull, shamefull, cruell, and cursed death upon the cross; being *made a curse*, to *redeem us from the curse*. Thus, the *light* of the world, was extinguished; the *health* of the world, was wounded; the *life* of the world, was put to death and murdered; and the *Saviour* of the world, *who knew no sin, was made sin*, for sinners.

5. *In his buriall*, Christ was yet further abased. 1. *In that*, he who *hath the* (f) *keyes of hell and death*, of grave and death, was laid dead in the grave: He (g) who *should see no corruption*, was buried in *the pit of corruption*, as the grave is stiled, *Isa.* 38. 17. 2. *In that*, He was buried meanly and obscurely without funerall, pomp or solemnity. Not by his own kindred, but by two strangers, yet disciples of Christ, (h) *Ioseph of Arimathea, and Nicodemus*. Not with Heralds, Escutcheons, Hearse, or Coffin: but in (i) a *winding sheet of linnen with spices, as the Iews manner is to bury*. Not in any burying-place of his Ancestors: but in the (k) *new sepulchre* of *Ioseph* of *Arimathea* which he had in his garden, near the place of his execution. *As he* (l) *had not where to lay his head*, while he was alive, so had he not where to lay his body, when he was dead; although (m) *he was Lord of all*, and *Heir of all things*. Oh, why should sinners stand so much upon pompous funerals, when Jesus Christ the sinners Saviour was so obscurely interred!

6. *In his continuance in the state of the dead, and under the Dominion of death for* (n) *three dayes currant*. Christ was also yet further abased. For, 1. *So long* Christ remained as a bondman and prisoner of death for our sins, as if he himself had been a sinner: so long (o) the power, pains, or cords of death did hold him fast. 2. *So long* he was a companion of the dead, in the land of darkness and forgetfulness. 3. *So long*, (p) Satan, sin, death, and the world, seemed to have gotten the victory of him, and to have insulted over him. This now was his last, and lowest degree of abasement, which some think is expressed in the Apostles Creed, by those words, (q) **He descended into hell**: which, being so understood, do set forth very clearly, and orderly, the series and degree of Christs humiliation, beyond any other interpretation given thereof.

II. **Christs**

(f) Rev. 1. 18. 1 Cor. 15. 14. Act. 13. 29.
(g) Psal. 16. 8, &c. Act. 2. 25. *to* 29.
(h) Ioh. 19. 38, 39, 40.
(i) Ioh. 19. 39, 40.
(k) Ioh. 19. 40, 41. Mat. 27. 57. *to* 62.
(l) Luk. 9. 58.
(m) Act. 10. 36. Heb. 1. 2.
(n) Mat. 12. 40.
(o) Act. 2. 24, 25, 26, 27, 31. *with* Psal. 16. 10. Rom. 6. 9.
(p) Heb. 2. 14. Rom. 6. 23. 9. Mat. 27. 62. *to the end.*

(q) This Article [He descended into hell] is not anciently found in the *Apostles Creed*. For, divers of the ancient writers in their recitals, and expositions of this *Creed*, do presently pass from the *Buriall*, to the *Resurrection* of Christ, not once mentioning his *descending into hell*. As, 1. Irenæus. *Adverſ. Heriſes, lib.* 1. *cap.* 2, *p.* 50, 51, 52. *Col.* 1596. 2 Tertullian. *De virginibus velandis, lib. cap. p.* 188. *Franck.* 1597. *& lib. adverſus Praxean, de Trinitat. cap.* 2. *p.* 494. 3. Origen. *libr. περὶ ἀρχῶν. ad initium.* 4. Augustine, He expounds the *Apostles Creed* often: As, (1) *In lib. de fide & Symbolo, pag.* 139. *ad* 151. *Tom.* 3. *Basil.* 1569. (2) In *lib.* 4. *de Symbolo ad Catechumenos. p.* 1094. *ad* 1139. *Tom.* 9. (3) De tempore, *Serm.* 123. *pag.* 869, *&c. Tom.* 10. (4) And *Serm.* 125. *pag.* 872, *&c. ibid.* In all these places *Augustine* expounding the *Apostles Creed* mentions not the Article of Christs *descent into hell* at all. (So that *Bellarmine* takes it for granted that *Augustine* mentions not this part of the Creed at all, though he expound the Creed five times.

times. *Bellarm. de Chriſti Anima lib.* 4. *cap.* 6. *Tom.* 13. But *Bellarmine* is much miſtaken: For though *Auguſtine* in thoſe forecited places mentions it not, yet in three other places he expreſſeth it plainly: *viz.* (1) *De Tempore, Serm.* 115. *De traditione Symboli, p.* 849. *Tom.* 10. He, ſhewing what every Apoſtle contributed to the making up of the Creed, ſaith; *Thomas ait Deſcendit ad inferna, tertio die Reſurrexit à mortuis.* (2) *De expoſitione Symboli ad Competentes. Serm.* 131. *de Tempore p.* 887, 888. *Tom.* 10. Reciting the whole Creed, he ſaith, *Deſcendit ad inferna*, &c. (3) *De expoſitione Symboli. Serm. de Temp.* 181. *pag.* 989. Expreſſing that Article, *Deſcendit ad inferna*, he expounds it, but very unſoundly. Had *Ballarmine* obſerved his words, he would greatly have triumphed in them.) 5. *Ruffinus, Aquileienſis, Presbyter*, expounding the Apoſtles Creed, mentions and expounds this article, but adds: *That it is not in the Creed of the Roman Church, nor of the Eaſtern Churches.* Apud *Cyprian. Tom.* 3. *p.* 570. *Sect.* 20. *Preux* 1593. & *apud Hieronim. Tom.* 4. *pag.* 101. *ad* 116. *Baſil* 1553. 6. This Article is not in the Nicene Creed.

But this Article of Chriſts *deſcent into hell* is very generally received in after times, and found in the Recitals and expoſitions of the *Apoſtles Creed*, both with Proteſtants and Papiſts. Yet there is very much diſcord among writers about the ſenſe of this clauſe, *He deſcended into hell*. I. Some thus, *He deſcended into hell*, viz. *He deſcended into the grave.* And (as *Beza Annot. in Act.* 2. 27. notes) To deſcend into hell, *Properly* ſignifies to be buried; *Tranſlatitiouſly*, to be ſo oppreſſed with extream dolours of ſoul or body, as to be nigh unto utter deſtruction, as *Gen.* 37. 35. & 42. 38. 1 *Sam.* 2. 6. *Pſalm* 18. 6. & 49. 15. *and elſewhere frequently.* But this interpretation is rejected. 1. *Partly*, becauſe it brings in a needleſs Tautology into the compendious Creed. 2. *Partly*, becauſe this darker expreſſion is made exegeticall or explanatory to the former (*and buried*) which is far clearer, and thats abſurd. II. Some thus, *He deſcended into hell*, viz. *His ſoul deſcended into the place of the damned, to deliver the Fathers from the skirts of hell, Limbo Patrum.* So the Papiſts. Yet herein they differ among themſelves: (1) Some of them holding that his ſoul deſcended thither *not in its ſubſtance, but in certain effects wrought there by it. So Durandus in* 3. *D.* 22. *Q.* 3. whom *Bellarmine* refutes, *lib.* 4. *de Chriſti Anim. cap.* 15. *Tom.* 1. (2) Some that Chriſts ſoul *in ſubſtance went really and locally into hell.* So *Bellarmine, de Chriſt. Anima. lib.* 4. *cap.* 10, 11, 12, 13, 14, 15, 16. *Tom.* 1. But this Popiſh interpretation is unſound. 1. *Partly*, becauſe that *Limbus Patrum*, and Chriſts fetching them thence, is a mear fable, without any ſolid ground of Scripture. As *Joh. Calvin in inſtitut. lib.* 2. *cap.* 16. *Sect.* 9. 2. *Partly*, becauſe Chriſt dying, and ſatisfying for our ſins, his ſoul went *that day into Paradiſe*: as *Adam* ſinning; was that day caſt out of Paradiſe, *Luk.* 23. 43. *Gen.* 3. 23, 24. *Perkins on the Creed, p.* 232. *vol.* 1. *Lond.* 1626. And his ſoul could not be in two places at once: Though *Bellarmine* be forced to grant this abſurdity, ſaying; *Nec enim Deo impoſſibile erat efficere, ut Chriſti Anima ſimul, eſſet in duobus locis. Bellarm. de Chriſti Anim. lib.* 4. *cap.* 15. *ſub fin. Tom.* 1. 3. *Partly*, Becauſe this deſcent of Chriſts ſoul was altogether needleſs, and to no end. What need was there of it, or to what end? *Not to ſuffer in hell*: For that was finiſhed on the croſs, *John* 18. 30. *Not to Redeem or Reſcue the Fathers out of hell*: For, the Elect were never there; and Redemption from hell was wrought by Chriſts death, *Heb.* 9. 12. 1 *Theſ.* 1. 10. *Not to triumph there over the devils*, &c. For Chriſt triumphed over them, on his croſs, *Heb.* 2. 14, 15. *Col.* 2. 14, 15. and by his aſcenſion —— *Epheſ.* 4. 8, 9, 10, 11. III. Some thus, *He deſcended into hell*, viz. *He endured helliſh torments of loſs, and ſence in his ſoul.* As in his agony, and eſpecially on the croſs. And theſe ſufferings of his ſoul, are in this phraſe of *deſcending into hell*, ſet after all his bodily ſufferings, for the more diſtinctneſs of order. This interpretation is embraced by many learned and godly writers: as *Calvin in Inſtitut. lib.* 2. *cap.* 16. *Sect.* 10, 11, 12. Vrſin & Paræus, *in Urſin. Catechet. Explicat. Queſt.* 44. *Keckerm. in Syſtem. Theolog. lib.* 3. *cap.* 4. With many others. And extram ſorrows or ſufferings are in Scripture phraſe ſomtimes ſtiled, *ſorrows of hell*, &c. *Pſal.* 18. 5. *and* 116. 3. 1 *Sam.* 2. 6. and this expoſition is pious. But yet ſeems not ſo ſu-

table

table here: 1. *Partly*, Because those helliſh ſufferings in Chriſts ſoul were implied in the former expreſſions, *ſuffered under Pontius Pilate, was crucified, dead and buried.* For they were not any ordinary ſufferings and death which Chriſt endured, but curſed and extream, and having deepeſt impreſſions of Gods wrath upon them, to his ſoul for our ſins. *Gal.* 3. 13. Therefore here to mention theſe ſoul-ſufferings of Chriſt again, would bring in a kind of tautology. 2. *Partly*, becauſe the phraſe of his *deſcending into hell* ſeems to point out ſome degree of his humiliation betwixt his buriall and Reſurrection, not expreſſed nor implyed before, *viz.* His bondage under deaths power and dominion for a time. IIII. Some thus, *He deſcended into hell*, viz. *when he was dead and buried, he was held captive in the grave, and lay in bondage under death for the ſpace of three dayes.* Thus Mr. Will. Perkins, *in his Expoſition of the Creed, pag.* 233. *vol.* 1. *Lond.* 1626. And the Aſſembly of Divines *in their larger Catechiſm, as alſo in the leſſer Catechiſm and confeſſion of Faith.* This interpretation I prefer before the reſt: 1. *Partly*, becauſe it ſets forth a degree of Chriſts humiliation after his buriall, and before his Reſurrection, which is no where elſe expreſſed, or neceſſarily implyed in the Creed: and this degree is alſo pointed out in *Act.* 2. 24. *viz.* his bondage under death, and grave three dayes. 2. *Partly*, becauſe this moſt excellently agrees with the ſeries and order of the Creed, ſetting laſt in order this his laſt and loweſt degree of humiliation as it befell Jeſus Chriſt. Theſe things may a little clear that dark, but uſefull clauſe in that excellent and very antient Creed, called the *Apoſtles Creed*, 1. *More conjecturally*, by ſome of the Ancients, who ſay, It is a tradition of the Elders, that after Chriſts aſcenſion, when the Holy-ghoſt fell upon the Apoſtles, enabling them to ſpeak all manner of languages, that they might preach the Goſpel to all nations, before they departed to this work, one from another, they joyntly agreed upon a rule of Faith or ſum of true Doctrine, which they would preach, and ſo being altogether, and full of the Holy-Ghoſt, they compoſed this rule of Faith, to be given to beleivers. See *Auguſtine. Serm.* 181. *de Tempore. Tom.* 10. & *expoſit. Symbol. per Ruffinum apud Cyprian. Tom.* 3. *p.* 564, *&c.* 2. *More certainly*, by ſome modern writers: who count it an Apoſtolicall Creed, only becauſe its very conſonant to the Apoſtolicall Doctrine recorded by them in the New Teſtament.

II. **Chriſts ſtate of exaltation**, is that his highly exalted condition after his abaſement, wherein he hath obtained (r) *a name above every name, in heaven, earth, and under the earth*; (f) being *ſet at Gods right hand, in a heavenly place, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come:* God having *put all things under his feet*, and *given him to be the head over all things to the Church.* This his exaltation more parculiarly conſiſts, in his *Reviving, Reſurrection from the dead, Aſcenſion into heaven, ſitting down at Gods right hand, and his coming again to judge the world at the laſt day.*

(r) Phil. 2. 9, 10, 11.
(f) Epheſ. 1. 20, 21, 22.

1. *In his Reviving*, Chriſt was exalted very much. For, 1. *He* was reſtored (t) from death to life; never to die more, but to be *alive for evermore.* 2. *He* revived, and *quickned* himſelf (u) *by the ſpirit, viz.* by the power of his own God-head: before He ſhould ſee corruption. 3. *He* ſo quickned himſelf, as really to unite his ſoul to his own numericall body that was crucified and buried, retaining all the eſſentiall properties thereof, yet the mortality, and all other infirmities thereof being utterly removed for ever, *Luk.* 29 39. *Joh.* 20. 27. *Rom.* 6. 9. *Act.* 13. 34. *Rev.* 1. 18. Chriſt that quickned his own dead body, can eaſily quicken our dead ſouls and bodeis.

(t) Rom. 6. 9. Rev. 1. 18.
(u) 1 Pet. 3. 18. Pſal. 16. 10. Act. 13. 37.

2. *In*

2. *In his Resurrection from the dead*, Christ was exalted more. For, I. *Christ* (x) *rose from the dead the third day*, by the Power of his own God-head, never more to return to the pit of corruption. II. *Christ by Rising thus from the dead, mightily and convincingly declared himself*, 1. *To* be the son of God, *Rom.* 1. 4. 2. *To* have satisfied divine Iustice to the uttermost, for the sins of all his Elect, *Rom.* 8. 34. 3. *To* have purged away their sins for ever, by his death and blood, once offered, *Heb.* 10. 10. *to* 15. 4. *To* have conquered death and grave fully, *and him that had the power of Death, the Devil, Acts* 2. 24. *Heb.* 2. 14, 15. and much more, to have defeated the malicious Iews that sealed and watched his Sepulchre, *Mat.* 27. 62. *to the end.* & 28. 1, 2, 3, *&c.* 5. *To* be Lord of quick and dead, *Rom.* 14. 8, 9. III. *Christ rose from the dead, not in a Private, but in a Publick Capacity*; As a second *Adam*, As the first fruits of them that slept, 1 *Cor.* 15. 20, 21, 22, 23, 45. *to* 50. As the Head of the Church, *Eph.* 1. 20, 22, 23. *Col.* 1. 18. And therefore every way for our benefit, *viz.* 1. *For* our Spiritual Quickning by Grace and Sanctification, who were naturally *dead in Trespasses and sins*, *Eph.* 2. 1, 5, 6. *Col.* 2. 12. 2. *For* our Iustification, *Rom.* 4. 25. 3. *For* the effecting and assuring us of our corporal (y) Resurrection at last, 1 *Cor.* 15. 12. *to* 24. 4. *For* Consolatory demonstration to us of Christs full and final subduing of all his and our enemies, 1 *Cor.* 15. 20. *to* 29. *Eph.* 1. 20, 21, 22, 23. 5. *For* Certioration or assuring of us, that Christ shall be judge of quick and dead, *Acts* 17. 30, 31. IV. *Christ Risen from the dead*, 1. Did manifest himself (z) for fourty daies to his Disciples, and to many witnesses, evidencing *by many infallible proofs that he was alive after his Passion.* As, (1) *To Mary Magdalen*, at the Sepulchre, *out of whom he had cast seven Devils, Mark* 16. 9, 10, 11. *Iohn* 20. 14. *to* 19. (2) *To* two of the Disciples (whereof *Simon* was one) as they went into the Countrey the same day towards *Emaus, Mark* 16. 12, 13. *Luk.* 24. 13. *to* 36. 1 *Cor.* 15. 5. (3) *To* the eleven the same day at even, *Thomas* not being with them, *Iohn* 20. 19. *to* 26. *Mark* 16. 14, *&c.* (4) After that he was seen of above five hundred Brethren at once, 1 *Cor.* 15. 6. (5) After that to *Iames*, 1 *Cor.* 15. 7. (6) Then of all the Apostles, 1 *Cor.* 15. 7. *Thomas* being with them, *Iohn* 20. 26. *to* 30. (7) After these things to the Disciples at the Sea of *Tiberius, Iohn* 21. 1. *to* 25. (8) To his Apostles immediately before his Ascension, *shewing them his hands and feet*, bidding them to handle him, and eating with them a piece of a broyled fish, and of an Hoyey-comb, &c. *Luke* 24. 36. *to the end. Acts* 1. 2. *to* 12. (9) To the Apostle *Paul* last of all, 1 *Cor.* 15. 8. 2. Did give *Commandments to the Apostles, speaking of the things pertaining to the Kingdom of God, Acts* 1. 2, 3. 3. Opened the Scriptures, and their understandings, *Luke* 24. 44. *to* 49. 4. Gave them Commission to preach the Gospel, and dispence the Sacraments

(x) 1 Cor. 15. 4. Luke 24. 21, *&c.* Mat. 28. 1. *to* 7. Iohn 10. 18. Acts 13. 34.

(y) Fiducia Christianorum, Resurrectio mortuorum. *Tertull. de Resur. carnis. lib. c.* 1.

(z) Acts 1. 3. 1 Cor. 15. 4. *to* 9.

Sacraments to all Nations, annexing many Encouraging Promises, *Mark* 16. 14. *to* 19. 5. Directed them to tarry at *Ierusalem* till the Promised spirit was shed forth upon them, *Luke* 24. 49. *Acts* 1. 4. *to* 9. 6. Lift up his hands and blessed them, and as he blessed them, he was taken up into heaven, *Luke* 24. 50, 51, 52. *Acts* 1. 9, 10, 11. Thus he was exceedingly exalted by his Resurrection from the Dead.

(a) Luke 24. 50, 51, 52. Acts 1. 3, 9, 10, 11. Eph. 4. 10.

3. *In his* (a) *Ascending visibly up on high into Heaven, yea far above all Heavens, fourty daies after his Resurrection*: Christ was yet further exalted. For, I. Christ Ascended into Heaven in a Publick capacity, for us, as our *Head* and *Fore-runner*, and *great High-Priest* entering within the vail, *Heb.* 6. 19, 20. II. Christ Ascending, did triumphantly *lead Captivity Captive*; as it were chained all his and our conquered enemies to his triumphant Chariot, *Eph.* 4. 8. *Psal.* 68. 18. III. Christ Ascended into heaven for high and excellent ends. As, 1. That he might be both Lord and Christ, *Acts* 2. 34, 35, 36. 2. To receive gifts for men, and to give them, *Eph.* 4. 8, 11, *&c.* 3. To prepare a place in heaven for us, *John* 14. 3. 4. To allure and draw up our hearts and earnest affections after him into heaven, *Col.* 3. 1, 2. *Phil.* 3. 20. 5. To fill all things, *Eph.* 4. 8. 6. To sit down at Gods right hand, enthroned in highest Majesty and Glory, *Heb.* 1. 3. *&* 8. 1.

(b) In §. II. of his Kingly Office. 2. His Inauguration.

4. *In his Session at Gods right-hand*, Christ was most gloriously exalted. But of this (b) formerly.

5. Finally, *In his coming at last to judge the whole world*, Christ shall be most visibly and openly exalted before Men and Angels. But of this also (c) heretofore.

(c) In §. II. at latter end.

These are the two states of Christ, his *Humiliation*, and *Exaltation*, wherein he most mysteriously executes his *Prophetical, Priestly, and Kingly Mediation* for his Church.

Thus of the third Aphorism.

APHORISM

APHORISM IV.

Of Christs Eſtabliſhment of his New Covenant, and Application of it to Gods Elect.

THat **JESUS CHRIST, by vertue of this his Prophetical, Prieſtly and Kingly Mediation, Surety-ſhip and Teſtator-ſhip, hath eſtabliſhed his** *NEW COVENANT* **for ever; And is continually bringing all thoſe whom the Father hath given him into this New Covenant with God, To Partake all the Mercies, and Perform all the Duties thereof.** In this *Aphoriſm* are two things eſpecially conſiderable, *viz.* 1. *Chriſts Eſtabliſhment of his New Covenant.* 2. *Chriſts bringing of perſons into this Covenant with himſelf. That*, is his *Dedication* of it, to make it of force in it ſelf: *This*, is his *Application* of it, to make it of force and efficacy unto us. Without *that*, there had been no *New Covenant*: Without *this*, we have no benefit by the *New Covenant*.

I. *JESUS CHRIST*, **as Mediator, Surety and Teſtator, hath eſtabliſhed his New Covenant for ever.**

1. *As Mediator.* By vertue of his Mediation Chriſt hath ſtabliſhed the *New Covenant* divers waies, *viz.* 1. *By his Prophecy*, Revealing it, and founding it upon better Promiſes then thoſe of the *Old Covenant.* (d) ——— *He is Mediator of a better Covenant, which was eſtabliſhed upon better Promiſes.* 2. *By his Prieſthood*; (1) Dedicating, and by ſolemn ſanction (e) confirming it at firſt by Sacrifice and blood; by the beſt blood that ever was ſhed, even *his* (f) *own* moſt precious *blood*, the blood of God: and by the beſt Sacrifice that ever was offered up to God, even (g) *the Sacrifice of himſelf, by the Eternal Spirit.* The (h) *Old Covenant* was Dedicated with blood and ſacrifices, but alas thoſe were but ſhadows: no blood is like Chriſts blood, no Sacrifice like Chriſts Sacrifice, whereby he dedicated his *New Covenant* for ever. This is (i) *the blood of the Everlaſting Covenant.* The vertue of this blood ſhall laſt ever: and ſo the vigour of this *New Covenant* ſhall laſt ever. Chriſt can never die more: nor ſhall the *New Covenant* in his blood ever die, for the ſubſtance of it: nor ſhall any other Covenant ſucceed it, for the Adminiſtration of it, ſo long as the world ſhall continue. (2) Ratifying it ever ſince his Aſcenſion into heaven, (k) by his *Continual Appearing* there *in the preſence of God for us*, repreſenting the Merits of his Obedience and blood, ſo *making continual Interceſſion for us*: that all the New Covenant Benefits may be eternally ours. 3. *By his Kingſhip*

(d) Heb. 8. 6.

(e) Heb. 9. 14, 15. Mat. 26. 28.

(f) Heb. 9. 14. Acts 20. 28.

(g) Heb. 9. 14. & 10. 10, 14.

(h) Exod. 24. *with* Heb. 9. 18, 19, &c.

(i) Heb. 13. 20.

(k) Heb. 9. 23, 24. Rom. 8. 34. 1 Iohn 2. 1, 2. Heb. 7. 25, 26, 27.

Kingship and supream authority over all in Heaven and Earth; (l) Authoritatively Annexing (l) Fœderal Tokens to this his New Covenant: *Baptism*, and (m) *The Lords Supper*. (2) Authoratively requiring the (n) Publication of this New Covenant to all Nations. (3) And powerfully bestowing the great blessing of the *New Covenant*, the Holy-Ghost and his Influences, both upon his Ministers and on other Believers, *Acts* 2. 1, 2, *&c.* & 10. 44, *&c.* As a pregnant Seal both of the New Covenants Authority and Efficacy.

(l) Mat. 28. 19.
(m) Mat. 26. 26, *&c.*
(n) Mat. 28. 18, 19, 20.

2. *As Surety.* By vertue of his Surety-ship, Christ hath established his New Covenant. (o) —— *And in asmuch as not without an Oath, he was made Priest, (for those Priests were made without an Oath: but this with an Oath, by him that said unto him, The Lord sware and will not Repent, Thou art a Priest for ever after the Order of* Melchizedeck) *By so much was Jesus made a Surety of a better Covenant.* Hence, 1. Christ is Priest after the Order of *Melchizedeck* for ever. 2. Christ is made Priest by Gods Oath which cannot be changed, of which God will not repent. 3. Therefore the New Covenant, wherein he exerciseth this his Melchizedeckian and unchangeable Priest-hood, is a *Better Covenant*, then the Old (The word Διαθήκης, should be here translated, *Covenant*, rather then *Testament*, because properly a *Surety* hath no place in *Testaments*.) 4. And of this *Better New Covenant* Christ is so *Priest* and *Mediator*, that he is *Surety*, to confirm, establish and make good the Covenant. The term ἔγγυος, *Surety*, I have already explained in this Chapter. Jesus Christ, as Surety establisheth this New Covenant especially three waies, *viz.* 1. *Solvendo.* By (p) paying our debt, enduring a cursed death upon the Cross under the wrath of God for our sins, against Gods Law, and in our stead, (q) as hath been manifested. *Christ hath redeemed us from the curse, being made a curse for us.* When the *Surety* hath discharged the debt, the *Principal* is set at liberty from it, it can in justice be exacted no more of him: Christ having satisfied for our sins, God requires no more satisfaction from us, if we will accept and apply Christs satisfaction to our selves. 2. *Servando.* By keeping and fulfilling Gods (r) Law and *Covenant of works* most exactly for us, who in our selves are utterly unable to keep it. By whose Obedience, as well as by his Satisfaction, we are made Righteous, *Rom.* 5. 9, 19. 3. *Spondendo.* By Promising and undertaking for us, as our *Sponsor* and *Fidejussor*, (f) that we shall in uprightness keep the Law of God. Now, Jesus Christ having as our *Surety* fully satisfied Gods Justice for our breach of the Law, fulfilled the Law perfectly for us who could not keep the Law, and enabled us by his Spirit and Grace to keep it in uprightness, the Law and Justice of God have now nothing against us, that may hinder our acceptance with God in Christ, according to this New Covenant. So Christ, as our *Surety* stablisheth this New Covenant, for us, and to us.

(o) Heb. 7. 20, 21, 22. Psal. 110. 4.
(p) Isa. 53. 4, 5, 6, *&c.* 2 Cor. 5. 21. 1 Pet. 2. 24. Gal. 3. 13, 14
(q) In this Chap. Aph. 3. of his Priesthood.
(r) Gal. 4. 4. Mat. 5. 17, 18. Rom. 5. 19.
(f) Rom. 8. 3, 4. Eph. 3. 10.

3. *As*

3. *As Teſtator.* By vertue of his Teſtator-ſhip Chriſt eſtabliſheth alſo this New Covenant, as his laſt will and *Teſtament* (t) by his Death. Whileſt a *Teſtator* lives, he hath power and liberty of altering his Teſtament as oft as he pleaſeth: Hence no mans Teſtament is of force while the Teſtator liveth, but after he is dead; then none may add *thereto*, or take *thence from*, or alter *therein*. Thus Chriſt is *Teſtator*: His *New Covenant* is his (u) *New Teſtament*, confirmed by his Death, beyond all Revocation, Addition, Detraction, or Alteration for ever. It can no more be diſanulled, then Chriſt can be brought down again from the right hand of God to die a ſecond time.

(t) Heb. 9. 14, 15, 16, 17, &c.

(u) Mat. 26. 28. Mark 14. 24. Luke 22. 20. 1 Cor. 11, 25.

Thus Chriſt as *Mediator, Surety and Teſtator* hath eſtabliſhed his *New Covenant*.

II. **Jeſus Chriſt our Mediator, Surety and Teſtator**, having eſtabliſhed his New Covenant for ever, eſpecially (x) by his *blood of the everlaſting Covenant*; In the next place he **proceeds to Apply this New Covenant, and to bring men into this Covenant with God in Chriſt, by Vocation or Calling them thereinto.** Here Conſider, 1. *That Chriſt brings men into this New Covenant, and applyes it to them, by Vocation, or Calling them.* 2. *Wherein the Nature of this Vocation conſiſts.*

(x) Heb. 13. 20.

1. *That Ieſus Chriſts our Mediator, Surety and Teſtator, brings men into this New Covenant with God, by calling them*; is evident. I. *By Scripture-Teſtimony.* For, 1. *Peters* hearers are exhorted to repent and be Baptized (Baptiſm being the *New Covenant* Token) becauſe the Promiſe (*viz.* The famous Promiſe made to *Abraham, Iſaac* and *Iacob* of bleſſing all Nations in their Seed, Chriſt) belonged not only to the Iews and their Seed; but alſo to all the Gentiles afar off, who ſhould be called by God, and to their Seed: But the Gentiles muſt be firſt *called*, and then partake the Promiſe, (y) —— *Repent and be baptized* —— *For the Promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall Call.* So, though the New Covenant be extended to all Nations, yet they muſt be brought into it, and have it actually applyed to them by *Calling*. 2. *Paul* tells the Hebrews, that Chriſt by his Death redeemed not only us under the *New*, but the Fathers alſo under the *Old Teſtament*, from tranſgreſſion: but the benefit of this Redemption, and the Covenant, are applyed unto the *called* only. (z) *And for this cauſe he is the Mediator of the New Covenant, that by means of Death, for the redemption of the tranſgreſſions which were under the firſt Teſtament, they which are called might receive the Promiſe of eternal inheritance.* II. *By Chriſts Miſſion of, and Commiſſion to his Apoſtles*, for Preaching the Goſpel and New Covenant Doctrine to all Nations in the world, that they might be brought into this *New Covenant*, upon embracing whereof they were to be marked with Baptiſm the firſt New Covenant-

(y) Acts 2. 38, 39.

(z) Heb. 9. 15.

Token, *Matth.* 28. 18, 19, 20. *Mark* 16. 15, 16, *&c. Acts* 26. 17, 18. which the Apostles did execute accordingly, beginning at *Ierusalem*, *Luke* 24 46, 47. *Acts* 2. 14. *to* 37, 41, &c. *&* 10. 34. *to the end. &* 13. 46, *&c.* III. *By the constant order of Christs proceedings*, in making people partakers of his New Covenant-Blessings, which is; *First*, By making them Partakers of Christ, the fountain of all those blessings, by Union to him, 1 *Pet* 2. 3, 4, 5, 9, 10. *Eph.* 4. 12. *God is faithful, by whom ye are called into the fellowship of his son Iesus Christ our Lord*, 1 *Cor.* 1. 9. Hence, they are said to *be in Christ*, *Phil.* 3. 9. 1 *John* 3. 24. 2 *Cor.* 5. 17. 1 *Thes.* 1. 1. *&* 2 *Thes.* 1. 1. yea we are called, *Christ*, 1 *Cor.* 12. 12. the union betwixt him and us is so close and intimate, *Eph.* 5. 30. *Secondly*, By making them in Christ partakers of all the Covenanted Benefits and Blessings of Christ: as all Communion, So this with Christ, is founded upon, and results from Union. (a) — *Who hath blessed us with all spiritual blesings in heavenly things in Christ.* (b) — *All things are yours, whether* Paul, *or* Apollo, *or* Cephas, *or the world, or life, or death, or things present, or things to come, All are yours, and ye are Christs.* And usually the Covenant-blessings of Christ, are said to be ours, in reference to our union to Christ, or being in Christ. As, *Redemption*, *Eph.* 1. 7, 8, 9. Reconciliation, 2 *Cor.* 5. 19. Adoption, *Iohn* 1. 11, 12. Iustification, *Phil.* 3. 9. Sanctification, 1 *Cor.* 1. 2. Inheritance, *Acts* 26. 18. *Eph.* 1. 11. All things, *Rom.* 8. 32, *&c.* Thus all our Communion with Christ in his Redemption, Reconciliation, Son-ship, Righteousness, *&c.* flows from our Union to Christ: and our *Union* to Christ is effected by our *Vocation* or *Calling* to him, 1 *Cor.* 1. 9. Now, when by *Calling* we are United to Christ, and by Union to Christ have Communion with him in all his New Covenant Benefits promised, By this *Calling* we are actually brought into this *New Covenant* with God, and enstated therein.

(a) Eph. 1. 3.

(b) 1 Cor. 3. 21, 22, 23.

2. *Wherein the Nature of this Vocation or Calling consists, by which Iesus Christ brings men into his New Covenant with God, to partake the Benefits, and Perform the Duties thereof.* Thus I shall open it very briefly: by Considering, *The Author*, *Instrumental Means*, *Matter*, *Terms*, *Form*, *and End thereof.* I. **The Author** or **Efficient Cause of Calling**, is God, Father, Son and Holy-ghost, viz. The Father by the Son, Through the Holy-Ghost. (c) — *According to the Power of God, who hath saved us, and called us with an Holy Calling.* (d) *God is faithfull, by whom ye were called unto the fellowship of his son Iesus Christ our Lord.* See also, 1 *Cor.* 1. 26, 27, 28. 2 *Thes* 2. 13, 14. *Rom.* 8. 28, 30. (e) —— *But the God of all Grace who hath called us into his eternal glory by Christ Iesus,* — (f) *Renewing of the Holy-Ghost.* God calls, 1. According to his eternal Decree and Purpose, and not otherwise, 2 *Tim.* 1. 9. *Rom.* 8. 28, 30. 2. Therefore, of his own meer Grace, whom, when, whereby, and how he pleaseth: not according to any works or worth in man, 2 *Tim.* 1. 9. *Rom.* 9. 15, 16, 18.

(c) 2 Tim. 1. 8, 9.

(d) 1 Cor. 1. 9.

(e) 1 Pet. 5 10.

(f) Tit. 3. 5. Iohn 3. 5.

16, 18. *Tit.* 1. 5. *Iam.* 1. 18. 1 *Cor.* 1. 26, 27, 28. II. **The Instrumental Means of Calling**, under God, is ordinarily, the New-Covenant Gospel preached. (g) *God hath from the beginning chosen you to salvation, through Sanctification of the Spirit and belief of the Truth, whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Iesus Christ.* Somtimes by *reading* the Scriptures, and Scripture-Doctrine in good books, as also by *Conference* even with private Christians, men may instrumentally be called: but Ordinarily this is wrought by the publick preaching of the *New Covenant* Doctrine. This onely is that Doctrine which extends the Gospel, and offers Christ to all Nations, *Mark* 16. 15, 16. *Math.* 28. 18, 19, 20. *Heb.* 8. 8, 9, *&c. Act.* 9. 15. The *Law* is herein of use to Detect sin, Convince and Humble the Sinner, and so to prepare him for Christ, *Rom.* 3. 20. *&* 7. 7, 9, 10. But herein the Law is to be used with subserviency to the *New Covenant*, and in order thereunto. Hence the Ministers of the *New Testament* are sent forth to preach this New Covenant doctrine *to all Nations*, thereby Calling, Inviting, Perswading men to come in, believe in Christ, and be converted, *Math.* 28. 19, 20. *Mark* 16. 15, 16. *Act.* 9. 15. *&* 26. 17, 18. And therefore, (h) they are said to call men, *Gal.* 1. 6. They are the *servants* that call to the Marriage of the Kings son, *Mat.* 22. 2. *to* 15. They are *Planters, Waterers, Co-workers* with God, *Ministers by whom men believe*, &c. 1 *Cor.* 3. 5. *to* 11. But all the efficacy is of God. III. **The Subject-Matter of this Calling**, or Parties Called, are wretched, lost, undone Sinners of all Nations, Iewish or Gentilish, of all Sexes, Ages, Conditions, even of all sorts of Sinners some, without respect of persons, *Math.* 22 2. *to* 15. 1 *Cor.* 1. 26, 27, 28. *Act.* 10. 34, 35, *&c. &* 26. 17, 18. *&* 9. 15. *Luk.* 24. 46, 47. IV. **The Terms**, points or states from which and to which they are called, are: From Sin, Satan and the world: To Iesus Christ, to his Grace, fellowship, glory, &c. and in him unto God. (i) —*To shew forth the vertues of him that hath called you, out of Darkness into his marvellous light: which in time past were not a people, but now are the people of God*, &c. (k) — *Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are Sanctified, by faith that is in me.* (l) — *from him that called you into the Grace of Christ.* (m) — *By whom ye were called unto the fellowship of his son Iesus Christ our Lord.* (n) — *Who by him do believe in God.* V. **The Form or Manner of this Calling**, is chiefly, (1) *In the tender or Offering of Christ, and of all saving Happiness in him, unto Sinners.* (2) *In Sinners accepting, embracing or closing with this Tender.* 1. Christ, and all saving Happiness in him, is offered or tendered unto Sinners, on Gods part, &c. *Act.* 4. 12. *Heb.* 7. 25. 1 *Cor.* 1. 23, 24. 2 *Cor.* 5. 19, 20, 21. *Math.* 22. 2. *to* 15. *Math.* 11. 28, 29, 30. This tender

(g) 2 Thes. 2. 13, 14.

(h) See *Mr. Perkins on Gal.* 1. 6.

(i) 1 Pet. 2. 9, 10.

(k) Acts 26. 17, 18.

(l) Gal. 1. 6.

(m) 1 Cor. 1. 9.

(n) 1 Pet. 1. 21.

tender or offer of Christ to Sinners is twofold, *viz.* Ineffectual, and Effectual. (1) *Ineffectual*, which becomes not fully efficacious to Conversion and Salvation. And this again is either, *Outward onely*, when Christ and his benefits are onely outwardly tendered in his Gospel, New Covenant Promises, &c. preached and propounded, *Act.* 2. 38, 39. *&* 9. 15. *&* 13. 38, 39. As, when the Preaching of the Gospel is tendered to them, that refuse to hear it, but put it from them, stop their ears against it, contradict, &c. *Act.* 7. 57. *&* 13. 45, 46. or if they do hear it, yet do not understand it, (much less assent to it,) as the Hearer compared to the ground by the way side, *Math.* 13. 4, 19. *Inward also*, when the word is not only offered and propounded to the outward Ear, but also to the inward heart: So that they not onely hear it, but understand it, *Math.* 21. 45, 46. Yea sometimes not onely understand it, but also by a temporary *Faith for a time* Assent to it and *receive it with Joy*, *Math.* 13. 5, 6, 20, 21. *Luke* 8. 6, 13. All these degrees of Calling, *Outward* and *Inward*, are ineffectual, and insufficient to Salvation: yet are they of great use, consequence and advantage to the interessing of persons in the visible Church, to the partaking of all the ordinances and means of Grace, whereby much sin may be prevented, and perhaps true grace may be conveyed. (2) *Effectual*, when Christ and his benefits are so tendered to the Mind and Heart in the *New Covenant-Doctrine*, That the mind is savingly illuminated to understand, and the heart effectually opened to assent to the tender, and fiducially to apply it, *Luk.* 8. 15. *Eph.* 1. 17. *Iohn* 6. 45. *Act.* 16. 14. *&* 8. 35, 36, 37. From this different tender of Christ *Ineffectual* and *Effectual*, ariseth that Distinction of Ineffectual calling; (o) *Many are called and few chosen*: and effectual Calling, *viz.* (p) according *to Gods purpose* of Election. *That*, may befall Hypocrites and Reprobates: *This*, is peculiar onely to the Elect. Thus Christ and all saving Happiness in him is propounded and tendered to Sinners. 2. This Offer and tender of Christ and of all saving happiness in him; is Accepted, Entertained and Embraced by Sinners: so that Christ becomes theirs, and they Christs, *Ioh.* 6. 56. 1 *Cor.* 3. 23. His house, *Heb.* 3. 6. Christ dwelling in their Hearts by faith, *Eph.* 3. 17. His branches, *Ioh.* 15. 1, 5. His Members, 1 *Cor.* 12. 12. Members of his body, of his flesh, and of his bones, *Eph.* 5. 30. yea the very name *Christ* is given them, in a collective sense, 1 *Cor.* 12. 12. As this tender of Christ, is properly stiled *vocation*, wherein (q) *the Father draws* the sinner to Christ: So this Acceptance or Reception of Christ tendered, is called (r) *Regeneration*, and (s) *Renovation*, as it is a beginning of New Life; And *Conversion*, in as much as they that obey the divine Call are (t) *turned from darkness to light, and from the power of Satan unto God.* This Reception of Christ tendered is twofold; *viz. Passive* and *Active*. (1) *Passive*, when God apprehends the sinner, infusing into his soul, Habits, Principles, Seeds of Faith, Repentance, Grace,

(o) Mat. 22. 14. & 20. 26.
(p) Rom. 8. 28, 30.
(q) Iohn 6. 44.
(r) Ioh. 1. 13. & 3. 3, 5, 6. 1 Pet 1. 23. & 2. 2. 1 Ioh. 3. 9.
(s) Tit. 3. 5.
(t) Acts 26. 17, 18. 1 Pet. 2. 8, 9.

Grace, &c. whereby the dark *mind* is enlightened, the dead *heart* is quickned, the unwilling *will* is made willing, &c. *Phil.* 3. 11. *Eph.* 1. 17. 2 *Cor.* 4. 6. *Iohn* 6. 44. *Eph.* 2. 1, 5. *Phil.* 2. 13. This is properly, Regeneration, Renovation, New-creation, Habitual Sanctification, *Tit.* 3. 5. 2 *Cor.* 5. 17. 1 *Cor.* 6. 11. 1 *Pet.* 1. 2. *Eph.* 2. 10. This mighty work of grace upon the heart and will of the Sinner, is not upon the will or heart, either as a *free agent*, or as a *Natural patient*, but in regard of that *Obediential disposition* wherein it stands to Gods Almighty power, which it cannot but obey, and yield unto, coming to any thing whereunto he will bring it, powerfully and efficaciously, *Phil.* 2. 13. *Iohn* 6. 44. *Eph.* 2. 8. (t) *Active*, when the mind, will and heart of a sinner thus apprehended, qualified and principled by God, through his assistant and co-operating grace, doth accept Iesus Christ by faith, fiducially resting and relying upon Christ alone, and upon God in him, for life and salvation, *Iohn* 6. 37, 44. & 3. 15, 16. 1 *Pet.* 1. 21. And as the Soul by Faith turns to Christ as his chief good: so by Repentance it also turns from sin as the chief evil, inconsistent with that good. Hence, *Faith* and *Repentance* are linked together in Scripture, as two inseparable Twin graces, *Mark* 1. 15. *Acts* 19. 4. And as *Faith*, so true *Repentance*, is the meer gift of God, *Acts* 11. 18. 2 *Tim.* 2. 25. But of the Nature both of (u) *Faith*, and (x) *Repentance*, I have spoken heretofore: there see. And thus the Sinner is savingly brought by Christ into his *New Covenant*.

(u) In *Book III. Chap.* 3. *Aphor.* 5. *Quest.* 1, 2, 3, 4, 5, 6, 7.

(x) In *Book III. Chap.* 4. *Aph.* 4. §. 2. p. 896, &c. And in my Communicant instructed, p. 127, &c.

VI. **The end of Vocation of Sinners to Christ** is, 1. *More Immediate and Subordinate*; The Spiritual, and Eternal Happiness of the Called, 1 *Cor.* 1. 9. *Gal.* 1. 6. *Acts* 26. 17, 18. 1 *Pet.* 5. 10. *Rom.* 8. 28, 29, 30. 2. *More Mediate and Ultimate*; the Glory of God calling and converting them, 1 *Pet.* 2. 8, 9.

Thus Iesus Christ our Mediator *Applies his New Covenant*, bringing all into it that are by Election *given him of the Father*, *Iohn* 6. 37. & 17. 2.

Inferences from the whole, touching Iesus Christ the Mediator of this New Covenant.

I. Hence, **Behold and admire the infinite Severity and Goodness of God, in giving so necessary and sufficient a Mediator betwixt God and man, as Jesus Christ God-man.** His *Severity* against sin: His *Goodness* to the Sinner. His *Severity* against sin was such, that he would not pass it by without full Satisfaction; by Sinners or their Surety: The violation of his Law must be duly punished with death, The (y) Truth of his threatning must be fulfilled, his offended justice must be appeased: otherwise no Pardon or Peace with God could be obtained. The *Sinner* could not do it; The *Surety* must: that the creature might not lose his happiness, nor the Creator his glory. His *Goodness* therefore was boundless towards Sinners, that rather then they should die and perish

(y) Gen. 2. 16, 17.

periſh eternally as they had deſerved, Jeſus Chriſt, God-man, the ſpotleſs Son of God, *Heb.* 7. 25. ſhall ſuffer and die for them, *Iob.* 3. 16. *Rom.* 5. 6, 7, 8, 9, 10. & 8. 32. 1 *Pet.* 2. 24. & 3. 18. 2 *Cor.* 5. 21. *Gal.* 3. 13, 14. Here is love, mercy, bowels, goodneſs, even to aſtoniſhment; that God ſhould give a ſon, his own ſon, his righteous ſon, his only ſon, his ſon who was God; for whom? for us, us wretches, us ſinners, us rebellious enemies. *Oh who can eſtimate this love ſufficiently* (ſaith (z) *Salvian*,) *God loves us more then a father his ſon: for he ſpared not his own ſon, but delivered him up for us all*, *Rom.* 8. 32. To this point *Auguſtine* ſpeaks ſweetly and pathetically; (a) *Oh admirable condition of the cenſure, O ineffable diſpoſition of the myſterie! The unjuſt ſins, and the juſt is puniſhed: the guilty tranſgreſſeth, and the innocent is ſcourged: the impious offends, and the pious is condemned: The good ſuffers, what the bad hath deſerved: The Lord payes, what the ſervant hath perpetrated: God undergoes, what man hath committed*, &c.

(z) Plus nos amat Deus, quam filium pater. Evidens quippe res eſt, quod ſupra affectum illorum nos Deus diligit, qui propter nos filio non pepercit. Et quid plus addo? & hoc filio juſto, & hoc filio unigenito, & hoc filio Deo. Et quid dici amplius poteſt? & hoc pro nobis, id eſt, pro malis, pro impiiſſimis, pro iniquis. Quis æſtimare hunc ergo nos Dei amorem queat, niſi quod juſticia Dei tanta eſt, ut in eum aliquid injuſtum cadere non poſſit? &c. *Salvian. Miſſ. de Gub. Dei, lib.* 4. *p.* 121, &c.

(a) O mirabilis cenſuræ conditio. & ineffabilis myſterii diſpoſitio! Peccat iniquus, & punitur juſtus; delinquit reus, & vapulat innocens: offendit impius, & damnatur pius: Quod meretur malus, patitur bonus: Quod perpetrat ſervus, Exolvit Dominus: quod committit homo, ſuſtinet Deus. Quo nate Dei, quo tua deſcendit humilitas? quo tuos ingravit charitas? quo profluxit pietas? quo excrevit benignitas? quo tuus attigit amor? quo pervenit compaſſio? &c. *Aug. lib. meditat. cap.* 7. *Tom.* 9.

II. Hence *IESUS* **the ſon of God, and of the Virgin Mary, the mediator, ſurety and teſtator, of the New Teſtament, is the only true** *CHRIST* **and promiſed** *MESSIAH*. This (b) hath been already demonſtrated. And therefore every one pretending to be Chriſt, (beſides that Jeſus,) to whom this perſon and office doth not, nor can agree, or belong, is a falſe Chriſt, and an Antichriſt. This is a moſt high, and neceſſary fundamental of Chriſtian Religion, to beleive (c) *that Ieſus is the Chriſt*, to pitch our faith upon this one only true Chriſt: All other Chriſts being but meer humane fictions, vanities and lies. Conſider; 1. *The* whole (d) Scriptures of Old and New Teſtament do ſingularly intend to ſhew, that *this Ieſus is the Chriſt*: and are for this end ſpecially *written, that we might believe that Ieſus is the Chriſt the Son of God, and that beleiving, we might have life through his name*. 2. *This* is that grand truth (e) which the miniſters of the Goſpel ſhould prove and clear from the Scriptures, that *this Ieſus is the Chriſt*; As they diligently did in the primitive times almoſt in every Sermon. 3. *This* is that ſaving truth (f) beyond the ability of fleſh and blood to reveal, which makes ſuch as truly receive it by faith, really and preſently *bleſſed*. 4. *This* is that (g) *Rock upon which Chriſt builds his Church* ſo firm and ſure, that *the gates of hell*, all the policie and power of Satan, *ſhall not prevail againſt it*.

(b) In this 6th. chap. Aphoriſ. 2.

(c) Act. 4. 11, 12.

(d) Ioh. 5. 39. Luk. 24. 27. Act. 10. 43. *with* Ioh. 20. 31.

(e) Act. 2. 36. & 3. 13. *to the end.* & 9. 20. & 18. 28.

(f) Mat. 16. 16, 17.

(g) Mat. 16. 18.

5. *This*

5. *This* truth rightly believed, is a notable evidence of regeneration. (h) *Whoſoever believeth that Ieſus is the* CHRIST, *is born of God.* But then in the viſible Church all will be regenerate. Not ſo: Its right believing this, that diſcovers regeneration. So to believe this, as to come to Chriſt, to accept Chriſt, to love Chriſt, to obey Chriſt, to live to Chriſt, and upon Chriſt, to be wholly Chriſts. Notably *Auguſtine*, (i) *who doth not believe that Ieſus is the Chriſt? He that doth not ſo live, as is commanded by Chriſt. Many ſay*, I believe: *but faith, without works doth not ſave.* 6. *The* denying of this point makes a man a lyar, and an Antichriſt, a lying Antichriſt, and an Antichriſtian lyar. *Who is a lyar, but he that denyeth that Ieſus is the Chriſt? He is Antichriſt, that denyeth the Father and the Son*, 1 *Ioh.* 2.22. 7. *The* believing of this truth is of ſuch neceſſity to ſalvation, that the not believing it will inevitably bring damnation. *If ye believe not* (ſaid Chriſt, *that I am He, ye ſhall die in your ſins*, *Ioh.* 8. 24. Oh this is a bleſſed and glorious truth! believe it; not only with a bare dogmaticall aſſenting faith, but alſo with a fiduciall and practicall faith, *Gal.* 5.6.

(h) 1 Ioh. 5. 1.

(i) Quis eſt qui non credit quod Ieſus ſit Chriſtus? Qui non ſic vivit quomodo præcipit Chriſtus. Multi enim dicunt, Credo: ſed fides ſine operibus non ſalvat. *Auguſt. in Expoſ. 1. Epiſt. Ioan. Tract.* 10. *Tom* 9.

III. Hence, **Ieſus Chriſt is indeed** (k) **the wonderfull, and the** (l) **great myſterie of godlineſs, both in his perſon and office.** I. *How wonderfull, what a myſterie in his perſon!* His perſon conſiſting of God and man, of Creator and creature, of Son of God, and ſon of man, of Omnipotent, and impotent, of Infinite, and finite, of Eternall, and temporall, of Omnipreſent, and ſitting only at Gods right hand, of Omniſcient, and yet (m) Neſcient when the day and hour of the laſt judgement ſhall be, of Inviſible, and viſible, &c. Oh wonderfull and myſterious perſon! who can underſtand, or ſufficiently admire, this *Humanized Deity*, this *Deified Humanity*, this God-man (n) *Immanuel*! II. *How wonderfull, and what a profound myſterie alſo is his office!* He is God *offended*: and yet a mediator betwixt God, and man *offending*. He is both (o) *ſurety* and *teſtator* of the New Teſtament. He is both Covenant, *Iſa.* 49.8. & 55.3. and Mediator of the Covenant, *Heb* 8. 6. & 9. 14. & 12. 24. He is a Propheticall and Preiſtly King, a Propheticall and royall Prieſt, a Prieſtly and royall Prophet: being at once both *Prophet, Prieſt and King*. He is Prieſt, Sacrifice and Altar: *Altar* as God, *Sacrifice* as man, *Prieſt* as God-man. He died, and yet is (p) *a Prieſt for ever, after the order of Melchizedeck.* He could not ſin, knew no ſin, and yet was *made ſin for us*. He could not ſuffer: and yet ſuffered death for us He is *glory*, yet was abaſed. He is *innocency*, yet was condemned. He is the *life*, and yet was murdered. He is the *Reſurrection*, and yet was buried and enthralled in the grave. He *deſcended* to deepeſt abaſement: He *aſcended* to higheſt advancement; and all for his Elect, that they might be brought to glory. Oh, how wonderfull and myſterious are the effects of his offices: and his way of producing them! By Chriſts offices,

(k) Iſa. 9.6.
(l) 1 Tim. 3. 16.

(m) Mark 13. 32.

(n) Mat. 1 23. Iſa. 7.14.

(o) Heb. 7.22. & 9.14, 15. 16.

(p) Heb. 7.26. 2 Cor. 5.21.

we *slaves* are redeemed; we *enemies* are reconciled; we *aliens* are adopted; we *dead* are quickned; we *buried* are raised; we *cursed* are blessed; we *sinners* are Sainted. But How? By his bondage, by his condemnation, by his rejection, by his death, by his buriall, by his curse, and by his becoming sin for us. How are we bound to God for the *Matter* of our salvation! How bound also for the *Mysterie* of our salvation! His *Incarnation*, is our deification; His *humiliation*, is our exaltation: His *stripes*, are our healing: His *blood* is our balm: His *accusation* is our clearing: His *condemnation* is our righteousness: His *curse* is our blessing: His *death* is our life and victory over death and Satan: His *temptation* is our triumph: His *exaltation* is our glory. Here are mysteries upon mysteries, in Christ our *wonderfull*. What Paradoxes are these to flesh and blood! Blessed Lord, bring about our salvation as strangely and mysteriously as thou wilt, so we may be eternally saved. We adore thy *Christ*, we admire his *mysteriousness*.

IIII. Hence, **As Gods Covenants are the marrow of Holy Scriptures; and the new Covenant the flower and Spirits of the Covenants: So Jesus Christ our mediator, is the life and soul of the New Covenant.** The (q) *Covenant of works* before mans fall; the *Covenants of faith*, since his fall, either in Christ *promised*, as all the (r) *Covenants of promise*; or in Christ *performed*, as the (s) *new Covenant*, do plainly take up the whole body and series of the Scriptures. Among all these Covenants, the (t) *new Covenant* excels and predominates; as the Sun among the Stars. But whence hath this *new Covenant* such preheminence? especially from *IESUS CHRIST*. He is the Author, the chief matter, the mediator, surety, and testator, the end and primary mysterie of the *new Covenant*, more clearly and fully then of any other: He exhibited is the very life and soul of it. (u) *Before Iohn Baptist, was Gods time of promises; since* (as *Augustine* hath well noted) *is his time of performances*. And all Gods performances of promises meet in Christ. O therefore wouldst thou compendiously be possest of all Covenant treasures at once! possess thy self of this one treasure of treasures, Jesus Christ, and thou hast all.

(q) Gen. 2. 16, 17.
(r) Eph. 2. 12.
(s) Heb. 8.8, &c.
(t) Heb. 8. 9. 6. & 7. 22. 2 Cor. 3. 6. *to the end.*
(u) Tempus enim constituit Deus promissis suis, & tempus eis quæ promisit implendis. Promissionum tempus erat tempore prophetarum usque ad Joannem Baptistam: ab illo autem & deinceps usque ad finem, tempus est implendi ea quæ promissa sunt, &c. *August. in Psal.* 109. *Enarrat. in initio. Tom.* 8.

V. Hence, **The new Covenant far excels the old Covenant and all foregoing Covenants, in having *IESUS CHRIST* actually exhibited, to be mediator, surety and testator thereof.** Christ was (x) *promised* darkly, and (y) typified obscurely in former Covenants; And especially under the *old Covenant*, wherein he is set forth as a Mediator, (z) *the law* being *ordained by Angels in the hand of a Mediator*. By which *Mediator*, whether we understand

(x) Gen. 3. 15. & 12. 3. & 22. 18.
(y) Gen. 3. 21. *with* 4. 4. & 14. 18, &c. *with* Heb. 7, &c.
(z) Gal. 3. 19.

understand *the Son of God* according to his God-head, (a) as some; or *Moses* as a typicall Mediator shadowing out Christ, as others, and perhaps better: yet still we are to understand the *Mediator* only *promised*, not as yet *performed* in humane flesh. But Christ actually exhibited and incarnate is Mediator, Surety, and Testator of this *New Testament*, most immediately, clearly, fully, efficaciously, &c. Therefore this *new Covenant must* needs as far exceell the old, and all before, as the *performance* excels the *promise*.

(a) *Andr. Rivet. in Cathol. Orthodox. Tract. 2. Que.* 49. 4.

VI. Hence, **Jesus Christ God-man, mediator, surety and testator of the new Covenant, is an all-sufficient Saviour of sinners.** His *person*, and *office* demonstrate undeniably this his all-sufficiency. What can be required to sinners plenary salvation, which is not fully found in him? Is sinners salvation, and the way of it to be revealed? Christ is our *Prophet*, in the Fathers bosom. Is it to be obtained, by satisfying Gods Law and justice for sin, by fulfilling the law for the sinner, and by appearing in the presence of God for the sinner for ever? Christ is our *great High-priest*, who satisfies, by dying; who fulfils by exact obeying; who *appears before God, ever living to make intercession for us.* Is salvation to be effectually applied to the sinner? Christ is our King at Gods right hand, who sends forth his spirit to apply all his benefits to us. Are we *slaves*? He redeems us: Are we *enemies* to God? He reconciles us. Are we *carnall*? He cals and converts us: Are we *filthy*? He sanctifies us: Are we *aliens*? He adopts us: Are we *guilty*? He justifies us: Are we *inglorious*? he glorifies us. Could not these things be effected for us, only on earth, or only in Heaven? On earth, Christ was deeply *humbled*; in Heaven he is highly *exalted*: that both in Heaven and Earth our salvation might be accomplished. And must our Mediator be a right *middle person* betwixt God and man, having equall interest in both? Thus also Jesus Christ is true and perfect *God man*, that he might be an all-sufficient Mediator. As *man*, he could discharge all *mean acts*, As *God*, all *magisteriall acts* of his mediation. The infinite dignity of his person, adding infinite worth to all his mediation.

VII. Hence, **Jesus Christ the new Covenant Mediator, surety, and testator, is the only hope, and refuge of bruised sinners: and compleatest consolation of believing Saints.** For, 1. Whither else shall *bruised sinners* fly hopefully for refuge against sin, guilt, wrath of God, curse of the law, malice of Satan, &c. but to Jesus Christ alone? He, he (b) alone is their door of hope, and tower of safety: He hath (c) *condemned sin in the flesh.* He (d) *justifies them by his blood.* He (e) *delivers them from wrath to come*: He (f) *redeems them from the curse of the law*: He (g) *by death hath destroyed death, and him that had the power of death, the devil.* He is mighty to save, He is ready to save,

(b) Act. 4. 12.
(c) Rom. 8. 3.
(d) Rom. 5. 10.
(e) 1 Thes. 1. 10.
(f) Gal. 3. 13.
(g) Heb. 2. 14, 15.

ſave, He alone can ſave: whither then can the ſinner fly but to ſuch a Saviour? (1) *mighty* (h) *to ſave.* For, He is a mighty Mediator; He hath a mighty mediation; His *merit* is beyond all our *miſery*, His *righteouſneſs* is above all our *unrighteouſneſs*, His *pardons*, are more then all our *debts*, His *life* is ſtronger then our *death*, His *ſalvation* far tranſcends our *condemnation.* Why? Becauſe we ſinners, are but *finite men*, but he the Saviour is alſo the *Infinite God.* When he ſaved *Matthew* the publican, *Mary Magdalen*, the *Demoniack* poſſeſt of ſeven devils, *Saul* the perſecutor, and blaſphemer, the theif upon the croſs, (that famous experiment of his croſs,) yea the betrayers and murderers of himſelf; who can but admire, as the grace, ſo the power, of his ſalvation; (2) *He is ready to ſave.* Why elſe (i) *came he into the world*, but *to ſave ſinners?* Why elſe did he preach ſo many heavenly Sermons, work ſuch divine miracles to confirm his Doctrine, endure ſo much contempt, ignominy, reproach, hard uſage and ſufferings in the world, ſhed ſo many tears, pour out ſo many *ſtrong cryes and prayers*, ſweat ſo much blood, and at laſt expoſe himſelf willingly to ſuch a painfull, ſhamefull and curſed death; his head, hands, feet, ſide and heart, ſtreaming out his vital blood, but that he thirſted for ſinners ſalvation? Why elſe did he riſe again, aſcend into heaven, and ſit down at Gods right hand: but to allure and draw ſinners after him? Why elſe doth he (k) invite ſinners by ſo many ſweet promiſes and importancies to come to him, and believe in him? And why elſe doth he denounce ſo many ſad and ſevere *threatnings* to them that will not come to him that they might be ſaved? (3) *He alone can ſave*, and none other under heaven, *Act.* 4. 12.

(h) Heb. 7. 25.

(i) 1 Tim. 1. 15. Ioh. 3. 17. Gal. 4. 4, 5.

(k) Mat. 11. 28, 29, 30. Ioh. 3. 15, 16. & 6. 35. Mark 10. 29, 30.

(l) Ioh. 3. 18, 36. Mar. 16. 16.

2. As for *believing Saints*, Chriſt is their compleateſt conſolation. For, In his *Perſon* their humane nature is elevated above that of Angels: By his *office* they are redeemed, reconciled to God, called, ſanctified, adopted into his own family, juſtified, priviledged, and glorified: by him (m) the *new Covenant* is irrevocably ſtabliſhed, and they inſtated in it; (n) *In him all the promiſes of God are Yea, and Amen*, and all entailed upon godlineſs: In him they have abounding conſolations in all their abounding tribulations; 2 *Cor.* 1. 5. And in a word, having Chriſt, with Chriſt they have (o) *all things.* Therefore Chriſt that affords believers ſuch heaps of cordials, ſuch a ſea of comfort, muſt needs be their compleateſt conſolation.

(m) Heb. 9. 14, 15, 16, 17. Mat. 26. 28.

(n) 2 Cor. 1. 20. 1 Tim. 4. 8.

(o) Rom. 8. 32. Mat. 6. 33. 1 Cor. 3 21, 22, 23.

VIII. Hence, **The new Covenants dedication was moſt bitter to Chriſt; although the new Covenant Application be moſt ſweet to Chriſtians.** This *new Covenant* was dedicated by his blood, this *New Teſtament* (p) was eſtabliſhed and made of force by his death. And what death? a death upon the croſs. Therefore, a death painfull, ſhamefull, curſed, having alſo the wrath of God imptinted on it. Oh this was a bitter *Dedication!* Conſider well, his agony in the garden, his bloody ſweat, his pricked head, his

(p) Mat. 26. 28. Heb. 9. 14, 15, &. Phil 2. 8 Gal. 3. 13.

his ſcourged back, his pierced hands and feet, his opened ſide, his wounded heart, his ſad Deſertion and doleful cry upon the Croſs: and then think how bitter this New-Covenants Eſtabliſhment was to Chriſt, it coſt him very dear. But on the other hand, how ſweet is the *New Covenant Application* unto Chriſtians! yea therefore this Covenant was ſo *bitter* to Chriſt in its *Dedication*; that it might be the *ſweeter* to us in its *Application*. This makes all the Promiſes and Bleſſings of the *New Covenant* ours: This makes Temporals, Spirituals and Eternals ours: This makes JESUS CHRIST, and all thats Chriſts ours: This makes God, and all thats Gods ours. O ſweet and bliſsful Soul inriching Application! The *Agony* was Chriſts; but the *Victory* was ours The *Condemnation* Chriſts; the *Juſtification* ours. The *pain* Chriſts; the *eaſe* ours. The *ſtripes* Chriſts; the *healing* by thoſe ſtripes ours. The *wounds* Chriſts; the *Balm* flowing out of thoſe wounds ours. The *Gall and Vinegar* Chriſts; the *Honey* ours. The *Curſe* Chriſts; the *Bleſsing* ours. The *Death* Chriſts; the *Life* ours. The *Crown of Thorns* was Chriſts; but the *Crown of glory* ours. O what *pleaſant fruit* doth ſpring from this *bitter root*! Oh how was Chriſt *abaſed*, that we might be *exalted*! How willing ſhould we be to be abaſed for Chriſt, that he may be exalted! What a value ſhould we ſet upon this New Covenant, which was ſo *bitter* and coſtly for Chriſt to *confirm*, which is ſo *ſweet* and gainful to us to *enjoy*!

IX. Hence, **Let all ſuch as long to know that they are within this New Covenant ſavingly, examine with all diligence whether they be brought into it by being called to Chriſt, and made Chriſts effectually.** For Chriſt brings his Elect into this New Covenant by effectual (q) vocation, as hath been evidenced: And whom he effectually calls, he (r) calls unto himſelf, that he may be *theirs*, and they *Chriſts*.

Now (having (ſ) formerly Promiſed more largely to unfold in this *fourth Book*, *The Signs of being Chriſts*) hereby we may diſcover **whether we be Chriſts, or no**: and conſequently whether we be in *New Covenant* with God or no.

1. Have we Chriſts Spirit dwelling in us? *Ye are not in the fleſh, but in the ſpirit, if ſo be the Spirit of God dwell in you. Now if any man have not the Spirit of Chriſt, he is none of his, Rom.* 8. 9. The *Spirit of God*, and the *Spirit of Chriſt*, are here counted one and the ſame. And as all the members of the *natural body* are actuated and enlivened by one and the ſame *humane ſpirit* from the Head: ſo all the Members of Chriſts *Myſtical body* are actuated and enlivened by one and the ſame *divine Spirit* from their Head Chriſt. Hath Chriſt given his Spirit into our Hearts? we have no ſaving gift from Chriſt, till we have this gift: *But whereby may we know that we have Chriſts Spirit? Anſw.* Hereby Chriſts Spirit is, 1. *A Convincing Spirit*. Effectually convincing the Sinner, both of his own

(q) Heb. 9. 14. Acts 38. 39.
(r) 1 Cor. 1. 9.
(ſ) *In Book III. Chap. 3. Aphoriſm 3. Sect. 1. p. 430.*

Hence adj: 1668.

own sinful malady, and of Christs saving remedy, *Ioh.* 16. 9,10,11. 2. *An enlivening Spirit.* Instilling spiritual life into the dead soul, freeing it from the Law, or power of sin and death, *Rom.* 8. 12. 3. *An Holy and Sanctifying Spirit*, purifying and *washing* the persons of those that are Christs from the stains and defilements of sin, 1 *Cor.* 6. 11. by infusing holy habits and principles of grace into the heart: which resist corruption, and work it out daily more and more. As pure honey works out the wax and dross: As generous wine works out the Lees and Dregs. 4. *A filial child like Spirit, enabling all that are Christs to cry Abba Father*, *Gal.* 4. 6. *Rom.* 8. 15. His Spirit is a Spirit of supplication in their Hearts: A Praying Spirit. He teacheth them to pray with child-like confidence, familiarity and importunity, to God as their tender and compassionate Father. Of our selves *we know not how to pray, or what to pray for as we ought, but the Spirit it self maketh intercession for us*, (that is, enables us to pray for our selves) *with groanings which cannot be uttered*: (that is, with such fervent desires and groans of the heart, as the lips and tongue cannot express.) *Rom.* 8. 26. 5. *A Comforting Spirit.* Secretly, but strongly supporting, cherishing, encouraging, and comforting their hearts that are Christs; against Corruptions, Temptations, Tribulations, Persecutions, and all Occasions of Disconsolation whatsoever, and that Continually, *Ioh.* 14. 16,17. *Acts* 9. 31. *Rom.* 14. 17. 2 *Cor.* 1. 3, 4, 5. They that are Christs have manifold Discomforts: but yet their Comforts from Christs Spirit, *viz.* Either their *Sensible refreshing Comforts*, or at least their *Secret Supporting Comforts*, are prevailing and predominant over them all.

2. Are we New-Creatures? All that are in Christ, that are Christs; are New-Creatures. *If any man be in Christ, he is a New Creature: Old things are past away, behold all things are become New. And all things are of God, who hath reconciled us to himself by Iesus Christ.* 2 *Cor.* 5. 17, 18. The *first Adam* by sinning made all things *old*, decaying and vanishing; he ruined and destroyed all things. The *last Adam*, Jesus Christ by suffering and satisfying for sin, repaired and renewed all things. *More generally*, he renews the whole frame of the creation: *creating A New Heaven and New Earth, wherein dwells righteousness, according to his Promise*, *Isa.* 65. 17. 2 *Pet.* 3. 13. *Rev.* 21. 1. *More specially*, he new-creates his Church, *breaking down the wall of Partition betwixt Iews and Gentiles, — for to make of twain one New man, so making peace*, *Eph.* 2. 13, 14, 15, 16, 17, 18. whereupon this time under the New Testament wherein this is effected, is called, *The time of Reformation*, *Heb.* 9. 10. Yea *More particularly* and individually Iesus Christ calling his Elect from their sinful state and condition, He new-creates their persons; makes every one of them *A new creature*. He leaves them not in their old condition, in their *old sins*, 2 *Pet.* 1. 9. in their old carnal state, but he makes old things pass away; and he brings them into a New

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ſtate of Grace and righteouſneſs. Not that he aboliſheth the *Subſtance* of ſoul or body, or the *Natural Eſſence* of the Faculties, Affections, Senſes and Members thereof: but only the *Qualifications*, *Qualities* or *Diſpoſitions* of theſe. The old carnalneſs, ſinfulneſs, *&c.* he makes paſs away: and makes the whole man more holy and ſpiritual, *&c.* More diſtinctly, they become New creatures that are in Chriſt, in theſe three reſpects, *viz.* in regard of their 1. *Condition*, 2. *Conſtitution*, and 3. *Converſation*. **I. In reſpect of their Condition**, they are New creatures: They (t) were *in the fleſh, in the gall of bitterneſs, and bond of iniquity*: (u) Are *in the Spirit*, placed in a ſweet and *free ſtate* of righteouſneſs by the Son of God. They (x) were under the *power of Satan*: Are under the Dominion of God. They (y) were *enemies to God* by their ſins: Are *reconciled* to God by Chriſts ſufferings. They (z) were *children of wrath even as others*: Are *veſſels of mercy*. They (a) *were not a people: but now are the people of the living God.* They *had not obtained mercy: but now they have obtained mercy*: They (b) were quite *loſt, but are found.* They (c) were *dead in treſpaſſes and ſins*: but *are alive* again with and by Ieſus Chriſt riſen from the dead. Art thou brought into this New-created condition? **II. In reſpect of their frame and inward conſtitution**, they are New creatures. 1. *Their faculties* are new created. (d) *Their minds* that were wholly (d) blinded with groſs darkneſs, ignorance, errour and inapprehenſiveneſs of the things of God: Are now (e) *opened*, become *light in the Lord*, and ſavingly furniſhed with truth, wiſdom and apprehenſiveneſs of all the things of Chriſt. (2) *Their conſciences*, that were (f) *evil*, ſecure, ſenſeleſs, ſeared, full of guilt, and oft-times filled with horrour: Are become (g) *good, tender, pure, void of offence towards God and towards man*, and filled with *peace* paſſing all underſtanding. (3) *Their wills*, that were (h) Averſe to all good, froward, rebellious, and perverſe in all evil, and wholly oppoſite to the will of God: Are now (i) made averſe to all evil, fixed and reſolute in all good, holy, righteous and univerſally ſubordinate to the will of God, in willing what he wils, being acted and carried by Gods will, as the ſtar in its proper orb, ſo far as it is New-created. 2. *Their affections* are New-created. Their deſires, love, joy, delight, *&c.* were (k) wickedly ſet upon ſin, (l) inordinately upon the empty periſhables of this world, not at all, (m) unleſs hypocritically, upon ſpirituals and the things of a better life; and contrariwiſe their flight, hatred, grief, deteſtation, *&c.* (n) were againſt God, his people, and all his waies: But now they deſire, love, joy, delight in nothing more, in nothing ſo much as (o) in God, Ieſus Chriſt. The light of his countenance, communion with him, his Covenant, Promiſes, Ordinances, People, and

(t) Rom. 8. 8. Act. 8. 23.
(u) Rom. 8. 9. Ioh. 8. 36.
(x) Act. 26. 18.
(y) Rom. 8. 7. & 5. 10. Col. 1. 20, 21.
(z) Eph. 2. 3. Rom. 9. 23.
(a) 1 Pet. 2. 9, 10
(b) Luke 15. ult.
(c) Epheſ. 2. 1,5.
(d) Eph. 4. 18. & 5. 8. Act 26. 18. Iam. 5. 20. 1 Cor. 2. 14.
(e) Act 26. 18. Eph. 5. 8. 1 Cor. 2. 10, 11, 12, 13, 15.
(f) Heb. 10. 22. Eph. 4. 18, 19. 1 Tim. 4. 2. Tit. 1. 15. Rom. 2 15. Mat. 27. 3, 4, 5
(g) Act 23. 1. 2 Chron. 34. 27. 1 Tim. 3. 9. Act 24. 16. Rom. 5. 1. Phil. 4. 7.
(h) Mat. 23. 37. Ioh. 5. 40. Ezek. 33. 11. Ier. 44. 16, 17.
(i) Pſal. 119. 104. Pſalm 110. 2. Phil. 2. 14.
(k) Gen. 6. 5. Iſa. 66. 3.
(l) Luke 12. 15. & 12.
(m) Mat. 23. 20, 21. Mar 6. 20.
(n) Rom. 1. 30. 2 Tim. 3. 3. Iohn 3. 20.
(o) Pſal. 73. 25. Phil. 3. 6, 7, 8, 9, 10. Pſal. 4. 6, 7. Phil. 3. 9, 10. Pſalm 119. 20. & 63. 1, 2, 3. & 84. & 42. & 16. 3.

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in all Spirituals; and they flie, hate, grieve for, Abominate nothing so much, as (p) sin, corruption and all ungodly waies. 3. *Their senses and bodily members* are New-created. They (q) were thorow-fares for vanity, instruments and weapons of all unrighteousnes unto sin: but now (r) are receptacles and harbingers of spirituals, and weapons of righteousnes unto holines. Are thy Faculties, Affections, Senses and Members thus New-created? doubtless then thou art in Christ. III. **In respect of their life and conversation**, they that are Christs are New creatures. (s) *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* By nature we are (t) *abominable, disobedient, and to every good work reprobate.* Altogether (u) *without strength* to any spiritual acts or exercises. Walking (x) *according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the wills of the flesh, and of the mind.* And (y) *running with them to all excess of ryot*, &c. But by the grace of this New-creation, we are brought to (z) *walk in Newnes of life: To deny ungodlines and worldly lusts, and to live soberly, righteously and godly in this present world:* To *live by faith, walk in love*, and abound in (a) *all well pleasing, being fruitful in every good work:* (b) *To have our conversation in heaven*, and to mind *the things that are above*: In a word, (c) *To walk worthy of the Lord, and of his Kingdom* whereunto we are called; (d) *Herein exercising our selves to have a conscience alwaies void of offence, both towards God, and towards men.* Art thou thus renewed and new-created in thy conversation?

3. Are we One with Christ, by faith and Love? They that are Christs, are mystically One with him. And this Oneness is most near and intimate. As (e) stones are one with the foundation; As (f) vine-branches are one with the root; As (g) Members are one with the Head; As (h) the wife is one with her husband, *For we are members of his body, of his flesh, and of his bones.* Yea, (i) *he that is joyned to the Lord, is one Spirit.* Insomuch that both Head and members thus united, are, and are stiled, One (k) CHRIST. Are we thus united, incorporated, consolidated with Jesus Christ? This union is wrought, *Partly* by Christs (l) Spirit apprehending us, that we may be Christs. Have we Christs Spirit, according to former evidences of it? *Partly*, by our Faith and Love re-apprehending Christ Jesus.

By Faith, we (m) *Come to Christ*; we (n) *receive him*; we (o) *put him on*; we (p) *eat his flesh, and drink his blood*; we (q) have *Christ living in us*; yea by Faith we have (r) *Christ dwelling in our Hearts.*

By Love, we are sweetly en-linkt and endeared to Christ, and Christ to us reciprocally. So that from this spirit of sincere Love to him,

(p) Psal. 119. 104.
(q) 1 Pet. 2. 14. Rom 6. 12.
(r) Psal. 101. 3. & 119. 148 136. Rom. 6. 13.
(s) Ephes. 2. 10.
(t) Tit. 1. 16.
(u) Rom. 5. 6.
(x) Ephes. 2. 2, 3.
(y) 1 Pet. 4. 4.
(z) Rom 6. 4. Tit. 2. 11. Gal. 2. 20. Ephes. 5. 2.
(a) Col. 1. 10.
(b) Phil. 3. 20. Col. 3. 1, &c.
(c) 1 Thes. 2. 12.
(d) Acts 23. 1. & 24. 16.
(e) 1 Pet. 2. 4, 5.
(f) John 15. 1.
(g) 1 Cor. 12. 12, &c.
(h) Eph. 5. 30, 31, 32.
(i) 1 Cor. 6. 17.
(k) 2 Cor. 12. 12. Gal. 3. 16.
(l) John 3. 5. Phil. 3. 12.
(m) John 6. 35.
(n) John 1. 11, 12.
(o) Rom. 13. 14.
(p) John 6. 47, 54.
(q) Gal. 2. 20.
(r) Eph. 3. 17.

him, 1. We bear a most Benevolent affection towards him, (f) wishing him all Good, all glory, &c. 2. We have strong desires and longings after more Compleat union to him; (t) *make haste O my beloved, & be as the Hinds or the Roes upon the mountains of spices*; 3. And so far as we are united to Christ, we have delightful complacency and heart-satisfying acquiescence in him: Glorying herein with the Church; (u) *My beloved is mine, and I am his.*

4. Have we crucified and mortified our corruptions? (x) *They that are Christs, have crucified the flesh, with the affections* (Gr. *passions*) *and lusts.* Christ our Head was crucified for the sins of his members: Therefore all that are Christs true members, must be conform to their Head, by being crucified and dead to their own Sins. By [*The flesh with the Passions and lusts,*] Understand the Original Corruption of Nature, together with Actual Sins thence flowing, whether Elicit or Imperate, Inward or Outward. As *Calvin*, well; (y) *Flesh and its lusts, are put for the Root and fruits: For the flesh is the vitiosity of corrupt Nature, whence all evils proceed.* These are the Malefactors to be Crucified. By [*crucifying*] (*which* is a Metaphorical allusion to Christs Crucifying) understand, The Mortifying, Deadning, Destroying of sin Original and Actual, and that by *exemplary imitation* of Christs Death, and by *efficacious vertue* from Christs Death. Not that Sin in this life can be compleatly crucified all at once: For Sin will be in the (z) best of Saints, while this Natural life continues. But when we first become Christs, Sin receives its Deaths wound, The Reign and dominion of it is destroyed: and it is daily a wounding, bleeding, weakning, decaying, gasping and dying. By that phrase, [*They that are Christs,*] understand *all that are Christs*: Being an *indefinite* expression, its equivalent to an *universal*. All that are Christs, one as well as another, have in some good degree (though not equally) crucified the flesh with the passions and lusts.

More particularly *they that are Christs do crucifie the Flesh with the Passions and lusts*, by their Conformity to, and Communion with Iesus Christ and him crucified, *viz.* 1. *Christ* was discovered: So they detect and discover their sins convincingly, (a) *The Spirit convinces* them of their sin: spreads all open before them, that they see the extream sinfulness thereof. As (b) *David*, (c) *Paul*, (d) *Peters* hearers. True Sight of Sin, is the first Step to Repentance. 2. *Christ* discovered was apprehended and attatched: So they apprehend and lay hold of their sins, and bring them into the presence of God, and before his tribunal. 3. *Christ* was arraigned, indited and accused before *Pilates* judgement-Seat: So they that are Christs, arraign, indite and accuse their sins, and themselves for their sins, with all the aggravations they can, before Gods Bar. As (e) *David*. 4. *Christ* was judged and condemned: So they that are Christs, judge and condemn their sins, and themselves for their sins, that they may not be condemned. They (f) judge themselves

(f) 1 John 3. 28. to 32. 2 Cor. 12. 9.
(t) Cant. 8. 14.
(u) Cant. 2. 16.
(x) Gal. 5. 24. οἱ δὲ τοῦ Χριστοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις.
(y) *Caro & Concupiscentiæ ejus, pro radice & fructibus: caro enim ipsa est naturæ corruptæ vitiositas, unde mala omnia prodeunt. Joan. Calvin. in Gal. 5. 24.*
(z) Rom. 7. 24. & 6. 7. Gal. 5. 17.
(a) John 16. 9, 10.
(b) Psal. 51. 3, 4, 5.
(c) Rom. 7. 7, 9.
(d) Acts 2. 36, 37.
(e) Psal. 51. 1, 2, 3, 4, &c.
(f) Dan. 9. 7, 8.

worthy of shame, confusion, condemnation and death. 5. *Christ* after he was condemned was executed: So they that are Christs, having judged and doomed themselves for their sins, proceed to execution of them, and actual crucifying and deadning them, divers wayes. *viz.* (1) *Partly*, By applying to themselves Christs Death and Cross for their sins by Faith. Hereby they fetch vertue from Christ crucified, to crucifie their flesh. Thus they reason; Christ dying bare our sins, represented our persons. Therefore Christ being crucified, we were crucified: Christ dying, we died. If then we be one with Christ: we may no longer sevre sin. (2) *Partly* by making Christs crucifying an *exemplary cause*, pattern or motive, to the crucifying of the flesh. In this sort; Did Christ endure such sorrows, such shame, such bruises, such wounds, such pain, such a cruel and cursed Death for our sins? & shall we love, or live in those sins, shall we love those sins for which Christ was *hated*: or *excuse* those sins, for which Christ was *accused*: or *justifie* those sins, for which Christ was *condemned*: or *cleave* to those sins, for which Christ was *deserted* of God: or *spare* those sins, for which Christ was *pierced*; or *live* in those sins, for which Christ was *crucified* and *murdered*? Oh hate, abhor, destroy the flesh with the affections and lusts; As *the Iudas* that betrayed him, as *the Pilate* that condemned him, as *the nailes and spear* that pierced him. How shall we be destroyed for our own sins: if they be not destroyed by Christs Death? Thus let (g) *our old man be crucified with Christ, that the body of Sin may be destroyed, that henceforth we should not serve sin.* (3) *Partly*, By daily stabbing, wounding and hewing in pieces this body of sin, (h) by *the Sword of the Spirit, the word of God*: as *Samuel* hewed *Agag* in pieces. Opposing the flesh and the lusts thereof by Gods Commands, prohibitions, threats and judgements, recorded in his word. (4) *Partly*, By (i) ceasing to *make provision for the flesh, to fulfill the lusts thereof.* And so starving sin out. (5) *Partly*, by (k) cutting off, and shunning all the Occasions, inlets, inducements, Temptations, and beginings of sin.

(g) Rom. 6. 6.

(h) Psal. 119. 9. Eph. 6. 16.

(i) Rom. 13. 14.

(k) Gen. 39. 8, 9, 10.

5. Do we walk after the Spirit, not after the flesh? *They that are in Christ, walk not after the flesh, but after the Spirit.* They do not habitually follow the lusts, motions, guidance, instigations, &c. of the flesh: as Somtime (m) they did: but the motions, stirrings, actings and guidance of Gods Spirit, (n) being led by him according to the word. They may somtimes step awry after the flesh, but thats not their walk, their course which they delight in, but their error and infirmity which they (o) strive against.

(l) Rom. 8. 1.
(m) Eph. 2. 3.
(n) Rom. 8. 14.
(o) Rom. 7. 15, 16, 19, 20, 21, 22, 23. Gal. 5. 17.

By these things we may know whether *we be Christs*. And they that thus are Christs *effectually*, are within his New Covenant *actually and savingly*.

X. Hence, Finally, **Let all who are convinced they are** (p) **Christless and Covenantless Persons, and yet thirst after a New Covenant-state, sincerely** (q) **accept Christ tendered:**

(p) Eph. 2. 12.
(q) Iohn 1. 11, 12.

And

And let all that find they are in New Covenant with God through Christ, (r) walk worthy of Christ accepted.

1. Let all that thirst after a New Covenant state, sincerely accept Christ tendered. For they that accept Christ aright, accept his New Covenant also Christ is the jewel: The New Covenant is the Casket or Cabinet that contains this jewel. (s) *Sell all that you have, to purchase this pearl of greatest price.* (t) *Count all things loss and dung*, deny all self-sinfulness, all self-righteousness, all self-fulness suffer willingly, the loss of all things, that you *may win Christ, and be found in him.* Christ is wrapped up in the (u) promises: embrace them, and Christ therein. Christ is tendered in all the Gospel-Ordinances, especially in (x) the Word and (y) Sacraments, and this pathetically, importunately, frequently: accept the tender of Christ, (z) *neglect not so great Salvation.* Christ (a) *stands at the door* of thine heart *and knocks*: He *stands*, patiently; he *knocks*, importunately: He waits, and knocks. He knocks by his Word; He knocks by his Rod; He knocks by his Spirits convictions, motions, impulses, strivings, instigations, *&c.* he knocks restlesly, audibly; How fain would he enter! O shut not Christ still out of thy soul. Set (b) *open the Everlasting doors, and this King of glory shall come in.* Christ is the best Guest, the most blessed In-mate that can possibly be entertained in thy soul. O lodge him in the inmost Cabinet of thine Heart. That day, that hour that Christ comes into thy soul, Salvation comes into thy soul, Heaven comes into thy soul, yea God blessed for ever comes into thy soul. Deeply lay to heart, and seriously ponder upon these ensuing Considerations. They may be as so many steps or degrees towards Christ, and as so many urgent Motives to thee to press and strive after him.

(r) 1 John 2. 2,3,4,5,6. Col. 2. 6,7.

(s) Mat 13. 45, 46.

(t) Phil. 3. 7, 8.

(u) 2 Cor. 1. 20.

(x) Ioh. 5. 39. Eph. 3. 8. Acts 10. 43.

(y) 1 Cor. 10. 1, 2. Col. 2. 10, 11 12. Rom. 6. 3, 4, 5, 6. 1 Cor. 5. 7, 8. 1 Cor. 11. 23, *&c.*

(z) Heb. 2. 3.

(a) Rev. 3. 20.

(b) Psal. 24. 7, 8, 9, 10.

(1) *By Nature since mans fall in* Adam, *all the people in the world are utterly without Jesus Christ.* Naturally all people are Christless; having no saving right at all to him, or interest in him. This is true of the Gentiles. (c) *Remember that ye being in time passed Gentiles in the flesh,* —— *That at that time ye were without Christ.* And it is also true of the Jews, while in their carnal and unregenerate state; As (d) *Peter*, writing to the dispersed Jews, notably testifieth. They came not *to Christ the living stone* by faith indeed, so as to *taste that the Lord is gracious*, till they were *new-born-babes.* Till then, *they were not a people, had not obtained mercy*, *viz.* saving mercy in Christ the mercy of mercies. And (e) of *both Iews and Gentiles* the Apostle *Paul* hath *proved*, *that they are all under sin.* And consequently, *that all the world is become guilty before God.* Now to be under sin, *viz.* under the state, dominion and curse of sin, is to be without Christ. For, (f) *they that are in Christ*, are freed from the state, power and curse of sin, though not from the in-being of the reliques of sin.

(c) Eph. 2. 11, 12.

(d) 1 Pet. 1. 1, *with* 2. 1, *to* 11.

(e) Rom. 3. 9, 19.

(f) Rom. 8. 1, 2, 10.

(2) *All persons, whilest Christless, are most wretched and miserable.*

For, 1. *Whose are they, whilest they are not Christs?* They are the worlds. (g) *Men of the world*; (h) *Children of this world*; the *worlds* (i) *own*, *&c.* They are Sins: they are sins (k) vassels, drudges, slaves; they (l) *serve sin*, they (m) *are in sin*, (n) *in the flesh*, (o) *in the bond of iniquity*, *&c.* they are wholly involved, ingulfed, overwhelmed therein. They are Deaths; Death spiritual hath actual dominion over them, (p) *they are dead in sins and trespasses*: and the curse of death corporal with the adequate (q) *wages of death* eternal do wait upon them. Yea they are the Devils: (r) *Cain was of that wicked one, and slew his Brother*; (s) *Ye are of your Father the Devil* (said Christ to the wicked Iews) *and the works of your Father ye will do*; (t) *Iudas was* a very *Devil*. Not to be Christs; but the Worlds, and Sins, and the Devils, how sad and woful is it! 2. *Christless persons, are* (u) *Aliens from the Common-wealth of Israel, strangers from the Covenants of Promise, having no Hope, and without God in the world*; that is, Churchless, Covenant-less, Promise-less, Hope-less and God-less. Forasmuch as Jesus Christ is the only Head of the Church, Testator and Mediator of the New Covenant, substance and accomplishment of the Promises, Foundation of our Eternal Hope, and the only way unto God. 3. *Christless persons are actually under the rigour and* (x) *curse of the broken Covenant of works, the Law: in that they have not accepted of Christ, nor the Covenant of Faith in him, by way of Remedy.* And besides Christ, there is no remedy against that curse in the whole world. 4. *Christless persons are* (y) *enemies to God, and utterly unable to please God* in any thing, whilest they so remain. 5. *Christless Persons* (z) *are without Faith: in state of unbelief.* And (a) unbelievers *have the wrath of God abiding on them*: so remaining cannot possibly be saved; (b) *shall* certainly *be damned*; yea, (c) *are condemned already, because they believe not in the only begotten son of God.* Who would not strive to be Christs, and to have Christ theirs: rather then still remain in this Sea of misery?

(3) *Theres such necessity of Iesus Christ for saving of sinners, that without him there is no escaping of Damnation, no obtaining of salvation.* They that become not Christs, must inevitably (d) die in their sins. (e) — *Neither is there salvation in any other: For there is no other name under Heaven given among men whereby we must be saved.* And, no wonder: For, 1. *No lapsed sinner can possibly save himself.* Being (f) *darkness*, how should he illuminate himself? being (g) *without strength*, how should he help himself? being (h) *enmity against God*, how should he reconcile himself to God? being wholly (i) *lost*, how should he find himself? being utterly (k) *dead in trespasses and sins*, how should he quicken himself? *&c.* Nay, the sinner is so far from effecting his own salvation, that without supernatural grace he cannot (l) will or desire his own salvation: but contrariwise is (m) *wilfully set* upon his own destruction. 2. *No meer creature or created being can save sinners.* Nay, all the Angels

(g) Psal. 17. 14.
(h) Luke 16. 8.
(i) Iohn 15. 19.
(k) Acts 8. 23.
(l) Rom. 6. 6. Tit. 3. 3.
(m) 1 Cor. 15. 17.
(n) Rom 8. 8.
(o) Acts 8. 23.
(p) Eph. 2. 1, 5.
(q) Rom. 6. 23.
(r) 1 Iohn 3. 12.
(s) Iohn 8. 44.
(t) Iohn 6. 70, 71.
(u) Eph. 2. 12.
(x) Gal. 3. 10. to 15.
(y) Rom. 8. 7, 8. Tit. 1. 14, 15
(z) Gal. 3. 7, 29. Eph. 3. 17.
(a) Iohn 3. 36.
(b) Mark 16. 16.
(c) Ioh. 3. 18.
(d) Ioh 8. 24
(e) Act. 4. 12.
(f) Eph 5. 8. Acts 26. 18.
(g) Rom. 5. 6.
(h) Rom. 8. 7.
(i) Luke 15. 32.
(k) Ephes. 2. 1, 5.
(l) Phil. 2. 13.
(m) Ezek. 18. 31. Mat. 23. 37. Iohn 5. 40.

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gels in Heaven are not able to ſave one ſinner from eternal wrath, though they ſhould give themſelves to die for his ſins to all eternity. For they are but finite creatures, and therefore their ſufferings being finite alſo, can never fully ſatisfie Gods infinite juſtice offended. Should all the meer Creatures in the world burn for ever in Hells Torments for mans ſin: all theſe ſufferings could not expiate one ſinfull thought. 3. *None in all the world can ſave ſinners, but he that was eternally ordained to be a Saviour of Sinners.* For Sinners ſalvation is only effected according to Gods eternal Decree and predeſtination. Now (n) Jeſus Chriſt alone is from eternity pre-ordained to be a Saviour of ſinners. 4. *None in all the world can ſave ſinners, but he that was ſince the Fall of man, fore-promiſed, fore-typified and fore-prophecied, all along under the Old Teſtament, before the fulneſs of time, to be the only Saviour of Sinners: and was in fulneſs of time accordingly exhibited.* But Jeſus Chriſt alone is he that (o) was fore-promiſed, fore-typified and fore-prophecied in all ages of the Old Teſtament, as (p) *the Seed of the woman*, (q) *Seed of* Abraham, The (r) *Prophet like* Moſes, Our (s) *Great High-Prieſt after the order of* Melchizedeck, *the Son of* David, *&c.* and was accordingly performed under the New Teſtament as a Saviour of Sinners. 5. *None in the whole world can ſave ſinners, but he that can fully and to the uttermoſt Reveal Gods Counſels touching their ſalvation,* ſatisfie and appeaſe divine juſtice offended. Remove the wrath and curſe of God from the ſinner, Conquer ſin, death, Hell and all the enemies of ſinners Salvation, and effectually ſubdue the Sinner to himſelf, applying all his ſufficiencies to him for Salvation. But Jeſus Chriſt is the ſole perſon in the whole world that (t) can do theſe things. 6. *All that is in or from Sinners, without Chriſt, tends only and fully to their condemnation.* There is nothing in them but fleſh, nothing comes from them but fleſh. (u) *That which is born of the fleſh, is fleſh.* And (x) *In their fleſh dwells no good thing.* Their (y) minds are *darkneſs* and *Enmity againſt God:* The ſmall glimmerings of light remaining in them tending only to leave them without excuſe. Their (z) *Conſciences* are *defiled* with manifold guilt. Their (a) Wills are perverſe and obſtinate in evil. Their (b) Affections are wholly diſtempered and diſordered, ſet more upon Sin, the world, *&c.* then upon God. Their (c) corporal ſenſes and members wholly depraved and poyſoned with ſin. (d) *Every imagination of the thoughts of their hearts is only evil continually.* (e) *Out of the abundance of their hearts* their Mouth vents nothing but corrupt Communication. Their (f) righteouſneſs is but *dung* and *filthy rags.* Their duties, (g) prayers and all their Sacrifices are abominable before God. Their (h) *plowing*, eating, drinking, ſleeping, with all their natural actions, even their whole *way*, is ſin. So that all that ſinners are, or can do, without Chriſt, can only damn them, not at all ſave them. 7. Finally, *All things in the world do in one ſort or other help forward the condemnation of Chriſtleſs ſinners.*

By

(n) 1 Pet. 1. 20. Acts 10. 42. & 17. 31.
(o) Acts 10. 43. John 5. 39. Acts 3. 21, 24.
(p) Gen. 3. 15. Gal. 4. 4.
(q) Gen. 13. 3. Mat. 1. 1.
(r) Deut. 18. 15. Act 3. 22. & 7. 37.
(s) Pſal. 110. 4. Heb. 5. 10. & 7. throughout.
(t) Col. 2. 2, 3. John 1. 18. Pſal. 40. 7, 8, 9, 10. — Heb. 10. 12, 13, 14, 18. Eph. 5. 2. — Rom. 5. 9. Gal 3. 13, 14. — Rom. 8. 3. Col. 2. 15. Heb. 2. 14, 15. Luke 1. 74. — Pſal. 110. 1, 2, 3.
(u) John 3. 6.
(x) Rom. 7. 18.
(y) Eph. 5. 8. Rom. 8. 7. & 1. 19, 20.
(z) Tit. 1. 15.
(a) Jer. 44. 16, 17.
(b) Eph. 2. 3. Gal. 5. 24.
(c) Rom. 3. 13. *to* 19.
(d) Gen 6. 5.
(e) Mat. 12. 34.
(f) Phil. 3. 7, 8. Iſa. 64. 6.
(g) Iſa. 1. 13, 14, 15. & 66. 3. Prov. 15. 8.
(h) Prov. 21. 4. & 4. 14, 19 20. & 15. 26. 9.

By the (i) patience and long-suffering of God abused, they are the more encouraged and resolved in evil; By the (k) Mercies and prosperity they enjoy, they embolden themselves to cast off Gods *fear*, to *forget* God, to despise and oppose God; By the (l) judgements inflicted on them, they are *hardned* the more in their wickedness, and *trespass yet more against the Lord*: yea sometimes proceed to blaspheme the most high; By the (m) lewdness of the wicked, they are emboldned to *run with them to the same excess of riot*; By the (n) godliness of the faithfull, they are exasperated to hate, revile, and persecute them, yea sometimes to the death; yea by the very (o) Gospel and Means of Grace, they are blinded, hardned and wax worse and worse; While they live, (p) *they treasure up wrath against the day of wrath*; and when they die, (q) they are actually plunged into a Sea of wrath for evermore. Thus all things help Christless persons to perdition. Hence, without Christ theres no Salvation, nothing but Condemnation.

(4) *Jesus Christ is fully able to save sinners, and to make them compleatly happy to all eternity.* For, mark what Scripture testifieth. *He is able to save them to the* (r) *uttermost*, (Gr. εις το παντελες, *perfectly, wholly, fully, absolutely*, or *for evermore*) *that come unto God by him, seeing he ever liveth to make intercession for them.* All saving abilities, all perfections of a Saviour, are eminently in him: whether we respect his *Person*, or his *Office*.

The Person *of Jesus Christ is such, that he is fully able to save Sinners.* For, he is (s) *God-man* in one Person. The son of God, the second Person in Trinity, personally and individually uniting to himself the whole Humane Nature both Soul and body. (1) This Humane Nature of Christ, Never distinctly subsisted but in union to the WORD; (2) Is so united to the Word, as therewith to make up but one distinct individual person. (3) And in that personal union still retains its true Humane Nature and essence wholly distinct and differing from the Divine nature and person. As the *Miscelto* in the Apple-tree; (1) It never distinctly subsisted but in union to the Apple-tree; (2) It is so united to the Apple-tree, as therewith to make up but one individual tree; (3) And yet in that union it still retains its own Nature really differing from the Appletree. Now, 1. *This* Θεανθρωπος *God-man in one Person, Jesus Christ, is most sufficient and suitable for saving of Sinners.* Being *medius persona*, that he might be *Mediator officio*, He is a Middle person between God and man, that he might be a (t) *Mediator* in office *betwixt God and man.* God and man are united in Christs Person, that they might be united and Reconciled by Christs office. Christ as man (u) suffered and died for mans sin, *without shedding of blood there being no remission*: Christ as God fully (x) satisfied Gods justice by such suffering, the infinite dignity of his Godhead putting a kind of infinite and incomparable value upon the sufferings of his Manhood. Had Christ been *God* only, he could not have suffered

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(i) Eccl. 8. 11. Nem. 2. 4, 5.
(k) Psal. 55. 19. Prov. 1. 32. Psal. 9. 17. & 10. 13. Iob 21. 7. *to* 16.
(l) Exod. 7. 22. & ch. 8, 9, 10, 11, 12.
(m) Psal. 50. 16, 17, 18, 19. 1 Pet. 4 3, 4.
(n) 1 Iohn 3. 12. Gal. 4. 29.
(o) 2 Cor. 2. 15, 16. Acts 28. 25, 26, 27.
(p) Rom. 2. 5.
(q) Acts 1. 25. Luke 16. 22, 23, 24.
(r) Heb. 7. 25, 26.
(s) Ioh. 1. 14. 1 Tim. 3. 16.
(t) 1 Tim. 2. 5.
(u) Rom. 4. 25. Heb. 9. 22.
(x) Eph. 5. 2. Heb. 10. 12, &c. Acts 20 28.

or dyed: Had he been *Man* only, he could not have ſatisfied by ſuffering or dying: but being *God man*, He could both *ſuffer* for man, and *ſatisfie* by ſuch ſuffering. 2. *This God man is moſt gratefull and acceptable to God above all other perſons of Men and Angels in order to the ſaving of Sinners.* His (y) *beloved Son in whom he is well pleaſed,* (z) *The Son of his love,* (a) His *elect in whom his ſoul delighteth*, &c. And therefore giving himſelf for us, (b) *He was an Offering and a Sacrifice to God for a ſweet ſmelling ſavour.* What this perſon of infinite dearneſs to God once did and endured for Sinners, more pleaſed God, then if all men, Angels and creatures in the world had endured the utmoſt extremities of Hels torments for evermore.

(y) Mat 3.17.
(z) Col. 1.13
(a) Iſa. 42.1.
(b) Eph. 5.2.

The Office *of Jeſus Chriſt God-man is ſuch, that he is fully able to ſave Sinners.* For, 1. His office taken upon him for ſaving of Sinners is full and compleat for Sinners ſalvation: *viz.* his Mediatorſhip, wherein he is (c) *Prophet*, (d) *Prieſt*, and (e) *King*, as God-man. *Prophet*, fully to (f) Reveal the great myſterie of Gods counſel and will touching the ſaving of Sinners by Chriſt: of which lapſed ſinners were wholly ignorant. *Prieſt*, fully to effect and accompliſh ſinners ſalvation Revealed, (g) by his perfect ſatisfaction to divine juſtice for ſinners through his obedience and Death, and by his continual interceſſion for them in Heaven. Theſe things lapſed ſinners were never able to effect or work out for themſelves. *King*, (h) to conquer fully all the ſpiritual enemies of ſinners ſalvation, Sin, Death, Grave, World, Hell and all the powers of darkneſs; To ſubdue loſt Sinners compleatly to himſelf, and apply effectually the purchaſed ſalvation to them, as their King and Head, *Inchoately* in this life, *Conſummatively* in the life to come. This Regall Conqueſt and Application of Salvation purchaſed, lapſed ſinners could never have atchieved of themſelves. And therefore that Mediatory office of Chriſt whereby, *He Reveales* Salvation to Sinners wholly ignorant thereof, *He Obtains* Salvation revealed for ſinners wholly alienated from God, and *He applies* Salvation Revealed and obtained to Sinners wholly impotent thereunto: that Mediatory office muſt needs be fully compleat and ſufficient for Sinners ſalvation. 2. His Calling to this office was ſuch as fully proclaimed his compleat ability for Sinners ſalvation. For, (1) He was (i) *pre-ordained* to be the Saviour of ſinners *before the foundation of the world was laid.* (2) He was (k) Sent, Sealed and Commiſſionated by his heavenly Father in fulneſs of time, to ſave ſinners. (3) He was incomparably qualified and furniſhed (l) with all Mediatory *fulneſs*, perfections and endowments, that he might be able to ſave ſinners to the uttermoſt. (4) He hath fully executed and diſcharged this office whereunto he was called. For he hath (m) revealed the whole myſterie of Gods Counſel for ſaving of Sinners, (n) effectually wrought that Salvation revealed for all his elect, and (o) actually applies in all ages that Salvation wrought for all his choſen. So that no ability for ſaving of Sinners, can poſſibly be

(c) Acts 3. 22.
(d) Heb. 2.17.
(e) Pſal. 2.6. & 110.1.
(f) Luke 4. 18,19.
(g) Heb. 5.1. & 9.26. & 7.25.
(h) Pſal. 110. 1,2 Col. 2.15. 1 Cor 15.28. Iohn 10.16. Hag. 2.7. Ezek. 34.23, 24.
(i) 1 Pet. 1. 20. Acts 10. 42. & 17. 31.
(k) Gal. 4.4. Iohn 6.27. Mat. 28.18.
(l) Ioh. 1.14, 16. & 3 34. Col. 1.19. & 2.9.
(m) Luke 4. 18,19.
(n) Heb 9. 12.
(o) Pſal 110. 1,2. Iohn 16. 9,10. & 14.6.

be imagined, which is not to be found in Jeſus Chriſt our Saviour. Whither therefore ſhould poor loſt Sinners fly, but to Jeſus Chriſt, who is fully able to ſave them? Jeſus Chriſt is (p) *the laſt* Adam: (q) The *Firſt* Adam by his diſobedience damned all his naturall poſterity; Jeſus Chriſt the *Laſt Adam* is much more able by his obedience to ſave all his ſpiritual poſterity.

(p) 1 Cor. 15.45.
(q) Rom. 5. 12. *to the end.*

(5) *Jeſus Chriſt is as willing, as able to ſave Sinners.* He is infinitely able and infinitely willing to ſave Sinners. Shall the Saviour be ſo willing to ſave, and ſinners be ſo unwilling to be ſaved? Behold and admire Chriſts incomparable willingneſs to ſave ſinners, moſt abundantly diſcovered; 1. *By his* cheerfull willingneſs to ſuffer and die for ſinners ſalvation. Hence Chriſt is prophetically brought in by the Pſalmiſt, ſaying; (r) *Lo I come, in the volume of the book it is written of me: I delight to do thy will, O my God; yea thy Law is in the midſt of my bowels.* Which *doing of Gods will*, the Apoſtle expounds of Chriſts ſufferings, ſaying; (ſ) *By the which will we are Sanctified, through the offering of the body of Jeſus Chriſt once for all.* So that Jeſus Chriſt delighted even in ſuffering his fathers will for ſinners. And he profeſſeth; (t) *My meat is to do the will of him that ſent me, and to finiſh his work.* He finiſhed his fathers will, in Dying: Then, (u) *it was finiſhed.* Would Chriſt ſo humble himſelf, to ſuch ſufferings and ſuch a death, and that ſo readily for ſinners ſalvation: And was he not moſt willing to ſave them? 2. *By his* frequent and ſweet invitations of ſinners to come to him for ſalvation. (x) *Ho, every one that thirſteth, come ye to the waters, and he that hath no mony; come ye, buy and eat, yea, come, buy wine and milk without mony, and without price*, &c. (y) —— *If any man thirſt, let him come to me and drink* (z) —— *Come unto me all ye that labour and are heavy laden*, &c. (a) —— *Let him that is athirſt, come; And whoſoever will, let him take of the water of life freely.* 3. *By his* precious ſoul-alluring promiſes. What variety of bleſſings and mercies doth he promiſe to all that will come to him and believe in him? As (b) plentoeus enjoyment of the Spirit; (c) Reſt of ſoul; (d) life; (e) living water; and (f) ſalvation it ſelf. 4. *By his* rejecting of none that truly come unto him, though never ſo weak, and worthleſs in themſelves. (g) *All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.* Chriſt never yet rejected any: and he will not now reject thee. 5. *By his* expoſtulating lamentations, when ſinners neglect their own ſalvation, deſpiſe their own mercy. (h) *Caſt away from you all your tranſgreſsions, whereby ye have tranſgreſſed, and make you a new heart, and a new ſpirit; for why will ye die, O houſe of Iſrael?* (i) —— *O Ieruſalem, Ieruſalem, —— how oft would I have gathered thy children together, even as an hen gathereth her chickens under her wings, and ye would not!* 6. *By his* ſingular joy when ſinners are ſaved, or in the way of ſalvation. The converting of the Samaritan woman, and afterwards of other Samaritans upon that occaſion

(r) Pſal. 40.6, 7, 8.
(ſ) Heb. 10.5. *to* 11.
(t) Ioh 4. 34.
(u) Ioh. 19. 30.
(x) Iſa. 55. 1, 2, 3.
(y) Ioh 7.37.
(z) Mat. 11. 28, 29.
(a) Rev. 22. 17.
(b) Ioh. 7.37, 38, 39.
(c) Mat. 11. 28, 29
(d) Iſa. 55. 1, 2, 3.
(e) Ioh. 4.10, 14. & 6.35.
(f) Mar. 16. 16.
(g) Ioh. 6.37.
(h) Ezek. 18. 31.
(i) Mat. 23. 37.

occasion, (k) was his *meat to eat which his disciples knew not of.* Christ is so dearly and delightfully affected with the truly godly, that he saith; (l) *whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.* To this effect (m) the parables of the *lost groat*, of the *lost sheep*, of the *lost son*, emphatically declare the surpassing joy that there is in Heaven upon the recovery of the lost sinner. 7. By his actuall saving, even of greatest offenders, Christ shews his singular desire and willingness to save lost sinners. Palpable instances of this kind are these; (n) *Mathew*, and (o) *Zacheus*, the publicans: (p) the woman of *Samaria*, and other Samaritans, reputed as a refuse people: (q) the prodigall son, adumbrating the miserable Gentiles: (r) the penitent woman, that had many sins, and was a sinner with a witness: (s) *Mary Magdalen*, that had been a very cage of unclean spirits, out of whom Christ cast seven devils: (t) the thief upon the cross: (u) *Saul* himself, that was a cruel *persecutor* of Christ and his Church, *and a blasphemer, and injurious; yet he obtained mercy, that in him first Christ Jesus might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting:* yea (x) many of them that had an hand in crucifying Jesus Christ, were saved by Jesus Christ. Oh! when Christ saves such sinners as these, who is not encouraged to believe? Oh how infinitely doth Jesus Christ our Saviour thirst and long after sinners salvation! And shall not lost sinners thirst after their own salvation: and cheerfully hasten to such a Saviour?

(6) *None can ordinarily become Christs, or be saved by him, but* (y) *By rejecting what is inconsistent with him*; (z) *By strong desires after him*; *and* (a) *By actuall accepting of him, as the Gospel propounds him.* 1 *All* that would be Christs, must reject and deny all things inconsistent with Christ, *viz.* they must deny (b) themselves, their (c) self-sinfulness, their (d) self-righteousness, their (e) self-wisdom, their (f) self-will, their (g) self love, their self-excellencies and perfections of all sorts, and all their self-interests in the creature that are any way repugnant to, or inconsistent with Christianity. Otherwise whilst a man remains self-full, he is incapable of Christs fulness. 2. *All* that would be Christs must have strong and fervent desires after him. True sense of the want of Christ, and of the misery of that want, fils the soul with pantings and longings after him, hungerings and thirstings for him. The more Christ is desired and thirsted after while wanted, the more he will be esteemed and delighted in when enjoyed. Christ loves not to come to the soul, till he shall be welcome indeed. Hence, such (*) fervent hungrings after him have the promises of satisfaction. 3. *All* that would be Christs must actually close with him, and accept him as the Gospel propounds him, *viz.* They must (f) *receive him* by true faith, (g) as their Jesus, their Christ, their Lord,

(k) Joh. 4 32. *compared with the context before.*
(l) Mat. 12. 50.
(m) Luke 15. *throughout.*
(n) Mat 9.9.
(o) Luke 19. 2. *to* 11.
(p) John 4.
(q) Luke 15.
(r) Luke 7. 37. *to the end.*
(s) Luke 8. 1, 2, 3.
(t) Luke 23. 40 *to* 44.
(u) 1 Tim. 1. 13, 16. Acts 26. 9 *to* 19. & 9. 1, &c.
(x) Act. 2. 36. *to the end of the chapter.*
(y) Luk 9. 23.
(z) Tit. 2. 12, 13.
(a) Phil. 3. 6, 7, 8.
(b) 1 Cor. 3. 18.
(c) Mar. 6. 19. & 26. 39, 42.
(d) Mat. 10. 37. Luke 14. 26. *to the end.*
(e) Isa. 55. 1, 2, 3. Joh. 6. 35. & 7. 37, 38. Rev. 22. 17.
(f) Joh. 1. 11, 12.
(g) Col. 2. 6, 7.

to be saved and ruled by him, to live upon him, and every way to walk worthy of him. This is the way to become Christs, and consequently Gods new Covenant-people in him.

(7) Finally, *The great cause why most people in the visible Church do not become Christs; is not because they cannot, but because they* (h) *will not become his.* And at the last day the greatest part of visible professors that shall perish, shall be damned, not so much because *they could not*, as because *they would not come* unto Christ for salvation. Let us therefore so strive to be Christs, so vigorously press after him, and salvation by him, to the uttermost of all our ability and opportunity: that we may not through wilfulness neglect or reject Christ, and salvation by him, lest thereby we receive the greater damnation: let us never be found among the number of the *will-not's*.

(h) Ioh.5.40.

I grant indeed that no meer carnall man, can compleatly come to Christ, accept him, and become his by any, or all his meer naturall abilities, or perfections whatsoever, without divine, supernaturall renewing grace. For, 1. Holy Scriptures are full and clear for this. (i) *Iesus said,* — *No man can come unto me except the father which hath sent me draw him.* (k) — *It is God which worketh in you, both to will, and to do, of his good pleasure:* (l) — *which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* 2. Repentance and faith, whereby we come out of our selves to Christ, are not of our selves, but are the meer (m) *gifts of God.* 3. The meer carnal man hath, in and of himself no abilities sufficient to bring him unto Christ. He is, (n) without strength, (o) without light, (p) without life, without hope. His (q) mind is enmity against God, and his law: His (r) conscience is defiled: His (s) will is rebellious against Christ: His (t) heart and affections are hardned and estranged from God. His (u) *way is abomination to God*; (x) *The poyson of asps is under his tongue*; yea (y) *every imagination of the thoughts of his heart is only evill continually.* He is (z) *dead in sins and trespasses*; (a) *In the gall of bitterness and bond of iniquity*; (b) under the *power of Satan*, the *prince of the air*, (c) *led captive by him at his will*; (d) *reprobate to every good work*; and (e) remaining *in the flesh cannot please God.* 4. Effectuall calling and conversion of a carnall man to Christ is so great a work, as that it utterly transcends, not only all carnall mans abilities, but all meer finite creatures activities: and can only be effected and compleated by the infinite power of God himself. For it is no less then (f) *the renewing* of them that were wholly old and corrupt; the (g) *Regenerating* of them that were unregenerate; the (h) *releasing* of them that were wholly captivated under sin and Satan; the (i) *quickning* and *passing of them from death to life*, that were *dead in sins and trespasses*; and the (k) *New-creating* of them, that were wholly old creatures. Hence in the first and fundementall saving work of God upon the soul, the infusion of gracious habits and principles into the soul, the carnall man is meerly *passive*, and can *actively* do nothing at all therein. *Notwith-*

(i) Ioh.6.44.
(k) Phil.2.13, 13.
(l) Ioh.1.12, 13.
(m) 2 Tim.2. 25. Ephes.2.8.
(n) Rom 5.6.
(o) Eph.5.8.
(p) Eph. 2.1, 12.
(q) Rom.8.7.
(r) Tit. 1. 15.
(s) Luke 19. 14.
(t) Rom. 1.4, 5.
(u) Pro.15.9.
(x) Rom.3. 13,14.
(y) Gen.6.5.
(z) Eph.2.1.
(a) Act.8.23.
(b) Acts 26. 18. Eph.2.2.
(c) 2 Tim 2. 25.
(d) Tit.1.16.
(e) Rom.8.8.
(f) Tit.3.5.
(g) Tit.3.5. Iohn 3.3.
(h) Luke 4. 18,19.
(i) Eph.2.1. 1 Iohn 3.14.
(k) 2 Cor.5. 17.

Notwithſtanding, A meer carnall man by naturall abilities and activities, helped forward by common and reſtraining grace, may make a great progreſs towards Chriſt, and go very far towards ſalvation. For, 1. *He may* diſclaim and (l) avoid many groſs ſins and pollutions of the world: ſo that he may be blameleſs among men 2. He may do all imperate acts of piety and righteouſneſs, *viz.* all outward imitable acts that a true believer can do. He may profeſs Chriſt, read and hear the word, receive the Sacraments, faſt, pray, confer about matters of religion, give alms, &c. Witneſs, (m) *Herod*, (n) the three falſe grounds, (o) the Phariſees, (p) the fooliſh virgins, &c. 3. He may manifeſt much (q) zeal, and affection in theſe performances. 4. He may have a great inward work upon his ſoul. (r) May be *enlightned*; may *taſte of the heavenly gift*, may *partake of the Holy Ghoſt*, in his common endowments; may *taſte of the good word of God, and powers of the world to come*; and (s) may *believe for a time*. Thus far a meer carnall man may go towards Chriſt, and yet ſtill remain a meer carnall man, without Chriſt.

(l) 1 Pet 2. 20.
(m) Mark 6. 20.
(n) Mat. 13.
(o) Act 5. & 6. & 13. chapt.
(p) Mat. 25. 1, &c.
(q) Mat. 13. 20, 21.
(r) Heb. 6. 4, 5.
(s) Luke 8. 13.

And yet *very many*, (Oh that I could not ſay, *Moſt*) in the viſible Church never came thus far towards Chriſt and ſalvation: Not becauſe *they cannot*, but becauſe *they will not*. Chriſt ſaid to the Jews (t) *ye will not come unto me, that ye might have life*. And to *Jeruſalem*; (u) *O Jeruſalem, Jeruſalem, thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee, how often would I have gathered thy children together, even as an hen gathereth her chikens under her wings, and ye would not?* (x) ——— *we will not have this man to reign over us*. As no carnall man can of himſelf fully come to Chriſt, and be his, ſo few carnall men will come to him, few will put forth themſelves towards Chriſt ſo far as they are able, few will go ſo far as they may go in theſe four ſteps forementioned; therefore they are willing to be without Chriſt, willing to periſh, yea wilfull to their own deſtruction. And if men be condemned not only for *weakneſs*, but for *wilfulneſs* alſo, how dreadfull and inexcuſable will be that condemnation.

(t) Joh 5. 40.
(u) Mat. 23. 37.
(x) Luk. 19. 14.

Seeing then that all theſe things are ſo, 1. *That* naturally ſince the fall, all people in the world are Chriſtleſs; 2. *That* all perſons, whileſt Chriſtleſs, are moſt miſerable; 3. *That* without Chriſt there is no eſcaping of damnation, no obtaining of ſalvation. 4. *That* Jeſus Chriſt is fully able to ſave ſinners to the uttermoſt. 5. *That* Jeſus Chriſt is as willing as able to ſave ſinners. 6. *That* ordinarily none can be ſaved by Chriſt, but by rejecting what is inconſiſtent with Chriſt, by ſtrong deſires after him, and actuall accepting of him according to the tender of the Goſpel; And 7. *That* the great cauſe why moſt in the viſible Church become not Chriſts, is not ſo much becauſe they *cannot*, but becauſe they *will not*; For one *cannot*, a thouſand *will not's* ſhall be condemned; Oh how ſhould all ſtrive and endeavor to the utmoſt to accept Chriſt tendered, and

to become Christs, that so they may in Christ become Gods New Covenant-people

2. Let all, that upon good grounds find they are in *New Covenant* with God, through Christ, (y) *walk worthy of* Jesus Christ, *the Lord* accepted, *unto all pleasing*. They that have received Christ, should answerably walk in Christ; (z) *as ye have therefore received Christ Iesus the Lord, so walk ye in him*. But how are we to walk worthy of Christ? According to these and such like *Scripture-Directions*.

(y) Col 1 10.

(z) Col. 2. 6.

(1) Know Jesus Christ and his will, clearly and judiciously. (a) —— *This is life eternall, that they might know thee the only true God, and Iesus Christ whom thou hast sent.* (b) — *I know my sheep, and am known of mine.* (c) —— *And to desire, that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitfull in every good work, and increasing in the knowledge of God.* Christ is most worthy to be known: For, (d) *In him are hid all the treasures of wisdom and knowledge.* There is such an (e) *excellency of the knowledge of Iesus Christ our Lord*, that *Paul* counted all things *loss and dung* for it, desiring to know nothing else. And he (f) *bowed his knee to God*, for the *Ephesians*, *That they might be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge.* In comparison of this, all knowledge is but ignorance, all learning is but Barbarism. Know Christ, and know all. *Si Christum nescis*, &c.

(a) Iohn 17. 3.
(b) Iohn 10. 14.
(c) Col. 1. 9, 10.
(d) Col 2. 2, 3.
(e) Phil. 3. 7, 8, 9, 10. 1 Cor. 2. 2.
(f) Eph. 3. 14, 18, 19.

(2) Be rooted and grounded in the faith and love of Christ more and more. (g) *As ye have therefore received Iesus Christ the Lord, so walk ye in him: Rooted —— and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.* (h) — *That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love*, &c. There is *Faith*, the *Doctrine of Christ*: be rooted in that strongly, against all errours and deceits of men. There is *Faith*, the *grace of Christ*: be grounded in that sincerely and vigorously, against all corruptions and temptations. By that (i) *Faith*, let Christ *dwell in your hearts*, and let Christ live in you continually. Think seriously of Christs grounded love to you, *Ephes.* 3. 18, 19. *Gal.* 2. 20. *Rev.* 1. 5. *Ioh.* 15. 9, 13, 14. *Rom.* 5. 6, 7, 8. and then strive to return a cordiall and grounded love to Christ, Such a love to Christ, as 1. To love him sincerely for himself, *Cant.* 1. 2, 3. & 5. 10. *to the end.* 2. To love him intensively over all, counting no enjoyments, relations, no nor life it self dear, for his sake, *Mat.* 10. 37. *Luk.* 14. 26. *Act.* 20. 24. & 21. 13. With *love as strong as death and grave, having a vehement and unquenchable flame*, *Cant.* 8. 6, 7. 3. To keep his commandments delightfully, *Ioh.* 14. 15. & 15. 10, 14. 1 *Ioh.* 5. 3. 4. To abide and continue in his love constantly, *Ioh.* 15 9, 10. loving *the Lord Iesus Christ in incorruption. Ephes.* 6. 24. 5. To love his members,

(g) Col. 2. 6, 7.
(h) Eph. 3. 17, 18.
(i) Eph. 3. 17. Gal. 2. 20.

members, and our Christian brethren sincerely: yea *as Christ hath loved us*; which is his *New Commandment*, because love is therein urged by a *New Pattern*, *Ioh.* 13.34. *Col.*3.12,13.

(3) Walk as Christ walked, in all imitable acts and excellencies, taking him for an example, treading in his steps. (k) *He that saith, he abideth in him, ought himself also to walk, even as he walked.* How walked Christ? *Answ* 1. In meekness and holiness of heart, *Mat.* 11. 28, 29. 2. Holily, righteously, soberly, unblamably, without sin or offence, *Isa.* 53. 9. *Heb.* 7. 26. *Ioh.* 8. 46. 3. In all zealous obedience to his Fathers will, and finishing of his work given him to do, *Ioh.* 4. 32, 34. & 2. 17. 4. Most fruitfully, *walking about and doing good everywhere*, *Act.* 10. 38. *Mat.* 4. 23. & 9 35. *Mark* 6. 6. 5. Most spiritually and heavenly, taking all occasions to raise up his disciples and hearers to spirituality, *Ioh.* 4. 32, 33, 34. & 15. 1, &c & 4. 7, 10, &c. *Luk.* 10. 21. *and often.* 6. Most devoutly, being much in fervent prayers night and day, *Mat.* 14. 23. *Luk.* 6. 12. *Mar.* 6. 46 *Mat.* 26. 36. *Ioh.* 17. 1. *to the end. Heb.* 5. 7. Teaching us to pray daily, *Mat.* 6. *Luk.* 11. 7. Most compassionately towards poor sinners, *Mat.* 9. 36. & 14. 14. *Mark* 1. 41. *Luk.* 7. 13. & 15. 20. *Heb.* 5. 2. both in reference to their bodies and Souls. 8. Most patiently, in his afflictions, though most injustly inflicted, 1 *Pet.* 2. 21, 22, 23, 24. *Isa.* 53. 7. Yea praying for his murderers, *Father forgive them, for they know not what they do*, Luke 23. 34. Thus Christ walked: And (saith (l) *Bernard* well) *Christians having their name from Christ; it is meet, as they are heirs of his name, so they should be imitators of his Holiness.*

(4) Eschew all evill possible, and pursue all good. (m) *Let us cast off the works of darkness, and put on the armor of light. Let us walk honestly as in the day, not in rioting and drunkeness, not in chambring and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof.* (n) —— *They that are Christs, have crucified the flesh, with the passions and lusts.* Christians are (o) *Gods workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.*

(5) Have your hearts and Conversations fixedly in heaven. (p) Christ is risen and ascended: let your hearts and affections, lives and actions Rise and ascend after him.

(6) Grow and increase daily (q) *in Grace and in the Knowledge of Jesus Christ our Lord*; (r) *forgetting what is behind: and reaching forth unto those things which are before, press towards the mark for the price of the high calling of God in Christ Jesus.*

(7) Maintain sweet (s) Communion with Jesus Christ, *whereunto ye are called.* This is Light in darkness, Liberty in Prison, Joy in Sorrow, Heaven in Earth, Life in Death.

(8) Love, long for and hasten unto the the Coming of our Lord Jesus Christ to judgement, that you may be taken home unto himself,

(k) 1 Iohn 2.6.

(l) Christiani à Christo nomen acceperunt; & operæ pretium est, ut ficus sunt hæredes nominis, ita sint imitatores sanctitatis. *Bern Amtent. l.* 1. *p.* 496. *Antwerp.* 1616.

(m) Rom. 13. 12, 13, 14. Tit. 2. 13, 14.

(n) Gal. 5. 24.

(o) Eph. 2. 10.

(p) Col. 3. 1, 2, 3, &c. Phil. 3. 20.

(q) 2 Pet. 3. 18

(r) Phil. 3. 12, 13, 14.

(s) 1 Cor. 1. 9. 1 Ioh. 1. 3.

himself, and be ever with the Lord to behold his glory, 2 *Tim.* 4.7. 2 *Pet.* 3.11, 12. *Phil.* 3.20, 21. *John* 14.2, 3.24. 1 *Thes* 4.17. *Make haste O my beloved*, &c. *Cant.* 8. *ult. Even so come Lord Jesus*, Rev. 22.20. *I desire to be dissolved and be with Christ, which is* (t) *far more best*, Phil. 3.23.

(t) πολλῷ μᾶλλον κρεῖσσον. Phil. 3.23.

(9) Strive that (u) *Whether you be present with Christ, or absent from him, you may be accepted of him:* (x) *whether you live, live to the Lord; whether you die, die to the Lord; whether you live or die, endeavour to be the Lords; For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.* And as Christ is the Door and Gate of Paradise, the only way to the Father and to eternal life: So let him be to you, (y) *The way, the Truth, and the life.* Saith (z) *Chrysostom* hereupon; *I am the way, because ye shall come by me: The truth, because doubtless these things shall be, nor is there any lie in me: The Life, because even death itself shall not hinder your coming to me. And if I be the way, ye need no guide: If the Truth, I speak no falshood: if the life, though ye die, yet shall ye obtain what I have promised.* Augustine; (a) *I am the Way, and the Truth, and the Life:* that is, *By me they go, to me they come, in me they abide. All must begin their journey from Christ, who desire to come to the Truth, and abide in eternal life.* And again; (b) *Wouldst thou walk? I am the Way. Wouldst thou not be deceived? I am the Truth. Wouldst thou not dy? I am the Life.* And elsewhere: (c) *What way wilt thou go? I am the Way. Whither wilt thou go? I am the Truth. Where wilt thou abide? I am the Life.* The Interlineary Glos; (d) *The way without error, to them that seek: The Truth without falshood, to them that find: The life without Death, to them that abide.* Gerson; (e) *He is the Life animating: The way, moving: The Truth, establishing.* Hugo; (f) *He is the way leading: The Truth shining: The Life unending.* But *Bernard* most excellently; (g) *We thy people and sheep of thy pasture will follow thee, By thee, Unto thee: because thou art the Way, the Truth, and the Life: The way, in example; The truth, in the Promise; The Life in the Reward.* And elsewhere more fully; (h) *I am the way, by which ye are to go: The truth, to which you are to come:*

(x) Rom. 14. 8,9.

(y) Iohn 14. 6

(z) *Joan. Chrysost. Hom.* 72. *in Joan.* 14. *p.* 464. *Lutet.* 1633.

(a) A quo tamen aggrediendum & exordiendum iter est omnibus, qui ad veritatem pervenire, & in vita æterna permanere desiderant. Sic enim ait: *Ego sum via, & veritas, & vita. hoc est, Per me venitur, ad me pervenitur, in me permanetur. Aug. de Doctrin. Christian. l.* 1. *c.* 34. *Tom.* 3.

(b) Ambulare vis? *ego sum via.* Falli non vis? *Ego sum veritas.* Mori non vis? *ego sum vita. Aug. expos. in Evan. Joan. Tract.* 22. *p.* 195. *D. Tom.* 9. *Basil.* 1569.

(c) *Ego sum via, veritas, & vita.* Tanquam diceret, Qua vis ire? *Ego sum via.* Quo vis ire? *Ego sum veritas.* Ubi vis permanere? *Ego sum vita. Aug. de verb. Dom. Serm.* 54. *in initio. p.* 207. *Tom.* 10.

(d) *Via* sine errore, quærentibus: *veritas* sine falsitate, invenientibus; *vita* sine morte, permanentibus; *Glos. Inter.*

(e) Est *vita* animans, *via* movens, *veritas* stabiliens. *Gerson in præfat. lib. de vit. spirit.*

(f) Est *via*, ducens; *veritas*, lucens: *vita*, indeficiens. *Hugo de prat. Serm.* 1. *de Spir. Coron.*

(g) Nos autem populus tuus, & oves pascuæ tuæ sequamur Te, per Te, ad Te; quia tu es *via, veritas & vita*: *via* in Exemplo, *veritas* in Promisso, *vita* in Præmio. *Bernard. de Ascensione Dom. Serm.* 2. *in fine. p.* 199. *N. Antwerp* 1626.

(h) *Ego sum via*: *via*, per quam est eundum; & *veritas*, ad quam veniendum; & *vita*, in qua permanendum. *Ego sum via*, sine errore; *veritas*, sine falsitate; *vita*, sine morte. *Ego sum via*, in exemplo; *veritas*, in Promisso; *Vita* in præmio. *Ego sum via* Habilis; *veritas* Irrevocabilis; *vita* Interminabilis. *Ego sum via* lata & spaciosa; *veritas* potens & copiosa; *vita* delectabilis & gloriosa. *Ego sum via* Incipientium; *veritas* Proficientium; *vita* Pervenientium. *Ego sum via* lucis & serena; *veritas* vivens absq; pœna;

ita; *vita* fælix & amœna. *Ego ſum via* in Patibulo, *veritas* in Inferno, *vita* in Reſurectionis gaudio. *Ego ſum via*, in qua non eſt ſpina vel tribulus; *veritas*, in qua non eſt falſitatis ſtimulus; *vita* in qua revivicit mortuus. *Ego ſum via* Recta, *veritas* Perfecta, *vita* ſine fine & menſura. *Ego ſum via* Reconciliationis, *veritas* retributionis, *vita* æternæ beatudinis. *Nemo venit ad patrem niſi per me.* Ac ſi dicat, Nemo venit ad me *veritatem & vitam*, niſi per me *viam*, &c. *Bernard in Cœna Dom. Serm. 7. pag.* 1333, 1334. *Antwerp.* 1616.

come: and the Life, in which you are to abide. I am the way without error: The Truth, without falſhood: The Life, without Death. I am the way, in example: The Truth, in Promiſe: The Life, in Reward. I am the way, paſſable: The Truth, irrevocable: The Life, interminable. I am the way, large and ſpacious: The truth, mighty and copious: The Life, delectable and glorious. I am the way of Beginners, The truth of proficients, The Life of Attainers. I am the way of light, ſerene: The Truth living without pain: The life happy and pleaſant. I am the way, on the Croſs: The truth, in the Grave: The Life, in joy of Reſurrection. I am the way, wherein is no thorn or thiſtle. the Truth, wherein is no ſting of falſhood: The Life, in which he that's dead revives. I am the way, direct: The Truth, perfect: The Life, without end and meaſure. I am the way of Reconciliation, The Truth of Retribution, The Life of bleſſedneſs. None cometh unto the father but by me; As if he had ſaid, none comes unto me the Truth and the life but by me the way, &c. Oh let this *Way*, without wandring; This *Truth*, without ſhadowing; This *Life*, without ending; be alwayes our Way, Truth, and Life; Our True Way to eternal life, Amen.

Thus of the Bleſſed, Al-ſufficient and only *Mediator, Surety, and Teſtator of the New Fœderal Teſtament, or Teſtamental Covenant* JESUS CHRIST.

CHAP. VII.

Of the Form of the New Covenant.

APHORISM

THE Form of this New Covenant conſiſts; Inwardly, In the mutual obligation betwixt God and his New-Covenant Federates in Jeſus Chriſt the Mediator thereof: Outwardly, In the way and Manner of this New Covenants Manifeſtation, Confirmation and Adminiſtration. This *Aphoriſm* needs very little Explanation or Proof, ſo much (1) having been already ſpoken to this effect. Therefore briefly thus:

(1) In Book III. chap. 2. Aph. 2. & ch. 3. Aph. 1. & ch. 5. §. 2.

(1) The

(1) **The Inward more Eſſential and Conſtitutive Form of the New Covenant,** eſpecially ſtands, *In the mutual and reciprocal Obligation of God and his Fœderates in Jeſus Chriſt one to another.* This is the Inward Form of all Covenants: herein they all agree. Without this the very Nature of a Covenant is deſtroyed. 1. The LORD God, (k) Father, Son, and Holy-Ghoſt on his Part expreſly obligeth himſelf to his Fœderates, by Promiſing moſt excellent *New Covenant-Bleſſings*, Heb. 8. 10, 11, 12. Jer. 31. 33, 34. And (l) *faithfull* (ſaith *Auguſtine* ſweetly) *is God, who hath made himſelf our debtor: Not by receiving any thing of us, but by promiſing ſo great things to us. His Promiſe was little, He would be bound by writing alſo, making as it were an hand-writing of his Promiſes to us: that when he ſhould begin to perform the things which he hath promiſed, in the Scripture of promiſes we might Conſider the order of Performances. The time of Prophecy, was the time of the Prediction of Promiſes: The time from* John Baptiſt *to the end, is the time of Performances.* 2. The Houſe of Iſrael and Judah, even all the New Covenant Fœderates with God in Chriſt in all Nations, Jewiſh and Gentiliſh, do on their Part Implicitely re-oblige themſelves to God by Re-promiſing many important *New Covenant-Duties* anſwerable to, and grounded upon, or flowing from thoſe *New Covenant-Bleſſings*, as I have formerly noted, in *Chap. 5. Sect. 2. General. II.* Theſe promiſed *Bleſſings* and Repromiſed *Duties*, of the *New Covenant*, have been abundantly unfolded, *in ch. 5. Sect. 3. Aph. 1. & 2.*

(k) See before in *ch. 3. Aph. 1. p.* 1271, 1272.

(l) Fidelis Deus qui ſe noſtrum debitorem fecit; non aliquid a nobis accipiendo, ſed tanta nobis promittendo. Parum erat Promiſſio, etiam ſcripto ſe teneri voluit, veluti faciens nobiſcum chirographum Promiſſorum ſuorum: ut cum ea quæ promiſit ſolvere inciperet, In Scriptura Promiſſorum conſideraremus ordinem ſolvendorum, &c. *Auguſtin. in Pſal.* 109. *Enarrat. in init. Tom.* 8.

(II) **The Outward and more Accidental Form of the New Covenant,** is principally comprized in the way and manner of this New Covenants, 1. *Manifeſtation*, 2. *Confirmation, and* 3. *Adminiſtration.*

I. The **Manifeſtation** of this New Covenant, hath in it two things: *viz.* I. *Gods firſt and Promiſſory Revelation of it.* God (m) Revealed his *New Covenant* at firſt, *Immediately* to the Prophet *Jeremiah*, *Mediately* by him unto the People of God under Babyloniſh thraldom: God promiſing therein what manner of New Covenant he would make with his Church after thoſe dayes, *viz.* in the dayes of Chriſts incarnation. God revealed and firſt manifeſted promiſſorily his *New Covenant*, 1. *Partly*, in reference to the Jews his own people, to comfort them in their ſad Babyloniſh afflictions. 2. *Partly*, in reference to the old Covenant, which being weak and unprofitable did need to be reformed. 3. *Partly* in regard of the Greatneſs of mans ſin and miſery, that could not be healed but by the New Covenant Mediator actually revealed. All which I have (n) formerly Manifeſted. II. *Gods after and Preparatory Inchoation of this New Covenant.* The New Covenant had its Preparatory Inchoation, as I have (o) already ſhewed, 1. *By the Miniſtry of* John *the Baptiſt*, who by his Doctrine and Baptiſm made way for Chriſt and his New Covenant Kingdom, as a middle Prophet betwixt

(m) Jer. 31. 31, 32, 33, 34.

(n) In this *Book IIII. ch. 3. Aph. 2. The Occaſion. p.* 1275, &c.

(o) In *Book IIII. ch. 1. Aph. 1. p.* 1233.

twixt the Old and New Covenant. 2. *By the Miniſtry of Ieſus Chriſt himſelf in Perſon, and of his Diſciples*, who, by New Covenant-Doctrine Miracles confirming the ſame, and Baptiſm the firſt New Covenant-Token, began to lay the foundation of the New Covenant. But touching theſe things I need ſpeak no further.

II. The **Confirmation** of this New Covenant, is ſurpaſsingly eminent, *viz.* 1. *By the Lords choiceſt Promiſes.* 2. *By the inviolable Oath of God.* 3. *By the irrevocable death and moſt precious blood of Ieſus Chriſt.* 4. *By the beſt Sacramental Tokens, Baptiſm and the Lords Supper.*

1. *By the choiceſt Promiſes of God.* Notable is that of the Apoſtles touching Chriſt; (p) —— *But now hath he obtained a more excellent Miniſtery, by how much alſo he is the Mediator of a Better Covenant, which* (νενομοθέτηται) *is eſtabliſhed upon better Promiſes.* This *Better Covenant*, whereof Chriſt is Mediator, is the (q) *New Covenant*: Therefore this *New Covenant is eſtabliſhed*, Confirmed, &c. *upon Better Promiſes.* The Greek word here, for (*eſtabliſhed*,) doth properly ſignifie; *Is-put-as-a-Law, Is-enacted-as-a-Law, Is-made-authentical, Is-Confirmed, Is-eſtabliſhed.* It denotes ſuch an eſtabliſhment of the *New Covenant* as is of *authority, force, vertue & efficacy like an eſtabliſhed Law, like a Law enacted by good Authority.* The **Promiſes** of God (for ſuch only are here intended) are Gods gracious Declarations of the good-pleaſure of his Will in Ieſus Chriſt, touching any future Good, Temporal, Spiritual or Eternal, which he will perform unto his People, *Tit.* 1. 2. *Eph.* 1. 9. 2 *Pet.* 1. 4. 2 *Cor.* 1. 20. 1 *Tim.* 4. 8. This is the Nature of Gods *Promiſes* in the *General*. Now Gods *New Covenant Promiſes*, upon which it is eſtabliſhed, are *Better Promiſes.* Note here, 1. *How they are Better Promiſes.* 2. *How this New Covenant is Stabliſhed upon them.* I. *The New Covenants Promiſes are Better Promiſes, then thoſe of the Old Covenant*, and Conſequently much more then thoſe of the fore-going Covenants, in many regards. As, 1. *Better in regard of Perſpicuity and Clearneſs.* The Promiſes of the *Old Covenant* were very dark, dim and obſcure. They were Promiſes under a veil, under ſhadows & types, eſpecially if we conſider Spirituals and Eternals. *Chriſt* is promiſed under (r) the Types of *Moſes, Aaron, Melchizedeck, David*, &c. *Redemption* is Promiſed under the (ſ) Types of bringing Iſrael out of Egypt, and Judah out of Babylon: *Remiſſion of ſins* and *Juſtification* is promiſed under the Tppes of Expiatory Sacrifices, Burnt-offerings, Sin-offerings, the Scape-goat, &c. *Sanctification* is promiſed under divers Ceremonial waſhings, cleanſings, Purifications: *Heaven* and *eternal reſt* there, is Promiſed under the Types of the Land of Reſt, Canaan, and of the Holy of Holies in the Tabernacle and Temple, &c. Thus thoſe Promiſes were under a veil, very dark and obſcure: and it was an hard matter for the people to diſcern theſe myſteries in thoſe ſhadows. Beſides, The Promiſes of Chriſt, and the things of Chriſt, under and before the *Old Covenant*, were at a *great diſtance*; As

(p) Heb. 8. 6.

(q) Heb. 9. 15. & 12. 24.

(r) Deut. 18. 15. *to* 20. Heb. 5. 4, 5. Pſal. 110. 4. Ezek. 37. 24, 25.

(ſ) Gen. 15. 13, 14, 16, &c. Iſa. 49. *throughout.*

to come long after; The Fathers *beheld them afar off*, *Heb.* 11.13. And what we see at a distance afar off, we behold very darkly, weakly and imperfectly. But the Promises of the *New Covenant* are clear, plain, perspicuous, without veil, the veil being so done away in Christ come, and exhibited already in our flesh, So that we may *with open face behold them*, 2 *Cor.* 3. 12, 14, 18. 2. *Better in regard of Spirituality.* The Promises of the Old Covenant, and of those before, were in the current and tenour of them more Carnal, Literal, External, and Temporal about temporal and outward blessings for the most part: As, *Bruising the Serpents Head*, Preservation in the Ark from the Flood, Possession of Canaan, Prosperity, Peace & Rest there, A visible and earthly Sanctuary, &c. And great part of the people did carnally rest in these externals onely, not aspiring to the Spirituals intended therein. But the *New Covenant* Promises in the expres tenour and strain of them are more Spiritual, Celestial and Sublime, very few externals in comparison being insisted upon in all the New Covenant explanations. And the (t) *whole body of the New Covenant* (as (u) I have already manifested) consists onely of Promises: And all those Promises, onely of Spirituals, far excelling all Temporals whatsoever. Diligently consult what hath been formerly said to this point. 3. *Better in regard of Divine efficacy and sufficiency.* For, (1) The *Old Covenant-Promises* under Levitical Rites and Shadows did Figure, Propound and Promise that which themselves did not perform, (as (x) Beza noteth) in that they did transmit or send the minds of believers to Christ that was to come, and to the New Covenant. (y) *The Law made nothing perfect, but the bringing in of a better hope did*, &c. But the *New Covenant-Promises* Perform what they Promise, and refer us not to any further Covenant or Promises to supply their defectiveness. Those under the Old Testament, as well as those under the New, that were savingly Redeemed, Pardoned, Justified &c. Received these blessings from the vertue of the blood of the New Testament, *Heb.* 9. 14. (2) The *Promises of the Old Covenant* assured of many Blessings in case of Such obedience to the Law, such Performances, &c. *Deut.* 28. *to* 15. *Exod.* 19.5, 6. *Deut.* 11.13. *to the end.* But furnished not with Ability for such obedience and performances, The Covenant being written onely in hard (z) *Tables of Stone.* But the *Promises of the New Covenant*, do not only Assure of *blessings* from God, but also of *Ability* to perform all our Duties to God, God covenanting to (a) *write his Law in our Minds and Hearts* to that end. Yea (as (b) hath been shewed) This *New Covenant* in the body of it Consisting only of Promises. All our Duties & Abilties for them aswell as Gods mercies are founded on those promises, & to be fetcht from them. (3) The *Promises of the Old Covenant* running mostly in a low, carnal, earthly strain, did not so powerfully raise the Fœderates, to Spiritualness, Heavenliness and (c) Participation of the *Divine Nature*, as those of the New Covenant do. (4) The *Promises*

(t) Heb. 8. 10, 11, 12. *Ier.* 31. 33, 34.
(u) In this 4. *Book, chap.* 5. *sect.* 2. *General* 1, 2, 3. *pag.* 1345. *to* 1351.
(x) Bez. *Annotat. in Heb.* 8. 6.
(y) Heb. 7. 19
(z) Deut. 4. 13.
(a) Heb. 8. 10.
(b) In this 4. *book, chap.* 5. *sect.* 2. *General* 2. *p.* 1346. *to* 1350.
(c) 2 Pet. 1. 3, 4.

of

of the Old Covenant, being for the Generality about outward things, did not, could not so inwardly refresh and revive the Souls of wounded Sinners or Distressed Saints. But the *New Covenants Promises* are evidently so Contrived, Disgested and Propounded, as may most sweetly and sufficiently remove all the Principal Doubts, Discouragements and Objections, which either a Bleeding, Heart-wounded Sinner, or a Distressed Saint, may make against his own Salvation: as (d) hath been already manifested in many Particulars. So that of all Gods Promises, his *New Covenant-Promises* must needs be acknowledged most *Consolatory*, and most exquisitly Cordial to a distressed Soul. 4 *Better in regard of Extent.* The *Old Covenant-Promises*, and others before, (e) were more peculiarly directed and limited to certain Peculiar Families, or to that one Particular Nation of the Iews: The Nations of the Gentiles being (f) *Strangers from the Covenants of Promise.* But the *New Covenant Promises* are, without restraint or limitation, (g) extended *to all Nations of the world.* 5. *Better in regard of Duration.* A very great part of the *Promises of the Old Covenant* and of others fore-going, as touching deliverance from Egypt, from Babylon, bringing into Canaan, victory over Canaanites, The temple at Jerusalem, &c. Having received their accomplishment, are expired. But the *New Covenant-Promises*, with the New Covenant, which is (h) *Everlasting*, do and shall still endure till the end of the world. And the more Durable Promises are, the better they are. Thus the *Promises of the New Covenant* are far *Better Promises* then those of the Old and of other fore-going Covenants. II. *Now, upon these Better Promises the New Covenant is established and firmly setled:* and that divers wayes, *viz.* 1. *Materially*; As these *Better Promises* are the very *Matter* of the New Covenant, of which it is Composed and Constituted. For, The (i) *New Covenant-Mercies* Promised on Gods Part to his Fœderates are contained in these better Promises, *Expressly*: And the New Covenant-Duties restipulated are comprized in these better Promises, *Implicitly*. Now all the Promises of God, and consequently these *better Promises* in an eminent sort, have these two Properties in them; (1) Infallible verity and Truth. It being utterly (k) *impossible that God* (who is the Supream Truth, and fountain of all Truth) *should lie* in them. (l) —*God who cannot lie hath promised.* (2) Immutability or unchangableness. As with God there is (m) *no variableness nor shadow of turning*: So Gods Promises are (n) *Immutable* Promises. Now Gods *New Covenant* being Materially moulded up and composed of *better Promises*, having these two Properties, Certain verity, and Infallibility; it must needs be notably *established* upon such Promises. 2. *Relatively and Reductively*; As these *Better Promises* Relate to Christ, and Reductively bring this *New Covenant* to Christ, who is the proper Base & foundation upon which it is bottomed. For these, as (o) *all* other the *Promises of God* since the Fall, *are in Christ Yea, and in him Amen.*

(d) In this 4. *Book, chap.* 5. *sect.* 2. *General* 5. *p.* 1353. *to* 1365.

(e) Rom 9 4.

(f) Eph. 2. 12.

(g) Mark 16. 15, 16. Luke 24. 46. Mat. 28. 18, 19, 20.

(h) Heb. 13. 20.

(i) Heb. 8. 10, 11, 12.

(k) Heb. 6. 13, 18.

(l) Tit. 1. 2.

(m) Iam. 1. 17.

(n) Heb. 6. 13. *to* 19.

(o) 2 Cor. 1. 20.

Christ is as the *center* where the lines of all the Promises meet: Christ is as the glorious *Sun*, whence all the resplendent beams of the Promises flow: Christ is as the very *Sea* or *Ocean*, whither all the streams and Rivers of the Promises Run. Jesus Christ is the primary and precious foundation of both Promises and Covenants, The *Promises* are as Pillars of Gold upon this foundation, and the *Covenants* as Chapiters of gold upon those Pillars.

2. *By the inviolable Oath of God.* Although God established not his Old Covenant by his Oath, but (as (p) I have shewed) by another Manner of *Sanction*, because that (q) Covenant was to *wax old and vanish away*: yet hath he established this *New Covenant* (which is still to remain *New*, fresh and vigorous, 2 *Cor.* 3. 14. *Heb.* 13. 20.) by his own sacred and inviolable *Oath*, of which he *will never repent*, In establishing Christs *New Covenant-Mediation* in his everlasting *Melchizedeckian Priest-hood* by his Oath irrevocably, unalterably. (r) *The* LORD *hath sworn, and will not repent, Thou art a Priest for ever after the Order of Melchizedeck.* The Old-Covenant-Priest-hood was made *without an Oath*, but Christs New Covenant Priest-hood *with an Oath*: Hence the Apostle concludes the *New Covenant* it self to be *Better*, *Heb.* 7. 20, 21, 22. *viz.* More firm, unchangeable, lasting, *&c.* then the *Old Covenant*. So then, Christs everlasting Melchizedeckian Priest-hood, and his *New Covenant* have such a near, close, inseparable Relation and connexion to, and dependance upon one another: that God confirming Christs Priest-hood by his Oath, he consequently confirms this *New Covenant* by his Oath. Now God established his *New Covenant* by Oath; 1. *To* declare hereby the Immutability of his counsel in his *New Covenant*. Though Gods bare *saying*, may sometimes implicitly leave a liberty for revoking or altering, *Jer.* 18. 7, 8. as in case of the *Old Covenant*: Yet Gods *swearing*, puts things sworn past reversing. *See Heb.* 6. 17, *Psal.* 89. 34, 35. *Isa.* 54. 9, 10. For God by his *Oath* pawns his own Being, Life, Power, Truth, Holiness, *&c.* to make good what he hath so ratified. 2. *To* exalt and magnifie by his Oath the excellency of the *New Covenant* so sworn, above the old, *Heb.* 6. 20, 21, 22. 2 *Cor.* 3. 11. Every Covenant or thing, the more firm and permanent it is, the more excellent it is. 3. *To* fill and furnish the hearts of his true Fœderate People with *strong consolation*, assurance and encouragement in his New Covenant, *who have fled for refuge to lay hold upon the Hope set before us*, *Heb.* 6. 17, 18, 19, 20. An Oath is the strongest and most inviolable bond amongst men, (s) *An Oath for Confirmation is an end of all strife*: How much more strong and securing is *Gods Oath*. Who shall doubt, when God swears: who cannot possibly deny himself, or forswear himself? O comfort we our selves in the *New Covenant*, and in Christs New Covenant-Mediation, in this: That God hath confirmed them by his Oath, and he will never Repent, they shall stand for ever.

(p) In *Book III. chap. 4. Aph. 5. sect. 1. partic. 6. pag. 913, &c.*

(q) Heb. 8. 13.

(r) Psal. 110. 4. Heb. 7. throughout, but especially see ver. 20, 21, 22, 23, 24, 25.

(s) Heb. 6. 16.

3. *By*

3. *By the irrevocable Death and Blood of* Jesus CHRIST *our Mediator, Surety and Testator.* The (t) *old Covenant* or Testament had a Solemn Typical Sanction by slaying of Sacrifices, and blood sprinkled: But the *New Covenant* or Testament had the most solemn, Antitypical and Substantial Sanction, by the Death, Blood and Sacrifice of JESUS CHRIST himself, (u) *who is over all God blessed for ever, Amen.* By Christs own Death, Blood and Sacrifice of himself, this New Covenant was Dedicated and established, *Heb.* 9. 12, 14, 15, 16, 17, 23, *&c.* *Mat.* 26. 27, 28. *Mark* 14. 23, 24. *Luke* 22. 20. 1 *Cor.* 11. 25. Now Christs Death (and consequently his Dedication and Sanction of his *New Covenant* thereby,) was with greatest solemnity: as (x) I have already manifested in divers particulars. And as Christs Death, Bloodshed and Sacrificing of himself, was with greatest *solemnity*; So it was of greatest force and *efficacy* for the establishment of this his *New Covenant* for ever. For, I. *Christ Jesus dyed, shed his blood, and offered up himself without spot to God by the Eternal Spirit*, As (y) *Mediator, Surety, and Testator of the New Covenant.* He dyed not in a Private, but in this Publick capacity: to Seal up his *New Covenant*, and his Elects salvation according to it, with his own Blood. 1. As Jesus Christ is *Mediator*, He stablished his *New Covenant* by his Death, Blood and Sacrifice. In that hereby he hath fully Pacified God towards his Elect, as their Propitiation; *Heb.* 8. 12. 1 *John* 2. 1, 2. *Rom.* 3. 25. and reconciled his Elect meritoriously unto God, *Rom.* 5. 10. So that now God and they are in Christs blood brought unto terms of sweetest Unity, Peace and Favour, *Eph.* 2. 13. *to* 19. 2. As Jesus Christ is *Surety*, he hath by his Blood established the *New Covenant.* In that he hath thereby compleatly discharged our Debt which we had contracted by the violation of Gods Laws, having therein satisfied Gods justice and Laws to the uttermost for all his Elect, *Heb.* 7. 22. *&* 9. 12, 13, 14. *&* 10. 10. *to* 19. *Eph.* 5. 2. 3. As Jesus Christ is *Testator*, he hath by his Death confirmed, made authentical, and consummated this his last *Will and Testament*: In asmuch as (z) *A Testament is of force after men are dead, otherwise it is of no strength at all while the Testator liveth.* The *Testator* while he liveth hath power of Revoking his *Testament*, and of making a later as oft as he will, and (as the *First Deed*, so) the *last Will* stands in force: But when the *Testator* hath once ratified his *Testament* by his death, there can be no more Revocation or Alteration thereof. Therefore Christ the Testator being dead, his New Testament is irrevocably confirmed: Nothing can be added thereto, taken thencefrom, or changed therein, till the worlds End.

II. *Jesus Christ dying as Mediator, Surety and Testator, established this New Covenant by his Death, Blood and Sacrifice of himself, virtually and consequentially.* And this divers waies. 1. *Adimplendo.* By fulfilling and Abrogating the *Old Covenant*: By his Death he fulfilled and vacated all the Sacrifices of the Old Covenant: and the Body being

(t) Exod 24. *throughout, with* Heb. 9. 18, 19, 20. &c.

(u) Rom. 9. 5.

(x) In *Book IV. chap.* 1. *Aphor.* 1, 2.

(y) Heb. 9. 14, 15, 16, 17, 23, &c. *&* 7. 22.

(z) Heb. 9. 14, 15, 16, 17.

being come, he drew a curtain over all those Pictures and Shadows thereof. This was one thing intended in Christs speech on the Cross; (a) *It is finished.* This Old Covenant and Sacrifices thereof were taken away, that the *New Covenant*, in Christs blood might be established. (b) ——*He taketh away the first, that he may establish the Second.* Both could not be in full force at once. The *Old* therefore is abolished, that the *New* may be established. 2. *Vincendo.* By Conquering (c) Sin, Satan, Death and Curse, those Spiritual Enemies, that stand in the way of our enjoyment of the blessings of the New Covenant. And he conquered them by his Death and Cross. 3. *Merendo.* By Meriting for his Elect by his Death All the Blessings of the *New Covenant*, As Redemption, Reconciliation to God, Vocation, Sanctification, Adoption, Iustification, *&c.* (d) these are the Purchases of his blood and Death, *Heb.* 9. 12. *Rom.* 5. 9, 10. *Heb.* 9. 14. *Gal.* 4. 4, 5. *Rom.* 3. 25. *Heb.* 10. 19, 20. Now Christ meriting and obtaining for us by his Death all the *New Covenant-Benefits* from God, hath thereby established most notably the *New Covenant* it self. Thus, the *Death* of Iesus Christ, was the *Life* of the *New Covenant*: His Sacrifice of himself was the stablishment of the *New Covenant.* The *New Covenant* can no more fail, then Christ can die again, or shed his blood again.

4. Finally, *The New Covenant is confirmed and stablished by the best Sacramental Tokens, Baptism, and the Lords-Supper.* Ever since Gods *Promises* were in Scripture called *Covenants*, they have been confirmed by visible and sensible *Tokens*: As the Covenant with *Noah*, by the Token of the *Rainbow*; The Covenant with *Abraham* and *Israel* at *Sinai*, by the Ordinary Tokens *Circumcision* and the *Passover*, and for a time in the Wilderness by the four Extraordinary Tokens, The *Cloudy fiery Pillar, Sea, Mannah, and water out of the Rock*: The Covenant with *David* and with the Captives, by *Circumcision* and *the Passover.* Thus this last and most excellent Covenant is confirmed by two Sacramental Tokens excelling all that went before, *viz.* **Baptism** and the **Lords Supper**; which are, *In signification, Clearer*; *In vertue, Greater*; *In utility, Better*; *In act, Easier*; *In number, fewer*, &c. As (e) I have formerly noted out of *Augustine.* *Those* Sacraments were *bloody*, *these* not *bloody*: *Those* signified darkly Christ to come afterwards, *These* signifie clearly Christ come already; *Those* were painful and costly, *These* without pain, and cheap: *Those* did wax old and vanish away with the Old Covenant, *These* are still to continue in force till the worlds End with the New Covenant. Now both in *Those* Old, and *These* New Covenant-Tokens; 1. *Some were First*, For Initiating of Persons visibly into the Mystical body of Christ the Church, *&c.* As *Circumcision*, Ordinarily; The *Cloudy fiery-Pillar* and the *Sea*, Extraordinarily: To all which, **Baptism** under the New Testament most fully Answers, and plainly succeeds them, *Col.* 2. 10, 11, 12, 13, *&c.* 1 *Cor.* 10. 1, 2, *&c.* 2. *Some were Second*, For Continuing & Nourishing

(a) Iohn 19. 30.

(b) Heb. 10. 8, 9, 10, &c.

(c) Rom. 8. 3. Heb. 2. 14, 15. Col. 2. 14, 15. Gal. 3. 13.

(d) See *Book IV. chap. 1. Apb. 2. pag.* 1245.

(e) In *book IV. chap. 2. Apb. 2. pag.* 1257.

Nouriſhing up perſons Initiated in the Church by Chriſt the Spiritual Meat and Drink of the ſoul. As the *Paſſover*, Ordinarily; *Mannah from heaven*, and *water out of the Rock*, Extraordinarily: To all which **The Lords Supper** under the New Teſtament moſt fully anſwers, and evidently comes in the room of them, 1 *Cor.* 5. 7. & 10. 3, 4, 16, 17. & 11. 23. *to* 30. Now as (f) I have formerly Opened the Nature of the *Covenant-Tokens* or Sacraments of old, ſhewing How they did confirm Thoſe Covenants whereunto they were Annexed, reſpectively: So I ſhall, touching *Baptiſm* and *the Lords Supper*, thoſe two Tokens of the *New Covenant*, briefly ſhew; 1. *That Baptiſm and the Lords Supper do confirm and eſtabliſh the New Covenant.* 2. *Wherein the Nature of Baptiſm and the Lords Supper doth conſiſt.* 3. *How theſe two Tokens do confirm this New Covenant.*

(f) See book 3. chap. 2. Aphor. 3. pag. 273, 274. & Chap. 3. Aph. 4 p. 542. to 559.

(1) *That Baptiſm and the Lords Supper do confirm the New Covenant*; is evident. I. **Baptiſm** confirms the *New Covenant*. This is plain; 1. *From* Chriſts Commiſſion. As Chriſt gave Commiſſion to his Apoſtles, To (g) *Diſciple all Nations*, by preaching to them the New Covenant Doctrine: So he appointed them to *Baptize* all them that ſhould be ſo diſcipled, profeſſing their Faith. To what end ſhould they be ſo *Baptized*, and at that time: but to initiate them into, and eſtabliſh them in the *New Covenant*. 2. *From* the Apoſtolical practiſe. (h) Who, when (upon their preaching the New Covenant-Doctrine) any did believe and profeſs the ſame, did forthwith confirm, ſtabliſh and Seal them in that their *New Covenant*-Faith and Doctrine, by *Baptizing* them. 3. *From* the *New Covenant*-Bleſsings confirmed by *Baptiſm*. It confirms to us, Regeneration, *John* 3. 3, 5. *Tit.* 3. 5. Remiſsion of ſins and Juſtification, *Rom.* 8. 38. Sanctification, by dying unto ſin and living unto righteouſneſs, *Rom.* 6. 3. *to* 12. *Col.* 2. 11, 12, *&c.* Adoption into Gods Family, and Communion with Chriſt, *Gal.* 3. 26, 27. Now theſe are (i) *New Covenant-Bleſsings*. Therefore *Baptiſm* confirming the *New Covenant-Bleſsings* to us, conſequently confirms the *New Covenant* it ſelf. 4. *From* the Analogy betwixt *Circumciſion* and *Baptiſm*. *Circumciſion* was a Sacramental Token confirming the *Old Covenant*: Conſequently *Baptiſm* ſucceeding in the room of *Circumciſion*, *Col.* 2. 10, 11, 12, 13. is a Sacramental Token confirming the *New Covenant*. II. **The Lords Supper** alſo confirms and eſtabliſheth the *New Covenant*. This is clear; 1. *From* the words of the Inſtitution. Chriſt ſaith of the Cup in this Ordinance; (k) *This cup is the New Teſtament in my Blood*: that is, This wine in the Cup is a Token, Sign, Seal and Inſtrumental Conveyance of the New Teſtament in my Blood. The *New Teſtament* is confirmed, By this Cup, *Sacramentally and Symbolically*; By the Blood of Chriſt *Fundamentally*. 2. *From* the end and uſe of the Lords Supper; which is, To confirm (l) Communion with Chriſt and his members; Remiſſion of ſins; and

(g) Mat. 28. 19, 20. Mark 16. 15, 16.

(h) Acts 2. 39, 40, 41. & 10. 44, 47, 48. & 16. 14, 15, 31, 32, 33.

(i) Heb. 8. 10, 11, 12.

(k) 1 Cor. 11. 25.

(l) 1 Cor. 10. 16, 17. Mat. 26. 28.

and such like New Covenant-Benefits, *Heb.* 8. 10, 11, 12. and consequently to confirm and establish the *New Covenant* it self.

(2) *Wherein the Nature of Baptism and the Lords Supper doth Consist.*

More Generally, Touching all *Sacraments*, as also touching both these *Sacraments* of the *New Covenant*, Note; 1. *That*, As God hath been pleased in all ages to deal with his Church by way of *Covenants*, as I (m) have already shewed: So in all ages to those his *Covenants* he hath annexed *Sacraments*, proportionably. 2. *That*, *Sacraments* are Part, not of Gods *Natural*, but only of his *Instituted worship*. And therefore both in their Nature and use they wholly depend upon Gods *Institutions*. 3. *That*, All *Sacraments* Instituted by God since *Adams* Fall, were Tokens, Pledges, *&c.* of the gratuitous *Covenant of faith*. 4. *That*, All *Sacraments* or Tokens of the *Covenant of faith* in all ages, did Principally represent *Iesus Christ*, and him as suffering death for his Elect. 5. *That*, these Sacramental Tokens were of several sorts, *viz.* *Some* representing Christ as to suffer afterwards: and those both Ordinary and Extraordinary, As all before Christ. *Some* representing Christ as having suffered already, As these of the New Covenant since Christ. 6. *That*, In all *Sacraments*, There are two parts, *viz.* *Outward signs*, Representing; and *Inward Mysteries*, thereby Represented: As also a *Sacramental Union*, or Relation betwixt those two Parts. Of all these, (n) I have elsewhere spoken; Let the Reader consult the Particulars. 7. *That*, As touching these two *Sacraments* or Tokens of the *New Covenant*, *Baptism* and the *Lords Supper*, The Rise of them seems to be from some Rites or Customs in use among the Jews before these Sacraments were Instituted. Christ appointed not new and unusual Matters unknown to the Jews; but antient, usual and well-known Matters, Rites and Actions, but to *new ends* and purposes: (o) *He set a new stamp or superscription* (as some observe) *on the Old mettal.* And hereby the Iews Reception of his *Institutions* was exceedingly facilitated: their own familiar Rites, Customs, and usages being improved by him to further and more excellent uses, ends and advantages under the *New Covenant*. Thus, (1) Touching **Baptism**, the *Initiating Sacrament* of the *New Covenant*, it seems, (as (p) learned men have observed,) to have had its Rise, from the Iewish custome of entering themselves into Covenant with God, and of admitting Heathens thereinto after the same manner, *viz.* (q) By *Circumcision*

(m) In *Book I. Chap. 1. Aph. 1. & 2. pag. 3, &c.*

(n) In my Communicant instructed, p. 90. to 96. Lond. 1653.

(o) *Mr. R. Vines in his Treat. of the Lords Supper, chap. 6. § 4. p. 77.*

(p) *Hug. Grotius in Annotat. ad Mat. 3. 6. & 28. 19.*

(q) By three things (*say the Hebrew Doctors*) did *Israel* enter into the Covenant; By Circumcision, and Baptism, and Sacrifice. *Circumcision* was in *Ægypt*, as it is written; *No Uncircumcised shall eat thereof*, Exod. 12. 48. *Baptism* was in the Wilderness before the giving of the Law; As it is written; Sanctifie them to day and to morrow, and let them wash their cloaths, *Exod.* 19. 10. And *Sacrifice*, as it is said; And he sent young men of the sons of *Israel* which offered Burnt-offerings, *&c. Exod.* 24. 5. And so in all ages, when an Ethnick is willing to enter into the Covenant, and gather himself under the wings of the Majesty of God, and take upon him the yoak of the Law; He must be Circumcised, and Baptized, and bring a Sacrifice. And if it be a woman, she must be Baptized, and bring a Sacrifice; As it is written, *Numb.*

Numb. 15. 15. *As ye are, so shall the stranger be.* How so? By Circumcision, and Baptism, and bringing of a Sacrifice: So likewise the stranger throughout all Generations; By Circumcision, and Baptism, and bringing of a Sacrifice. And what is the stranger's Sacrifice? A burnt-offering of a Bullock, or two Turtle-Doves, or two young Pigeons, both of them for a burnt-offering. And at this time, when there is no Sacrificing; They must be Circumcised and Baptized, and when the Temple shall be builded, they are to bring the Sacrifice. A stranger that is Circumcised, and not Baptized; or Baptized, and not Circumcised; he is not a Proselyte, till he be both Circumcised and Baptized, &c. *Maimony in Misn. Tract. Jebamoth. cap.* 13. *s.* 1, 6, 11, 14, 15. Hereupon (*saith Ainsworth*) Baptism was nothing strange unto the Jews, when *John* the Baptist began his Ministry, *Mat.* 3. 5, 6. They make Question of his Person that did it, but not of the thing itself, *John* 1. 25. *H. Ainsworth in his annotat. on Gen.* 17. 12.

sion and *Baptism*, and *Sacrifice*. (2) Touching **The Lords Supper**, the *Nourishing Sacrament* of the *New Covenant*, it seems also to have had its Rise from the Jewish customs in celebrating the *Paschal Supper*, and in their *After Supper*, or *Second course* at the same time. They are described by *Ainsworth in his Annotat. on Exod.* 12. 8. *and by that learned* Buxtorf, *well acquainted with the Jewish customs, see his Synagog. Judaic. cap.* 13. Let the diligent Reader peruse them throughly; and as *Ainsworth* there observes, *These observations of the Jews — may give light to some particulars in the Passover that Christ kept. As: Why they lay down, one leaning on another's bosom*, John 13. 23. (*a sign of Rest and Security*) *and stood not, as at the first Passover, neither sate on high, as we use. Why Christ rose from Supper & washed, & sate down again*, Joh. 13. 4, 5, 12. *Why he blessed, or gave thanks for the Bread apart, and for the cup, or wine, apart*, Mark 14. 22, 23. *And why its said*, He took the cup after Supper, Luke 22. 20. *Also concerning the* Hymn *which they sung at the End*, Mat. 26. 30. *And why* Paul *calleth it*, The shewing forth of the Lords death, 1 *Cor.* 11. 26. *as the Jews usually called their Passover*, Haggadah, *that is*, A Shewing or Declaration. *But especially we may observe, How the bread which was of old a Remembrance of their deliverance out of Egypt, was sanctified by the Son of God, to be A Remembrance of his Death, and of our Redemption thereby from Satan*, 1 Cor. 11. 24, 25, 26. *For which we have much more cause to praise, honour and magnifie the Lord, then the* Hebrews *had for their Temporary Salvation.* So he.

More Particularly, Touching these two *New Covenant-Sacraments*, **Baptism** and the **Lords Supper**, thus their Nature may in brief be represented, *viz.*

Baptism, and the Nature thereof, may clearly be discovered to us by the 1 *Author*, 2 *Matter*, 3 *Form*, *and* 4 *End thereof*. I. **The Author of Baptism**, *as a New Covenant-token, is God by Jesus Christ*: and that by a double Commission, *viz.* 1. *By* a Commission given to *John* the Baptist, for Baptizing only of that one Nation of the Jews. This was done in the Preparations for, and Inchoations of the New Covenant, (r) that *Jesus Christ might be made manifest unto Israel. And* (saith *John*) *I knew him not: But he that sent me to Baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which Baptizeth with the Holy Ghost.* This was the first Institution of Baptism: But this Commission was very much limited and restrain-

(r) John 1. 31, 32, 33. with Mat. 3. 5, 6, 7, 11, 13. *to the end.*

ed. 2. *By* a Commission given to the Apostles after Christs Resurrection, and by Christ Risen, (f) for *Baptizing* not only of the Iews, but also of *All Nations* throughout the whole world. This was done after the solemn Sanction of the *New Covenant* by the death and blood of Iesus Christ. This was for substance the same Commission, but exceedingly Enlarged. II. **The Matter of Baptism**, is twofold, *viz.* 1. *The matter Constituent*, whereof Baptism is made up and constituted. And this is, (1) *Partly*, Outward, *viz.* The Element signifying *water*, *John* 1. 31, 33. *Acts* 8. 36, 37. The Action of Applying this water, *Baptizing*, or *Washing*, *Mat.* 28. 19. *John* 1. 31, 33. *Acts* 8. 36. & 16. 33. This washing may be done by *Sprinkling*, or *Effusion*, or *Dipping*. (2) *Partly*, Inward, *viz.* The Spiritual Mysteries signified by this Element and Action, which is twofold; namely, *The Blood of Christ*, sprinkled upon the soul and heart through Faith, washing away the guilt of sin, unto Remission of sins and Justification, *Rom.* 6. 3. *Eph.* 5. 25, 26. *with* 1 *John* 1. 7. *Heb.* 9. 12, 14. *Acts* 3. 38, 39. And *The Spirit of Christ* poured upon the soul through grace, washing away the filth, stain and power of sin, by Regeneration, Vocation, Sanctification in dying to sin, and living to righteousness, *&c. John* 3. 3, 5, 6. *Tit.* 3. 5. *Rom.* 6. 4, 5, 6, 7. *Col.* 2. 11, 12, 13. 1 *Pet.* 3. 21. 2. *The Matter Recipient*, or subjects capable of Baptism are of two sorts, *viz.* (1) Professed Believers of all Nations, Iews or Gentiles, *Mat.* 28. 19. *Mark* 16. 15, 16. *Acts* 2. 38, 39. & 8. 37, 38. & 16. 14, 15, 33, 34. yea though their profession of Faith be not sound and sincere, but hypocritical, *Acts* 8. 13, 23. (2) All the children, even the Infant-children of such profest Believers, Iews or Gentiles, *Acts* 2. 38, 39. But this I have already demonstrated at large, Proving both, (t) *That all such Infants are together with their Parents Fœderates in this New Covenant*; And (u) *That all such Infants may and ought to be baptized, as well as their Parents*. There See. III. **The Form of Baptism** is twofold, *viz.* 1. *Inward and Essential*, constituting Baptism, *viz.* That Sacramental Union or Relation, which (by vertue of Christs Institution) is established betwixt the Sign and Things Signified; which *Relation* or *Union* consists in, (1) *Signifying* fitly the Mysteries represented: (2) *Sealing* strongly the Benefits Signified: (3) *Exhibiting* truly and really the Blessings Signified and Sealed, to the Believing Soul. And This, Not (*ex opere operato*) from the bare work done; which worketh not physically, like a medicine: Nor (*Ex opere Operantis*) from the work of the worker, or any worthiness of the Minister Dispensing it; for though none, no not in any pretended Case of Necessity, can warrantably dispence the Sacrament of Baptism, but (x) a true Minister of Christ lawfully called, yet the perfectest Minister and his actions are full of frailties and imperfections. 2. *Outward and* Accidental; *viz.* The Form or Manner of Administring *Baptism*, (y) *in*

(f) *Mat.* 28. 18, 19, 20. *Mark* 16. 15, 16, *&c.*

(t) In *Book* 4. *chap.* 4. *Aph.* 1. *Posit.* 3. *pag.* 1303. *to* 1321.

(u) In *Book* 4. *chap.* 4. *Aph.* 2. *Inference* 5. *p.* 1324. *to* 1339.

(x) *Mat.* 28. 19, 20. *Ioh.* 1. 31, 33. *Heb.* 5. 4.

(y) *in the Name of Father, Son and Holy Ghost.* That is, 1. By authority and warrant from Father, Son and Holy Ghost. 2. Into Professed Covenant and Communion with Father, Son and Holy Ghost: To partake from all three, All the Benefits, Blessings and Priviledges of the New Covenant, which are also Signified and Confirmed by this Sacrament; As also on our parts to perform to all three all Restipulated and Conditioned New Covenant Duties sincerely. IV. **The End of Baptism**, 1. *Negatively considered*, is (1) Not an utter Obliteration of all sin and Punishment; *Act.* 8. 13, 23. (2) Nor A Collation of Grace from the meer work done, or from the Dignity of the Minister Dispensing it. (3) Nor any impression of an indelible character. (4) Nor an absolute Alligation or Tying, either of the thing signified to the Signs, or of Persons to the Sacrament, as if no New-Covenant Grace could be conferred without this Sacrament. For God can Confer Grace when and how he will, ordinarily or extraordinarily, with Means or without Means, when himself denies the Means. God ties us, but not himself, to the use of means. Nor is it the Simple Privation, but the neglect, and contempt, and Prophanation of Baptism that is sinful and dangerous. 2. *Affirmatively Considered*, the *End* of *Baptism* is chiefly twofold, *viz.* *First*, The Primary and Antecedent end, having peculiar respect to *Faith in God and Christ*; And so *Baptism* is intended to signifie, Seal and Exhibit, (1) Our Implantation or Insition into Christ, Union to him, and Communion with him. Hence those phrases of (z) Being *Baptized into Christ*; *Putting on Christ*; Being (a) *baptized into the name of the Son*; Being (b) *buried with Christ by baptism*, being *baptized into his Death and Resurrection*, &c. (2) Our (c) Remission of sins and Justification by the blood of Jesus Christ. (3) Or Regeneration and Renovation by his Spirit, *Tit.* 3. 5. *Eph.* 5. 25, 26, 27. 1 *Pet.* 3. 21. (4) Our (d) Adoption as sons and daughters into the Family and Houshold of God. (5) Our (e) Sanctification, by Dying unto Sin, and Walking in Newness of Life. (6) Our Resurrection from the dead at the last day, *Rom.* 6. 5. 1 *Cor.* 15. 29. (7) Our Eternal Salvation in Gods Kingdom, *Mark* 16. 15, 16. 1 *Pet.* 3. 21. *Iohn* 3. 3, 5. *Secondly*, The Secondary and Consequent End of baptism hath singular reference to our *Confession of Faith, before men.* And thus *Baptism* is intended to signifie, Seal and Perform Sacramentally these things, *viz.* (1) Our (f) open and Professed engagement to be solely and wholly the Lords. (2) Our (g) Incorporation into the Mystical body of Christ, the Church, to walk in Union and holy Communion with the Members thereof. (3) An actual Discrimination and difference of Baptized Church-members from all Un-baptized Heathens. *Thus of the Nature of* Baptism.

The Lords Supper, and the Nature thereof may also in like manner be plainly delineated, by Consideration of the 1. *Author*, 2 *Matter*, 3. *Form*, *and* 4. *End* thereof. But (h) having elsewhere already

(y) Mat. 28. 19.

(z) Gal. 3. 27.

(a) Mat. 28. 19.

(b) Rom 6. 3, 4, &c.

(c) Acts 2. 38. & 22 16. Mar. 1. 4. Rev. 1. 5

(d) Gal. 3. 26, 27.

(e) Rom 6. 3, 4, &c. Col. 2. 11, 12, 13.

(f) Rom. 6. 4. Iohn 4. 1. Act. 2. 41.

(g) 1 Cor. 12. 13.

(h) In my Communicant Instructed. p. 96, 97. 98. Lond. 1653.

already explained all these Particulars, I refer the Reader thither, for brevity Sake.

(3) *How these two Sacramental Tokens, Baptism and the Lords Supper do confirm the New Covenant.* This may in great measure be Resolved by what hath been already said. But I add *More Generally*, *Baptism* and the *Lords Supper* confirm the *New Covenant*; Not Physically or Naturally by any Natural Quality, Property, vertue or operation thereof: But *Sacramentally* and *Spiritually*, as Sacramental Signs or Tokens, Seals and Instrumental means for Conveying Jesus Christ and the Benefits of the New Covenant to Gods Fœderates, and all this by vertue of Christs Institution of these Ordinances to this end. *More Particularly*;

Baptism confirms the New Covenant; **I. As a Token or Sign of the New Covenant.** That Baptism is a Token or Sign of the New Covenant, is plain: For, (1) It succeeds in the room and stead of Circumcision, and to all such Fœderal uses and Purposes, *Col.* 2.10, 11, 12, &c. Now Circumcision in the Nature and use of it according to the first Institution thereof, was (i) a *Token of the Covenant.* Therefore consequently, so is *Baptism.* (2) In Christs Commission, (k) *Baptism* is annexed to the Doctrine of the *New Covenant.* (3) In Apostolical Practise, *Baptism* (l) was still Administred to all that embraced the *New Covenant* and the Doctrine thereof: whereby as Fœderates they were initiated and implanted into Christ, into his mystical body, *&c.* Now *Baptism*, As a *Token* or *Sign*, Confirms the *New Covenant*, divers wayes. *viz.* 1. *As a Memorative Token*; Being a notable Memorial of the actual Incarnation and exhibition of Jesus Christ to Israel. For *Iohn* the Baptist therefore (m) *came Baptizing with water, that he might be made manifest to Israel.* For, (n) John *knew him not, but he that sent him to baptize with water, the same said unto him, upon whom thou shalt see the Spirit descending and remaining on him, the same is he that baptizeth with the Holy Ghost.* And accordingly, (o) when *Jesus came to* John *to be baptized of him, He saw the Heavens opened, and the Spirit of God descending like a dove and resting upon him, and lo, a voice from heaven, saying, This is my beloved son in whom I am well pleased* Now Jesus Christ, actually incarnate, being thus Manifest by Baptism to *John*; (p) John *bare record, that this is the Son of God:* and pointed him out as with the finger (q) *behold the Lamb of God that taketh away the Sins of the world.* *Baptism* therefore is a notable Memorial of Christs actual incarnation and Manifestation to Israel in our flesh in fulness of time; for establishment of his New Covenant. 2. *As a Significative Token*; *Baptism* signifying and assuring of those seven excellent fore-mentioned *New Covenant Benefits*, Implantation into, and union with Christ, Remission of Sins, *&c.* 3. *As a Distinctive Token*; *Baptism* distinguishing Baptized Christians from all Unbaptized Pagans, Jews, *&c.* 4. *As an Instructing Sign*; Discovering to us,

(i) Gen. 17. 11.
(k) Mat. 28. 18, 19, 20. Mark 16. 15, 16.
(l) Acts 2. 41. 38, 39. & 8. 37, 38. & 10. 47, 48. & 16. 14, 15, 33, 34.
(m) Iohn 1. 31.
(n) Ioh. 1 33.
(o) Mat. 3 13, 14, 15, 16, 17.
(p) Iohn 1. 33, 34.
(q) Iohn 1. 29, 36.

(1) The

(1) The Natural guilt, ſtain, foulneſs, and filthineſs of ſin, in us all, which ſtands need of waſhing, cleanſing, purifying, *&c.* (2) The Spiritual and Supernatural Healing, Cleanſing, purging away of all this guilt and filthineſs by the Blood and Spirit of Chriſt, *Col.* 2. 11, 12, 13. 1 *Pet.* 3. 21. *Tit.* 3. 5. which is a New Covenant benefit, *Heb.* 8. 12. 5. *As an Obligatory Token or Sign*; Obliging the Baptized, *To put off the body of the Sins of the fleſh*, and die unto Sin: but to live unto God, and walk in newneſs of life, *Col.* 2. 11, 12, 13. *Rom.* 6. 3, 4, 5, 6. II. **As a Seal of the New Covenant.** Circumciſion was (r) *a Seal* of the Covenant bleſſing, *the righteouſneſs of Faith*, to *Abraham*; Conſequently *Baptiſm*, (f) ſucceeding Circumciſion, is a ſeal of New-Covenant bleſſings. *Baptiſm* Seals what it ſignifies. III. **As an Inſtrumental Mean** for Conveying of New-Covenant Benefits ſignified and Sealed, *Gal.* 3. 26, 27. *Rom.* 6. 3, 4, 5, 6.

(r) Rom. 4. 11.

(f) Col 2. 10, 11, 12, 13.

The Lords Supper Confirms the New Covenant alſo. I. As **A Sign and Token** *of the New Covenant in Chriſts blood*; or as a Sign of Chriſts blood of the New Covenant, confirming and individually applying the *New Teſtament*, with all the promiſes, Benefits, Priviledges and comfort thereof to right Receivers, *Luke* 22. 20. 1 *Cor.* 11. 25. *Mat.* 26. 28. *Mark* 14. 24. Now the *Lords Supper*, as a *Token* or *Sign* Confirms the *New Covenant* ſeveral wayes, *viz.* 1. *As a Memorative Sign*, lively remembring, and bringing freſh into mind the Lord Jeſus Chriſt, his Paſſion, Death, *&c.* for his elect, his infinite love, *&c.* in ſo dying. (t) *Do this in remembrance of me.* —— *As oft as you eat this bread and drink this Cup, ye ſhew forth the Lords death till he come.* This is a Monumental Memorial of Chriſt crucified to the worlds end. And by Chriſts Death the *New Covenant* was eſtabliſhed, *Heb.* 9. 14, 15, 16, 17. 2. *As a Significative Sign or Token*; The Lords Supper ſignifying; (1) Chriſts (u) *Body broken for us*, and *Chriſts blood of the New Covenant ſhed for us.* (2) Our (x) Communion with Chriſt crucified in all the Benefits of his Croſs and Death. (3) *Remiſſion of ſins in his blood*, ſhed for that end. *Mat.* 26. 28. (4) Spiritual (y) nouriſhment of Faith in Chriſt, and all Grace by this *Lords Supper.* (5) Sweet (z) Union and Communion of the Saints one with another. 3. *As an Inſtructive Sign*; The Lords Supper inſtructs us in many things; as, (1) *That*, Chriſt Jeſus is already actually betrayed, and put to Death for our ſins, 1 *Cor.* 11. 23, 24, 25. (2) *That*, the *Old Covenant* and the Sacraments thereof are already abrogated, and the *New Covenant* actually eſtabliſhed, by his Death, 1 *Cor.* 11. 25. *Mat.* 26. 28. (3) *That*, Jeſus Chriſt already crucified is compleat *New Covenant-Nouriſhment* for us, 1 *Cor.* 11. 20, 24, 25. (4) *That*, The Contempt and abuſe of the Lords Supper is an high contempt of Jeſus Chriſt himſelf, of his Death, and of his *New Covenant*: and puniſhed by God accordingly, 1 *Cor.* 11. 24, 25, 26, 27, 29, 30. (5) *That*, therefore to come to the Lords Supper Ignorantly, Unbelievingly,

(t) 1 Cor. 11. 24, 25, 26.

(u) 1 Cor. 11. 23, 24.

(x) 1 Cor. 10. 16.

(y) 1 Cor. 11. 20. John 6. 55, 56.

(z) 1 Cor. 10. 17.

believingly, Impenitently, Uncharitably, or any way unworthily, is a most dangerous Sin, 1 *Cor.* 11. 27, 28, 29. And to come to it in Knowledge, Faith, Repentance, *&c.* is a most necessary Duty. (6) *That*, the Lords Supper is no Propitiatory Sacrifice, but a Remembrance of Christs Propitiatory Sacrifice, 1 *Cor.* 11. 24, 25, 26. (7) *That*, The Lords Supper is to continue till Christ come, 1 *Cor.* 11. 26. and consequently the *New Covenant* is so long to continue also, and that in the present form of administration, *Mat.* 28. 19, 20. *Heb.* 13. 20. 4. *As a Distinctive Token*; Distinguishing *New Covenant-Fœderates*, from all aliens to the *New Covenant*. 5. *As an Obligatory Sign*; Binding and Obliging all Communicants according to the Tenor of the *New Covenant*, Fitly to prepare for it, duly to use it, and afterwards to walk Sutably and answerably to it. II. **As a Seal** *of the New Covenant in Christs blood*; Sealing all the Former matters and mysteries signified. Why shall one Sacrament be (a) *a Seal*, and not every Sacrament? III. **As an instrumental Mean** *of Conveyance.* In the right use, according to Christs Institution, it so effectually conveyes Christ and New Covenant benefits to believers, by vertue of Sacramental union and divine benediction, that it is said; (b) *This is my body, This is my blood, This is the New Testament in my blood.*

(a) Rom 4. 11.

(b) 1 Cor. 11. 23, 24, 25, 26.

But thus of the New Covenants Confirmation.

III. The **Administration** or **actual execution** of the *New Covenant* is Singularly eminent, *viz.*

1. *With Universal Reference to all Nations of the world Jewish and Gentilish*, and to the Oecumenical or General Church to be gathered out of them all: But in the first place to the Jews, and then unto the Gentiles, *Mat.* 28. 18, 19. *Mark* 16. 15, 16. 1 *Cor.* 12. 12, 13, &c. 28. *Luke* 24. 46, 47. *Acts* 13. 46, 47. *&* 26. 19, 20.

2. *By the Preaching of the New Covenant Doctrine, The Gospel of Iesus Christ exhibited*, Most clearly, fully and efficaciously, by (c) Catechetical Instruction in Principles and otherwise, for the *Discipling of all Nations*, for bringing People of all Nations in the world to be Christs Disciples, *Mat.* 28. 18, 19, 20. *Mark* 16. 15, 16. *Luke* 24. 47. To whom, By whom, and How, the New Covenant-Doctrine is to be preached, (d) hath elsewhere been further manifested. And this course of Preaching the Apostles diligently observed, *Acts* 10. *throughout. &* 15. 6, 7, *&c. &* 13. 46, 47. *&* 26. 20. Their doctrine did principally run upon Christ now already performed, and actually exhibited, according to Gods Promises of old: whose Birth, Life, Sufferings, Death, Burial, Resurrection, Ascension, Sitting down at Gods right hand, Effusions of his Spirit, Giving gifts to men, *&c.* for the Collection, Edification and Consummate Salvation of his Church, even of all his elect throughout the whole world, through Faith and Repentance for Remission of Sins *&c.* is the Principal Subject-matter of their Doctrine, *See Acts* 2. 22. *to* 37. *&* 3. 13. *to the end. &* 5. 29, 30, 31, 32. *&* 9. 20, 22. *&* 10. 34. *to* 44 *&* 13.

(c) Heb. 5. 12. *&* 6. 1, 2. 1 Cor. 3. 1, 2. Gal. 6. 6.

(d) In The Divine Right of Church-Government. Chap. 7.

& 13. 16. *to* 42. & 17. 22. *to* 32. & 22. 3. *to* 22. & 26. 2. *to* 30. *Eph.* 4. 7. *to* 14. This *New Covenant-Doctrine* in Christ, since Christs (e) establishment of his *New Testament* by his Death, is Preached, 1. *Most clearly, plainly and with open face*, The veyl of all dark Types, figures and shadows being done away in Christ, 2 *Cor.* 3. 12. *to the end.* 2 *Cor.* 4. 6, 7. 2. *Most fully and compleatly*, The Mysterie of Christ touching the Gentiles incorporation into the Church of God with the Iews being now more fully revealed by the Spirit to the Apostles and Prophets, then ever in any former ages, *Eph.* 3. 3, 4, 5, 6. As also the mysteries of all future affairs and Conditions of the Church till the end of the world, *Rev.* 4. *to the end of the Book.* The mysteries of the Iews calling again, after the Gentiles fulness, *Rom.* 11. Of the Resurrection of the Dead, change of the Living, Final judgement of all, &c. 1 *Cor.* 15. 1 *Thes.* 4. *Mat.* 25. These and many other Mysteries of Christians were never so fully and compleatly discovered as now by and under the *New Covenant.* 3. *Most efficaciously* to the Conversion of many, (1) Both among the (f) Iews, *Acts* 2. 41. & 44. & 5. 14. & 6 7. & 9. 31. & 12. 24. & 21. 20. (2) And among the Gentiles; As, at Antioch, Acts 11. 21, 24, 25, 26. At Ephesus, *Acts* 19. 8, 10, 17, 18, 19, 20 1 *Cor.* 16. 8, 9. At Corinth, *Acts* 18. 1, 7, 8, 9, 10, 11. At Rome, *Rom.* 1. 7, 8. & 16. 19. *Paul* with great success preached the Gospel of Christ *from Ierusalem and round about unto* Illyricum, *Rom.* 15. 18, 19. Which is in a direct line (saith (g) *Pareus*) 350. Germane miles: that is 1050. English miles, *So that the Gentiles became obedient both in word and deed, round about far and near.* And if the Conversion of the Gentiles throughout the world be duly considered, it is evident there was never such efficacy of any Covenant-Doctrine since the foundation of the world, as of this *New Covenant-Doctrine.*

(e) Heb. 9 14, 15, 16, 17. Mat. 26. 28.

(f) See The Divine Right of Church-Government. ch. 13. p. 214. to 224.

(g) D. *Pareus in Com. ad Rom.* 15. 19.

3. *By sundry other Ordinances of publike New Covenant worship for all Nations.* As, 1. *By* the two Solemn Fœderal Tokens of the New Covenant to be continued till the worlds end; Baptism and the Lords Supper, *Mat.* 28. 18, 19, 20. 1 *Cor.* 11. 23. *to* 30. 2. *By* Publike Prayer and thanksgiving, 1 *Tim.* 2. 1, 2. *with* 3. 14, 15. 1 *Cor.* 14. 14, 15, 16. *Act.* 6. 4 *Mat.* 18, 19, 20. 3. *By* Publike singing of Psalms. *Eph* 5. 18, 19. *Col.* 3. 16. 1 *Cor.* 14, 15, 16. 4. *By* due Sanctification of the Lords dayes Sabbaths on the first day of every week, in works of Piety, Necessity & Mercy, *Acts* 20. 7. *Rev.* 1. 10. 1 *Cor.* 16. 2. The seventh day-Sabbath in memorial of the work of creation, *Gen.* 2. 2, 3. *Exod.* 20. 8, 9, 10, 11. being virtually changed by Christs Resurrection to the first day of the week in memorial of the greater work of the worlds Redemption.

4. *By a New Covenant-Government of the Church of God in several Acts and Ordinances appointed to that effect.* As, 1. *By* authoritative Discerning and judging of Doctrine, according to the Rule and standard of the word, *Acts* 15. 15, 24, 28. & 16. 4. 2. *By* publike Admonishing,

Admoniſhing, Warning and Rebuking of Sinners, *Mat* 18.15,16.17. 1 *Theſ.*5. 14. *Tit.* 3. 10. 1 *Tim.* 5. 20. *Tit.* 3. 13. 2 *Cor.* 2. 6. 3. *By* rejecting, purging out or putting away from Church-Communion, ſcandalouſly wicked and incorrigible perſons, *Mat.* 18. 17, 18. *with* 16. 19. *John* 20. 21, 23. *Tit.* 3. 10. 1 *Cor.* 5. *throughout.* 4. *By* Seaſonable Remitting, Comforting, Confirming and Receiving again into the Communion of the Church, ſuch as are penitent, *Mat.* 16. 19. *&* 18. 18. *John* 20. 23. 2 *Cor.* 2. 6, 7, 8, 9. 5. *By* Ordination of Presbyters, after Prayer and Faſting, with impoſition of the hands of the Presbyterie, 1 *Tim.* 4. 14. *&* 5. 22. *Tit.* 5. *Acts* 14. 21, 23.

5. *By a Viſible and Succeſſive New Covenant-Miniſtry, Extraordinary, and Ordinary; and by other New Covenant officers.* I. *By a New Covenant-Miniſtry*, to which Chriſt hath promiſed his Preſence to the end of the world, *Mat.* 28. 18, 19, 20. This Miniſtry is, 1. *Extraordinary*, unlimited to any particular Place, imployed chiefly in the firſt Planting of the *New Covenant-Church*, by laying the (h) foundation of the New Covenant Doctrine: As, (1) Apoſtles, (2) Prophets, (3) Evangeliſts, *Eph.* 4. 8, 11, 12, 13. This Extraordinary work ceaſing, Theſe extraordinary officers alſo ceaſed, The Ordinary Succeeding them. 2. *Ordinary*, limited to particular Places, building upon the foundation laid: As (1) Paſtors, (2) Teachers, *Eph.* 4. 8, 11, 12, *&c.* Theſe Paſtors and Teachers are to continue till the worlds end, *Mat.* 28. 19, 20. And by them all the former Ordinances appertaining to Doctrine, Worſhip and Diſcipline are to be mannaged. II. *Other New Teſtament officers*, are 1. *Elders*, Whoſe work is to Aſſiſt the Paſtors and Teachers in matters of Government and Diſcipline, 1 *Tim.* 5. 17. *Rom.* 12. 8. 1 *Cor.* 12. 28. 2. *Deacons*, who out of the Churches allowance are to take care of her poor and diſtreſſed members, *Acts* 6. 1. *to* 7. Shewing Mercy, *Rom.* 12. 8. *Helps*, to the helpleſs, 1 *Cor.* 12. 28.

(h) 1 Cor. 3. 10, 11, 12, *&c.*

6. *With more Plenary, palpable and viſible effuſions of the Spirit*, both in Extraordinary and Ordinary Endowments, then ever was under any foregoing Covenant-Adminiſtration, *Acts* 2. 1, 2, 3, *&c. to the end.* 1 *Cor.* 12. 4. *to* 12. *Acts* 10. 44, 45, 46. 1 *Cor.* 1. 5, 6, 7. *John* 7. 37, 38, 39. Before Chriſts Aſcenſion the Spirit was ſparingly given in drops, *&c.* but ſince as it were in ſtreams and rivers.

7. *With more Perfect Filial Chriſtian Liberty*, Both from fear and bondage under Sin, Satan, Curſe, Death, and all our Spiritual Enemies, *Luke* 1. 74, 75. *Tit.* 2. 14. *Gal.* 3. 13, 14. *Heb.* 2. 14, 15. And alſo from all the Servitude of the Moſaical Pedagogie, the Church being now paſt her *Minority*, and come to *Maturity*, Col. 2. 14. Gal. 4. 4, 5, 6. (1) *Hagar* the bond-woman and her children are Caſt out, *and we are children not of the bond-woman, but of the free.* Not of the Servile *Old Covenant* from *Mount Sinai*: but of the *Free New Covenant* from *Mount Sion.* (k) *If the Son ſhall make you free, ye ſhall be free indeed.*

(i) Gal. 4. 21. *to the end. &* 5. 1, *&c.*

(k) Iohn 8. 36.

8. Finally,

8. Finally, *This New Covenant is managed and Adminiſtred with far more Glory then the Old, or any that went before it.* The Old Covenant was glorious, as apears by the glory and ſhining of *Moſes* Countenance. (1) *But that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth.* Herein the New Covenant glory Excelleth; 1. Its a ſpiritual, not a carnal glory, 2 *Cor.* 3. 7, 8. 2. Its a Comfortable and ſaving, not a diſmaying and condemning Glory, 2 *Cor.* 3. 7, 8. 3. Its a clear, open and unveiled, not a veiled glory, 2 *Cor.* 3. 12. *to the end.* 4. Its an Effectual, Transforming, not an ineffectual Glory, 2 *Cor.* 3. 14, 15, 18. 5. Its a Permanent and Remaining, not a tranſient and vaniſhing glory, 2 *Cor.* 3. 7, 11.

(1) 2 Cor. 3. 7, 8, 9, 10.

Inferences.

1. Hence, *The New Covenant is of all other Moſt comfortable.* For it was at firſt Maniſeſted and Revealed to the Captives by *Jeremiah*, as a ground of ſtronger Comfort to the Captives then the Covenant with the Captives, or old Covenant; as (m) hath been already obſerved. Now the comfortableneſs of the New Covenant againſt, 1. Sin, 2. Apoſtacy, 3. Wants, Inward or Outward, 4. Temptations, 5. Deſertions, 6. Afflictions and Perſecutions, and 7 Death it ſelf, (n) hath been already at large unfolded in this Book. There See. This *New Covenant* is a bleſſed Cabinet of ſweeteſt ſoul-reviving Cordials.

(m) In this *fourth Book ch. 3. Aph. 2. 1 p. 1275.*

(n) *Book IV. chap. 3. Aph. 2. p. 1283. to 1289 But eſpecially ſee ch. 5. §. 3. Ap. 1. p. 1516. to the end of that chapter.*

2. Hence, *The New Covenant is of all other Covenants moſt ſufficient.* For, It was firſt Revealed and diſcovered for Redreſs of the *Old Covenants* weakneſs, unprofitableneſs and inſufficiency, *Heb.* 7. 18, 19, & 8. 6, 7, 8, 9, &c. & 9. 10, 11, 12, 13, 14. And all ſaving bleſsings, obſcurely pointed out in former Covenants, are moſt clearly revealed and accompliſhed under this *New Covenant*, Acts 13. 38, 39. Rom 3. 25. Heb. 9. 15. All former Covenants, lead and tend to this *New Covenant*, as the Center, Perfection and Accompliſhment of them all.

3. Hence, *The Grace of the New Covenant is moſt compleat.* And this, 1. *Extenſively*, In that it takes in all Nations of the world, *Luke* 24 47 *Mat.* 28. 18, 19 *Mark* 16 15, 16. 2 *Intenſively*, In that it more efficaciouſly Converts the Abundance of both Jews and Gentiles, then any Covenant-Expreſſure ever did before: And in that it more fully affords the Effuſions of the Spirit.

4 Hence, *The New Covenant is moſt Sure* For it is moſt ſtrongly ſtabliſhed by, and founded Upon, 1. The Lords better Promiſes, 2. His Sacred Oath, of which he will not repent. 3. The Death and blood of Jeſus Chriſt once for all, never to be repealed. 4. The beſt and ſureſt Sacraments, which ſhall not wear away while the world ſhall continue, *Mat* 28. 19, 20. 1 *Cor.* 11. 26.

5. Hence, *The New Covenant is utterly irrevocable.* It can no more be Revoked, Repealed, called in, or made void: then

God can belie himself, or forswear himself, or then Christ can be brought down again from Gods right-hand to be barbarously crucified between two theives

(o) Heb. 13. 20. 6. Hence, *The New Covenant must needs be* (o) *Everlasting. Everlasting absolutely* in the Substance of it: as that which shall so continue with us in Heaven. *Everlasting respectively* for the Circumstance and Administration of it, as that which shall so continue till the worlds end. The *Promises* of the *New Covenant* are of everlasting Truth: The *Oath* of the *New Covenant* is of everlasting stability: The *blood* of the *New Covenant* is of (p) everlasting vertue: and the *Tokens* of the *New Covenant*, of (q) everlasting appointment till the end of the world.

(p) Heb. 9. 12. & 10. 14
(q) Mat. 28. 19, 20. 1 Cor. 11. 26.

7. Hence, *In all these respects the New Covenant is most excelling.* But of the excellency and Preheminence of the New Covenant hereafter.

Thus of the Form of the New Covenant.

CHAP. VIII.

Of the intended Sope, or End of the NEW COVENANT.

HAving viewed at large, The *Efficient*, *Matter*, and *Form* of the *New Covenant*; come we now to take special notice of Gods intended Scope or *End* therein.

The intended Scope or End of God and Jesus Christ our Mediator in this New Testamental Covenant, is; 1. More Immediately, **To Represent and Describe to** Israel **and to all Nations of the world most fully and ultimately,** (1) **The Person of JESUS CHRIST actually, in fulness of time Exhibited**; (2) **His Office of Mediation betwixt God and man already Executed both in his state of humiliation and exaltation**; (3) **As also the Fruits and Benefits of his Mediation.** 2. More Mediately, (1) **To extend his Church universally to all the Nations of the whole world**; (2) **To Advance the Condition and Enioyments of his New Covenant Church to an higher Perfection then ever before, in order to eternal Salvation**; (3) **And by all to exalt the Glory of his own holy name most transcendently and gloriously.**

As

As the *New Covenant*, ſo the *End* thereof, is moſt excellent and tranſcendent: As laid down in this *Aphoriſm*. Which thus in brief I Explicate.

1. **The More Immediate End** intended by God in this *New Covenant*, is, *The moſt full and ultimate Repreſentation of the Perſon, Office and Benefits of Ieſus Chriſt actually exhibited, to* Iſrael *and to all Nations.* All Gods *Covenants of Faith* intend more immediately the Diſcovery and Deſcription of *Ieſus Chriſt*. But this *New Covenant* intends this more then they all. Here note, 1. *What this New Covenant intends Immediately to Repreſent and Deſcribe.* 2. *How.* 3. *To whom.*

1. *What this New Covenant intends more Immediately to Repreſent and Deſcribe*, viz. *Ieſus Chriſt as actually exhibited.* All former Covenants of Faith intend to ſet forth *Chriſt, as Promiſed*, and to be afterwards in fulneſs of time Performed: But this *New Covenant* intends to ſet forth, and doth repreſent Chriſt, as (r) *actually Performed and exhibited already*, according to all the Promiſes of Gods former Covenants. And this principally, 1. *In his Perſon.* 2. *In his Office.* 3. *In the Fruits, Effects and Benefits of his Office.*

(r) Gal. 4. 4, &c. Ioh. 1. 14, &c. Mat. 1. throughout. Luke 1. & 2. & 3. throughout.

(1) *IESUS CHRIST in his Perſon* is moſt excellently and clearly Deſcribed in this *New Covenant*, and the explications thereof in the Books of the *New Teſtamant*. As,

That, He is the Only Son of God, The true God, eſſentially one with, and co-equal to the Father, Creator and Preſerver of all things in Heaven and Earth, *Iohn* 1. 14, 18, & 3. 16. & 6. 69. *Math.* 16. 16, 17, 18. 1 *Iohn* 5. 20. 7. *Iohn* 1. 1. *Phil.* 2. 6. *Iohn* 1. 1, 2, 3, 4, 5, 9, 10. *Heb.* 1. 2, 3. *Col.* 1. 15, 16, 17.

That, He is True and Perfect man, deſcending of the woman, of *Abraham*, *Iſaac* and *Iacob*, and of *David*, by the virgin *Mary* according to the Fleſh, 1 *Tim.* 2. 5. *with Iohn* 20. 25. *to* 30. & *Luke* 24 37, 38, 39, 40. & 1 *Iohn* 1. 1, 2, 3. *Gen.* 3. 15. *with Luke* 3. 38. *Gen.* 12. 3. & 22. 18. & 26. 4. & 28. 14. *with Luke* 3. 34. *Pſal.* 132. 11. *with Luke* 1. 31, 32, 33. & 3. 31. *Math.* 1. 16, 18. *to the end.* & *Luke* 1. 26. *to* 39. & 2. 1. *to* 41. *with Iſai.* 7. 14.

That, He is God-man in one Perſon, *Ioh.* 1. 14. *Gal.* 4. 4. 1 *Tim.* 3. 16.

That, (s) This *Ieſus* God and man is *the very CHRIST*, promiſed in all ages of the Church from the beginning of the world, *Iohn* 20. 31. *Act.* 2. 36. & 10. 43. & 3. 22. *to the end.* & 9. 22. & 18. 28. This is one ſpecial intent of the Books of the *New Teſtament*, by ſhewing how all the Promiſes of old touching the Meſſiah have their plenary accompliſhment in this Ieſus, to demonſtrate that *this Ieſus is the CHRIST.*

(s) Vid *Ioh. Piſcator. Præfat. in Evang. ſecund. Mat. Mar. Luc. & Johan. Et Argument. Evangel. Mat. & Marc.*

His (t) State or Condition of Humiliation, *Phil.* 2. 6, 7, 8. Is moſt lively and accurately deſcribed in all the Degrees thereof, by the four Evangeliſts eſpecially, *viz.* His Conception, Nativity,

(t) Of *Chriſts Humiliation, and Exaltation. See in Book* 4. *chap* 6.

Life, Acts, Passions or Sufferings, Death and Burial; together with the Circumstances of Time, Place, Manner, &c. attending thereupon respectively.

His State or Condition of Glory and Exaltation also is excellently delineated, especially by the four Evangelists. and by *Luke* in the Acts of the Apostles, *viz.* His Reviving, Resurrection the third day, Ascension into Heaven, Sitting down on Gods right hand, and His coming again to judge the world at the last day: together with the Cicumstances attending thereupon.

(2) *IESUS CHRIST, in his Office of Mediation betwixt God & Man*, is also most notably and particulerly represented, in the New Covenant and the explanations thereof. As, *That* he alone is Mediator; *That* He is a Fit and Sufficient Mediator; *That* he is mediator as God man; *That* he Executes his Mediation actually in his Prophecy, Priest-hood, and King-ship, both in his states of Humiliation, and Exaltation, and that by sundry Acts of those three branches of his Mediation. All this ([u]) I have already evidenced heretofore out of the *New Testament* particularly.

(3) *IESUS CHRIST, in regard of the Benefits, Fruits and Effects of all his Offices*, is likewise set forth most excellently in the New Covenant, and the Explanations thereof throughout the Books of the *New Testament*: As ([x]) I have already manifested abundantly.

2. *How the New Covenant Represents and Describes Iesus Christ, exhibited already, in his Person, Offices and Fruits of his Offices.* The *New Covenant* represents and sets forth Iesus Christ actually exhibited, *Fully* and *Ultimately*. 1. *Fully*. So that now the ([y]) whole and entire mysterie of Christ is clearly and compleatly revealed in the *New Testament*, in all the Essential, Integral and Gradual Perfections thereof, for the Happiness and Salvation of the *New Covenant-Church*, so as it was never formerly made known in any foregoing Covenant-Expressure. *Christ made known* to his Apostles, ([z]) *all things that he had heard from his Father*: commanding then to *teach all things whatsoever he had commanded them*, to the world. And his Apostles accordingly ([a]) *kept back nothing that was profitable, not shunning to declare to the Churches the whole counsel of God*; which is so compleat and perfect, that ([b]) nothing is to be added thereto, or taken thence-from. 2. *Ultimately*. So that after this *New Covenant*, no further Revelation of the mysterie of Christ, in regard of his Person, Offices, or Benefits, for his Elects salvation, is to be expected or harkened unto till the End of this world. *For*, This is Christs ([c]) *New and everlasting Covenant*, that shall still remain *New*, and never wax *Old* till the end of this world. This is Christs ([d]) *last Will and Testament*, confirmed and consummate by his Death, from which nothing can be *detracted*, to which nothing can be *added*, in which nothing can be *altered*. Christs *New Covenant-Priesthood* is ([e]) everlasting, confirmed by the irrevocable *Oath*

(u) In this 4. *Book*, *Chap.* 6.

(x) In *Book* 4. *chap.* 5. *sect.* 2. *General* 4. p. 1351, &c. & *chap.* 6.

(y) Heb. 8. 6. *to the end.* 2 Cor. 3. 12. *to the end.* Eph. 3. 4. *to* 13.

(z) Ioh. 15. 15. Mat. 28. 18, 19, 20.

(a) Acts 20. 20, 26, 27.

(b) Rev. 22. 18, 19.

(c) Heb. 8. 13. & 13. 20.

(d) Heb. 9. 14, 15, 16, 17. *with* Gal. 3. 15.

(e) Heb. 7. 21, 22.

Oath of God, whereof he never will Repent. The *New Covenant-Tokens, Baptism and the Lords Supper* are to (f) continue *till the end of the world*, till *Christ come*. The *New Covenant-Discoveries* of the future state and condition of the Church in this world, are (g) extended to occurrents in all ages from the Primitive times till the End of the world. And the *New Covenant-Ministry* (h) is to continue, and shall have *Christs Presence*, Blessing and Assistance *till the end of the world.*

3. *To whom this New Covenant more immediately intends thus fully and ultimately to discover and represent Jesus Christ in his Person, Offices and Benefits, viz.* To the whole Israel of God, both of Jews and Gentiles, *Heb.* 8. 8, 10 But first to the Jews, and then to the Gentiles, *Luke* 24.46,47. *Acts* 2. 38, 39. *&* 13. 46, *&c. &* 26. 20.

(f) Mat. 28. 19 20. 1 Cor. 11. 26.
(g) Rev. cha. 4. *to the end of the Book.*
(h) Mat. 28. 18, 19, 20. Eph 4. 8, 11, 12, 13.

II. **The more Mediate end of the New Covenant,** is two-fold, *viz.* Subordinate, and Ultimate.

1. *Subordinate.* And that also is two-fold. 1. To extend, spread, propagate and plant the Church of God far and near (i) among all the Nations of the world: which before the *New Covenant* was confined to certain Particular Families or Tribes, or to that one select Nation of the Iews. This Extent and Enlargement of the Church under the *New Covenant*, was frequently foretold by the Prophets, and sometimes most Emphatically. *See Isa. 49. 6. to 14. & 54. throughout. & 60. throughout. & 65. 1. & 66. 12. to the end.* Christ was born (k) *to be a light to lighten the Gentiles, as well as to be the glory of his People Israel.* And the Amplitude of the Church of God, by the access of the Gentiles and their incorporation thereinto (l) is most abundantly revealed and fulfilled in these New Covenant-Daies. 2. To advance the Condition and Enjoyments of Gods enlarged *New Covenant-Church* to a far higher perfection, in order to salvation, then ever heretofore. As, (1) *To* more ripeness and maturity, *Gal.* 4. 1. *to* 8. (2) *To* Christian freedom and liberty from the Old Covenant-yoak of bondage, *Gal.* 4. 9, 10, 21. *to the end. &* 5. 1, 2, 3, 4, *&c.* (3) *To* Better Promises of a better Covenant, *Heb.* 8. 6. *&* 7. 22. (4) *To* higher and more perfect Fœderal blessings, Better Inscription of Gods Laws, Better Knowledge of the Lord, and Better Remission of transgressions, *Heb.* 8. 10, 11, 12. (5) *To* more sweet, perfect and comfortable fellowship, *Heb* 12. 18. *to* 25. (6) *To* more clear and spiritual Ordinances, 2 *Cor.* 3. *throughout.* (7) *To* more Plenary and powerful effusions of his Spirit, *John* 7. 38, 39. *with Acts* 2. *throughout*, &c. The condition of the *New Covenant-Church* comes neerest to that of *the Spirits of just men made perfect*, and therefore should be now more then ever heretofore advanced to a sublime excellency of *Graciousness, Spiritualness and Heavenliness.*

(i) Mat. 18. 18, 19, 20 Mark 16. 15, 16. Luke 24. 46, 47. Acts 13. 46, *&c.* Iohn 11. 52.
(k) Luke 2. 30. 31, 32.
(l) Eph. 2. & 3. chap. *throughout.*

2. *Ultimate.* To exalt the glory of God transcendently in all. The

The ([m]) Glory of Gods infinite Grace, Goodneſs, Mercy, Loving-kindneſs, Wiſdom, Iuſtice, Holineſs, and Powerfulneſs ſhines forth in this *New Covenants* Contrivance, Manifeſtation, Dedication, Publication, and Application of it to poor ſinners, even to admiration. This *New Covenant* is fulleſt of God, of Chriſt, of the Spirit; and therefore moſt glorious unto God. This *New Covenant* hath in it the Marrow and Extract of all fore-going Covenants, and many other ſuperadded Priviledges approaching neareſt to cœleſtial Perfection: and therefore thereby Gods glory is rendred exceeding glorious.

(m) This is evident in all the former Particulars opened about the New Covenant: eſpecially in the Author, Occaſion, Impulſives, Fœderates, Matter and Form thereof.

Inferences.

1. Hence, *This New Covenant in its intended Scope and End far Excells all former Covenants.* Their End was to Reveal Chriſt, as *Promiſed*, and to come afterwards: The *New Covenant* is to Repreſent Chriſt as *Performed*, and come already. *They* intended the Happineſs of the Church in particular Families or Tribes, or one ſelect Nation: *This* intends the Happineſs of the Church in all Nations of the world. *They* intended to Reveal bleſsings agreeable to the Churches *Minority*: *This* intends and reveals bleſsings ſuitable to the Churches *Maturity*.

2. Hence, *Of all Gods Covenant-expreſſures, The New Covenant ſhould be moſt precious, dear and delightful to us.* Why? Becauſe, *Hereby* the Church is moſt Enlarged; *Hereby* the Churches Condition & Enjoyments are moſt happily improved; *Hereby* Ieſus Chriſt in his Perſon, office and benefits is moſt plenarily and ultimately revealed; And *Hereby* Gods glory is moſt gloriouſly advanced. All which ought to be very dear, delightful and precious to us.

3. Hence, *They that would be acquainted with Ieſus Chriſt moſt fully, ſhould ſtudy and exerciſe themſelves in the New Covenant moſt frequently.* Some Covenants repreſent Chriſt much, Some more; but this *New Covenant* moſt of all. *There* you have Chriſt Promiſed: *Here* Chriſt actually Performed and exhibited. Oh peruſe the *New Teſtament* diligently, there you have Chriſt diſplaid moſt clearly, compleatly and tranſcendently. The *New Covenant* is the Rock, Chriſt the *water* that flows from it: The *New Covenant* is the Cloud, Chriſt the *Manna* that rained from it: The *New Covenant* is the Honey-Comb, Chriſt is the *Honey* that drops from it: The *New Covenant* is the Cabinet, Chriſt is the *Iewel* thats lockt up in it.

4. Hence, *They that deny Ieſus Chriſt to be actually exhibited and already come in the fleſh, do utterly evacuate and make void a Primary End of the New Covenant.* For the *New Covenant* eminently intends to repreſent Chriſt as actually Performed according to all the Promiſes of old. Oh how ſadly have the Iews hitherto denyed Chriſts coming in the fleſh, and diſpiſed the *New Covenants* ([n]) *great ſalvation!* Such([o]) *Spirits are not of God, but the very Spirit of Antichriſt.*

(n) Heb 2.3.
(o) 1 Iohn 4. 2, 3.

5. Hence, *The Gentiles Converſion and Churches Dilatation are peculiarly*

liarly to be aſcribed to the New Covenant. The Old Covenant-Diſpenſation hindred it: This (p) New Covenant-Diſpenſation promotes and effects it.

(p) Eph. 2. 15, 16, 17, 18, &c.

6. Hence, *Gods New Covenant-People ſhould not content themſelves with leſs then a New Covenant-Condition and enjoyments.* They ſhould aſpire to a more perfect condition and enjoyments then any other Covenant affords: Elſe they fall ſhort of the *New Covenants* intention. They that under the *New Covenant* content themſelves, (q) without Heart-conformity to Gods Laws, without clear knowledge of the Lord, without Remiſſion of ſins, without Covenant-Relation to God, without Chriſtian Maturity and filial liberty, *&c.* they put away the *New Covenant* from them, counting themſelves unworthy of its bleſſed intendments, and of Eternal Life.

(q) Heb. 8. 10, 11, 12.

7. Hence, *They that are truly Partakers of Gods New Covenant, ſhould highly extoll him for his New Covenant.* Oh how hath he therein diſplayed the riches of his Grace, Mercy, Love, Wiſdom, *&c.* for poor Sinners, for loſt Gentiles! Herein he greatly intended the glory of his own great name: Oh let us hereupon moſt triumphantly declare and ſpread abroad his glory.

Thus of the End or intended Scope of the New Covenant.

CHAP. IX.

Of certain General Inferences reſulting from the whole of this New Covenant.

HAving thus (through the help of my moſt gracious God in Jeſus Chriſt) in ſome meaſure ſet forth and repreſented, 1. *The terms, or limits of continuance*; 2. *The Denominations, and General Nature*; 3. *The efficient Cauſe or Author, together with the Occaſions, and Impulſives, moving thereunto*; 4. *The Fœderates with God*; 5. *The Matter, on Gods part, and on theirs*; 6. *The Lord* JESUS CHRIST, *as Mediator, Surety and Teſtator*; 7. *The Form, Inward and Outward*; 8. *And alſo the intended Scope or End, of this Higheſt, ſweeteſt and moſt excellent Fœderal Expreſſure,* The NEW TESTAMENTAL COVENANT, or The NEW FEDERAL TESTAMENT, *which is the Glory of all Covenants*: I ſhall now cloſe up this whole diſcourſe about the New Covenant, and alſo my whole Treatiſe about the Covenants of

of God, (as (r) I formerly propounded) with certain **General Inferences** *from the whole of this New Covenant*; which I ſummarily offer in this enſuing *Aphoriſm*, viz.

From the whole Myſterie of the New Covenant thus diſcloſed, theſe things are evident; 1. That **The New Covenant is the Covenant of Covenants.** 2. What **The Properties and Perfections of the New Covenant are.** 3. What **Agreement and Difference there is betwixt this New Covenant and the Old, and conſequently all other Covenants.** 4. What **The New Covenants Preheminencies and Excellencies are above the Old, and all former Covenants.** 5. How **great are the privileges of Gods New Covenant-people.** 6. How **we may diſcover, that we are Gods New Covenant-people.** 7. How **much it concerns all, eſpecially us Gentiles, to Eſteem, Embrace, Reſt upon, Conform to, and Triumph in, this bleſſed New Covenant.** 8. That, **Gods New Covenant people ſhould approve themſelves, anſwerably to this New, Better and more illuſtrious Covenant, A New, Better, and more Excellent people in their Hearts and Converſations.** 9. That, **All diſtreſſed and diſconſolate ſouls ſhould chiefly have recourſe to this New Covenant for their ſweeteſt and fulleſt conſolations.** 10. That, **This New Teſtamental Covenant approacheth neareſt, as in Contiguity of time, ſo in Excellency of nature, to the celeſtial Glory.**

Theſe *Conſectaries* or *Inferences* are ſo fluent from the Premiſes, that it ſhall ſuffice very briefly to explain them, eſpecially divers of them.

I. Hence, **The New Covenant is the Covenant of Covenants.** As Gods Covenants ſurpaſs all other Covenants, ſo this *New Covenant* is the laſt and beſt of all Gods Covenants. For 1. *No* former Covenant ſince the foundation of the world had ſuch a (s) *Sanction* and *Dedication*, as this *New Covenant*; by the Death and Blood of Ieſus Chriſt. 2. *No* fore-going Covenant had ſuch a *Conſtitution*, (t) wholly of *Promiſes*, and thoſe meer *Spiritual Promiſes*, as this *New Covenant*: as hath been already obſerved. 3. *No* former Covenant had ſo ſucceſsful a *Promulgation* or *Firſt Publication*, as this *New Covenant* to the Converſion of three thouſand, *Acts* 2. *throughout*. 4. *No* former Covenant was univerſally extended to all the Nations of the world, but only this *New Covenant*, *Heb.* 8. 8, 10. *with Mat.* 28. 18, 19. *Mark* 16. 15, 16. *Luke* 24. 46, 47. 5. *All* former Covenants were but as Preludium's and Introductions to this New Covenant, The (u) *Perfection* of them all, The End and (x) *accompliſhment* of them all. 6. *All* former Covenants, like *Rivers* run into this Sea, like *Lines* meet in this Center, like *Beams* meet in this Sun of the *New Covenant*, being all their

(r) In *Book* 4. *chap.* 1. *pag.* 1232.

(s) Heb. 9. 14, 15, 16, 17, &c. Mat. 26. 28. 1 Cor. 11. 26. Heb. 13. 20 Acts 20. 28.

(t) Heb. 8. 10, 11, 12. See *Book* 4. *chap.* 5. *ſect.* 2. *p.* 1346, &c.

(u) Heb. 7. 18, 19, &c. 22. Gal. 3. 21, 22, 23, 24.

(x) Heb. 9. 15. Rom. 3. 25.

their fulneſs, wealth and glory into it. The Treaſures which are found diſperſed and ſcattered in and among other Covenants, are all collected and united in this *New Covenant*: *The ſeed of the woman*, The true *Noah*, The *Seed of Abraham, Iſaac and Iacob*, The *Prieſt like Melchizedeck*, The *Prophet like Moſes*, The *King like David*, &c. all theſe Diſcoveries of many ſeveral Covenants in ſeveral ages meet together in this one *New Covenant*, &c. are at once moſt richly and fully repreſented in Ieſus Chriſt the Son of God, and of the Virgin *Mary*, actually exhibited to be *Mediator, Surety and Teſtator* of the *New Teſtament*. 7. No former Covenants afford ſuch admirable Events and Occurrents in their reſpective Periods or Revolutions, (x) as this *New Covenant*. 8. Finally, This *New Covenant* ſucceeds and ſwallows up all other Covenants, but none ſhall ſucceed this, (y) which is to remain of force ſo long as this world ſhall continue. Upon theſe and ſundry like conſiderations it is clear, That this *New Covenant* is a peerleſs and matchleſs Covenant: God ſtill proceeding in his Covenant-Expreſſures from the leſs to the more perfect, till at laſt he came from the *firſt and leaſt*, to this *laſt and Greateſt* Covenant of all.

(y) See Book IV. Chap. 1. Aph. 2. pag. 1246, &c.

(x) Heb. 13. 20. Mat. 28. 19, 20. 1 Cor. 11. 26.

II. Hence, **We may eaſily perceive what the Properties and Perfections of the New Covenant are**, *viz.* Eſpecially theſe: The New Covenant is, 1. *Moſt Divine*; 2. *Gratuitous*; 3. *Evangelical*; 4. *Wiſe*; 5. *Holy*; 6. *Promiſſory*; 7. *Spiritual*; 8. *Teſtamental*; 9. *Clear and glorious*; 10. *Full*; 11. *Free*; 12. *Efficacious*; 13. *Sure and Faithful*; 14. *Conſolatory*; 15. *Extenſive*; 16. And *Continuing*.

1. **Moſt Divine.** For, this *New Covenant* hath much of God, and of his Divine Authority, Excellency and Efficacy engraven upon it. 1. God, Father, Son and Holy-Ghoſt, is the ſole Author of it. 2. The Father, of Old time Revealed it: The Son, in Fulneſs of time Eſtabliſhed it; The Holy-Ghoſt in due time Applyes it. 3. The Father, Son and Holy-Ghoſt do joyntly undertake (but according to their Order of Subſiſting) to confer all the New Covenant-bleſſings upon his Fœderates: which bleſsings are more peculiarly referred to the ſeveral perſons, according to their peculiar order and manner of working. (a) All theſe things have been already cleared.

(a) In Book IV. Chap 3. Aph. 1. pag. 1270, &c.

2. **Gratuitous.** Of the meer grace and good-pleaſure of Gods will, in Ieſus Chriſt. Theſe were the (b) *Impulſive* or *Moving cauſes* inclining God to Reveal, Eſtabliſh and Apply this *New Covenant*: Not any worth, dignity or excellency at all in Iews or Gentiles.

(b) See Book IV. Chap. 3. Aph. 2. pag. 1278, to 1282.

3. **Evangelical.** All Gods Covenants of Faith were *Evangelical*, as I have ſhewed: But Gods New Covenant is of all other moſt purely Evangelical. See (c) *the General nature and deſcription of the New Covenant*. *Former Covenants* were *Goſpel in minority*; *This New Covenant* is *Goſpel in maturity*. *Former Covenants*, were Goſpel veiled: *This New Covenant* is Goſpel Unveiled. *Former Covenants* were

(c) In Book IV. Chap. 2. Aph. 2.

Gospel (that is, Glad tidings of Sinners Salvation by Faith) in Christ Promised and to come afterwards: *This New Covenant* is Gospel in Christ Performed, and come in the flesh already. *Former Covenants* were Gospel Inchoate: *This New Covenant* is Gospel Consummate. In this *New Covenant* especially, (d) *Mercy and Truth are Met together, Righteousness and Peace have kissed each other*, &c. In this Covenant, the goodness and mercy of God hath most eminently shined forth to the *Sinner*, the severity and justice of God hath most notably been expressed upon Jesus Christ the *Sinners Surety*: And this Mystery of Mercy and Justice in the Sinners Salvation upon Gods Pacification, is excellently Evangelical; By way of eminency and singularity, This New Covenant is called, (e) *The Grace of God bringing Salvation*; (f) *The Gospel through which Christ hath brought life and immortality to light*; The (g) *Coming of Faith for Remission of Sins past*, and justification of the elect under former Covenants. The Grace of God, The Gospel, and Doctrine of Faith were before: but comparatively they were not till the times of the *New Covenant*.

(d) Psal.85. 10,11.

(e) Tit.2.10, 11.

(f) 2 Tim.1. 10,11.

(g) Gal. 3. 22,23,24,25. Rom.3.25, 26. Heb.9.15, &c.

4. **Wise.** The *New Covenant* is eminently *Wise*. For, 1. It is contrived by the *only wise God*, Father, Son and Holy-Ghost. 2. It is stored and filled with all accomplishments of wisdom for sinners Happiness: as (h) hath been already manifested in many particulars.

(h) In *Book IV.ch.3.Aph.2. p.128.*

5. **Holy.** This *New Covenant* is very *Holy*, in divers regards; 1. The Author of it is God, most Holy, *Heb.* 8. 8,10. *with* Isa.6.3. 2. The Fœderates in it, are *The House of Israel and Judah*, the Israel of God, The whole universal Church of Jews and Gentiles, which are *an Holy Nation, an Holy Temple of God*, &c. *Heb.* 8. 8, 10. *with* 1 *Pet.* 2.9. 1 *Cor.* 3. 16, 17. *Eph.* 2. 21, 22. 3. The Matter of it, is; Holy blessings promised on Gods part, expressly, *Heb.* 8.10, 11, 12. And Holy Duties of Faith, &c. re-promised on their part, Implicitely, *Jude* 20. 1 *Pet.* 1. 15, 16. 4. The Mediator of it is Holy, Jesus Christ, (i) *The Holy one of God.* (k) *Holy, harmless, undefiled, seperate from Sinners.* 5. The Form of it Holy. Consisting in an Holy Manifestation, Confirmation and Administration; as hath been evidenced. It is (*fœdus Sanctum, quasi Sanctum*, as *Augustine*) an *Holy Covenant*, because a firmly setled and established Covenant. 6. The End of it Holy.

(i) Luke 4. 34.

(k) Heb.7. 26. & 7. 22. & 12.24.

6. **Promissory.** The *Old Covenant* was chiefly *Mandatory* and *Minatory*: But this *New Covenant* if we look at the (l) body of it, is, (as (m) hath been manifested already) 1. Altogether Promissory. 2. The Promises thereof whereupon it is established being *better Promises*. 3. And all those Promises being meerly (as to the express terms thereof) only of Spirituals. Oh how sweet is this Dispensation, wherein we may fetch not only *Gods mercies*, but also *our Duties and Abilities* for them from *Gods Promises*.

(l) Heb.8.10, 11, 12.

(m) See *Book IV.chap.5.§.2. General II. & III. & Ch. 1. Aph.2. Partic. IV.*

7. **Spiritual.** Of all Covenants this *New Covenant* is most sublime, heavenly and purely spiritual. Former Covenants were more Carnal, External, Literal Administrations: but this *New* more (n) spiritual,

(n) See *Book IV.Ch.2.Aph. 1.p.1265, &c.*

ritual, called therefore (o) *the miniſtration of the Spirit*. In former Covenants Spirituals were darkly couched under Carnals and Externals: As under the (p) *Seed of the woman, bruiſing the Serpents head*, Chriſt incarnate ſubduing Satan; Under (q) *Noahs ſaving of his houſe* in the Ark by water, Chriſts ſaving his elect remnant in his Church by his blood; Under the Promiſed (r) *Seed of* Abraham, Iſaac, *and* Jacob, Chriſts *bleſſing of all the Nations of the world*. Under all the Ceremonial Types and Shadows, Chriſt the *Truth* and *Body* intended, the *better hope perfecting us as pertaining to the Conſcience and bringing us neer unto God*, John 1. 14, 17. Col. 2. 17 Heb. 7. 18, 19. & 9. 14 & 10. 1. *to* 9 Under (s) *Davids Seed* promiſed to ſit upon his Throne for ever, Chriſt his Primary Seed that ſhould *Rule the Houſe of Jacob* the Church for evermore; Under the (t) Redemption of the Captives out of *Babylon*, Chriſts Redemption of his elect from their Spiritual thraldome was repreſented; So that though they had many Spirituals repreſented in them, yet all was under a cloud or veil of Carnals; Thereby the Spirituals of former Covenants were much darkned and *Carnalized*: But in this *New Covenant* Spirituals are ſet forth moſt openly, immediately and expreſly in clear view, and as with open face, (u) *the veil being done away in Chriſt*; and (x) *Carnals* being comprized in, and annexed to *Spirituals*, the Carnals of this *New Covenant* are therein *Spiritualliz'ed*. And as under former Covenants the Fœderates of God remained more Carnal: So under this *New Covenant* they become more (y) Spiritual, to worſhip the Lord *in Spirit and Truth*; *A Spiritual Houſe, and holy Prieſthood to offer up Spiritual Sacrifices acceptable to God by Jeſus Chriſt*.

(o) 2 Cor. 3. 6, 7, 8.
(p) Gen. 3. 15. Heb. 2. 14, 15.
(q) Gen 6 & 7 Heb. 11. 7. 1 Pet 3. 21.
(r) Gen 12. 3. Act. 3. 26. Gal. 3. 13, 14.
(s) Pſal. 132. 11. Luke 1. 31, 32, 33.
(t) *compare* Ezek. 37 *with* Iſa. 49.
(u) 2 Cor 3. 14, 18.
(x) Heb. 8. 10, 11, 12. 1 Tim. 4. 8. Mat. 6. 33.
(y) 1 Pet. 2. 5. *with* John 4. 23.

8. **Teſtamental.** The *New Covenant*, is ſo a (z) *Covenant*, in reſpect of God: that it is alſo a (a) *Teſtament*, in reſpect of Jeſus Chriſt the *Teſtator*. It is a *Fœderal Teſtament*, or a *Teſtamental Covenant*: As I have already ſhewed at large *in this fourth Book chap. 2. Aph. 1.* there ſee. The *Old Covenant* was Chriſts (b) *Firſt Will and Teſtament*, ſtabliſhed by Typical blood and Sacrifices: But this *New Covenant* is Chriſts (c) *New, Second or laſt will and Teſtament*, revoking his *Old Teſtament*, being finally & irrevocably confirmed by the blood, death and Sacrifice of Jeſus Chriſt himſelf the Teſtator. In what regards it is *A Teſtament*, and a *New Teſtament*, hath been there unfolded.

(z) Heb. 8. 8, 10.
(a) Heb. 7. 22. Mat. 26. 28.
(b) Heb. 9. 18, 19, 20, &c. Exod. 24.
(c) Heb. 7. 22. & 9. 15. 16, 17. & 8. 6, 7, 8.

9. **Clear and Glorious.** Under this *New Covenant*, The dark ſhadows and (d) veil, both upon the Myſteries of the Covenant, and upon the Fœderates Covenanting, are *done away in Chriſt*; ſo that now we may *behold as in a glaſs* clearly and transformingly the Glory of the Lord in the face of Jeſus Chriſt, having a more clear and excellent Knowledge of God, & (e) *giving of his Laws in our minds*, Promiſed, then ever formerly. Now the Covenant of God ſhines out in its perfect Day. Now *The Sun of righteouſneſs* hath appeared in his perfect Glory. Now the Church of God hath attained to her Maturity, &c. See what (f) hath been formerly ſpoken to this effect at large.

(d) 2 Cor 3. 14 18. & 4. 6, 7.
(e) Heb 8, 10, 11.
(f) In *Book IV. ch. 1. §. 3. Aph. 1. vt. throughout. p.* 1408. *to* 1440.

10. **Full.** Never Covenant ſince the Fall of man was ſo rich, full

and compleat as this *New Covenant*. They that went before were but as *Springs and Rivers*: This is as a very *Sea*. And no wonder: For, 1. *This* is the only Covenant (g) ſtabliſhed in *fulneſs of time*, by the fulleſt Sanction and Dedication, in the blood of Jeſus Chriſt, *full of Grace and Truth* for us, *in whom all fulneſs* extenſive and intenſive *dwells*, yea *the fulneſs of the God-head Perſonally*. 2. *This* is the only Covenant in and under which (h) the Spirit of God and all ſaving Bleſſings are Revealed, Obtained and Applyed to the elect of God moſt fully. So that under this Covenant Gods people are Compleat in Chriſt now in all Eſſential and Integral Perfections pertaining to ſalvation, *Col.* 2.9. and ſhall be at laſt conſummate in all graduals, *Eph.* 4.11, 12, 13, 14. Jeſus Chriſt having (i) *aſcended up far above all Heavens, that he might fill all things*; And his Body the Church becoming (k) *the fulneſs of him that filleth all and in all*. 3. *This* is the only Covenant, unto which all former Covenants collime, ſcope, tend and refer; Into which they joyntly and univerſally empty themſelves as the Rivers into the Sea; and from which they derive and extract all ſalvifical vertue for the elect under former Covenants, *Heb.*9.15,16,17. *Rom* 3.25. 4. *This* is the only Covenant that ſhall (l) continue to the worlds end, having no need of any more Additional perfections, or any other Fœderal Adminiſtrations, to be annexed thereto, or to ſucceed in room thereof.

(g) Gal.4.4,5, 6. Heb.9.15, &c. Mat. 26. 28. Ioh. 1. 14, 17. Col. 1.19. & 2.9,10.

(h) Iohn.7. 37,38,39. Act. 2. *throughout.* Iohn 1.14,16, 17. Heb.8. 10,11,12.

(i) Eph.4.10.

(k) Eph.1.23.

(l) Heb.13. 20. Mat.28. 19,20. 1 Cor. 11. 26.

11. **Free.** Much ſervitude and Bondage did predominate in former Covenants; Witneſs the many gravaminous Rites and obſervances of (m) Sacrifices, Circumciſion, Purifications, and other *Carnal Ordinances*, (*impoſed till the time of Reformation.*) Which were (n) *a yoke that neither they nor their fathers were able to bear.* But in this *New Covenant* God hath ſo abundantly Provided for the Spiritual Redemption, Releaſe, Liberty and Freedom of his Church and People more then ever Heretofore, that this Peculiar time of Chriſt, this whole *New Covenant* time is as the Churches Laſt, Greateſt and Continued (o) *Jubilee.* Eſpecially this is moſt obſervable in the *Old* and *New Covenant*, compared by the Apoſtle to *Abrahams* two wives; *viz.* Hagar *the Bond-woman*, which brought forth *Iſhmael* her Bond-ſon, who with her ſon was caſt out of *Abraham's* Houſe, repreſenting the *Old Covenant from mount Sinai*, begetting children unto Bondage, which Covenant with her children is caſt out and laid aſide; And *Sarah the Free-woman*, which brought forth *Iſaac* her free Son, the Son of the Promiſe, the Heir of *Abraham*, repreſenting this *New Covenant from Mount Sion*, gendring children unto liberty, who are Heirs according to Promiſe. Now this *New Covenant* is in a Peculiar and Eminent ſort, above all that went before, A Covenant of true liberty and freedom; 1. *Becauſe*, Under this *New Covenant*, All the ſpiritual, ſalvifical and eternal (p) Redemption, Liberty or Freedom of Gods Elect, which have been, are or ſhall be from the beginning to the end of the world, from Sin, Death,

(m) Gen.4. 4. &c. & 8. 20,21. & 15. 9. 10. & 17. 10. *to* 15. Heb. 9. 1. *to* 11.

(n) Acts 15. 10. Gal.5.1.

(o) Iſa 61.1, 2, 3. *with* Luke 4.18, 19, 21.

(p) Luke 1. 68. *to* 76. Tit. 2.14. Heb.9. 15. Rom.3. 25. Heb. 9.12. & 2. 14,15. 1 Theſ.1.10. Gal 3.13, 14.

Death, Satan and all ſpiritual enemies, hath been meritoriouſly purchaſed, procured and wrought by the merit of Jeſus Chriſt our only Lord and Mediator. The vertue of Chriſts Redemption reached to all ages by-paſt, even to the beginning of the world: but the tranſaction and accompliſhment of it was only under his New Covenant, Inchoate or Compleat. 2. *Becauſe*, Under this *New Covenant* all the Bondage, Servitude and Slavery of fore-going Covenant-Adminiſtrations is utterly aboliſhed and done away: Eſpecially that of the *Old Covenant*, Reſtraining to dayes, moneths and years, to external Rites in worſhip, to places, to meats and drinks, *&c. Eph.* 2. 14, 15. *Col.* 2. 14. *Gal.* 4. *throughout.* & 5. 1, 2, 3, 4, 5, *&c. Heb.* 7. 18, 19. & 8. 7, 8, 9. & 10. 8, 9, 10, *&c.* And the Contrary liberty and freedom is eſtabliſhed by Chriſt, *Gal.* 5. 1. The Church while (q) *under age*, was in a ſervile Condition, *under Tutors and Governors, though heir of all:* but when come to maturity, ſhe was redeemed by Chriſt from all that ſervitude, to receive the *Adoption of Sons.* (r) *Ye have not received the Spirit of Bondage again, to fear: but the Spirit of Adoption, whereby we cry Abba Father.* Chriſt gives *Ability*, as well as requires *Duty*: therefore Chriſts (ſ) *yoke is eaſie and his burden is light.* 3. *Becauſe*, Under this *New Covenant*, all Reſtraint of the Church, Goſpel, Ordinances and Means of Salvation to the Particular Nation of the Jews is quite taken off: theſe Bleſſings being without exception or limitation Extended to all the Nations of the world, *Mat.* 28. 18, 19, 20. *Mark* 16. 15, 16. *Luke* 24. 46, 47.

(q) Gal 4. 1, 2, 3, 4, 5.

(r) Rom 8. 15.

(ſ) Heb. 8. 10. *with* Mat. 28. 29, 30.

12. **Efficacious.** For, 1. This *New Covenant* is a (t) *Miniſtration of the Spirit, not of the Letter; A Miniſtration of Life, not of Death:* Now *Spirit* and *Life* are full of efficacy. 2. The *New Covenant* is moſt effectually given and graven, *viz. in* (u) *Mind and Heart*, not in dead Tables of ſtone. 3. The (x) *Spirit* is moſt powerfully and efficaciouſly given under the *New Covenant*, The more Spirit, the more efficacy. 4. In this *New Covenant*, The fulneſs of Chriſt is moſt magnifically diſplaid, more then in all former Covenants, *John* 1. 14, 16. *Col.* 1. 19. & 2. 9, 10. *Eph.* 3. 8, *&c.* and Chriſts fulneſs is moſt efficacious. 5. The Converſion of the *Jews* by (y) *thouſands*; and of the *Gentiles* as it were by *floods* and (z) *Seas* to God, under *the New Covenant*, demonſtrate the tranſcendent efficacy thereof before all the world, &c. But of this *New Covenants* efficaciouſneſs, I (a) have ſpoken already in divers Particulars. There ſee.

(t) 2 Cor. 3. 6, 7, 8.

(u) Heb. 8. 10. 2 Cor. 3. 7. Deut. 4. 13.

(x) John 7. 37, 38, 39.

(y) Acts 2. 41. & 4. 4.

(z) Iſa. 60. 3, 4, 5, 6, *&c.*

(a) In *Book* IV. *ch.* 5. §. 3. *Aph.* 1. *p.* 1385, *&c.* & *p.* 1408, 1409, 1410.

13. **Sure and Faithfull.** How can this *New Covenant* chuſe but be moſt Sure, Faithfull and Infallible? For, 1. *The Author* of it is moſt faithfull, *IEHOVAH*, Heb. 8. 8, 10. that gives Being and Subſiſtence to all his Covenants and Promiſes (as that his moſt eſſential name imports, *Exod.* 6. 3.) This name of his, *IEHOVAH*, is mentioned (b) four ſeveral times in this *New Covenant*, for the greater Aſſurance of this Covenants Fidelity. 2. *The Impulſive*, or

(b) Ier. 31. 31, 32, 33, 34.

or ([c]) *Moving Causes* of it were meerly Gods most rich and free-grace in Iesus Christ without any respect at all had to any thing in Jews or Gentiles. It was not *founded* in mans *worthiness*: nor shall be *confounded* by mans *Unworthiness*. 3. *The Matter of it* is so laid down ([d]) in the Body of the Covenant, that God himself in effect undertakes both for himselt and for his Fœderates. *He will be theirs, and they shall be his.* Their *restipulated Duties*, are all implicitely comprized, in his expresly *Promised Mercies*. He first promises *Ability* to them, before he calls for *Duty* from them. 4. *The Form of it* is partly with such Establishment and Confirmation as can never be shaken or removed. It is confirmed (as ([e]) hath been evidenced abundantly,) ([1]) *By* the choicest and best Promises of God; ([2]) *By* the Sacred and inviolable Oath of God. ([3]) *By* the irrevocable Death and precious blood of Jesus Christ; As also, ([4]) *By* the best Fœderal Tokens, *Baptism* and the *Lords Supper*. Now, *God that promised cannot possibly lie*; God that hath sworn cannot repent or forswear himself; Christ that *Died, dieth no more*, &c. Therefore this *New Covenant* can never be overthrown. 5. *The Mediator of this New Covenant* is ([f]) al-sufficient: Both to enrich us with Covenant-Mercies from God, and to enable us unto Covenant-Duties to God; That as there *can be* no Fayler on Gods part, so there *shall be* none on ours. Oh with what affiance and Consolation may we lean upon this Sure, Faithful and immutable *New Covenant* in all exigents and extremities!

14. **Consolatory**. No Covenant is Consolatory like the *New Covenant*. For no Covenant is Dignified with such ([g]) *Promises*, such a ([h]) *Mediator*, such a ([i]) *Comforter*: And these are the very springs of Consolation But of this Consolating Property which abounds in the *New Covenant* I have spoken so much already, that I need not to add further. Having shewed, I. *That*, ([k]) the matter of this New Covenant is so contrived, as may most sweetly and sufficiently remove all the principall Doubts, Discouragements and objections, which either a bleeding Heart wounded Sinner, or a Distressed Saint, may make against his own Salvation. This is evinced in seven chief Particulars. II. *That*, ([l]) This *New Covenant* is an excellent Antidote against the greatest Adversities and afflictions of Gods Covenant-people. This is manifested in five Particulars. III. *That*, Heres wonderfull Matter of Consolation in that clause of this New Covenant, *I will be to them a God, &c. Heb.* 8. 10. And this, Against 1. Remains of Sin. 2. Fears and dangers of Apostacy. 3. Outward or Inward wants. 4. Strong and violent Temptations. 5. Sad and Dismaying Desertions. 6. Sharp Afflictions and Persecutions. 7. The very Terrors and pangs of Death it self. Against all and every of which many sweet Consolations ([m]) are extracted from that great and Glorious Promise. Consult all these diligently, if thou desirest to taste and suck the delicious sweetness of the *New Covenants* Consolations.

15. **Extensive**.

([c]) *Book IV. ch. 3. Aph. 2. p. 1278, &c.*

([d]) *Book IV. chap. 5. S. 3. General II. & III p. 1346, &c.*

([e]) In *Book IV. ch 7.*

([f]) See Book IV. ch 6.

([g]) Heb 8. 6.
([h]) Heb. 9. 15. & 12. 26.
([i]) John 14. 15, 16, 17.
([k]) In *Book IV. ch 5. Sect. 2. General V. p. 1353. to 1365.*

([l]) In *Book IV. chap 3. Aph 2. p. 1283. to 1289.*

([m]) *Book IV. ch. 5. Sect. 3. Aph. 1. p. 1516, &c.*

15 **Extensive.** This *New Covenant* is beyond all other most extensive. It (n) spreads forth its Arms even to all Nations of the World, Jewish and Gentilish, accepting all Profest Believers Jews and Gentiles, and their children, into *visible Federation* with God, and all true sincere believers into *Federation invisible*. This is (o) already handled at large in *three distinct Positions*. Consider them heedfully.

16. **Continuing and Everlasting.** It continues still (p) *New* when the former Covenant *waxeth old and weareth away*. How long doth it Continue, hath been already explained, *viz.* (q) From Christs Death till the end of the world. As also in what sense it is everlasting, *viz.* (r) *Absolutely*, in regard of its Substantials: *Respectively*, only in regard of its Circumstantials.

III. Hence, **we may manifestly discern, what Agreement and Difference there is betwixt this New Covenant and the Old, and Consequently betwixt it and all other Covenants.** The *Agreement* and *Difference* (s) betwixt the *Old Covenant* and the three fore-going Covenants hath been stated already: Therefore if now we can come to a clear and true state of the *Agreement* and *Difference* betwixt this *New* and that *Old Covenant*, we shall consequently most easily discern the *Agreement* and *Difference* betwixt this *New Covenant* and all other fore-going *Covenants of Faith*. The *New Covenants Agreement* with, or *Disagreement from* the *Old Covenant*, I have referred to this, as to its most fit and proper place: according (t) as I have heretofore propounded. The due Discovery of this *Agreement* and *Disagreement* betwixt them is of much Consequence: For, 1. *Hereby* the Nature of the *New Covenant* will be the more distinctly discerned. 2. *Hereby*, the excellency of it above the *Old* will be discovered. 3. *Hereby*, Divers Errors of men in mis-stating the *Agreement* and *Difference* betwixt the *Old and New Covenant*, purposely devised for their own sinister ends and advantages, will be detected and defeated. 4. *Hereby*, That Singular Art of Right distinguishing betwixt the *Law* and *Gospel*, shall in some measure be exerted; which *Luther* so much extols; (u) *He that well knows to discern the Gospel from the Law, Let him give God thanks, and Know himself to be a divine.* For, the *Law* given at *Mount Sinai*, is that *Old Covenant*: And the *Gospel* strictly taken, is this *New Covenant*. 5. *Hereby* divers Scriptures which put sundry Differences betwixt the *Old* and *New Covenant*, shall be better understood, As, *Heb.* 8. 8, 9, 10. & 12. 18. *to* 25. *2 Cor.* 3. 6. *to the end. Gal.* 4. 21. *to the end.* Here therefore I shall lay down, 1. *The Agreement*; 2. *The Difference*; betwixt the *New Covenant* and *Old*, which to me seems most Consonant to the Scriptures. And this with all possible Brevity and perspicuity.

The Agreement betwixt the *Old Covenant*, (x) given at *Mount Sinai*; and this *New Covenant*, from (y) *Mount Sion*, (that I may use the Apostles terms,) doth stand especially in these Particulars, and such like, *viz.*

1. *Both*

(n) Mat. 28. 18, 19, 20. Mark 16. 15, 16. Luke 24. 46, 47

(o) In *Book IV. ch.* 4. *Apb.* 1. & 2. *throughout p.* 1292. *to* 1339.

(p) Heb 8. 8, 13.

(q) In *Book IV. chap.* 1. *Apb.* 11. *p.* 1232. *to* 1243.

(r) *Book IV. chap.* 2 *Ap.* 17. 1265.

(s) In *Book III. chap.* 4. *Apb.* 7. *Corol.* 5. *p.* 954, &c.

(t) *Book IV. ch.* 4. *Apb.* 7. *Corol.* 5. *p.* 954.

(u) Qui bene novit discernere Evangelium à lege, Gratias agite Deo, & scitote se esse Theologum. *Luth. in fol.* 40. 6. *Tom.* 4. *latin.*

(x) Gal. 4. 24, 25. Heb. 12. 18. *to* 22.

(y) Heb. 12. 22. *to* 25. Gal. 4. 26, 27, &c.

1. *Both of them* are Covenants of the same sort and Nature, more Generally. 1. *Both* of them are Covenants of God with man, *Gal.* 4. 24. *Heb.* 8. 8, 9. 2. *Both* of them are Gods Covenants with man since the Fall, *Heb.* 8. 8, 9. *Jer.* 31. 31, 32. 3. *Both* of them are Covenants (no *of works*) but *of Faith*, and through Jesus Christ Revealing Righteousness, Life and Salvation to lapsed sinners in and by Jesus Christ through Faith. *That* the Law was given at *Mount Sinai* as a *Covenant*, and that as a *Covenant of Faith* in Jesus Christ, not at all as a *Covenant of Works*; I (x) have proved heretofore by many Arguments, as also answered the Contrary Objections which are of any moment or Consequence. *That*, this *New Covenant* is a Covenant of Faith most eminently, needs no more proof, then what (a) hath been already laid down in this *fourth Book*. 4. *Both* of them are (b) Testamental Covenants, or Fœderal Testaments.

(x) In *Book III. chap. 4. A. b. 2. especially Opin. IV. p. 753. to 779.*
(a) See *book IV. ch. 2. Aph. 1. & 2.*
(b) Heb. 9. 15. *to* 23.

2. *Both of them* have the same Author or Efficient Cause, The LORD God. God as JEHOVAH hath instituted and authorized them both, *Deut.* 5. 2, 3, 4, 5, 6. *with Jer.* 31. 31, 32, 33, 34. *Heb.* 8. 8. *to* 13. How God Covenanted as *JEHOVAH* (c) hath been explained.

(c) In *Book III. ch. 4. Aph. 3. p. 792, 793.*

3. *Both of them* have the same Impulsive or Moving Causes, *viz.* The Riches of Gods meer Grace, in and through the merit of Jesus Christ alone, *See Exod* 19. 3, 4, 5, 6. *&* 20. 2. *Deut.* 5. 2, 3, 4, 5, 6. *&* 7. 6, 7, 8, 9. *Heb.* 8. 8. *to* 13. *See also Book IV. chap. 3. Aph.* 2.

4. *Both of them* expressed in General the same Bounty and Benevolent affection to their Fœderates, Accepting into Covenant with God, Not only Parents, but also their Seed and Posterity together with the Parents. The *old Covenant* took in the (d) whole body of Israel, Men, Women, Little ones, *&c. Exod.* 19. 10, 11, *&* 20. 18, *&c. Deut.* 5, 2, 3, 4, 5, 6, *&c.* 22. compared with *Deut.* 29. 10, 11, 12, 13, 14, 15, *&c.* All Israel of old, both Parents and Children were Fœderates with God, and circumcised, till the dayes of Christ, *Gen.* 17. 9, 11, 12. *Exod.* 12. 48. *Luke* 1. 59. *&* 2. 21. *Phil.* 3. 5. And the *New Covenant* takes in as Fœderates all Professt believing Parents, Jewish and Gentilish, and their Seed, or Children; who are therefore to be baptized. As (e) I have proved at large by many *Arguments*.

(d) See *Book III. chap. 4. Aph. 3. p. 796. &c.*
(e) In *Book IV. ch. 4. Aph. 1. throughout.*

5. *Both of them* contain for Substance, the same Subject-Matters or Articles of Agreement betwixt God and his Fœderates, in many things. As, I. *God on his Part Promiseth in both*; 1. *To* be a God to his Fœderates. 2. *To* give Christ to them. 3. *To* bestow his Spirit upon them. 4. *To* Furnish them with many Spirituals; As Acceptance of them as his people, Sanctification, Justification by Faith in Christ, freely Remitting all their sins, Ability supernatural to keep his Covenants, *&c.* II. *Gods Fœderates on their part Re-promising expresly or implicitely* (as God requires from them)

1. *To*

1. *To* be Gods people. 2. *To* keep Gods Covenant; by true Faith; By ſincere conſtant Obedience in Chriſt. 3. *To* Repent in caſe of failings and miſcariages. 4. *To* take Gods Law (the ſame Law of God which is written for Gods Fœderates, under *Old* and *New Covenant*, Deut. 4. 13. *with* Heb. 8. 10.) as their Rule for their Faith and Obedience. (f) All theſe things are very clear by what hath been already manifeſted and proved touching the Matters of theſe two Covenants; as the diligent Reader may eaſily obſerve.

(f) *compare Book III. ch. 4. Ap. 4. throughout; with Book IV. chap. 5. Sect. 3. Ap. b. 1. & 2.*

6. *Both of them* have for Subſtance one and the ſame Mediator, *JESUS CHRIST*: though (g) *Typically* repreſented in the Mediation of *Moſes*, in the Old Covenant; (h) *Truly*, in his own perſon actually exhibited in Humane Fleſh, in the New. *See Book IV. chap. 6.*

(g) Deut. 5. 2, 3, 4, 5. Gal. 3. 19, 20.
(h) Heb. 9. 15. & 12. 24.

7. *Both of them* have the ſame General way of Sanction, dedication or Fundamental eſtabliſhment: *viz.* By Blood, and Death of Sacrifices, *Exod.* 24 3. *to* 9. *Mat.* 26 28. *Heb.* 9. 15. *to* 23. Though a moſt different Blood and Sacrifice.

8. *Both of them* had the like General Seaſon of Publication; *viz.* about fifty dayes after the Sacrificing of the Paſſover, *viz.* The *Old, fifty dayes* after the *Typical Paſſover* was offered up in Egypt, *Exod.* 12. 6, 7, 18. *with Exod* 19. 1, *&c.* The *New Covenant* was publiſhed on the Feaſt of *Pentecoſt, fifty dayes* after Chriſt our true Paſſover was offered up for us at Jeruſalem, *Acts* 2. 1, 2, *&c.* 1 *Cor.* 5. 7. As (i) *Auguſtine* alſo hath elegantly obſerved this Congruency.

(i) Dies enim quinquaginta computantur a celebratione Paſchæ, quæ occiſione figuratæ Ovis per Moyſen fieri præcepta eſt, in ſignificationem utiq; futuræ Dominicæ Paſſionis, uſq; ad diem quo Moyſes legem accepit in Tabulis digito Dei conſcriptis: Similiter ab occiſione & Reſurrectione illius qui ſicut ovis ad immolandum ductus eſt, quinquaginta diebus completis, congregatos in Unum fideles, digitus Dei, hoc eſt, Spiritus Sanctus implevit, &c. *Aug. in lib. de Spir. & Litera. cap. 16. p. 819. b. Tom. 3.*

9. *Both of them* were further confirmed and eſtabliſhed in the ſame way, for the General, *viz.* 1. By Promiſes, Both were eſtabliſhed upon Gods Promiſes, *Heb.* 8. 6. 2. By viſible Tokens of the Covenants. *See Luke* 1. 59. *&* 2. 21. *&* 22. 7. *to* 19. *with Mat.* 28. 18, 19, 20. *Acts* 2. 38, 39. *Luke* 22. 19, 20.

10. *Both of them* effect, produce and conſtitute one and the ſame Church of Chriſt eſſentially and Subſtantially. The *Old Covenant Church* and *New Covenant Church* are in eſſence and eſſential unity one and the ſame: Having, one and the ſame Covenant (k) God, *JEHOVAH*; One and the ſame Mediator, Redeemer and Saviour (l) *JESUS CHRIST*; One and the ſame (m) Holy Ghoſt for their Sanctification and Conſolation; One and the ſame *everlaſting Goſpel* for ſubſtance, Revealing Chriſt and ſalvation to both; One and the ſame way of *Juſtification*, both of the Circumciſion and Uncircumciſion, *viz.* by, or through Faith, *Rom.* 3. 29, 39. *&* 10.

(k) Rom. 3. 29.
(l) Heb. 13. 8. *&* 9. 15.
(m) Deut. 30. 6. Ezek. 36. 25, 26. Joh. 7. 37, 38, 39. Acts 2. Joh. 14. 15, 16, *&c.*

& 10. 6. to 14. Gal. 2. 15, 16. One and the same (n) Kingdom of God, wherein men *from East, West*, &c. *shall sit down with Abraham, Isaac and Jacob*; yea One and the same Hope of Resurrection and Eternal Life, *Acts* 26. 6, 7. This Essential Oneness and Sameness of the Church of Old and *New Testament* is notably demonstrated in these times of the *New Covenant*, by their (o) Union, Incorporation and Consolidation into one body, through the death of Jesus Christ: which mysterie of their Oneness the Apostle most highly and emphatically magnifies.

(n) Mat. 8. 11.

(o) Ephes. 2. 13. to the end. & 3. 1. to 13.

11. Finally, *Both Old and New Covenant* agree in the same common End, *viz. More Immediately*, the Revealing of Jesus Christ for sinners happiness. *More Mediately*, The Happiness and Salvation of Gods Fœderates by Christ; And the glory of their Covenant God in all; As (p) hath been more at large explained touching both.

(p) Compare *Book III. chap. 4. Aph. 6.* with *Book IV. chap. 8.*

Herein especially, and in particulars of like Nature reducible hereunto, the *Old* and *New Covenant* do most sweetly and harmoniously *Agree*.

The Disagreement or Difference betwixt the *Old* and this *New Covenant* is manifold; as Divers Scriptures, yea the very body of this *New Covenant* doth expressly intimate, *Heb.* 8. 8, 9, 10, 11, 12. & 12. 18. to 25. *Gal.* 4. 21. to the end. 2 *Cor.* 3. 6. to the end. But the *Difference* is not so easily assigned as the *Agreement* betwixt these two *Covenants*; because sundry *False Differences*, either *corruptly* devised, or *inconsiderately* embraced, are pretended and obtruded, and some of them for sinister and unsound Interests. Here therefore I shall propound The *Disagreements* betwixt the *Old* and *New Covenant*, 1. *Negatively*, what they are not. So I shall discover the chief, *false and pretended Differences*. 2. *Affirmatively*, what they are. So I shall propound the *true Differences*. We had need to judge and distinguish here exactly; for Errour here is dangerous.

(1.) *Negatively*. The *Disagreement* and *Difference* betwixt the *Old* and *New Covenant*, doth not stand in these Particulars following, *viz.*

1. *Not in this*; That the *Old Covenant* is a Covenant of Works, holding forth Righteousness, Life and Salvation, only upon terms of perfect and perpetual Personal Doing: But the *New Covenant* is a Covenant of Grace, holding forth Righteousness, Life and Salvation upon terms of believing in Christ. For, It hath been already Proved by many Arguments, 1. *That* this *Old Covenant* (q) was not given on *Mount Sinai* as a *Covenant of Works*. 2. *That* this *Old Covenant*, (r) was given at *Mount Sinai* as a *Covenant of Faith*. And the contrary Arguments are repelled, &c.

(q) In *Book III. chap. 4. Aph. 2. Opinion 2. p. 739. to 745.*

(r) In *Book III. chap. 4. Aph. 2. Opin. 4. p. 753.*

2. *Not in this*; That the *Old Covenant* is a meer carnal earthy Covenant, containing meer carnal, external and earthly Blessings, as

as *Canaan*, Honour, Riches, *&c.* But the *New Covenant* is a Spiritual and Coelestial Covenant, containing also Spiritual and Eternal Blessings. This the Difference assigned, by (t) *Bellarmine*, and other Papists. And after them by the (u) *Socinians* (who mudd and poyson the *Fountain-Truth* of God by their carnal subtilties, as the Papists do by their Heresies and Superstitions,) who hold that the Spirit of God and eternal Life, were not promised under the *Old Covenant*. And this device serves the *Socinian* excellently, for his better debasing and decrying of the Scripture. This Device is also taken up by some of the (x) Anabaptistical Party. Thereby the more colourably to defeat *Infants* of their *Baptism*; and to withstand that shrewd Argument for *Paedobaptism* drawn from *Circumcision*. Doubtless this is a very *carnal* and *earthly Opinion*. But the falshood and folly of this *pretended Difference* may sufficiently appear, 1. *Partly*, By considering the Matters or Blessings Promised in the Old Covenant, *viz.* The Spirit of God, many Spirituals and Eternals; *In Book III. Chap.* 4. *Aphorism* 4. *Sect.* 1. *p.* 800, *&c.* And *Chap.* 6. *Aph.* 2. *Sect.* 1. *p.* 1127. *&c.* 2. *Partly*, By perusing what my learned, judicious and godly friend *Mr Tho. Blake* (whose dexterity of judgement in matters of Religion hath been of high account with me ever since my first acquaintance with him) hath said in Refutation thereof. *In his vindic. Fœderis. chap.* 25. *throughout.*

3. *Not in this*; That the *Old Covenant* is a mixt Covenant, Partly Legal, Partly Evangelical; Mixt of two divers Covenants, The Covenant of Works, and the Covenant of Grace, (as (y) one, who otherwise was very pious and learned, expressed himself; but not so soundly and wisely, as were to be desired:) But the *New Covenant* is a pure Evangelical Covenant. He seems to have run into this mistake, *Partly* by considering the *Moral Law* too Abstractedly, Abstracting it from *Moses* dispensation. *Partly* by not observing heedfully the mysterious and singular way of Gods Revealing this *Sinai Covenant*. But against this Errour, be pleased diligently to consider, 1. *That* this *Covenant at Mount Sinai*, was given as a pure unmixed Evangelical *Covenant of Faith*, (as (z) is already proved by many Arguments, *&c.* 2. *That* Gods way of Revealing and Establishing this *Old Covenant* was very singular, profound and mysterious; as (a) hath been manifested in the *Parts of this Old Covenant*. Which two things heedfully perused, will I hope satisfie any un-byassed judgement, *That this Sinai Covenant was not in this sense a mixt Covenant.*

4. *Not in this*; That the *Old Covenant* (in a far other sense) is mixed, *viz.* (b) *Not a pure Gospel Covenant, but mixt*; *Having Promises mixt*; *Some Evangelical, belonging to those to whom the Gospel belongs*; *Some Domestical or Civil, specially respecting the House of Abraham, and policy of Israel.* But that the New Covenant is purely Evangelical; This notion, I doubt, is mixed and made up

(t) *Bellarm. de Sacr. Baptism. lib.* 1. *chap.* 4. *p.* 62. *F. Tom.* 3 *Colon.* 1628 and *De effect. Sacrament. l.b.* 2. *cap.* 17. *passim. Tom.* 3. *p.* 44, 45.

(u) *Catechism Rakovien. De Prophet. Christi munere, &* 30. *Refutat. apud Henr. Alst. in Theolog. Tolem. Part* 2. *p.* 322, *&c.* And *A Josua Stegman in Photinianismo. disp.* 22.

(x) *Mr. Geo. Walker in his Treat. of the Old and New Covenant. chap.* 16.

(y) *Book III. Chap.* 4. *Aph.* 2. *Orin.* 4. *p.* 753, *&c.*

(z) *In Book III. Chap.* 4. *aph* 5. *sect.* 1. *throughout.*

(a) *Mr. Jo. Tombs in his Exercitat. p.* 2.

of ——, The better to seclude *Infants* of Believers from *Baptism*. But ([b]) *Mr. Blake* hath sufficiently laid open the weakness of it: To whom for brevity sake the Reader is referred.

(b) *Mr.* Tho. Blake *in his Vindic. Fœderis. chap.* 26.

5. *Not in this*; That Gods Covenant is threefold, *Of Nature, of Grace, and Subservient to the Covenant of Grace.* The *New Covenant* is this Covenant of Grace: The *Old Covenant*, is this subservient Covenant. This *Difference* is given by that learned *Camero*. How dissatisfactory this his Notion is, I ([c]) have declared already: there see diligently.

(c) In *Book* 3. *chap* 4. *Aph.* 2. *Opin.* 3. *pag.* 748. *to* 753.

6. *Not in this*; That the *Old Covenant* admitted and accepted, as Fœderates with God, all the Natural Seed of *Abraham*, *Isaac*, *Jacob*, &c. though only professing Faith. *&c.* But the *New Covenant* accepts none as Fœderates, but Elect and Regenerate Persons. Against this Pretended but groundless difference betwixt *Old* and *New Covenant*, and against that unwarrantable Restraining of *New Covenant-Fœderates* only to Elect and Regenerate Persons, much might have been said, and not without great need, considering how this false difference is improved for sinister purposes both by *Papists*, *Anabaptists* and other *Separatists*: But my worthily honoured friend ([d]) *Mr. Tho. Blake* hath done this to my hand so fully and satisfactorily, that I need say nothing, but only request the Reader diligently to peruse what he hath said.

(d) *Mr.* Tho. Blake *in his Vindic. Fœd. chap.* 27. *to chap.* 34.

7. Finally, *The true Difference betwixt Old and New Covenant stands not in this*; That the *Old Covenant* comprized in it as Fœderates with God All Persons professing true Faith and Obedience to God, and all their Seed: But the *New Covenant* is made so personally with them that actually make such Profession, that it terminates in their persons, not taking in their Seed as Fœderates with them. This Difference is plainly levelled against *Infant-Baptism*. But, *That Profest Believers, Jews and Gentiles and their Seed, are taken in as Fœderates with God in his New Covenant*, I ([e]) have abundantly proved already. There See. *Mr. Blake* hath also exceedingly, and to very good purpose, enlarged himself upon this Particular, *In his Vindic. Fœderis. chap.* 34. *to chap* 43. Consult him diligently.

(e) In *Book IV. chap.* 4. *Aph.* 1. *pag.* 1292. *to* 1321.

These especially are those unsound and unjustifiable *Differences* betwixt the *Old* and *New Covenant*, some whereof are *unadvisedly expressed* by men of sounder judgement; others are most *corruptly contrived* for the abetting of Errour by men of corrupt minds. Let all the sincere lovers of the Truth with vigilant circumspection decline them all.

(II.) *Affirmatively.* The true Difference and Disagreement betwixt the *Old* and *New Covenant*, doth (as is evident from the Natures of them both, already unfolded) consist especially in these Particulars, viz.

1. *In the Distinct peculiarity of their Natures.* For though both of them are Gods Covenants of Faith, yet they are two distinct individual

vidual expreſſures of the *Covenant of Faith*; The *Old Covenant* being one of the (f) *Covenants of Promiſe*, in Chriſt Promiſed, and to come afterwards; The *New Covenant* being that eminent Covenant of Performance, in Chriſt actually Performed and exhibited, and come in Humane fleſh already; As (g) I have formerly diſtinguiſhed them, and cleared the Diſtinction by Scripture: So that they are rather diſtinct *Individuals* of the ſame *Species*, then diſtinct *Species or kinds* of the ſame *Genus*: In aſmuch as they differ not *Eſſentially*, but only *Accidentally*.

2. *In the peculiar Notion and Conſideration of the Author.* God was Author of the *Old Covenant*, as The LORD, Iſraels Covenant-God, Iſraels Redeemer, Law-giver, and endeared Husband, as (h) hath been formerly explained: But God was Author of the *New Covenant*, as the *LORD*. Hence in laying down of this New Covenant, this his great and glorious eſſential name (i) *JEHOVAH* is ſo often mentioned. Beſides, this being a *Teſtamental-Covenant*, Jeſus Chriſt (k) as *Teſtator* is Author of it, confirming and eſtabliſhing this his laſt Will and Teſtament by his death and blood, beyond Revocation or Alteration.

3. *In the Peculiarity of Occaſion which God took of making theſe two Covenants.* God eſtabliſhed his *Old Covenant* with Iſrael at Mount *Sinai* upon occaſion of that great and eminent Redemption of them out of *Egypt*, that he might carry them into the Poſſeſſion of the Promiſed *Canaan*, as hath (l) been already evidenced in many Particulars. But the occaſion which he took of eſtabliſhing his *New Covenant*, was, (m) The Diſconſolate condition of his captives in *Babylon*, The weakneſs and unprofitableneſs of the Old Covenant, and the extream ſinful and miſerable condition of mankind, no man to be cured but by the Proviſions of the *New Covenant* in Jeſus Chriſt exhibited.

4. *In the Diverſity of Agents, Officers and Inſtrumental Cauſes which God made uſe of for Manifeſtation and Adminiſtration of theſe two Covenants.* The *Old Covenant*, was firſt given by the miniſtration of (n) *Moſes* a ſervant in Gods Houſe, as an intervening perſon or typical Mediator; was *Ordained by Angels in the hand of a Mediator*: And was afterwards adminiſtred and managed, *Ordinarily* by (o) Prieſts, *Extraordinarily* by (p) Prophets. But this *New Covenant* (fore-promiſed of God by the Prophet *Jeremiah*, *Chap.* 31. 31, *&c.*) was in fulneſs of time that *Great Salvation*, that great Doctrine of ſalvation, *which began to be ſpoken by* (q) *JESUS CHRIST*, as a *Son over his own houſe, and was confirmed unto us by them that heard him, God alſo bearing them witneſs both with ſigns and wonders, and with divers miracles and gifts of the Holy Ghoſt, according to his own will.* And *JESUS CHRIST* hath (r) committed the after-Adminiſtration of this *New Covenant*, and of all the Ordinances thereof, *Partly* to his Apoſtles, Prophets and Evangeliſts, *Officers Extraordinary*, for a time till the *New Covenant-Church* was planted

(f) Eph. 2. 12.

(g) In *Book I. ch. 2. Aph 3. p. 16, &c. & in Book II. ch. 2. Aph 3. p. 184, &c.*

(h) In *Book 3. chap. 4. Aph 3. p. 792, &c.*

(i) Ier. 31. 31, 32, 33, 34.

(k) Heb. 9. 15, 16, 17. Gal. 3. 15.

(l) In Book III. Chap. 4. Aph. 1 Qu. 4 p. 678. to 683.

(m) *Book V. chap. 3. Aph. 2. p. 1275, &c.*

(n) John 1. 17. Heb. 3. 3, 4, 5. Deut. 5. 2, 3, 4, 5, 6. Gal. 3. 19, 20. Acts 7. 53.

(o) Heb. 5. 1, 4.

(p) 1 Sam. 28. 6. Heb. 1. 1.

(q) Heb 2. 3, 4. & 3. 6.

(r) Mat. 28. 18, 19 20. Mark 16. 15, 16. Eph. 4. 11, 12, 13.

planted throughout the world; *Partly*, To Pastors and Teachers, &c. *Ordinary Officers*, till the end of the world, that the Church be edified, and the Saints perfected.

5. *In their extensiveness towards Gods Fœderates.* The *Old Covenant* was of less and more limited extent, only to the (f) Nation of the Jews, the Natural Seed of *Abraham*, *Isaac* and *Jacob*, and their children, and to some (t) few Gentilish Proselytes embracing the Jewish Religion. *These* only were (u) Gods Covenant-people, *others* no people; *These* near unto God, *others* far off; *These* having obtained mercy, *others* not having obtained mercy: *These* of the household of God, *others* strangers; *These* Gods children, *others* Dogs, *&c.* But this *New Covenant* is enlarged and extended to all Nations of the World, and accepts as Fœderates with God all Profest Believers Iewish or Gentilish, and their seed without exception, as (x) hath been abundantly manifested, *Mat.* 28. 18, 19, 20. *Mark* 16. 15, 16. *Luke* 24. 46, 47. *Acts* 13. 46, 47. *&* 26. 20. *Eph.* 2. 13. *to the end. &* 3. 1. *to* 13.

6. *In the Gradual Perfections and Excellencies of Promised Blessings and Restipulated Duties.* As to the substance of these, both these Covenants agree: but as to the excellent degree and perfection thereof they differ. I. *Promised* (y) *Mercies* under the New Covenant are, as extensively, so gradually, full, larger and higher, *Heb.* 8. 8, 9, 10, 11, 12. 1. The Law of God is given into, and engraven in, the minds and hearts of his Fœderates more fully and efficaciously. 2. The Spirit of the Lord is poured forth more abundantly, *John* 7. 37, 38, 39, 40. *Acts* 2. *throughout.* 3. The Knowledge of the Lord is vouchsafed more excellently and universally. 4. Remission of sins is vouchsafed more singularly, *&c.* II. *Re-promised Duties* and Abilities for them, are in the *New Covenant* more sweetly provided for then under the Old; that they may be performed, not so *carnally*, but much more *Spiritually*; Not so *servilely* and slavishly, but much more freely and lovingly; not so (z) *erroneously* as to seek justification by working, but *regularly* so as to seek justification by believing, and to express the truth of Justification and Sanctification by working, *&c.*

7. *In their Different Representation of the mediator.* Iesus Christ was Mediator in both: But in the *Old Covenant* he was represented Darkly, under the (a) Type of *Moses*, and as Future, to come afterwards; In the *New Covenant* he is set forth clearly, as the *Mediator, Surety and Testator* thereof actually exhibited already in humane flesh, yea Dead, Risen, Ascended and Set down already on the right hand of God, *Heb.* 9. 15, 16, 17, *&c. &* 7. 22. *&* 12. 24. *Gal.* 4. 4. *&c.*

8. *In their Outward Form or Manner of Manifestation, Confirmation, Administration.* Much of these two Covenants Difference lies in their Outward Form. As, I. *In their Outward Form of Manifestation.* For, 1. The (b) *Old Covenant* was manifested with great

(f) Rom. 9. 4. Eph. 2. 12.
(t) Gen. 17. 10 *to* 15. Exod. 12. 48, 49.
(u) Eph. 2. 12, 13, 19. 1 Pet. 2. 8, 9, 10.
(x) In *Book IV. chap. 4. Aph. 1. & 2. throughout. p.* 1292, *to* 1339.
(y) See at large this cleared in *Book IV. ch.* 5. *sect.* 3. *Aph.* 1. *throughout.*
(z) Rom. 9. 31, 32. *&* 10. 3, *&c.*
(a) Deut. 5. 2, 3, 4, 5. Gal 3. 19, 20.
(b) Heb. 12. 18. *to* 25.

great terrour, out of the midst of the devouring fire: The *New* without terrour, with as much sweetness. 2. The *Old Covenant* was (c) *written* literally *in two Tables of stone*; The *New* is written Spiritually in the (d) *fleshly Tables of mind and Heart.* 3. The *Old* filled the Fœderates with a *spirit of bondage to fear*; The *New* fills with a *spirit of Adoption* and liberty to love, *&c. Rom.* 8. 15. *Gal.* 4. 4, 5, 6. *compared with Heb.* 12. 18. *to* 25. Notable is that of *Augustines*; (e) *This is the shortest and plainest difference of the two Testaments, Fear and Love*, &c. 4. The *Old*, hence, is called *a ministration of death and condemnation*: The *New* a *Ministration of Life and righteousness*, 2 *Cor.* 3. 7, 8, 9. 5. The *Old* was glorious, but veiled: The *New* much more glorious, and unveiled, 2 *Cor* 3. 9. *to the end, &c.* II. *In their Outward Form of Confirmation.* For, 1. The *Old Covenant* was confirmed and dedicated by Typical blood and death of innocent Sacrifices, *Exod.* 24. 3 *to* 9. *with Heb.* 9. 18. 19, 20, *&c.* But the *New Covenant* was Dedicated with far better blood and Sacrifice, *viz.* with the true blood and death of Iesus Christ the *Lamb of God* without spot, *taking away the sins of the world, Heb.* 9. 15, 16, 17. *Mat.* 26. 28. 2. The *Old Covenant* was without an Oath: The *New* with the Oath of God, of which he will never repent, *Heb.* 7. 19, 20, 21, 22. 3. The *Old Covenant* was stablished upon Gods good Promises: but the *New* upon Gods better Promises, *Heb.* 8. 6. 4. The *Old* was confirmed by more dark, difficult, chargeable tokens, *Circumcision* and the *Passover*, signifying Christ to come; The *New* is confirmed by more clear, easie and cheap tokens, *Baptism* and the *Lords Supper*, signifying Iesus Christ already come, *Mat.* 28. 19, 20. *Mat.* 26. 28. 1 *Cor.* 11. 25, 26. III. *In their Outward Administration.* For, 1. The *Old Covenant* had a worldly Sanctuary, whereunto the Publick Ministrations were principally affixed, *Heb.* 9. 1. *to* 11. The *New Covenant* hath (f) a *better and more perfect Tabernacle*, that of Christs Humanity wherein our great High-priest officiated, performing more perfect sacrifices, and releasing his Church from restraint places, to worship him in any place, *John* 4. 21. 23. 1 *Tim.* 2. 8. 2. The *Old Covenant* had many dark (g) *carnal Ordinances*, Rites, Ceremonies and Appointments *of divine Service imposed on them till the time of Reformation*, which *could not make the comers thereunto perfect as pertaining to the conscience*, they being only *shadows of good things to come, but the body is of Christ, Heb.* 10. 1, *&c. Col.* 2. 17. But the *New Covenant* being established by the death, blood and sacrifice of Christ himself, doth raise the people of God from more carnal to more clear, *Spiritual Sacrifices* and services of Divine worship; as Preaching, Praying, Baptism, Breaking of bread, Thanksgiving, *&c.* acceptable unto God by Iesus Christ, 1 *Pet.* 2. 5. *Heb.* 13. 15. *Rom.* 12. 1. 1 *Tim.* 2. 1, 2. *Acts* 6. 4. *&* 2. 42. *Mat.* 28. 18, 19, 20. 1 *Cor.* 11. 23, 24, 25, 26, 27. As also to more Spiritual Acts of Church-

(c) Deut. 4. 13.

(d) Heb. 8. 10. 2 Cor. 3. 3, 4, *&c.*

(e) Nam hæc est brevissima & apertissima differentia duorum Testamentorum; Timor, & Amor, *&c. Aug. contra Adimantum Manichæi discipulum, lib. ca.* 17. *p.* 200, 201. *Tom.* 6. *Basil.* 1569.

(f) Heb 9. 11, *&c.*

(g) Heb. 9. 1, *&c.* 9, 10. *&* 10. 1, 2, 3, *&c.*

Church-Government, Admonition of Offendors, *Mat.* 18.15, 16, 17, 18. Casting out of the obstinate and incorrigible, 1 *Cor.* 5. *throughout.* Restoring again of the Penitent, 2 *Cor.* 2. 6 7, 8, 10. 3. The Ordinances of the *Old Covenant* were managed; *Extraordinarily* by Prophets, *ordinarily* by ([h]) Priests and Levites, the Old Covenant Ministry: the Ordinances of the *New Covenant* are managed, *Extraordinarily*, by Apostles, Prophets, Evangelists; *Ordinarily*, by Pastors, Teachers, Elders and Deacons, *Eph* 4.11,12,13. 1 *Cor.* 12 28. 1 *Tim.* 5.17. *Rom.* 12. 4. *to* 9. 4. The *Old Covenant* had many solemn set times of publick worship, and a seventh-day Sabbath: The *New Covenant* hath only one solemn set time for publick worship, *viz.* On every First-day of the week, which is The Lords Day Sabbath, *Rev.* 1.10. *Acts* 20.7. 1 *Cor.* 16.1,2.

(h) Heb. 9. 6,7. Mal. 2. 7.

9. *In certain Accidentals appertaining to the Condition of the Church of Christ, which was essentially one under both Old and New Covenant:* as the New Moon and the Old is one Essentially, differing only accidentally. For, 1. The Church under the *Old Covenant* was ([i]) as an heir in minority: but the Church under the *New Covenant* is as an heir come to maturity of age. 2. The Church under the *Old Covenant* was ([k]) in a more servile condition, under Tutors and Governors: but the Church under the *New Covenant* is in a more free condition, stated in Son-like, and Heir-like liberty. 3. The Church under the *Old Covenant* ([l]) was under a veil: but under the *New Covenant* the *veil is done away in Christ.* 4. The *Church* under the *Old Covenant* was very small and of narrow extent, confined to that one little Nation of the Iews: But the Church under the *New Covenant* is of most large extent, enlarged to all Nations of the world, *Mat.* 28.18,19,20. *Mar.* 16.15,16. *Luke* 24.46 47.

(i) Gal. 4. 1, 2, 3.

(k) Gal. 4. 1. *to* 7. 22. *to the end.* & 5. 1, &c. Ioh. 8 36.

(l) 2 Cor. 3. 12. *to the end.*

10 *In duration.* The *Old Covenant* Endured only from the giving of the Law at Mount *Sinai*, till the death of Iesus Christ, as ([m]) hath been manifested: But the *New Covenant* abolishing the Old, as to what was vanishing in it, continues still New from Christs death till the end of the world, as ([n]) hath been evidenced, *Mat.* 28.19,20. 1 *Cor.* 11. 26. *Eph.* 4. 11, 12, 13. The *Old Covenant* is Antiquated by the *New*: the *New* shall be Antiquated by none.

(m) In *Book III. chap.* 4. *Introduct*

(n) In *Book IV. chap.* 1. *Aphorism* 1.

11. *In regard of memorable Occurrents*, falling out under these two Fœderal Expressures; which were most various, yet these of the *New Covenant* far transcending, *compare Book III. chap.* 4. *Introduct. with Book IV. chap.* 1. *Aphorism* 2.

12. Finally, *In Particularity of Ends.* For, 1. The *Old Covenant* intended a fuller ([o]) Revealing of Christ then formerly, as the *Promised Saviour*: The *New Covenant* intends the fullest Revealing of Iesus Christ, as the *Exhibited and Performed Saviour.* 2. The *Old Covenant* intended the Particular Happiness of Israel, one Nation in the world: The *New Covenant* intends the General Happiness of all the Nations of the world.

(o) See *Book III. chap.* 4. *Aphorism* 6. And *Book IV. chap.* 8.

IV. Hence,

IV. Hence, **we may evidently Diſcover, what the Additional Excellencies and Prehemunencies of the New Covenant are beyond thoſe of the Old, and of all other foze going Covenants.** The *New Covenant* excels them all, and particularly the *Old*.

1. *In clearneſs.* Gods Covenants with *Adam* and *Noah*, were as the *Day-dawning*, of ſaving light and grace to poor ſinners: His Covenant with *Abraham*, was as the *Sun-riſe*: His *Old Covenant*, comprizing thoſe with *David* and the Captives, was as the *Morning light growing clearer and clearer* till the Perfect day: but his *New Covenant*, is as the *Brighteſt noon-tide*, the *Perfect day*, the *Mid day* of cleareſt light, wherein the Sun of righteouſneſs ſhines forth in his ſtrength moſt glorioufly. Now, Gods (p) *myſteries* are moſt clearly unveiled; Gods Ordinances are moſt clearly laid down, (q) *The veil is done away in Chriſt*: Gods (r) *Promiſes* are moſt clearly propounded: (ſ) Ieſus Chriſt is moſt clearly revealed, and all Spirituals in him: The (t) *way into the Holieſt of all*, Heaven it ſelf is moſt clearly opened and *made manifeſt* by the blood of Ieſus: And the (u) *Minds* of Gods Fœderates are moſt clearly illuminated for underſtanding of all *the deep things of God*.

(p) Eph. 3. 4, 5, &c.
(q) 2 Cor. 3. 12, 13, 14, 15, 16, 17, 18.
(r) Heb. 8. 6 1 Tim. 1. 8.
(ſ) 2 Cor. 3. 18.
(t) Heb. 10. 19, 20.
(u) Heb. 8. 11. 1 Cor. 2. 9, 10, &c. 1 Iohn 2. 20, 27.

2. *In Spiritualneſs.* In the *Old Covenant* adminiſtration, there was much Outwardneſs, Earthineſs, Carnalneſs in Ordinances, Times, Places, Inſtruments, Officers and Performers of Divine worſhip: And theſe outward ſervices could reach only *the fleſh*, the outward man, they could not purifie *the conſcience*: So there was much earthineſs in the Promiſes, and in the hopes of the people, looking at an earthly *Canaan*, and earthly happineſs there, &c. But under this New Covenant, the (x) Promiſes are moſtly Spiritual, the (y) Ordinances and whole *worſhip* of God very Spiritual: yea, the (z) *Hearts and lives* of Gods true Fœderates very much ſpiritualized. *See Infer. II. Property 7.*

(x) Heb. 8. 10, 11, 12. Eph. 1. 3.
(y) Ioh. 4. 23.
(z) Col. 3. 1, 2, 3. Phil. 3. 20.

3. *In Spiritual liberty, and holy freedom from all ſort of ſpiritual thraldom.* This *New Covenant*-time is to the Church of God the greateſt *Jubilee*, the greateſt year of Redemption and Releaſe, that ever was or ſhall be in this world. *See Iſa. 61. 1, 2, &c. Luke 4. 18, 19, 21.* But of this (a) formerly.

(a) In *Gen. Inferen. II. Property 11.*

4. *In Fulneſs and compleatneſs.* Of this alſo (b) formerly.

(b) In *Gen. Inferen. II. Property 10.*

5. *In Extenſiveneſs.* The *Old Covenant* was extended to the Iſrael according to the fleſh, in one Nation, *Rom. 9. 4. Eph. 2. 12.* But this *New Covenant* is extended to the Iſrael according to the Spirit, in all the Nations of the world, *Mat. 28. 18, 19, 20. Mark 16. 15, 16. Luke 24. 46, 47.* But of this ſee more (c) above.

(c) In *Gen Inferen. II. Property 15.*

6. *In Efficacionſneſs.* As formerly. *In Gen. Infer. II. Property 12.*

7. *In comfortableneſs.* As (d) hath been already manifeſted moſt abundantly in many caſes of ſaddeſt Diſconſolation.

(d) In *Gen. Inferen. II. Property 14.*

(e) See Gen. Inference 11. Property 16.

8. *In* (e) *Durableneſs.* The *Old Covenant* vaniſheth away, this New ſtill remains. Its as heart of Oak: yea its an everlaſting Covenant, *Heb.* 9.13. & 13.20.

9. *In Glorioufneſs.* This *New Covenant* out-ſhines the Old, as far as the Sun out-ſhines the Moon. Yea as the Moon derives and borrows all her clear light from the Sun, having nothing but a dim blackiſh darkneſs of her own: So the *Old Covenant* (having only a darkiſh blackiſh body of it ſelf) derived and borrowed as it were all her cleareſt light from Chriſt, and the myſteries of the *New Covenant.* There was a glorioufneſs in the *Old Covenant*: but a far greater glory in the New. (f) —— *For even that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth.* And no wonder; For, 1. The (g) glory of the *Old Covenant*, was only a *veiled Glory*, Glory under a veil, *Moſes* put a veil upon his ſhining face: But the glory of the *New Covenant* is *unveiled*, *the veil is done away in Chriſt.* 2. The (h) Glory of the *Old Covenant*, was but the glory of the *Letter*: the Glory of the *New Covenant* is the glory of the *Spirit.* 3. The (i) Glory of the *Old Covenant*, was but the glory of the *Miniſtration of Death and Condemnation*: but the glory of the *New Covenant* is the glory of the Miniſtration of Life and Righteouſneſs. 4. The (k) glory of the *Old Covenant*, was but a ſervile glory of bondage, like ſhining golden Fetters: but the glory of the *New Covenant* is a glory of ſweet filial liberty. 5. The (l) glory of the *Old Covenant* was an affrighting and dazling glory: But the glory of the *New Covenant* is an alluring and transforming glory. 6. Finally, The (m) glory of the *Old Covenant* was vaniſhing: but the glory of the *New Covenant* is abiding. In all which regards the glory of the *New Covenant* is a glory far tranſcending and excelling.

(f) 2 Cor. 3.10.

(g) 2 Cor. 3. 12,13,14, &c.

(h) 2 Cor. 3. 6,7,8.

(i) 2 Cor. 3. 6,7,8,9,10.

(k) 2 Cor. 3. 17.

(l) 2 Cor. 3. 7,18.

(m) 2 Cor. 3.11.

V. Hence, **How great are the Priviledges of Gods New Covenant-people!** To be in a *Covenant-leſs condition*, is moſt wretched: ſuch are (n) Chriſtleſs, Churchleſs, Hopeleſs and Godleſs in the world. To be *in Covenant with God*, not only by Outward, but alſo by Inward Fœderation, is moſt advantagious: ſuch are *ſafe in the Ark*, when the reſt of the world is drowned; ſuch are *bleſſed with Abraham*, when all the reſt of the world are curſed; ſuch are Gods *peculiar Treaſure* and ſpecial People with Iſrael, when all the reſt of the world are not his people, &c. But to be Gods ſincere *New Covenant-people*, in power as well as form, in truth as well as Name, is moſt glorious; As the *New Covenants* Prehemineneies are above thoſe of all other Covenants. So the *New Covenant-peoples Priviledges* are above all other Fœderates *Priviledges.* God hath done much for all his Covenant People in all ages; But he hath done moſt for his *New Covenant-People* in this laſt age. They had many and great Priviledges, but ours are more and greater. Caſt a diſcreet eye upon the *New Covenant*, as already here ſet forth, and then extoll and admire the Priviledges of Gods

(n) Eph. 2.12.

Gods *New Covenant-people*, even our Priviledges. For,

1. *We* are Fœderates in a Covenant, that hath (o) removed all the darkneſs, weakneſs, imperfections, unprofitablneſs, bondage and gravaminouſneſs of all former Covenants; and that compleatly. So that now we have a Covenant diſveſted of all inconveniencies.

2. *We* are Fœderates in ſuch a Covenant as is the common Ciſtern, Receptacle and Treaſury of all the light, ſtrength, profitableneſs, perfections, benefits, liberties, ſweetneſs, and comfortableneſs of all fore-going Covenants, Touching (p) Temporals, Spirituals and Eternals. Oh what a Priviledge! God in this *New Covenant* hath given us his *Honey* without ſting, his *Roſes* without prickles, his *wine* without water, his (q) *Burden* without weight, his *Yoak* without trouble.

3. *We* are Fœderates in ſuch a Covenant as far tranſcendeth and ſurpaſſeth the *Old Covenant*, and all former Covenants in multiplicity of excellencies: Anſwerable whereunto are our enjoyments, and our Priviledges therein.

Being Gods *New Covenant-people*,

We have Gods beſt and richeſt Mercies wherewith his *New Covenant* is furniſhed, *Heb.* 8. 10, 11, 12.

We have Gods beſt and choiceſt Promiſes, whereupon his New Covenant is eſtabliſhed, *Heb.* 8. 6, 10, 11, 12.

We have the ſweeteſt way of reſtipulated Duties. All our Duties being (r) comprized in Gods Promiſed mercies, wherein God aſſures us of Ability from himſelf, for all the Duty which he expects from us, yea in effect the Lord himſelf undertakes for our Ability, and for our Duty.

We have the laſt and beſt Diſcoveries of JESUS CHRIST, the only Mediator betwixt God and man, in this *New Covenant*. Here we may ſee, This Seed of the woman bruiſing the Serpents Head, *Col.* 2. 14, 15. *with Gen.* 3. 15. This true *Noah* ſaving his Elect remnant by water, 1 *Pet.* 3. 21. *with Gen.* 6. & 7. This Bleſſed Seed of *Abraham*, bleſſing all Nations, *Acts* 3. 25, 26. *Gal.* 3. 13, 14. *with Gen.* 12. 3. This true Prophet like *Moſes* raiſed up from among the People Iſrael, *Acts* 2. 22, 23. & 7. 37. *with Deut.* 18. 15. *to* 20. This Seed and Son of *David*, ſitting upon his Throne, and ruling the houſe of *Jacob* for ever, *Luke* 1. 31, 32, 33. *with Pſal.* 132. 11. Here we may ſee, the *Deſire of all Nations* already come into his Temple, the Meſſiah already incarnate and cut off, not for himſelf, but for our ſins; The Sinners only Saviour, Suffering, Dying, Buried, Revived, Raiſed from the Dead, Aſcending into Heaven, and ſet down on Gods right hand in higheſt glory. Never Covenant ſet forth Chriſt ſo fully and gloriouſly as this *New Covenant*. (s) *Many Kings and Prophets deſired to ſee theſe things which we ſee, and have not ſeen them; to hear theſe things which we hear, and have not heard them.*

(o) 2 Cor. 3. 6. *to the end.* Heb. 7. 18, 19, 22. & 8. 6. *to the end.* & 12. 18. *to* 25. & 10. 5. *to* 19. Gal. 4. 22 *to the end.* & 5. 1, &c.

(p) 1 Tim. 4. 8. Heb. 8. 10, 11, 12. Eph. 1. 3. Heb. 9. 12. & 10. 19, 20.

(q) Mat. 11. 29, 30.

(r) Heb. 8. 10. 11, 12. See *Book IV. chap. 5. ſect. 2. Gener.* 2. & 3.

(s) Luke 10. 24.

We have the compleateſt (t) effuſions of the Spirit under this New Covenant.

We have A Covenant moſt excellently *Manifeſted*, moſt admirably *Eſtabliſhed*, and moſt Spiritually *Adminiſtred*. (u) Chriſt himſelf hath Revealed it, Chriſts own blood and the Oath of God hath confirmed it, And by moſt ſpiritual Ordinances, Seals and Cenſures it is Adminiſtred.

We have attained a better ſtate and condition, then was ever attainable under any fore-going Covenant. All (x) former Covenants advanced the Fœderates no higher then to a *Servile ſtate* of *Minority*: This *New Covenant* brings us to a free *Son-like ſtate of Maturity*.

We are by this *New Covenant* enſtated in the (y) compleateſt Church that ever was on Earth, *viz.* The *Oecumenical* or *General Church of God* extended to all the Nations of the world.

We are Fœderates in ſuch a Covenant, as (z) hath, doth and will repreſent during its continuance, the moſt rare, deſirable and wonderful occurrents, that were ever diſcovered to the world.

Yea Finally, We have ſuch a Covenant as Abides and Remains when others are Removed, and (a) will continue ſo long as the world ſhall continue; Till it hath gathered all the Elect, *Perfected* all the Saints, *Edified* the Church to the top-ſtone, and made all things ready for the bleſſed Return of JESUS CHRIST to Judgement.

(t) Iohn 7. 37,38,39,40. Acts 2.

(u) See *Book IV. chap.* 7. *throughout.*

(x) Gal. 4. 1 2, 3, 4, 5, 6, 7, &c.

(y) Mat 28. 18, 19, 20. Mar. 16. 15, 16.

(z) *Book IV. chap.* 1. *Aph.* 2.

(a) Se Mat. 28. 19, 20. 1 Cor. 11. 20. Eph. 4. 11, 12, 13, &c.

VI. Hence, **We may, by this New Covenant, very ſweetly aſſure our ſelves that we are Gods New Covenant-People.** And I need not ſuperadd any further Diſcoveries, or Notes of Tryal, of our true, inward, ſaving *New Covenant-ſtate*, but only point at ſuch as have been already laid down in ſeveral places of this *fourth Book*.

We may be ſolidly and comfortably aſſured that we are truly and ſavingly Gods *New Covenant-people*.

1. *By* Gods writing of his Laws in our minds and hearts. *Many Notes whereof, See in Book IV. Chap.* 5. *Sect.* 3. *Aph.* 1. *p.* 1388. *to* 1392.

2. *By* our being furniſhed with true *New-Covenant-knowledge* of God, and of the things of God. *Many Evidences hereof, See in Book IV. Chap.* 5. *Sect.* 3. *Aph* 1. *pag.* 1433, 1434, 1435.

3. *By* Gods actual Remiſſion of our ſins. All of us who have our ſins actually remitted, are Gods ſincere *New Covenant-people*. Now thoſe that have their ſins Pardoned, may know that their ſins are pardoned, and that by many diſcoveries: *Laid down in Book IV. Chap.* 5. *Sect.* 3. *Aphor.* 1. *pag.* 1477. *to* 1481.

4. *By* our being brought into this *New Covenant* by being called to CHRIST, and made Chriſts effectually. Now whether we be truly and effectually Chriſts or no, may be diſcovered by many

many Evidences thereof, *unfolded in Book IV. Chap. 6. Inference IX.*

5. *By* the Lords being our Covenant-God. For if he be savingly our Covenant-God, we must needs be his Covenant-people. These are Relatives. Now we may notably discern whether the LORD be savingly our Covenant-God.

(1) *By* his Fœderal Impressions and Operations upon us, as our Covenant-God. *Here seven are laid down in Book IV. Chap. 5. Sect. 3. Aph. 1. p.* 1498, 1499, 1500.

(2) *By* our Covenant-Relation unto God. *Evidenced in* 8. *Particulars. There, p.* 1500. *to* 1504.

(3) *By* our deportment and carriage towards him, as towards our God in Covenant. *Which is set forth at Large in five particulars. There, p.* 1504. *to* 1511.

These *Evidences* of our true and salvifical *New Covenant state*, dispersed in several parts of this *fourth Book*, are here summarily collected together, and represented in one view unto our eyes. Do we desire to know that we are Gods *New Covenant people* indeed, and that savingly? Then, consult we all these Topicks of Evidences diligently. Let us weigh our selves in these Sanctuary Scales heedfully; Let us try our selves at these sacred Touch-stones impartially.

VII. Hence, **How much doth it concern All, especially us Gentiles To Esteem, Embrace, Rest upon, Conform to, and Triumph in this blessed New Covenant.** For, I. *Of all Covenants* which since the foundation of the world God revealed to man, this *New Covenant* is; 1. Every way most excellent; and therefore to be esteemed by all. 2. Every way most desirable, amiable, and delectable; and therefore to be embraced by all. 3. Every way most firm, sure, faithful, immutable and irrevocable: and therefore to be believed, assented to, acquiesced in, and rested upon by all. 4. Every way most Holy, Just and Good, most equal, upright, spiritual and heavenly: and therefore to be complyed with, and conformed unto by all. 5. And it is every way, *Sufficient* for our miseries; *Suitable* to our necessities; *Satisfactory* against our scruples, doubts and objections; *Confirmatory* against our spiritual enemies and their Temptations, & *Consolatory* against all our imaginable Disconsolations: and therefore it is to be triumphed in by all. II. *Of all the people in the world*, we Gentiles have far the greatest cause, thus to Esteem, Embrace, Rest upon, Conform to, and Triumph in, this blessed *New Covenant*. For, 1. From what Extremities of misery did God restore us Gentiles when he brought us first into this *New Covenant*! we (b) were *no people*, we *had not obtained mercy*, we were *without Christ, being aliens from the Common-wealth of Israel, and strangers from the Covenants of Promise, having no hope, and without God*

(b) Eph. 2. 12, 13. 1 Pet. 2. 8, 9, 10.

God in the world. Could there be a more wretched people in the world, then ſuch Gentiles? 2. To what high Eminencies of Priviledges did God at the very firſt advance us Gentiles, when he accepted us at firſt Fœderates with himſelf in this *New Covenant*! His own peculiar people the Iews muſt wait many ages for this *Covenant*, and paſs many Gradual Preparatories, eſpecially under the *Old Covenant*, before they could be fitted for, and capable of this Covenant: And yet we ſtrangers, aliens, enemies to God, were at once exalted from our deepeſt Paganiſh miſery, to this higheſt *New Covenant* Felicity. 3. The Gentiles are ſo taken into Covenant, that they are *fellow heirs, and of the ſame body* with the Jews. This a great myſterie, *Eph.*3.4.*to* 12. And what more? 4. The Gentiles are ſo (c) Generally and Univerſally taken in as Fœderates with God in this *New Covenant*, even all profeſt believing Gentiles in all Nations and their ſeed, that their glory far out-ſhines the glory of the very Jews. (d) *Sing O barren, thou that didſt not bear, break forth into ſinging and cry aloud thou that didſt not travel with child: for more are the children of the deſolate, then the children of the married wife, ſaith the* LORD. The abundant acceſs of the Gentiles to the Church, is the great glory of the Church, *Iſa.* 60. 1. *to the end.* And what further? 5. The Gentiles are entertained and retained as Fœderates with God in this *New Covenant*, when Gods antient Covenant-people the Jews are rejected: (e) Jews are *broken off*, and Gentiles are *graffed in.* Gods only people become no people: and they that were not a People become the people of the living God. Behold here *the Goodneſs and Severity of God*! And what may be further added? 6. When the Jews ſhall again be converted unto God, and graffed in, they *ſhall obtain mercy through the Gentiles mercy*, as the Gentiles *obtained mercy through the Jews unbelief*, *Rom.* 11. 25, 26. *to* 32. Let all this be duly conſidered, and then all we Gentiles may cry out with the great Doctor of the Gentiles, (f) *O the depth, &c.* How can we look upon this *New Covenant*, and not be raviſht with it!

(c) Mat. 28. 18, 19. Mar. 16. 15, 16. Luk. 24. 46, 47.

(d) Iſa. 54. 1, *&c.*

(e) Rom. 11. 11. *to the end.*

(f) Rom. 11. 33, *&c.*

VIII. Hence, **Gods New Covenant-people, (anſwerably to this (g) New, Better, and more Illuſtrious Covenant,) ſhould approve themſelves as a New, Better and more Excellent people both in their perſons and converſations.** Our hearts and lives, our Inward Conſtitutions, and Outward Converſations ſhould bear an harmonious Agreement and Correſpondency with Divine Diſpenſations under which we live. Thus, (h) *Chriſt our Paſſover is ſacrificed for us*: therefore we ſhould *keep the Feaſt, not with old leaven, neither with the leaven of malice and wickedneſs, but with the unleavened bread of Sincerity and Truth.* All this *New Covenant* time ſince the death of Chriſt till the worlds end, is our great Paſſover-Feaſt: therefore it is to be kept without all ſpiritual leaven. Again, (i) —— *ye were ſometimes darkneſs, but now*

(g) Heb. 8. 6, 8. & 7. 22.

(h) 1 Cor. 5. 7, 8.

(i) Eph. 5. 8, 9, 10, 11.

now are light in the Lord: walk as children of light, &c. And elſwhere, (k) —— *And that, knowing the time, that now it is high time to awake out of ſleep: for now is our ſalvation nearer then when we beleived.* (That is, then when we firſt believed.) *The night* (*viz.* Of Paganiſm) *is far ſpent, the Day* (*viz.* of Chriſtianiſm) *is at hand: Let us therefore caſt off the works of Darkneſs, and let us put on the armour of light. Let us walk honeſtly, as in the day*, &c. Gods merciful Diſpenſations to us, ſhould be ſtrong obligations upon us. The like we are to judge here touching the *New Covenant* Diſpenſation under which we live: we ſhould be conform to this *New Covenant* in Heart and Life. 1. The Covenant is (l) *New*: ſo ſhould we be *New*, *New Creatures*, having *New minds* by illumination, *New Conſciences* by Purification, *New wills* by Renovation, *New Affections* by Sanctification, and *New Lives* and actions by Reformation. What a ſhameful incongruity were it for us to perſiſt ſtill in our *Old* Carnality, in our *old* ignorance and unbelief, in our old ſins and wicked courſes, under this *New Covenant*, eſpecially profeſſing our ſelves to be Gods *New Covenant-people*? 2. This *New Covenant* is (m) *better* then ever the *Old Covenant* was: So ſhould we that are profeſſed Fœderates therein, be a *better people* then thoſe under the *Old*. We *New Covenant Chriſtians*, ſhould be *better* then the Old Covenant Iews. *Better in our minds & Judgements*; not having a veil of blindneſs and errour upon them, wandring from Gods truth and will: Reſting in the Law, ſeeking for righteouſneſs by the deeds of the Law, *ſtumbling at that ſtumbling ſtone*, *Rom.* 9. 31, 32, 33. *Better in our Conſciences*: not corrupt, ſecure, erroneous, counting it Duty, and doing God ſervice to betray and murder the Prince of Life Jeſus Chriſt, and to kill his Apoſtles, &c. *Better in our wills and hearts*: not being perverſe, froward, crooked, ſtubborn, rebellious, hard-hearted, impenitent, earthly, carnal, &c. *Better in all our Principles*: Abounding much more with love, out of a pure heart, good conſcience, and faith unfeigned, 1 *Tim.* 1. 5. *Better in all our Practiſes*: being therein, *Not* ſuperſtitious, but truly religious; *Not* ſcandalous, but inoffenſive: *Not* rebellious, but obſequious unto God; *Not* carnal and literal, but ſpiritual; *Not* earthly; but heavenly, *Phil.* 3. 20. *Not* hypocritical, but ſincere; *Not* Apoſtatizing from God and his fear through unbelief, drawing back unto Perdition, but ſtedfaſtly perſevering with God in well-doing, through faith to the ſaving of the ſoul, *Heb.* 10. 38, 39. 3. This *New Covenant* is more illuſtrious and excellent then the *Old*, or any that went before: Proportionably ſo ſhould we, and all that are Gods *New Covenant Fœderates*, illuſtriouſly excell the Fœderates of old. We ſhould excell them, *In* maturity of apprehenſions of God and all divine myſteries; *In* vivacity of faith, (n) *living by the Faith of the Son of God*; *In* activity of love, To God and Jeſus Chriſt over all; *In* fervency of zeal to the glory of Gods moſt excellent Name; *In* Heroick perfections of all the graces of Sanctification;

(k) Rom. 13. 11, 12, 13, 14

(l) Heb. 8. 8. & 9. 15.

(m) Heb. 8. 6. & 7. 22.

(n) Gal. 2. 20.

cation; *In* deareſt Soul-raviſhing Communion with Father, Son and Holy-Ghoſt; *In* integrity of obedience to Gods whole revealed will, w th true delight; *In* unceſſant (o) growth in knowledge, grace and all the perfections of the inner man; *In* (p) unmovable ſtedfaſtneſs and conſtant abounding in all the work of the Lord; *In* diligent (q) *preſſing towards the mark for the price of the High-calling of God in Jeſus Chriſt*; *In* (r) *loving, longing for, and haſtening unto the appearing of our Lord Jeſus Chriſt*, who ſaid, (ſ) *Surely I come quickly*. To whom our fervent Spirits ſhould Eccho out; *Amen. Even ſo come Lord Jeſus.*

(o) 2 Pet. 3.18.
(p) 1 Cor. 15. 5,8.
(q) Phil. 3. 13, 14.
(r) 2 Tim. 4. 7. 2 Pet. 3.12.
(ſ) Rev. 22. 20.

IX. Hence, **All bruiſed, diſtreſſed and diſconſolate ſouls ſhould in an eſpecial manner have recourſe to this bleſſed New Covenant for their ſweeteſt and fulleſt conſolations.** Much (t) conſolation is to be had from former Covenants and their Promiſes; but moſt of all from this *New Covenant* and its Promiſes. *They* abound: but *This* ſuperabounds. *They* flow: but *This* overflows (like the Land of *Canaan*) with milk and honey of moſt delicious conſolations. What is it that wounds thine heart, ſads thy ſpirit, or makes thy perplexed ſoul droop within thee; which this *New Covenant* will not remove? 1. *Is it* guilt of ſin: 2. *Is it* the wrath of God: 3. *Is it* the groſs darkneſs of thy mind: 4. *Is it* the hardneſs, deceitfulneſs, and vileneſs of thine heart: 5. *Is it* the want of ſpiritual excellencies and abilities: 6. *Is it* the greatneſs of the diſtance betwixt God, Chriſt and thee: 7. *Is it* the great difficulty or ſeeming impoſſibility of ever obtaining aſſurance of ſalvation: 8. *It is* the reliques of corruption: 9. *Is it* the fears and dangers of back-ſliding: 10. *Is it* any Inward or Outward wants: 11. *Is it* ſtrong and violent Temptations: 12. *Is it* ſad and diſmaying deſertions: 13. *Is it* ſharp Afflictions or Perſecutions: 14. Or *Is it* the very terrours & pangs of death it ſelf? Is it any, or many, or all of theſe, that fills thee with diſcomfort, and girds thee about with Sackcloath? Againſt all and every one of theſe, this *New Covenant* is a moſt rich and precious Antidote; as (u) hath been abundantly evidenced in every one of theſe Particulars. Come hither therefore O thou poor toſſed and weather-beaten ſoul; that (x) *walkeſt in darkneſs and haſt no light*: Learn here of this *New Covenant* to *wait upon the Lord, and ſtay thy ſelf upon thy God*: *Come* Anchor in this ſweet Haven of peace: *Come* lick the honey out of this Rock; *Come* draw and drink water out of theſe *wells of ſalvation with joy*. Theſe *New Covenant-conſolations*, are the ſweeteſt, ſtrongeſt and moſt laſting conſolations.

(t) Heb. 6. 17,18.

(u) See *General Inference II. Property* 14. and conſult the places there alledged.
(x) Iſa 50.10.

X. Hence, Finally, **It is very evident, That this New Teſtamental-Covenant approacheth neareſt, as in contiguity of time, ſo in excellency of Nature, unto the celeſtial Glory.** The (y) *firſt and loweſt* expreſſure of the Covenant of faith began in

(y) Gen. 3. 15, &c.

in the *Earthly Paradiſe*: This *laſt and higheſt* Expreſſure of the *New Covenant*, will End in the *Heavenly Paradiſe*. This *New Covenant* which is to continue (z) till the worlds end, will reach to the very Borders of the Heavenly Countrey, the cœleſtial Canaan: And of all Covenants the ſublime Nature of it is moſt neerly elevated to the Perfection of the Heavenly Fælicity. The *three Firſt Covenants* with *Adam*, *Noah* and *Abraham*, were ſuitable to the Churches *Extream Infancy*: The *Old Covenant*, as alſo thoſe with *David*, and the Captives in *Babylon*, were anſwerable to the *Churches Non-age and Minority*: But this *New Covenant* is moſt agreeable to the *Churches full-age and Maturity*. Under *the three Firſt*, the Church was only *Domeſtical*, in Private Families: In the *three next*, the Church was come to be *National*, in that One Nation of the Jews: In *this laſt the New Covenant*, the Church becomes *Oecumenical*, being generally extended to all Nations of the world. In *thoſe* CHRIST was only Promiſed: In *this* CHRIST is actually Performed and Exhibited. In *thoſe* Redemption, Reconciliation and Salvation of Sinners was fore-ſhadowed: In *this* all theſe glorious things are actually fulfilled. In *thoſe* there was much of Heaven: In *this* there is moſt of all. In *this*, the Truth of God is moſt *clear*, The myſteries of God are moſt *plain*, The Grace of God diſcovers it ſelf moſt full and *free*, The Goſpel of God is moſt *glorified*, The People of God are moſt *multiplyed*, The Saints of God are moſt *perfected*, And the Church of God is moſt *compleated and Prepared for the eternal Solemnities of her Marriage with the Lamb*, Where (a) *the Reward of Vertue* (as *Auguſtine* ſweetly) *will be, he that is the giver of vertue, who hath promiſed himſelf, then whom nothing can be better or greater*, &c. *When we ſhall be like him*, for that we ſhall ſee him as he is, 1 *Joh.* 3. 2. —*We ſhall Reſt and See, we ſhall See and Love, we ſhall Love and Laud. Lo this ſhall be, in the End, without End.* Oh happy *New Covenant* that at laſt will incloſe the Church in the boſom of God, and bliſsful Arms of Jeſus Chriſt! *Make haſte my beloved, and be thou like to a Roe, or to a young Hart upon the Mountains of Spices*, Cant. 8. 14. —*And the Spirit and the Bride ſay, come; and let him that heareth ſay, come:* and Chriſt himſelf ſaith, *Behold I come quickly. Amen. Even ſo come Lord Jeſus*, Rev. 22. 17, 20.

(z) Mat. 28. 18, 19, 20. 1 Cor. 11. 26. Heb. 13. 20.

(a) Præmium virtutis erit ipſe qui virtutem dedit, & qui ſeipſum quo melius & majus nihil poſſit eſſe, promiſit. Quid eſt enim aliud quod per Prophetam dixit: *Ero illorum Deus, & ipſi erunt mihi plebs*; niſi ego ero unde ſatientur, ego ero quæcunque ab omnibus Honeſte deſiderantur, & vita, & ſalus, & virtus, & copia, & gloria, & honor, & pax, & omnia bona? ——Ibi vacabimus, & videbimus; videbimus, & amabimus; amabimus & laudabimus. Ecce quod erit in fine fine fine. Nam alius quis noſter eſt finis, niſi pervenire ad regnum, cujus nullus eſt finis. *Aug. de Civit. Dei, ib. 22, cap. 30. Tom. 5.*

1 Tim. 1. 17.

Ἀφθάρτῳ Βασιλεῖ [πάντων] δόξα Θεῷ.

FINIS.

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